

# Food Consumption Manners

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## Excessive Eating:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بئس العون على الدين قلبٌ نخيبٌ و بطنٌ رغيبٌ و نعظٌ شديدٌ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

'Abu Abd Allah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said, 'The most evil companion for religion is a coward heart, very spacious stomach and intense sexual desire.'<sup>1</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ حَفْصِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْبَطْنَ لِيَطْفَى مِنْ أَكْلِهِ وَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ جَلَّ وَ عَزَّ إِذَا خَفَّ بَطْنُهُ وَ أَبْعَضُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِذَا امْتَلَأَ بَطْنُهُ

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Samaah from Wuhayb ibn Hal's from abu Basir who has said:

'Abu Abd Allah<sup>asws</sup> once said to me, 'O Abu Muhammad, the stomach becomes excessive in its eating. A servant is nearest to Allah<sup>azwj</sup> when his stomach is empty and light. The most hated condition of a servant to Allah<sup>azwj</sup> is when his stomach is full.'<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ قَالَ رَسُولُ اللَّهِ ص أَطْوَلُكُمْ جُشَاءً فِي الدُّنْيَا أَطْوَلُكُمْ جُوعاً فِي الْآخِرَةِ أَوْ قَالَ يَوْمَ الْقِيَامَةِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

'Abu Abd Allah<sup>asws</sup> has stated this Hadith. Abu Dharr<sup>ra</sup> has said, that the Rasool Allah<sup>saww</sup> has said, 'The one among you with the longest belching will be hungry for the longest time on the Day of Judgement.'<sup>3</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ دَاءٍ مِنْ التُّخَمَةِ مَا خَلَا الْحَمَى فَإِنَّهَا تَرُدُّ وَرُوداً

It is narrated from the narrator of the previous Hadith from Muhammad ibn Ali from ibn Sinan from those whom he has mentioned who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'Every illness is because of overeating except, fever (infection) which enters the body.'<sup>4</sup>

<sup>1</sup> H.3, الكافي ج : 6 ص : 269

<sup>2</sup> Ibid, H.4

<sup>3</sup> Ibid, H.5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ صَالِحِ النَّيْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ كَثْرَةَ الْأَكْلِ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ لِابْنِ آدَمَ بُدٌّ مِنْ أَكْلَةٍ يُقِيمُ بِهَا صُلْبَهُ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَجْعَلْ ثُلُثَ بَطْنِهِ لِلطَّعَامِ وَ ثُلُثَ بَطْنِهِ لِلشَّرَابِ وَ ثُلُثَ بَطْنِهِ لِلنَّفْسِ وَ لَا تَسْمُنُوا تَسْمُنَ الحَنَازِيرُ لِلذَّبْحِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Salih al-Niliy who has said:

‘Abu Abd Allah<sup>asws</sup> has said, ‘Allah<sup>azwj</sup> Hates overeating.’ Abu Abd Allah<sup>asws</sup> has said, ‘Children of Adam must eat to keep their backs straight. When one of you eats keep one-third of your stomach for food one-third for water and one-third for breathing and never become fat like pigs to be slaughtered.’<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا شَبِعَ البَطْنُ طَعَى

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from certain persons of his people from abu ‘Ubaydah who has said:

‘Abu Ja’far<sup>asws</sup> has said, ‘When stomach is full it rebels.’<sup>6</sup>

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا مِنْ شَيْءٍ أْبْعَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَطْنٍ مَمْلُوءٍ

It is narrated from the narrator of the previous Hadith from Muhammad ibn Sinan from abu al-Jarud who has said:

‘Abu Ja’far<sup>asws</sup> has said, ‘Not anything walks as hated in the sight of Allah<sup>azwj</sup> as a full stomach.’<sup>7</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن علي بن الصلت، عن ابن أخي شهاب بن عبد ربه، قال: شكوت إلى أبي عبد الله (عليه السلام) ما ألقى من الأوجاع و التخم، فقال لي: «تغد و تعش، و لا تأكل بينهما شيئاً، فإن فيه فساد البدن، أما سمعت الله عز و جل يقول: وَ هُمْ رِزْقُهُمْ فِيهَا بُكْرَةٌ وَ عَشِيًّا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ali Bin Al Salt, from Shahab Bin Abd Rabah who said,

‘I complained to Abu Abdullah<sup>asws</sup> of what I was suffering from the pains and the rots, so he<sup>asws</sup> said to me: ‘Morning and evening (breakfast and dinner), and do not eat anything between the two, for in it is the spoiling of the body. Have you not

<sup>4</sup> Ibid, H.8

<sup>5</sup> H. 9, الكافي ج : 6 ص : 270

<sup>6</sup> Ibid, H. 10

<sup>7</sup> Ibid, H. 11

heard Allah<sup>azwj</sup> Mighty and Majestic Saying [19:62] and they shall have their sustenance therein morning and evening'.<sup>8</sup>

### Attending a Feast without Being Invited:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلَا يَسْتَشِيرُ  
وَلَدَهُ فَإِنَّهُ إِنْ فَعَلَ أَكَلَ حَرَامًا وَ دَخَلَ غَاصِبًا

Ali ihn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'When one of you is invited for food do not allow your children to follow you, because in doing so he eats unlawfully and enters (the house of host) as an usurper.'<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ خَالِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع  
يَقُولُ مَنْ أَكَلَ طَعَامًا لَمْ يُدْعَ إِلَيْهِ فَإِنَّمَا أَكَلَ قِطْعَةً مِنَ النَّارِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from al-Husayn ibn Ahmad al-Minqariy from his maternal uncle who has said:

'I once heard Abu Abd Allah<sup>asws</sup> saying, 'If one eats a food to which he is not invited he eats a piece of fire.'<sup>10</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَأَلَ بَشِيرُ الدَّهَّانُ أَبَا  
عَبْدِ اللَّهِ ع وَ أَنَا حَاضِرٌ فَقَالَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ مُتَّكِمًا عَلَى يَمِينِهِ وَ عَلَى يَسَارِهِ فَقَالَ مَا كَانَ رَسُولُ اللَّهِ  
يَأْكُلُ مُتَّكِمًا عَلَى يَمِينِهِ وَ لَا عَلَى يَسَارِهِ وَ لَكِنْ كَانَ يَجْلِسُ جَلْسَةَ الْعَبْدِ قُلْتُ وَ لِمَ ذَلِكَ قَالَ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Ahmad ibn 'A'idh from abu Khadijah who has said:

'Once Bashir al-Dahhan asked Abu Abd Allah<sup>asws</sup> when I was present, saying, 'Did the Rasool Allah<sup>saww</sup> eat while leaning against something to his right or left?' The Imam<sup>asws</sup> said, 'The Rasool Allah<sup>asws</sup> never ate while leaning against something on his right or left, he<sup>saww</sup> however, sat like slaves.' I then asked, 'Why did he<sup>saww</sup> do so?' The Imam<sup>asws</sup> said, 'He did so to express humbleness before Allah<sup>azwj</sup>'.<sup>11</sup>

<sup>8</sup> الكافي 6: 288 / 2.

<sup>9</sup> H. 1, الكافي ج : 6 : ص : 270

<sup>10</sup> Ibid, H. 2.

<sup>11</sup> H. 7, الكافي ج : 6 : ص : 271

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيَجْلِسْ جِلْسَةَ الْعَبْدِ وَ لَا يَضَعَنَّ أَحَدُكُمْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَ لَا يَتَرَبَّعَ فَإِنَّهَا جِلْسَةٌ يُبْغِضُهَا اللَّهُ عَزَّ وَ جَلَّ وَ يَمُتُّ صَاحِبَهَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abu Basir who has said:

‘Abu Abd Allah<sup>asws</sup> has stated this Hadith. ‘Amir-ul-Momineen<sup>asws</sup> has said, ‘When one of you sits for food, he must sit like slaves and must not place one leg over the other or sit in a cross-legged manner; it is the kind of sitting for which Allah<sup>azwj</sup> Hates and Abhors one who sits in such manner.’<sup>12</sup>

### Don't Eat/Drink/Lift-Up something with Left-Hand:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ بِشِمَالِهِ أَوْ يَشْرَبُ بِهَا فَقَالَ لَا يَأْكُلْ بِشِمَالِهِ وَ لَا يَشْرَبُ بِشِمَالِهِ وَ لَا يَتَنَاوَلُ بِهَا شَيْئاً

A number of our people have narrated from Ahmad ibn Abu Abd Allah from ‘Uthman ibn ‘Isa from Sama’ah who has said:

‘I once asked Abu Abd Allah<sup>asws</sup> about the case of a man who eats or drinks with his left hand. The Imam) said, ‘He must not eat with his left hand and must not drink with his left hand or lift up anything with it.’<sup>13</sup>

### Four Essential Characteristics of Food:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّعَامُ إِذَا جَمَعَ أَرْبَعَ حِصَالٍ فَقَدْ تَمَّ إِذَا كَانَ مِنْ حَلَالٍ وَ كَثُرَتْ الْأَيْدِي وَ سُمِّيَ فِي أَوَّلِهِ وَ حَمِدَ اللَّهُ عَزَّ وَ جَلَّ فِي آخِرِهِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

‘Abu Abd Allah<sup>asws</sup> has stated this Hadith. ‘The Rasool Allah<sup>saww</sup> has said, ‘A food with four characteristics is complete, (1) that it is lawful, (2) numerousness of hands on it, (3) mention of the name of Allah on it, (4) and praise of Allah<sup>azwj</sup> (recited) at its end.’<sup>14</sup>

<sup>12</sup> Ibid, H. 10.

<sup>13</sup> 273 : ج : 6 ص : الكافي ج : 6 ص : 273

<sup>14</sup> 274 : ج : 6 ص : الكافي ج : 6 ص : 274

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ قَالَ هَؤُلَاءِ الَّذِينَ سَمَى اللَّهُ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ تَأْكُلُ بِغَيْرِ إِذْنِهِمْ مِنَ التَّمْرِ وَ الْمَأْدُومِ وَ كَذَلِكَ تَطْعَمُ الْمَرْأَةُ مِنْ مَنْزِلِ زَوْجِهَا بِغَيْرِ إِذْنِهِ فَأَمَّا مَا خَلَا ذَلِكَ مِنَ الطَّعَامِ فَلَا

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from his father from Safwan from Musa ibn Bakr from Zurarah who has said:

'About the words of Allah<sup>azwj</sup>, **or the house to which you have the keys or your friend**', Abu Abd Allah<sup>asws</sup> has stated this Hadith. 'The people Allah<sup>azwj</sup> has mentioned in this verse can eat without permission from the owner of the house such things as dates and curries and so also a woman can eat from the house of her husband without his permission. However, it is not permissible for them to eat other items of food besides the ones mentioned above.'<sup>15</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِلْمَرْأَةِ أَنْ تَأْكُلَ وَ أَنْ تَتَصَدَّقَ وَ لِلصَّدِيقِ أَنْ يَأْكُلَ فِي مَنْزِلِ أُخِيهِ وَ يَتَصَدَّقَ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Jamil ibn Darraj who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'A woman can eat and give charity and a friend can eat and give charity from the house of his brother.'<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا ع عَنْ هَذِهِ الْآيَةِ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ الْآيَةَ قَالَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا طَعِمْتُمْ أَوْ أَكَلْتُمْ بِمَا مَلَكَتْ مَفَاتِحَهُ مَا لَمْ تُفْسِدْهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Khalid from al-Qasim ibn Muhammad ibn 'Urwah from 'Abd Allah ibn Bukayr from Zurarah who has narrated:

'I once asked one of the two Imams, (Abu Ja'far or Abu Abd Allah<sup>asws</sup>) about the meaning of the words of Allah **'it is not an offense on your part if you eat from your homes or the homes of your fathers or the homes of your mothers.'** The Imam<sup>asws</sup> said, 'It is not an offense on your part if you eat or consume from the homes for which you have the keys as long as you do not destroy it.'<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ دَخَلْنَا مَعَ ابْنِ أَبِي يَعْفُورٍ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ جَمَاعَةٌ فَدَعَا بِالْعَدَائِ فَتَعَدَّيْنَا وَ تَعَدَّى مَعَنَا وَ كُنْتُ أَخَذْتُ الْقَوْمَ سِنًا فَجَعَلْتُ أَقْصُرُ وَ أَنَا أَكُلُ فَقَالَ لِي كُلْ أَمَا عَلِمْتَ أَنَّهُ تُعْرَفُ مَوَدَّةُ الرَّجُلِ لِأَخِيهِ بِأَكْلِهِ مِنْ طَعَامِهِ

<sup>15</sup> H. 2. الكافي ج : 6 ص : 277

<sup>16</sup> Ibid, H.3.

<sup>17</sup> H. 4. الكافي ج : 6 ص : 278



Ali ibn Ibrahim has narrated from his father from ibn abu 'Urnayr from Hisharn ibn Salim who has said:

'Once we along with Ibn Abu Ya'fur visited Abu Abd Allah<sup>asws</sup> and we were a group. Food was prepared and we had lunch. The Imam<sup>asws</sup> also took lunch with us. I was the youngest in the group and I made it shorter in my eating. The Imam<sup>asws</sup> then said, 'Eat. Did you not know that one's love for his brother (in belief) grows when he eats from his food.'<sup>18</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ أَكَلْنَا مَعَ أَبِي عَبْدِ اللَّهِ ع فَأَوْتِينَا بِقِصْعَةٍ مِنْ أُرْزٍ فَجَعَلْنَا نُعَدُّ فَقَالَ ع مَا صَنَعْتُمْ شَيْئاً إِنَّ أَشَدُّكُمْ حُبًّا لَنَا أَحْسَنُكُمْ أَكْلاً عِنْدَنَا قَالَ عَبْدُ الرَّحْمَنِ فَرَفَعْتُ كُسْحَةَ الْمَائِدَةِ فَأَكَلْتُ فَقَالَ نَعَمْ الْآنَ وَ أَنْشَأَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ ص أَهْدَيْ إِلَيْهِ قِصْعَةً أُرْزٍ مِنْ نَاحِيَةِ الْأَنْصَارِ فَدَعَا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُمْ فَجَعَلُوا يُعَدُّونَ فِي الْأَكْلِ فَقَالَ مَا صَنَعْتُمْ شَيْئاً أَشَدُّكُمْ حُبًّا لَنَا أَحْسَنُكُمْ أَكْلاً عِنْدَنَا فَجَعَلُوا يَأْكُلُونَ أَكْلاً جَيِّداً ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَهُمُ اللَّهُ وَ رَضِيَ اللَّهُ عَنْهُمْ وَ صَلَّى عَلَيْهِمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Umar ibn 'Abd al-'Aziz from a man from 'Abd al-Rahman ibn al-Ilajjaj who

has said:

'Once we were having food with Abu Abd Allah<sup>asws</sup> and a bowl of rice was brought but we just left it untouched. The Imam<sup>asws</sup> said, 'You did not eat anything thereof. You must take notice that the one among you with intense love for us<sup>asws</sup> is the one who eats our<sup>asws</sup> food well.' 'Abd Al-Rahman said, 'I then ate even the pieces fallen on the food-sheet.' The Imam<sup>asws</sup> said, 'Now this is good' and the Imam<sup>asws</sup> kept speaking that the Rasool Allah<sup>saww</sup> was presented with a gift of a bowl of rice from the side of al-Ansar (people of al-Madinah). The Rasool Allah<sup>saww</sup> called Salman<sup>ra</sup>, al-Miqdad<sup>ra</sup> and abu Dharr<sup>ra</sup> but they<sup>ra</sup> did not eat thereof. The Rasool Allah<sup>saww</sup> said, 'You did not eat anything thereof. The one among you of intense love for us<sup>asws</sup> is the one who eats our food well.'<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي مَنْصُورٍ قَالَ أَكَلْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَعَلَ يُلْقِي بَيْنَ يَدَيَّ الشَّوَاءَ ثُمَّ قَالَ يَا عِيسَى إِنَّهُ يُقَالُ اعْتَبِرْ حُبَّ الرَّجُلِ بِأَكْلِهِ مِنْ طَعَامِ أَخِيهِ

Muhammad ibn Yahya Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Yusuf ibn Yaqub from 'Isa ibn abu Mansur who has said:

'I once was having food with Abu Abd Allah<sup>asws</sup> and the Imam<sup>asws</sup> kept placing Kabab before me. The Imam<sup>asws</sup> then said, 'O 'Isa, it is said that if you like to find out how

<sup>18</sup> H. 1, الكافي ج : 6 ص : 279

<sup>19</sup> Ibid, H. 2.

much one loves his brother (in belief), see how much he eats from the food of his brother.<sup>20</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الصَّيْرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَقَدِمَ إِلَيْنَا طَعَامًا فِيهِ شِوَاءٌ وَ أَشْيَاءٌ بَعْدَهُ ثُمَّ جَاءَ بِقَصْعَةٍ فِيهَا أَرْزٌ فَأَكَلْتُ مَعَهُ فَقَالَ كُلْ فُلْتُ قَدْ أَكَلْتُ فَقَالَ كُلْ فَإِنَّهُ يُعْتَبَرُ حُبُّ الرَّجُلِ لِأَخِيهِ بِإِنْسَاطِهِ فِي طَعَامِهِ ثُمَّ حَارَ لِي حَوْزًا بِإِصْبَعِهِ مِنَ الْقَصْعَةِ فَقَالَ لِي لَتَأْكُلَنَّ ذَا بَعْدَ مَا قَدْ أَكَلْتَ فَأَكَلْتُهُ

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn Abu Abd Allah from a number of his people from Yunus ibn Ya'qub from 'Abd Allah ibn Sulayman al-Sayrafiy who has said:

'I once was with Abu Abd Allah<sup>asws</sup> and food was brought for us with kabab and other things in it, then a bowl of rice was brought. I ate with him<sup>asws</sup>. The Imam<sup>asws</sup> said, 'Eat.' I said, 'I ate.' He<sup>asws</sup> said, 'Eat because the love of a brother (in belief) is proportionate with how much he eats from his food.' The Imam<sup>asws</sup> then marked with his finger in the bowl (a portion) and said to me, 'You must eat (in addition to) that after you have eaten (which is in your plate).' I then ate it.'<sup>21</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ ثَلَاثَةٌ أَشْيَاءٌ لَا يُحَاسَبُ عَلَيْهِنَّ الْمُؤْمِنُ طَعَامٌ يَأْكُلُهُ وَ ثَوْبٌ يَلْبَسُهُ وَ زَوْجَةٌ صَالِحَةٌ تُعَاوَنُهُ وَ يُخْصِنُ بِهَا فَرْجَهُ

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from al-Halabiy who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'There are three things for which Allah<sup>azwj</sup> does not Ask a believing person for accounting. One of such item is the food that he eats, the clothes that he wears and a virtuous wife who cooperates and with her he protects his chastity.'<sup>22</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ لَيْسَ فِي الطَّعَامِ سَرْفٌ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Urnayr from Hisham ibn al-Hakam from Shihab ibn' Abde Rabbihi who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'سَرْفٌ' (overspending) does not apply to food.'<sup>23</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْحَارِثِ بْنِ حَرْبِزٍ عَنْ سَدِيدِ الصَّيْرِيِّ عَنْ أَبِي خَالِدِ الْكَابَلِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ فَدَعَا بِالْغَدَاءِ فَأَكَلْتُ مَعَهُ طَعَامًا مَا أَكَلْتُ طَعَامًا قَطُّ

<sup>20</sup> 279 : 6 ص : ج : الكافي، H. 3.

<sup>21</sup> 279 : 6 ص : ج : الكافي، H. 4.

<sup>22</sup> 280 : 6 ص : ج : الكافي، H. 2.

<sup>23</sup> Ibid, H. 4.

أَنْظَفَ مِنْهُ وَ لَا أَطْيَبَ فَلَمَّا فَرَعْنَا مِنَ الطَّعَامِ قَالَ يَا أَبَا خَالِدٍ كَيْفَ رَأَيْتَ طَعَامَكَ أَوْ قَالَ طَعَامَنَا قُلْتُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ أَطْيَبَ مِنْهُ وَ لَا أَنْظَفَ قَطُّ وَ لَكِيَّيْ ذَكَرْتُ الْآيَةَ الَّتِي فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَتَسْتَأَلَّنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ أَبُو جَعْفَرٍ ع لَا إِثْمًا تُسْأَلُونَ عَمَّا أَنْتُمْ عَلَيْهِ مِنَ الْحَقِّ

A number of our people have narrated from Ahmad ibn Abu Abd Allah, from his father from al-Qasim ibn Muhammad al-Jawhariy from al-Harith ibn Hariz from Sadir al-Sayrafiy from abu Khalid al-Kabuliy who has said:

'I once visited Abu Jafar<sup>asws</sup>. The Imam<sup>asws</sup> ordered food. I ate the food with him the like of which I never before had seen in cleanness and elegance. When we finished our food the Imam<sup>asws</sup> asked, 'O Abu Khalid, how was your food' or that he<sup>asws</sup> said, 'Our food?' I said, 'I pray to Allah<sup>azwj</sup> to Keep my soul in service for your<sup>asws</sup> cause, I had never seen such a food in delicacy and cleanliness ever before; but I remembered the verse which is in the book of Allah<sup>azwj</sup>. . . **on that day you will be asked about the bounties.**' (108:8) Abu Ja'far<sup>asws</sup> said, 'No, you will be asked only about the truth in which you are, (Our<sup>asws</sup> Wilayah).'<sup>24</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ بِإِسْنَادٍ ذَكَرَهُ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ نَهَى رَسُولُ اللَّهِ ص عَنْ طَعَامٍ وَلَيْمَةٍ يُخْصُّ بِهَا الْأَعْيَاءُ وَ يُتْرَكُ الْفُقَرَاءُ

Al-Husayn from Muhammad has narrated from Mualla' ibn Muhammad from those whom he has mentioned who has said:

'Abu Ibrahim<sup>asws</sup> (Imam Ali<sup>asws</sup> Ibn Musa<sup>asws</sup>) has said that the Rasool Allah<sup>saww</sup> prohibited that only the rich are fed during a ceremony and not the poor.'<sup>25</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ الْعِرَاقِيِّينَ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ جَعْفَرِ الْقَلَانِسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنَّا نَتَّخِذُ الطَّعَامَ وَ نَسْتَجِيدُهُ وَ نَتَمَوَّقُ فِيهِ وَ لَا نَجِدُ لَهُ رَائِحَةَ طَعَامِ الْغُرْسِ فَقَالَ ذَلِكَ لِأَنَّ طَعَامَ الْغُرْسِ فِيهِ تَهْبُّ رَائِحَةٌ مِنَ الْجَنَّةِ لِأَنَّهُ طَعَامٌ أُتِّخِذَ لِلْحَلَالِ

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn Abu Abd Allah from certain persons of Iraq from Ibrahim ibn 'Uqbah from Ja'far al-Qalanisiy who has said:

'I once said to Abu Abd Allah<sup>asws</sup> 'Why is it that we prepare good food and (try to) make it unique but we do not find the fragrance like that of the food for wedding in it?' The Imam<sup>asws</sup> said, 'It is because in the food for wedding, air from paradise blows; it is a food that is prepared for a lawful matter (marriage).'<sup>26</sup>

<sup>24</sup> Ibid, H. 5.

<sup>25</sup> 282 : H. 4, الكافي ج : 6 ص :

<sup>26</sup> 282 : H. 6, الكافي ج : 6 ص :

### Eating in a Company:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ إِنَّمَا تَنْزِلُ الْمَعُونَةُ عَلَى الْقَوْمِ عَلَى قَدْرِ مَثُونَتِهِمْ وَإِنَّ الصَّيْفَ لَيَنْزِلُ بِالْقَوْمِ فَيَنْزِلُ رِزْقُهُ مَعَهُ فِي حَجْرِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Musa ibn Bukayr who has said:

‘Abu Al-Hassan<sup>asws</sup>, Al-Awwal, has said, ‘Help descends on a people proportionate to their needs. A guest comes to a people but he comes with his sustenance in his lap.’<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ذَكَرَ أَصْحَابُنَا قَوْمًا فَقُلْتُ وَاللَّهِ مَا أَتَعَدَّى وَلَا أَتَعَشَى إِلَّا وَمَعِيَ مِنْهُمْ اثْنَانِ أَوْ ثَلَاثَةٌ أَوْ أَقَلُّ أَوْ أَكْثَرُ فَقَالَ ع فَضَلُّهُمْ عَلَيْكَ أَكْثَرُ مِنْ فَضْلِكَ عَلَيْهِمْ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ ذَا وَ أَنَا أُطْعِمُهُمْ طَعَامِي وَ أَنْفِقُ عَلَيْهِمْ مِنْ مَالِي وَ يَخْدُمُهُمْ خَادِمِي فَقَالَ إِذَا دَخَلُوا عَلَيْكَ دَخَلُوا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِالرِّزْقِ الْكَثِيرِ وَ إِذَا خَرَجُوا خَرَجُوا بِالْمَغْفِرَةِ لَكَ

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Qays who has said:

‘Our people once mentioned a people and I said, ‘By Allah, I do not take lunch or dinner without one two or three of them or more or less with me.’ Abu’ Abd Allah<sup>asws</sup> then said, ‘Their favour to you is more than your favour to them.’ I then said, ‘I pray to Allah<sup>azwj</sup> to Keep my soul in service for your<sup>asws</sup> cause, how that happens? (But) I feed them my food, spend on them from my assets and my servants serve them.’

The Imam<sup>asws</sup> said, ‘When they come to you they come with sustenance from Allah<sup>azwj</sup> and when they leave they leave forgiveness for you.’<sup>28</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ وَ جَمِيلٍ وَ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا دَخَلَ رَسُولُ اللَّهِ ص فَاطِمَةَ عَ أَنْ قَالَ لَهَا يَا فَاطِمَةُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

A number of our people have narrated from Sahl ibn Ziyad from Ja’ far ibn Muhammad al-Ashariy from ibn al-Qaddah who has said:

‘Abu Abd Allah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> when eating food with a people, would be first to begin eating and be the last to stop it, so that the people are able to complete eating.’<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا دَخَلَ رَسُولُ اللَّهِ ص فَاطِمَةَ عَ أَنْ قَالَ لَهَا يَا فَاطِمَةُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

<sup>27</sup> H. 2, الكافي ج : 6 ص : 284

<sup>28</sup> H. 4, الكافي ج : 6 ص : 284

<sup>29</sup> H. 1, الكافي ج : 6 ص : 285

Ali Ibn Ibrahim has narrated from his father form ibn abu Umayr from Hisham ibn al-Hakam, from Shihab ibn Abd Rabbibi who said:

Abu Abd Allah<sup>asws</sup> has said: Prepare food and make it unique; then invite your friends for it.<sup>30</sup>

### Don't Eat Between Lunch and Dinner:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَلِيِّ بْنِ الصَّلْتِ عَنِ ابْنِ أُخْبِي شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ سَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ مَا أَلْقَى مِنَ الْأَوْجَاعِ وَ التُّخَمِ فَقَالَ لِي تَعَدَّ وَ تَعَشَّ وَ لَا تَأْكُلْ بَيْنَهُمَا شَيْئاً فَإِنَّ فِيهِ فَسَادَ الْبَدَنِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَهُمْ رَزَقْتُهُمْ فِيهَا بُكْرَةً وَ عَشِيئاً

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Ali ibn ai-Salt from the son of brother of Shihab ibn' Abd Rabbih who has said:

'I once complained before Abu Abd Allah<sup>asws</sup> against pain and upset stomach that I (often) experienced. The Imam<sup>asws</sup> said to me, 'Take lunch and dinner but do not eat anything in between because it harms the body. Have you not heard Allah<sup>azwj</sup> saying, **'For them there is their sustenance in early morning and evening?'** (19:62)<sup>31</sup>

### Don't Skip Dinner:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْجُبَلِيِّ عَنْ أَبِيهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَرَكَ الْعِشَاءَ لَيْلَةَ السَّبْتِ وَ لَيْلَةَ الْأَحَدِ مُتَوَالِيَتَيْنِ ذَهَبَتْ عَنْهُ قُوَّتُهُ فَلَمْ تَرْجِعْ إِلَيْهِ أَرْبَعِينَ يَوْماً

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn Abu Abd Allah, from abu Sulayman, from Ahmad ibn al-Hassan al-Jabaliy (al-Halabiy), from his father, from Jamil ibn Darraj who has said:

'I once heard Abu Abd Allah<sup>asws</sup> saying, 'If one does not take dinner one Saturday and Sunday nights consecutively, his strength will go away and will not come back until forty days later.'<sup>32</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ الْأَهْوَازِيِّ عَنِ الرِّضَا ع قَالَ قَالَ إِنَّ فِي الْجَسَدِ عِرْقاً يُقَالُ لَهُ الْعِشَاءُ فَإِنْ تَرَكَ الرَّجُلُ الْعِشَاءَ لَمْ يَزَلْ يَدْعُو عَلَيْهِ ذَلِكَ الْعِرْقُ إِلَى أَنْ يُصْبِحَ يَقُولُ أَجَاعَكَ اللَّهُ كَمَا أَجَعْتَنِي وَ أَظْمَأَكَ اللَّهُ كَمَا أَظْمَأْتَنِي فَلَا يَدْعُنَّ أَحَدُكُمْ الْعِشَاءَ وَ لَوْ بَلْقَمَةٍ مِنْ خُبْزٍ أَوْ شَرْبَةٍ مِنْ مَاءٍ

<sup>30</sup> H. 6, الكافي ج : 6 ص : 281

<sup>31</sup> H. 2, الكافي ج : 6 ص : 288

<sup>32</sup> H. 8, الكافي ج : 6 ص : 289

A number of our people have narrated from Sahl ibn Ziyad from certain persons of Ahwaz who has said:

'Imam Al-Reza<sup>asws</sup> has said, 'In the body there is a vein called 'Isha', If one does not take dinner, it continues praying against him until morning; and it says, 'May Allah<sup>azwj</sup> Make you hungry just as you kept me hungry, and may Allah<sup>azwj</sup> Make you thirsty just as you kept me thirsty.' No one of you must neglect taking dinner -- even if it is one morsel of bread or a sip of water.'<sup>33</sup>

### The Benefits of Wuzu Before and After taking Food:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَوْفٍ الْبَجَلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يَرْيِدَانِ فِي الرَّزْقِ وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَوْلُهُ يَنْفِي الْفَقْرَ وَ آخِرُهُ يَنْفِي الْهَمَّ

Ali ibn Ibrahim has narrated from his father from ibn abu ' Umayr from abu ' Awl' al-Bajaliy who has said:

'I once heard Abu Abd Allah<sup>asws</sup> saying, 'الْوُضُوءُ' 'Wuzu before and after eating food increases one's sustenance.' It is narrated that the Rasool Allah<sup>saww</sup> has said, 'Wuzu before eating food removes poverty and that which is after food removes depression.'<sup>34</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِيهِ عَنِ رَجُلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا غَسَلْتَ يَدَكَ لِلطَّعَامِ فَلَا تَمْسَحْ يَدَكَ بِالْمِنْدِيلِ فَإِنَّهُ لَا تَزَالُ الْبِرْكَةُ فِي الطَّعَامِ مَا دَامَتِ النَّدَاوَةُ فِي الْيَدِ

Ali ibn Muhammad has narrated from Muhammad ibn Ahmad from abu Mahmud from his father from a man who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'When you wash your hands for food do not wipe it with a towel because blessings continue in the food as long as hands have moisture in them.'<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ ع إِذَا تَوَضَّأَ قَبْلَ الطَّعَامِ لَمْ يَمَسَّ الْمِنْدِيلَ وَ إِذَا تَوَضَّأَ بَعْدَ الطَّعَامِ مَسَّ الْمِنْدِيلَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Murazim who has said:

'I saw Abu Al-Hassan<sup>asws</sup> when making wuzu (washing his hands) before food did not wipe his hands with a towel, but he wiped them when he<sup>asws</sup> made wuzu after food.'<sup>36</sup>

<sup>33</sup> H. 12, الكافي ج : 6 ص : 290

<sup>34</sup> H. 5, الكافي ج : 6 ص : 290

<sup>35</sup> H.1, الكافي ج : 6 ص : 291

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا وَضِعَ الْحَيَاؤُ  
فَقُلْ بِسْمِ اللَّهِ وَ إِذَا أَكَلْتَ فَقُلْ بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَ آخِرِهِ وَ إِذَا رَفَعْتَ فَقُلْ الْحَمْدُ لِلَّهِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Urnayr from Ali ibn abu Hamzah from abu Basir who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'When the sheet is prepared say, 'بِسْمِ اللَّهِ' 'In the name of Allah<sup>azwj</sup>.' When your eating is complete say, 'بِسْمِ اللَّهِ' 'In the name of Allah<sup>azwj</sup> at its beginning and at its end.' When it is removed say, 'الْحَمْدُ لِلَّهِ' 'All praise belongs to Allah<sup>azwj</sup>.'<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ الرَّضَا ع يَقُولُ مَنْ أَكَلَ فِي مَنْزِلِهِ طَعَاماً  
فَسَقَطَ مِنْهُ شَيْءٌ فَلْيَتَنَاوَلْهُ وَ مَنْ أَكَلَ فِي الصَّحْرَاءِ أَوْ خَارِجاً فَلْيَتْرِكْهُ لِطَائِرٍ أَوْ سَبْعٍ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Mu'arnmar ibn Khallad who has said:

'I once heard al-Reza<sup>asws</sup> saying, 'If one eats food in his house and pieces fall, he must pick them up: but if one eats in wilderness or out of the house he can leave such pieces for the birds and beasts.'<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ  
قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص لَا تُؤْوُوا مِنْدِيلَ الْعَمْرِ فِي الْبَيْتِ فَإِنَّهُ مَرِيضٌ لِلشَّيَاطِينِ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from a number of our people have narrated from Ali ibn Asbat from Yaqub ibn Salim in a marfu: manner has said:

'Amir-ul-Momineen<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said, 'Do not leave food-stained towel at home without its being washed; it becomes plaything for Satan.'<sup>39</sup>

### Rest After Food (Siesta):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنِ الرَّضَا ع قَالَ إِذَا أَكَلْتَ شَيْئاً فَاسْتَلِقِ عَلَى  
فَقَاكَ وَ ضَعْ رِجْلَكَ الْيُمْنَى عَلَى الْيُسْرَى

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr who has said:

<sup>36</sup> H.2, الكافي ج : 6 ص : 291

<sup>37</sup> H. 2, الكافي ج : 6 ص : 292

<sup>38</sup> H. 15, الكافي ج : 6 ص : 299

<sup>39</sup> Ibid, H.18.

'Abu Al-Hassan, Al-Reza<sup>asws</sup> has said, 'When you eat [something], then lie down on your back, then place your right leg on your left leg.'<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا مَا يَسْتَمُطُّ مِنَ الْخِوَانِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ يَأْذِنُ اللَّهُ عَزَّ وَجَلَّ لِمَنْ أَرَادَ أَنْ يَسْتَشْفِيَ بِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather Al-Hassan Ibn Rashid from Abu Basir who has said:

'Abu Abd Allah<sup>asws</sup> says that 'Amir-ul-Momineen<sup>asws</sup> has said, 'Eat what falls off of food, because in it is cure for all kinds of illness by the permission of Allah<sup>azwj</sup> for those who seek cure.'<sup>41</sup>

### Meat is the Preferred Food:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّحْمُ سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَالْآخِرَةِ

Ali ibn Muhammad ibn Bander has narrated from Ahmad ibn Abu Abd Allah from Muhammad ibn Ali from 'Isa ibn 'Abd Allah al-tAlawi from his father from his grandfather who has said:

'(Imam) Ali<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said, 'Meat is the master food in this world and in the next life.'<sup>42</sup>

وَ عَنْهُ عَنْ عَلِيٍّ بْنِ الرَّيَّانِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ آدَامَ الْجَنَّةِ اللَّحْمُ

It is narrated from the narrator of the previous Hadith from Ali ibn al-Rayyan in a marfu' manner has said. the following:

'Abu Abd Allah<sup>asws</sup> has said that the Rasool Allah<sup>saw</sup> has said, 'Chief of the foods in paradise is meat.'<sup>43</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نُرْوَى عِنْدَنَا عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُبْغِضُ اللَّحْمَ فَقَالَ ع كَذَبُوا إِنَّمَا قَالَ رَسُولُ اللَّهِ ص الْبَيْتُ الَّذِي يَعْتَابُونَ فِيهِ النَّاسَ وَ يَأْكُلُونَ لِحْمَهُمْ وَ قَدْ كَانَ أَبِي ع لَحِمًا وَ لَقَدْ مَاتَ يَوْمَ مَاتَ وَ فِي كُفِّ أُمِّ وَ لَدَيْهِ ثَلَاثُونَ دِرْهَمًا لِلَّحْمِ

<sup>40</sup> Ibid, H. 21.

<sup>41</sup> 300 : ص : 6 : ج : الكافي, H. 1.

<sup>42</sup> 308 : ص : 6 : ج : الكافي, H. 2.

<sup>43</sup> 308 : ص : 6 : ج : الكافي, H. 3.



Ali ibn Muhammad ibn Bandar and others have narrated from Ahmad ibn Abu Abd Allah from Muhammad ibn Ali from al-Hassan ibn Ali ibn Yusuf from Zakariya ibn Muhammad al-Azdiy from 'Abd al-tA'la' Mawla 'Ale Sam who has said:

'I once said to Abu Abd Allah<sup>asws</sup> 'We narrate among us that the Rasool Allah<sup>saww</sup> has said, 'Allah<sup>azwj</sup> Disliked the house (full) of meat.' The Imam<sup>asws</sup> said, 'They have lied. The Rasool Allah<sup>saww</sup> spoke only about the house in which people backbite and (as a result) eat people's meat. My father<sup>asws</sup> liked meat and on the day he passed away, there was thirty dirham in the sleeve of the mother of his<sup>asws</sup> child to buy meat.'<sup>44</sup>

فقدت من بني إسرائيل أمتان واحدة في البحر و أخرى في البر فلا تأكلوا إلا ما عرفتم

(Amir-ul-Momineen<sup>asws</sup> said) From the Children of Israel, two nations were lost, one went into the sea whereas the other went missing into the land, so one should not eat (meat) unless after becoming absolutely sure about its origin (Halal species).<sup>45</sup>

### A Muslim Cannot be a Vegetarian:

كَرَاهَةَ تَرْكِ أَكْلِ اللَّحْمِ أَرْبَعِينَ يَوْمًا أَوْ أَيَّامًا وَ لَوْ بِالْقَرْضِ وَ اسْتِحْبَابِ الْأَذَانِ فِي أُذُنِ مَنْ تَرَكَهُ أَرْبَعِينَ يَوْمًا

It is unhealthy to abstain from eating meat for 40 days. One may take a loan in order to eat meat in a 40 day period. Azan is to be recited in his ear that had no meat in 40 days.<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اللَّحْمُ يُنْبِتُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَذَّنُوا فِي أُذُنِهِ

Imam Abi Abdullah<sup>asws</sup> said: "Meat grows meat. He who left (eating) meat for forty days his manners is deteriorated. In order to restore his manners one should recite 'Azan' in his ears."<sup>47</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ مَنْ لَمْ يَأْكُلِ اللَّحْمَ ثَلَاثَةَ أَيَّامٍ سَاءَ خُلُقُهُ فَقَالَ كَذَبُوا وَ لَكِنْ مَنْ لَمْ يَأْكُلِ اللَّحْمَ أَرْبَعِينَ يَوْمًا تَعَيَّرَ خُلُقُهُ وَ بَدَنُهُ وَ ذَلِكَ لِإِنْتِقَالِ النُّطْفَةِ فِي مِقْدَارِ أَرْبَعِينَ يَوْمًا

It was asked from Imam Reza<sup>asws</sup> (Al-Hassan Al-Reza<sup>asws</sup>) that the people say the one who does not eat meat for three days his manners are relinquished. Imam<sup>asws</sup> said they have lied but rather it is the one who does not eat meat for forty days its

<sup>44</sup> H. 5, الكافي ج : 6 ص : 309

<sup>45</sup> الخصال ج : 2 ص : 611 Imam Aliasws Teaches 400 Golden Rules for the World and the Hereafter,

<sup>46</sup> Al-Kafi, Vol. 6, Chapter on Avoiding Meat, pg. 248

<sup>47</sup> Ibid,

manners and its body encounter a (permanent) change similar to 'Al-Nutfa' which transforms in 40 days.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ  
ع قَالَ أَلْبَانُ الْبَقَرِ دَوَاءٌ وَ سُمُونُهَا شِفَاءٌ وَ لَحْمُهَا دَاءٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from 'Abd Allah ibn al-Mughirah from 'Isma'jl ibn abu Ziyad who has said the following :

'Abu Abd Allah<sup>asws</sup> has said, 'Cow milk and ghee (or fat) are cure but their meat is illness.'<sup>49</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِوْرُ جَامُوسُ الطَّيْرِ  
وَ الدَّجَاجُ خَنْزِيرُ الطَّيْرِ وَ الدَّرَاجُ حَبَشُ الطَّيْرِ وَ أَيْنَ أَنْتَ عَنْ فَرْخَيْنِ نَاهِضَيْنِ رَتَّتَهُمَا امْرَأَةٌ مِنْ رِبِيعَةَ بِفَضْلِ قُوَّتِهَا

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from ' Arm ibn' Uthman in a marfu' manner has said the following:

'Amir-ul-Momineen<sup>asws</sup> has said, 'Duck is the buffalo of birds, hen is like the pig in birds and black partridge is the turkey in birds. You should not miss the two fledgling<sup>50</sup> that were brought up by the woman who (had fed them) with the leftover of her sustenance.'<sup>51</sup>

عَنْهُ عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ إِنَّهُ ذُكِرَتْ اللَّحْمَانُ بَيْنَ يَدَيْ عُمَرَ فَقَالَ عُمَرُ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ الدَّجَاجِ فَقَالَ أَمِيرُ  
الْمُؤْمِنِينَ ع كَلَّا إِنَّ ذَلِكَ خَنَازِيرُ الطَّيْرِ وَ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ فَرْخٍ قَدْ نَهَضَ أَوْ كَادَ أَنْ يَنْهَضَ

It is narrated from the narrator of the previous Hadith from al-Sayyariy in a marfu' manner who has said:

'Two kinds of meat were mentioned before 'Umar and 'Umar said, 'The better of the two kinds of meat is the meat of hen. 'Amir-ul-Momineen<sup>asws</sup> said, 'No, it is like pigs in birds and the better of the two kinds of meat is the meat of the chick that has just risen or is about to rise.'<sup>52</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى قَالَ حَدَّثَنِي عَلِيُّ بْنُ سُلَيْمَانَ عَنْ ابْنِ أَبِي عَمْرِو عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ  
الْأَوَّلِ ع قَالَ أَطْعَمُوا الْمَحْمُومَ لَحْمَ الْقَبَاجِ فَإِنَّهُ يُقْوَى السَّاقَيْنِ وَ يَطْرُدُ الْحَمَى طَرْدًا

Muhammad ibn Yahya has narrated from Muhammad ibn Musa who has said that narrated to me Ali ibn Sulayman from ibn abu 'Umayr from Muhammad ibn Hakim who has said:

<sup>48</sup> Ibid,

<sup>49</sup> H.3, الكافي ج : 6 ص : 311

<sup>50</sup> Young birds, A young bird that has recently acquired its flight feathers.

<sup>51</sup> H.1, الكافي ج : 6 ص : 312

<sup>52</sup> Ibid, H. 2.

'Abu Al-Hassan<sup>asws</sup> Al-Awwal (Imam Musa-e-Kazim<sup>asws</sup>) has said, 'Feed one who is suffering from fever with the meat of al-Qabaj (a kind of partridge) because it strengthens the legs and dispels fever completely.'<sup>53</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْزَبَانَ قَالَ تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فَأَتَى بِقَطَاةٍ فَقَالَ إِنَّهُ مُبَارَكٌ وَكَانَ أَبِي ع يُعْجِبُهُ وَكَانَ يَأْمُرُ أَنْ يُطْعَمَ صَاحِبُ الْبِرْقَانِ يُشَوَى لَهُ فَإِنَّهُ يَنْفَعُهُ

It is narrated from the narrator of the previous Hadith from Muhammad ibn 'Isa from Ali ibn Mahziyar from who has said:

'I once had lunch with Abu Jafar<sup>asws</sup> and sand grouse was brought. The Imam<sup>asws</sup> said, 'It is blessed; my<sup>asws</sup> father<sup>asws</sup> liked it and would instruct to feed roasted to one who suffers from jaundice; it benefits him.'<sup>54</sup>

### The Benefits of Keeping a White Rooster:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دِيكٌ أَبْيَضٌ أَفْرَقُ يَحْرُسُ دُوَيْرَةَ أَهْلِهِ وَ سَبْعَ دُوَيْرَاتٍ حَوْلَهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from abu Jamilah from Jabir who has said:

'Abu Ja'far<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said, 'A white rooster which is called 'afraq' (white) protects the house of its people and seven other houses around it.'<sup>55</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْأَهْوَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ دِيكٌ أَبْيَضٌ أَفْرَقٌ يَحْرُسُ دُوَيْرَتَهُ وَ سَبْعَ دُوَيْرَاتٍ حَوْلَهُ وَ لَنْفُضَةٌ مِنْ حَمَامٍ مُنَمَّرَةٍ أَفْضَلُ مِنْ سَبْعِ دُوَيْرَاتٍ فُرْقٍ بَيْضٍ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Sulayman ibn Rushayd from al-Qasim ibn 'Abd al-Rahnan al-Hashimiy from Muhammad ibn Mukhallad al-Ahwazy who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'A white rooster which is called 'Afraq' protects its house and seven houses around it, however, a vibration from a spotted pigeon is better than seven white roosters.'<sup>56</sup>

<sup>53</sup> Ibid, H. 4.

<sup>54</sup> 313 : ص 6 : ج : الكافي, H. 5.

<sup>55</sup> 549 : ص 6 : ج : الكافي, H. 1.

<sup>56</sup> 549 : ص 6 : ج : الكافي, H. 2.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ ذُكِرَ عِنْدَ أَبِي الْحَسَنِ عِ حُسْنِ الطَّائِسِ فَقَالَ لَا يَزِيدُكَ عَلَى حُسْنِ الدِّيكِ الْأَبْيَضِ شَيْءٌ قَالَ وَ سَمِعْتُهُ يَقُولُ الدِّيكُ أَحْسَنُ صَوْتًا مِنَ الطَّائِسِ وَ هُوَ أَعْظَمُ بَرَكَهً يُنْبَهُكَ فِي مَوَاقِيتِ الصَّلَاةِ وَ إِنَّمَا يَدْعُو الطَّائِسُ بِالْوَيْلِ لِحَطِيبَةِ النَّبِيِّ ابْتُلِيَ بِهَا

A number of our people have narrated from, Ahmad ibn Muhammad ibn Khalid, from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid, from Ya'qub ibn Ja'far ibn Ibrahim al-Ja'fariy who has said:

'Once, the beauty of peacock was mentioned before Abu Al-Hassan<sup>asws</sup> who said, 'It cannot have any greater beauty over the white rooster.' He (the narrator) has said, 'I heard the Imam<sup>asws</sup> saying, 'The voice of rooster is better than the voice of peacock. It is of greater blessing because it wakes you up for the time of Salat. Peacock says, 'Woe is me.' It says so because of the mistake that it fell in.<sup>57</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ الدِّيكُ الْأَبْيَضُ صَدِيقِي وَ صَدِيقُ كُلِّ مُؤْمِنٍ

It is narrated from the narrator of the previous Hadith from certain persons of his people in a marfu' manner who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'White rooster is my friend and the friend of every believing person.<sup>58</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي شُعَيْبِ الْمَحْمَلِيِّ عَنْ أَبِي الْحَسَنِ عِ قَالَ قَالَ فِي الدِّيكِ خَمْسٌ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ السَّخَاءِ وَ الشَّجَاعَةِ وَ الْمَنَاعَةِ وَ الْمَعْرِفَةَ بِأَوْقَاتِ الصَّلَاةِ وَ كَثْرَةَ الطَّرُوقَةِ وَ الْعَبِيرَةِ

It is narrated from the narrator of the previous Hadith from certain persons of his people from abu Shu'ayb al-Muhamiliy who has said:

'Abu Al-Hassan<sup>asws</sup> has said, 'In roosters there are five characteristics from the qualities of the prophets<sup>as</sup>, like generosity, the bravery, contentment, knowledge of the times of Salat, the great deal of ability of mating and the courage (providing protect to dependents).<sup>59</sup>

عَنْهُ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صِيبَاحُ الدِّيكِ صَلَاتُهُ وَ ضَرْبُهُ بِجَنَاحِهِ رُكُوعُهُ وَ سُجُودُهُ

It is narrated from the narrator of the previous Hadith from A number of our people have narrated from Sahl ibn Ziyad all from Ja'far ibn Muhammad al-Ashariy from ibn al-Qaddah who has said:

<sup>57</sup> H. 3. الكافي ج : 6 ص : 550

<sup>58</sup> H. 4. الكافي ج : 6 ص : 550

<sup>59</sup> H. 5. الكافي ج : 6 ص : 550

'Abu 'Abd Allah<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> has said, 'Crowing of the rooster is its Salat and flipping of its wings is its Ruku<sup>60</sup> and Sujud<sup>61 62</sup>.

### The Dried-up Meat:

عَنْهُ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ كَانَ يَقُولُ الْقَدِيدُ حَمٌ سَوٌّ لِأَنَّهُ يَسْتَرْجِي فِي الْمَعْدَةِ وَ يُهَيِّجُ كُلَّ دَاءٍ وَ لَا يَنْفَعُ مِنْ شَيْءٍ بَلْ يَضُرُّهُ

It is narrated from the narrator of the previous Hadith who has said:

'Abu al-Hassan<sup>asws</sup> would say, 'Al-Qadid (dried up meat) is a bad kind of meat because it softens in the stomach and induces every kind of illness and it does not benefit anything, instead it harms.'<sup>63</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الدَّرَائِعُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurarah who has said:

'Abu Ja'far<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> liked shoulder (meat) much more.'<sup>64</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اللَّحْمُ بِاللَّبَنِ مَرْقٌ الْأَنْبِيَاءِ ع

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said:

'Abu' Abd Allah<sup>asws</sup> has said, 'Meat with milk is the sauce of prophets<sup>as</sup>.'<sup>65</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا ضَعَفَ الْمُسْلِمُ فَلْيَأْكُلِ اللَّحْمَ بِاللَّبَنِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from Muhammad ibn Muslim who has said:

'Abu Abd Allah<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> has said, 'When a Muslim becomes weak, he should eat meat with milk.'<sup>66</sup>

<sup>60</sup> Bowing Down in Salat (Prayers)

<sup>61</sup> Prostration

<sup>62</sup> 550 : ص : 6 : ج : الكافي , H. 6.

<sup>63</sup> 314 : ص : 6 : ج : الكافي , H. 4.

<sup>64</sup> 315 : ص : 6 : ج : الكافي , H. 2.

<sup>65</sup> 316 : ص : 6 : ج : الكافي , H. 1.

<sup>66</sup> 316 : ص : 6 : ج : الكافي , H. 2.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شَكَأ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الضَّعْفَ فَقِيلَ لَهُ اطْبِخِ اللَّحْمَ بِاللَّبَنِ فَإِنَّهُمَا يَشُدُّانِ الْجِسْمَ قَالَ فَعُلْتُ هِيَ الْمَضِيرَةُ قَالَ لَا وَ لَكِنَّ اللَّحْمَ بِاللَّبَنِ الْحَلِيبِ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from Muhammad ibn 'Isa from 'Ubayd Allah ibn 'Abd Allah al-Dihqan from Durust from 'Abd Allah ibn Sinan who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'One of the prophets<sup>as</sup> complained before Allah<sup>azwj</sup> against weakness and it was said to him<sup>as</sup>, 'Cook meat with milk; they strengthen the body.' He (the narrator) has said that I then asked if it is al-Mudayrah (butter milk).' The Imam<sup>asws</sup> said, 'No, it is meat with yogurt of milk.'<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْأَلْوَانُ يُعْظِمَنَّ الْبَطْنَ وَ يُحْدِرَنَّ الْأَلْيَتَيْنِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

Amir-ul-Momineen<sup>asws</sup> has said, 'Eating many kinds of foods at the same time enlarges the belly and numbs the buttocks (puts fat on).'<sup>68</sup>

مُحَمَّدُ بْنُ بَحَّيْحٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ أَبِي مَرْيَمَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ يَدَيْهِ شِوَاءٌ فَقَالَ لِي اذْنُ فَكُلْ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِي ضَارٌّ فَقَالَ لِي اذْنُ أَعْلَمُكَ كَلِمَاتٍ لَا يَضُرُّكَ مَعَهُنَّ شَيْءٌ مِمَّا تَخَافُ قُلْ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِنْ أَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ تَعَدَّ مَعَنَا

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Musa ibn 'Umar from Ja'far ibn Bashir from Ibrahim ibn Mehzam from abu Maryam from al-Asbagh ibn Nabatah who has said:

'I once went to visit 'Amir-ul-Momineen<sup>asws</sup> and before him<sup>asws</sup> there was roasted meat. The Imam<sup>asws</sup> said to me, 'Come close and eat.' I said, 'O , Amir-ul-Momineen<sup>asws</sup>, this thing is harmful for me.' The Imam<sup>asws</sup> said, 'Come close. I will teach you certain words with which not even one thing will harm you of which you are afraid. Say:

'بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِنْ أَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ'

'In the name of Allah<sup>azwj</sup>, the best of Names, to the fill of the earth and sky, the Beneficent, the Merciful, with the (Blessings of) the Name, no harm or disease come near us.'<sup>69</sup>

<sup>67</sup> H. 4. الكافي ج : 6 ص : 316

<sup>68</sup> H. 8. الكافي ج : 6 ص : 317

<sup>69</sup> H.1. الكافي ج : 6 ص : 319

## The Benefits of Eating 'الكباب' 'Kabab':

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ اشْتَكَيْتُ بِالْمَدِينَةِ شَكَاةً ضَعُفْتُ مَعَهَا فَأَتَيْتُ أَبَا الْحَسَنِ ع فَقَالَ لِي أَرَأَيْكَ ضَعِيفًا قُلْتُ نَعَمْ فَقَالَ لِي كُلِّ الْكَبَابَ فَأَكَلْتُهُ فَبَرَأْتُ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr who has said:

'I once in al-Madinah became very weak and visited Abu al-Hassan<sup>asws</sup>. The Imam<sup>asws</sup> said, 'I<sup>asws</sup> can see you are very weak.' I replied, 'Yes, I feel weak.' The Imam<sup>asws</sup> said, 'Eat kabab.' I then ate kabab and I was cured.'<sup>70</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُوسَى بْنِ بَكْرِ قَالَ قَالَ لِي أَبُو الْحَسَنِ يَغْنِي الْأَوَّلَ ع مَا لِي أَرَأَيْكَ مُضْفَرًا قُلْتُ لَهُ وَعَكَ أَصَابَنِي فَقَالَ لِي كُلِّ اللَّحْمَ فَأَكَلْتُهُ ثُمَّ رَأَيْتَنِي بَعْدَ جُمُعَةٍ وَأَنَا عَلَى حَالِي مُضْفَرًا فَقَالَ لِي أَمْ أَمْرُكَ بِأَكْلِ اللَّحْمِ قُلْتُ مَا أَكَلْتُ غَيْرَهُ مُنْذُ أَمَرْتَنِي فَقَالَ وَكَيْفَ تَأْكُلُهُ قُلْتُ طَبِيخًا فَقَالَ لَا تَكُلْهُ كَبَابًا فَأَكَلْتُهُ ثُمَّ أَرْسَلَ إِلَيَّ فَدَعَانِي بَعْدَ جُمُعَةٍ وَإِذَا الدَّمُ قَدْ عَادَ فِي وَجْهِ فَقَالَ لِي الْآنَ نَعَمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn [sa from Muhammad ibn Sinan from Musa ibn Bakr who has said:

'Once Abu Al-Hassan, al- Awwal (Imam Musa-e-Kazim<sup>asws</sup>) asked me, 'Why do you look pale?' I replied, 'I suffer from a certain pain.' The Imam<sup>asws</sup> said, 'Eat meat.' I ate meat and the next Friday he<sup>asws</sup> saw me as pale as before and said, 'Did I<sup>asws</sup> not tell you to eat meat?' I replied, 'Yes, I have not eaten anything other than meat from the day you instructed me<sup>asws</sup>.' He<sup>asws</sup> then asked, 'How did you eat?' I replied, 'I ate as mixed with other items.' He<sup>asws</sup> said, 'No, eat as kabab.' I then ate kabab and he<sup>asws</sup> sent for me next Friday when my blood level had come back in my face, and he<sup>asws</sup> said to me, 'Now it is good, you are fine.'<sup>71</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الشَّامِيِّ عَنْ حُسَيْنِ بْنِ حَنْظَلَةَ عَنْ أَحَدِهِمَا ع قَالَ أَكَلْتُ الْكَبَابَ يَذْهَبُ بِالْحُمَّى

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from ibn abu Nasr from 'Abd Allah ibn Muhammad al-Shamiy from al-Husayn ibn Hanzalah who has said:

'One of the two Imam, (Abu Jafar<sup>asws</sup> or Abu Abd Allah<sup>asws</sup>) has said, eating kabab dispels fever.'<sup>72</sup>

<sup>70</sup> 319 : ص 6 : ج : الكافي ح . 2 .

<sup>71</sup> 319 : ص 6 : ج : الكافي ح . 3 .

<sup>72</sup> 319 : ص 6 : ج : الكافي ح . 4 .

## The Heads

عنه، عن علي بن الريان بن الصلت، عن عبيدالله بن عبد الله الواسطي، عن واصل بن سليمان، (أو عن درست) قال: ذكرنا الرؤوس عند أبي عبد الله (ع) والرأس من الشاة، فقال: الرأس موضع الزكوة، وأقرب من المرعى، وأبعد من الأذى.

From him, from Ali Bin Al Rayan Bin Al Salt, from Ubeydullah Bin Abdullah Al Wasity, from Wasil Bin Suleyman (or from Darsat) who said,

'We mentioned the heads in the present of Abu Abdullah<sup>asws</sup>, and the head from the sheep, so he<sup>asws</sup> said: 'The head is a place of the slaughter, and closest to the pasture, and furthest from the harm'.<sup>73</sup>

## Harmful Effects of Eating Too Much Meat:

عنه، عن أبيه، عن حدثه، عن عبد الرحمن العزرمي، عن أبي عبد الله، (ع) قال: كان علي (ع) يكره إدمان اللحم، ويقول: إن له ضراوة كضراوة الخمر.

From him, from his father, from the one who narrated it, from Abdul Rahman Al Azramy,

Abu Abdullah<sup>asws</sup> has narrated that Ali<sup>asws</sup> used to dislike being addicted to the meat (eating too much meat), and was saying: 'The ferocity (harmful effects) of it is like the ferocity of the wine'.<sup>74</sup>

عنه، عن أبيه، عن محمد بن أبي عمير، عن الحكم بن مسكين، عن عمار الساباطي قال: سألت أبا عبد الله (ع) من شراء اللحم فقال: في ثلاث، قلت: لنا أضياف وقوم ينزلون بنا وليس يقع منهم موقع اللحم شيء؟ فقال: في كل ثلاث، قلت: لا نجد شيئاً أحضر منه، لو اتئدموا بغيره لم يعدوه شيئاً فقال: في كل ثلاث.

From him, from his father, from Muhammad Bin Abu Umeyr, from Al Hakam Bin Maskeyn, from Amaar Al Sabity who said,

'I asked Abu Abdullah<sup>asws</sup> regarding buying of the meat, so the Imam<sup>asws</sup> said: 'In every three (days)'. I said, 'For us are guests and a people who are staying with us, and there is no place from them for the meat (to be bought)?' So he<sup>asws</sup> said: 'In every three (days)'. I said, We cannot find anything to offer them from it, if only they could consider something else, they would not add to it, anything'. So he<sup>asws</sup> said: 'In every three (days)'.<sup>75</sup>

عنه، عن علي بن الحكم، عن هشام بن سالم، عن أبي عبد الله (ع)، قال: سألته عن أكل اللحم النيء؟ فقال: هذا طعام السباع.

<sup>73</sup> Al Mahaasin – V 2 Bk 3 H 453

<sup>74</sup> Al Mahaasin – V 2 Bk 3 H 454

<sup>75</sup> Al Mahaasin – V 2 Bk 3 H 455



From him, from Ali Bin Al Hakam, from Hisham Bin Salim,

I asked Abu Abdullah<sup>asws</sup> about eating the raw meat?' So the Imam<sup>asws</sup> said: 'This is the food of the wild animals'.<sup>76</sup>

### Parts Inedible in Halal Animals:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ رَفَعَهُ قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِالْقَصَابِينَ فَتَهَاهُمْ عَنْ بَيْعِ سَبْعَةِ أَشْيَاءَ مِنَ الشَّاةِ نَهَاهُمْ عَنْ بَيْعِ الدَّمِّ وَالْعُدَدِ وَآدَانَ الْفُوَادِ وَالطَّحَالِ وَالنُّخَاعِ وَالْحُصَى وَالْقَضِيبِ فَقَالَ لَهُ بَعْضُ الْقَصَابِينَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْكَيْدُ وَالطَّحَالُ إِلَّا سَوَاءٌ فَقَالَ لَهُ كَذَبْتَ يَا لُكْعُ اثْنَتَا بَتَوْرَيْنِ مِنْ مَاءٍ أُتْبِتَكَ بِخِلَافِ مَا بَيْنَهُمَا فَأُتِيَ بِكَيْدٍ وَطِحَالٍ وَتَوْرَيْنِ مِنْ مَاءٍ فَقَالَ ع شَفُّوا الطَّحَالَ مِنْ وَسْطِهِ وَ شَفُّوا الْكَيْدَ مِنْ وَسْطِهِ ثُمَّ أَمَرَ ع فَمَرَسَا فِي الْمَاءِ جَمِيعاً فَأَبْيَضَتِ الْكَيْدُ وَ لَمْ يَنْفُصْ شَيْءٌ مِنْهُ وَ لَمْ يَبْيَضْ الطَّحَالُ وَ خَرَجَ مَا فِيهِ كُتْلُهُ وَ صَارَ دَمًا كُتْلُهُ حَتَّى بَقِيَ جِلْدُ الطَّحَالِ وَ عَرَفْتُهُ فَقَالَ لَهُ هَذَا خِلَافُ مَا بَيْنَهُمَا هَذَا لَحْمٌ وَ هَذَا دَمٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Yahya al-Wasitiy in a marfu' manner has (said):

“Amir-ul-Momineen<sup>asws</sup> once passed by the butchers’ market and prohibited the selling of seven parts in a sheep. He<sup>asws</sup> prohibited selling of blood, glands, blood vessels of heart, spleen, spinal cord, testicles and penis. Certain one of the butchers said, ‘Amir-ul-Momineen<sup>asws</sup> liver and spleen’ are not different. They are the same thing.’ ‘You suffer from lack of understanding and what you say is not true (Nouzobillah).’ ‘Amir-ul-Momineen<sup>asws</sup> explained and asked, ‘Bring two bowls of water. I will show the difference between the liver and spleen. Two bowls of water were brought and he (the Imam<sup>asws</sup>) said, ‘Cut the middle of the liver and cut the middle of the spleen. He<sup>asws</sup> then commanded to rub them in the water. After being rubbed in water the liver turned (a little) white but it remained the same and nothing was reduced thereof. The spleen in this process did not turn white but its contents all came out and turned into blood: all that was left was its skin and its vein. The Imam<sup>asws</sup> said, ‘This is the difference between the two. This is flesh and this is blood.’<sup>77</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تُؤْكَلُ مِنَ الشَّاةِ عَشْرَةٌ أَشْيَاءَ الْفَرْثُ وَ الدَّمُّ وَ الطَّحَالُ وَ النُّخَاعُ وَ الْعِلْبَاءُ وَ الْعُدُدُ وَ الْقَضِيبُ وَ الْأَنْثِيَانِ وَ الْحَيَاءُ وَ الْمَرَازَةُ

A number of our people have narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from ibn abu 'Umayr from certain persons of our people who has said:

<sup>76</sup> Al Mahaasin – V 2 Bk 3 H 460

<sup>77</sup> 254 : ص : 6 : الكافي ج : 2.

'Abu 'Abd Allah<sup>asws</sup> has said, 'Ten items in a sheep are not edible. Of such items is dung, blood, spleen, spinal cord, al- 'Ilba '(thyroid glands), penis, testicles, al-Haya (female genitals) and gallbladder.'<sup>78</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْهُمْ ع قَالَ لَا يُؤْكَلُ مِمَّا يَكُونُ فِي الْإِزْلِ وَالْبَقْرِ وَالْغَنَمِ وَغَيْرِ ذَلِكَ مِمَّا لَحْمُهُ حَلَالٌ الْفَرْجُ بِمَا فِيهِ ظَاهِرُهُ وَبَاطِنُهُ وَالْقَضِيبُ وَالْبَيْضَتَانِ وَالْمَشِيمَةُ وَهِيَ مَوْضِعُ الْوَلَدِ وَالطَّحَالُ لِأَنَّهُ دَمٌ وَالْعُدْدُ مَعَ الْعُرْوِقِ وَالْمُخُّ وَالَّذِي يَكُونُ فِي الصُّلْبِ وَالْمَرَارَةُ وَالْحَدَقُ وَالْحُرْزَةُ الَّتِي تَكُونُ فِي الدِّمَاغِ وَالِدَّمُّ

Ali ibn Ibrahim has narrated from his father from 'Ismail ibn Marrar, who has narrated from 'A Immah<sup>asws</sup>:

'The Imam<sup>asws</sup> has said, 'In the edible animals like camels, cows, sheep and others certain parts are not edible, Of such items are genitals, the apparent and unapparent parts, the penis and testicles, the womb which is the place of the development of the young, the spleen because it is blood, the glands with veins and marrow and that which is in the back, the gallbladder, the eye ball, and the gland/beads in the brain, and blood.'<sup>79</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَمُونٍ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اشْتَرَى أَحَدُكُمْ لَحْمًا فَلْيُخْرِجْ مِنْهُ الْعُدَدَ فَإِنَّهُ يُحْرِكُ عِرْقَ الْجُدَامِ

A number of our people have narrated from Sahl ibn Ziyad Muhalmnad ibn Al-Hassan ibn al-Shammun from al-Asamm from Misma' who has said:

'Abu 'Abd Allah<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> has said, 'If anyone of you buys meat, he must take out the glands because it accelerates the vein of leprosy.'<sup>80</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ كَرِهَ الْكُلَيْتَيْنِ وَ قَالَ إِنَّمَا هُمَا يَجْمَعُ الْبَوْلُ

Sahl ibn Ziyad has narrated from certain persons of our people who have said the following:

'The Imam<sup>asws</sup> disliked the kidneys and said that they are the collectors of urine.'<sup>81</sup>

أَبِي رَحْمَةَ اللَّهِ وَ مُحَمَّدَ بْنَ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَحِمَهُمَا اللَّهُ قَالََا حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عَمْرَانَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى الْأَزْرَقِ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ ع الرَّجُلُ يَعْطِي الضَّحِيَّةَ مِنْ يَسْلَخِهَا بَجْلِدِهَا قَالَ لَا بَأْسَ بِهِ إِنَّمَا قَالَ عَزَّ وَ جَلَّ فَكُلُوا مِنْهَا وَ أَطْعَمُوا وَ الْجِلْدُ لَا يُؤْكَلُ وَ لَا يَطْعَمُ

1-My father<sup>ra</sup> and Mohamed Bin Al-Hassan Bin Ahmed Bin Al-Walid<sup>ra</sup> said he narrated us (from) Mohamed Bin Yahya the spice dealer about the Asha'ri Mohamed Bin Ahmed Bin Yahya Bin Omran about Ali Bin Ismail about the Safwan Bin Yahya who said:

<sup>78</sup> 254 : ص 6 : ج 3. الكافي، H. 3.

<sup>79</sup> 254 : ص 6 : ج 4. الكافي، H. 4.

<sup>80</sup> 254 : ص 6 : ج 5. الكافي، H. 5.

<sup>81</sup> 255 : ص 6 : ج 6. الكافي، H. 6.

I told Abu Ibrahim<sup>asws</sup> that (what about) a person gives the skin of the sacrificed (animal) to the one who he removes its skin? The Imam<sup>asws</sup> said there is no harm in it, Allah<sup>azwj</sup> Says: Eat from it and feed others (Al-Hajj: 28). And the skin can neither be eaten nor fed to others.<sup>82</sup>

### Summary of Inedible Parts of a Halal Animal:

Genitals (both apparent/hidden)	Forbidden/Haram
Penis	Forbidden/Haram
Testicles	Forbidden/Haram
Womb	Forbidden/Haram
Spleen	Forbidden/Haram
Glands	Forbidden/Haram
Marrow	Forbidden/Haram
Gallbladder	Forbidden/Haram
The eye ball	Forbidden/Haram
Beads/glands in the Brain	Forbidden/Haram
Blood	Forbidden/Haram
Kidneys	Disliked/Makru
Liver	Permissible/Halal
Blood vessels of heart	Forbidden/Haram
Heart	Not specifically forbidden but blood vessels should be consumed
Skin of an animal (i.e., attached to feet which is partially burnt and cooked)	Forbidden

### Slaughtering by the People of the Book

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَّامِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ دَبِيحَةِ الدَّمِيِّ فَقَالَ لَا تَأْكُلْهُ إِنْ سَمِيَ وَإِنْ لَمْ يُسَمَّ

Ali ibn Ibrahim has narrated from his father from 'Amr ibn 'Uthman from Mufaddal ibn Salih from Zayd al-Shahham who has said the following:

'Once Abu Abd Allah<sup>asws</sup> was asked about the slaughtering of the taxpayers (who are non-Muslims). The Imam<sup>asws</sup> said, 'Do not use it for food even if he has mentioned the name of Allah or not.'<sup>83</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنِ الْحُسَيْنِ بْنِ الْمُنْدَرِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا قَوْمٌ نَخْتَلِفُ إِلَى الْجَبَلِ وَالطَّرِيقِ بَعِيدٌ بَيْنَنَا وَبَيْنَ الْجَبَلِ فَرَأْسُخُ فَنَشْتَرِي الْقَطِيعَ وَالْإِتْنَيْنِ وَالثَّلَاثَةَ وَيَكُونُ

<sup>82</sup> H. 1. علل الشرائع 2 439 182- باب العلة التي من أجلها يجوز أ

<sup>83</sup> h.1. الكافي ج : 6 ص : 239

فِي الْقَطِيعِ أَلْفٌ وَ خَمْسِمِائَةٍ شَاةٍ وَ أَلْفٌ وَ سِتُّمِائَةٍ شَاةٍ وَ أَلْفٌ وَ سَبْعِمِائَةٍ شَاةٍ فَتَقَعُ الشَّاهُ وَ الْإِثْنَانِ وَ الثَّلَاثَةُ فَسَأَلَ  
الرُّعَاةَ الَّذِينَ يَجِئُونَ بِهَا عَنْ أَذْيَانِهِمْ فَيَقُولُونَ نَصَارَى قَالَ فَقُلْتُ أَيُّ شَيْءٍ قَوْلِكَ فِي ذَبِيحَةِ الْيَهُودِ وَ النَّصَارَى فَقَالَ يَا  
حُسَيْنُ الذَّبِيحَةُ بِالْإِسْمِ وَ لَا يُؤْمَنُ عَلَيْهَا إِلَّا أَهْلُ التَّوْحِيدِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Hanan ibn Sadir from al-Husayn ibn al-Mundhir who has said the following:

'I once said to Abu Abd Allah<sup>asws</sup> that we often meet people from the mountains, the distance between us and the mountains is far, by many Farsakh<sup>84</sup>. We buy one, two or three flocks and every flock numbers one thousand five hundred, one thousand six hundred or one thousand seven hundred sheep. Then two or three sheep are slaughtered and we ask the shepherd about their religion. They say that they are Christians. What do you say about the slaughtering by Jews and Christians?' He<sup>asws</sup> said, 'O al-Husayn, 'Slaughtering is by name and no one can be trusted in this matter except people who believe in the Oneness of Allah<sup>azwj</sup>,<sup>85</sup>

وَ عَنْهُ عَنْ حَنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّ الْحُسَيْنَ بْنَ الْمُنْذِرِ رَوَى عَنْكَ أَنَّكَ قُلْتَ إِنَّ الذَّبِيحَةَ بِالْإِسْمِ وَ لَا يُؤْمَنُ  
عَلَيْهَا إِلَّا أَهْلُهَا فَقَالَ إِنَّهُمْ أَحَدْتُوا فِيهَا شَيْئاً لَا أَشْتَهِيهِ قَالَ حَنَانٌ فَسَأَلْتُ نَصْرَانِيّاً فَقُلْتُ لَهُ أَيُّ شَيْءٍ تَقُولُونَ إِذَا ذَبَحْتُمْ  
فَقَالَ نَقُولُ بِاسْمِ الْمَسِيحِ

It is narrated from the narrator of the previous Hadith from Hanan who has said:

'I once said to Abu Abd Allah<sup>asws</sup> 'Al-Husayn ibn al-Mundhir has narrated from you that you have said. 'Slaughtering is by name and you cannot trust for it in (slaughtering) except the people of the name.' The Imam<sup>asws</sup> said, 'They have invented in it something that I do not like.' Hanan has said, 'I asked a Christian about what they say when slaughtering.' He said, 'We say, 'In the name of al- Masih.'<sup>86</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي  
جَعْفَرٍ عِ قَالَ سَأَلْتُهُ عَنْ نَصَارَى الْعَرَبِ أَ تُؤْكَلُ ذَبِيحَتُهُمْ فَقَالَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ عِ يَنْهَى عَنْ ذَبَائِحِهِمْ وَ صَيْدِهِمْ  
وَ مُنَاكِحَتِهِمْ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Abu Nasr from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

'I once asked Abu Ja'far<sup>asws</sup> if an animal slaughtered by the Christian Arabs can be used for food. The Imam<sup>asws</sup> said, 'Ali ibn al-Husayn<sup>asws</sup> would prohibit using what they slaughtered for food as well as their hunting and marriage with them.'<sup>87</sup>

<sup>84</sup> Several miles

<sup>85</sup> h.2, الكافي ج : 6 ص : 239

<sup>86</sup> Ibid,h.3.

<sup>87</sup> Ibid,h.4.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرَاءِ عَنْ سَمَاعَةَ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ سَأَلْتُهُ عَنْ دَيْبِحَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ فَقَالَ لَا تَقْرُبُوهَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al -Hakarn from Abu al-Mighra' from Samaah who has said the following:

'I once asked Abu Ibrahim<sup>asws</sup> about the animals slaughtered by the Jews and Christians. The Imam<sup>asws</sup> said, 'Do not go close to such slaughtered animals.'<sup>88</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَكُونُ بِالْحَبَلِ فَنَبْعَثُ الرُّعَاةَ فِي الْعَنَمِ فَرُبَّمَا عَطَبَتِ الشَّاهُ أَوْ أَصَابَهَا الشَّيْءُ فَيَذْبَحُونَهَا فَنَأْكُلُهَا فَقَالَ ع هِيَ الدَّيْبِحَةُ وَ لَا يُؤْمَنُ عَلَيْهَا إِلَّا مُسْلِمٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Said from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from al-Husayn ibn 'Abd Allah who has said:

'I once said to Abu 'Abd Allah<sup>asws</sup> 'We go to the mountains and send the shepherds to look after the sheep. Sometimes a sheep becomes injured and they slaughter it, if we can use it for food? The Imam<sup>asws</sup> replied: 'It is a matter of proper slaughtering, thus, no one can be trusted in it except a Muslim.'<sup>89</sup>

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ اصْطَحَبَ الْمُعَلَّى بْنُ خُنَيْسٍ وَ ابْنُ أَبِي يَعْمُورٍ فِي سَفَرٍ فَأَكَلَا دَيْبِحَةَ الْيَهُودِ وَ النَّصَارَى وَ أَبِي الْأَخْرُ عَنْ أَكْلِهَا فَاجْتَمَعَا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرَاهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَنَا قَالَ أَحْسَنْتَ

It is narrated from the narrator of the previous Hadith from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from al-Husayn ibn 'Abd Allah who has said:

'At one time I travelled with al-Mu'alla ibn Khunays and ibn Abu Yafur. One of them used flesh of the animal slaughtered by Jews and Christians and the other abstained. They both went to visit Abu Abd Allah<sup>asws</sup> and informed him<sup>asws</sup> of their story. The Imam<sup>asws</sup> asked, 'Which one of you abstained?' He (one of them) said, 'I abstained.' The Imam<sup>asws</sup> said, 'You have done the right thing.'<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ إِنَّ لَنَا حَارًا قَصَابًا فَيَجِيءُ بِيَهُودِيٍّ فَيَذْبَحُ لَهُ حَتَّى يَشْتَرِيَ مِنْهُ الْيَهُودُ فَقَالَ لَا تَأْكُلْ مِنْ دَيْبِحَتِهِ وَ لَا تَشْتَرِ مِنْهُ

Ali ibn Ibrahim has narrated from his father from ibn Abu 'Umayr from al-Husayn al-Hamsy who has said the following:

<sup>88</sup> Ibid, h.5.

<sup>89</sup> Ibid,h.6.

<sup>90</sup> 240 : ص : 6 ج : الكافي, h.7.

'Once a man said to 'Abd Allah<sup>asws</sup> 'I pray to Allah to keep you well, we have a neighbour who is a butcher and he brings Jews who slaughter for him so that Jews can buy from him.' He (the Imam) said, 'Do not use for food what he sells and do not buy from him.'<sup>91</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ قُصَيْبَةَ الْأَعْمَشِيِّ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ الْعَنَمُ يُرْسَلُ فِيهَا الْيَهُودِيُّ وَ النَّصْرَائِيُّ فَتَعْرِضُ فِيهَا الْعَارِضَةُ فَيَذْبُحُ أَوْ تَأْكُلُ ذَبِيحَتَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تُدْخِلَنَّهَا مَالِكَ وَ لَا تَأْكُلْهَا فَإِنَّمَا هُوَ الْإِسْمُ وَ لَا يُؤْمَرُ عَلَيْهِ إِلَّا الْمُسْلِمُ فَقَالَ لَهُ الرَّجُلُ قَالَ اللَّهُ تَعَالَى الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ كَانَ أَبِي عَ يَقُولُ إِنَّمَا هُوَ الْحَبِيبُ وَ أَشْبَاهُهَا

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn . Ismail from Ali ibn al-Nu'man from ibn Muskan from Qutaybah al-A'sha' who has said the following:

'A man once asked Abu Abd Allah<sup>asws</sup> when I was with him<sup>asws</sup> and I said, 'Sheep are sent to Jews and Christian for maintenance and something happens and it is slaughtered: if I can use it for food. Abu Abd Allah<sup>asws</sup> has said. 'Do not mix the price you receive for it with your other assets and do not use it for food. It is a matter of name (mentioning the name of Allah<sup>azwj</sup>) and no one can be trusted in it except a Muslim.' A man then said but 'Allah<sup>azwj</sup> Says, ***Today, We have made the good things lawful for you and the food of the people of the book is lawful for you.***' (5:5). Abu Abd Allah<sup>asws</sup> then said to him, 'My father<sup>asws</sup> would say that it is about grains and similar things.'<sup>92</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ ابْنُ سِنَانَ قَالَ إِسْمَاعِيلُ بْنُ جَابِرٍ قَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تَأْكُلْ مِنْ ذَبَائِحِ الْيَهُودِ وَ النَّصَارَى وَ لَا تَأْكُلْ فِي آيَاتِهِمْ

A number of our people have narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from Muhammad ibn Sinan from 'Ismail ibn Jabir and 'Abd Allah ibn Talhah. Ibn Sinan has said that 'Israil ibn Jabir has said:

'Abu Abd Allah<sup>asws</sup> has said, 'Do not use for food what is slaughtered by Jews and Christians and do not eat in their utensils.'<sup>93</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ لَا تَأْكُلْ ذَبَائِحَهُمْ وَ لَا تَأْكُلْ فِي آيَاتِهِمْ يَعْنِي أَهْلَ الْكِتَابِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from 'Ismail from Jabir who has said the following:

<sup>91</sup> Ibid, h.8.

<sup>92</sup> Ibid, h.10.

<sup>93</sup> Ibid, h.11.

'Abu 'Abd Allah<sup>asws</sup> has said, 'Do not use for food the animals they slaughter, do not eat in their utensils, meaning thereby people of the book.'<sup>94</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ ذَبَائِحِ أَهْلِ الْكِتَابِ فَقَالَ لَا بَأْسَ إِذَا ذَكَرُوا اسْمَ اللَّهِ عَزَّ وَجَلَّ وَ لَكِنِّي أَعْنِي مِنْهُمْ مَنْ يَكُونُ عَلَى أَمْرِ مُوسَى وَ عِيسَى ع

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from Muawiyah ibn Wahab who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup> about the animals slaughtered by the people of the book. The Imam<sup>asws</sup> said, 'It is not unlawful if they mention the name of Allah<sup>azwj</sup> but I mean those of them who are on the commands of Moses and Jesus (none of them are now, otherwise they would embrace Islam).'<sup>95</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ أَنَا وَ أَبِي فَقُلْنَا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ إِنْ لَنَا خُلَطَاءَ مِنَ النَّصَارَى وَ إِيَّا نَأْتِيهِمْ فَيَذْبَحُونَ لَنَا الدَّجَاجَ وَ الْفَرَاحَ وَ الْجِدَاءَ أَ فَتَأْكُلُهَا قَالَ لَا تَأْكُلُوهَا وَ لَا تَقْرُبُوهَا فَإِنَّهُمْ يَقُولُونَ عَلَى ذَبَائِحِهِمْ مَا لَا أَحِبُّ لَكُمْ أَكْلَهَا قَالَ فَلَمَّا قَدِمْنَا الْكُوفَةَ دَعَانَا بَعْضُهُمْ فَأَبَيْنَا أَنْ نَذْهَبَ فَقَالَ مَا بَالُكُمْ كُنْتُمْ تَأْتُونَنَا ثُمَّ تَرَكْتُمُوهُ الْيَوْمَ قَالَ فَقُلْنَا إِنَّ عَالِمًا لَنَا عَ نَهَانَا وَ زَعَمَ أَنَّكُمْ تَقُولُونَ عَلَى ذَبَائِحِكُمْ شَيْئًا لَا يُحِبُّ لَنَا أَكْلَهَا فَقَالَ مَنْ هَذَا الْعَالِمُ هَذَا وَ اللَّهُ أَعْلَمُ النَّاسِ وَ أَعْلَمُ مَنْ خَلَقَ اللَّهُ صَدَقَ وَ اللَّهُ إِيَّا لَتَقُولُ بِسْمِ الْمَسِيحِ ع

Ali ibn Ibrahim has narrated from hi' rather from Hanan ibn Sadir who has said the following:

'Once my father and I visited Abu Abd Allah<sup>asws</sup> and said, 'We pray to Allah<sup>azwj</sup> to keep our souls in service for your<sup>asws</sup> cause, we have Christian associates and they slaughter for us chickens and goats: if we can eat thereof. The Imam<sup>asws</sup> said, 'Do not eat and do not get close to it: what they say on it is 'something' for which I do not like you to eat it.' He (the narrator) has said, when we arrived in al-Kufah certain ones of them invited us and we declined their invitation. He asked about the reason saying, 'You were coming to us and now you have refused.' We replied, 'Our scholar<sup>asws</sup> prohibited and he thinks that you say something on what you slaughter because of which he does not like that we eat your (slaughter). 'He then asked, 'Who is your scholar? He<sup>asws</sup> by Allah<sup>azwj</sup>, is the most knowledgeable of all people and more knowledgeable than what Allah<sup>azwj</sup> has Created. He<sup>asws</sup> has spoken the truth by Allah<sup>azwj</sup>. We say, 'In the name of al-Masih<sup>asr</sup>.'<sup>96</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ ذَبِيحَةِ أَهْلِ الْكِتَابِ قَالَ فَقَالَ وَ اللَّهُ مَا يَأْكُلُونَ ذَبَائِحَكُمْ فَكَيْفَ تَسْتَجِلُّونَ أَنْ تَأْكُلُوا ذَبَائِحَهُمْ إِيْمَا هُوَ الْإِسْمُ وَ لَا يُؤْمَرُ عَلَيْهَا إِلَّا مُسْلِمٌ

Ali ibn Ibrahim has narrated from his father from ibn Abu 'Umayr from certain persons of his people who has said the following:

<sup>94</sup> Ibid, h.13.

<sup>95</sup> الكافي ج : 6 ص : 241.

<sup>96</sup> Ibid, h.15.

'I once asked Abu Abd Allah<sup>asws</sup> about the animals the people of the book slaughter. The Imam<sup>asws</sup> said, 'By Allah<sup>azwj</sup>, they do not eat what you slaughter; then how can you consider what they slaughter as lawful? It is a matter of name (mentioning the name of Allah<sup>azwj</sup>), and no one can be trusted in it except a Muslim.'<sup>97</sup>

بَعْضُ أَصْحَابِنَا عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ قُتَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رَأَيْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ فَقَالَ إِنَّ لِي أَحَاً فَيُسَلِّفُ فِي الْعَنَمِ فِي الْجِبَالِ فَيُعْطِي السَّنَّ مَكَانَ السَّنِّ فَقَالَ أ لَيْسَ بِطَبِيبَةٍ نَفْسٍ مِنْ أَصْحَابِهِ قَالَ بَلَى قَالَ فَلَا بَأْسَ قَالَ فَإِنَّهُ يَكُونُ لَهُ فِيهَا الْوَكِيلُ فَيَكُونُ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَتَمْتَعُ فِيهَا الْعَارِضَةُ فَيَبِيعُهَا مَذْبُوحَةً وَ يَأْتِيهِ بِسَمَنِهَا وَ رَمًا مَلْحَهَا فَيَأْتِيهِ بِهَا مَمْلُوحَةً قَالَ فَقَالَ إِنَّ أَتَاهُ بِسَمَنِهَا فَلَا يُخَالِطُهُ بِمَالِهِ وَ لَا يُجْرِكُهُ وَ إِنْ أَتَاهُ بِهَا مَمْلُوحَةً فَلَا يَأْكُلُهَا فَإِنَّمَا هُوَ الْإِسْمُ وَ لَيْسَ يُؤْمَنُ عَلَى الْإِسْمِ إِلَّا مُسْلِمًا فَقَالَ لَهُ بَعْضُ مَنْ فِي الْبَيْتِ فَأَتَيْنَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ فَقَالَ إِنَّ أَبِي ع كَانَ يَقُولُ ذَلِكَ الْحُبُوبُ وَ مَا أَشْبَهَهَا

Certain persons of our people have narrated from Mansur ibn al-Abbas from 'Amr ibn 'Uthman from Qutaybah al-A'sha' who has said the following:

'I once saw a man with Abu Abd Allah<sup>asws</sup> who asked, 'I have a brother in the mountains who exchanges things for other things. The Imam<sup>asws</sup> asked, 'Is it because of mutual agreement?' he replied, 'Yes, that is true.' The Imam<sup>asws</sup> said, 'It then is not unlawful.' He then said, 'He may have an agent who is a Jew or Christians who comes across something that sells slaughtered and brings its price, or salt it then brings it salted.' The Imam<sup>asws</sup> said, 'He must not eat it. It is a matter of name (mentioning the name of Allah<sup>azwj</sup>) in which no one can be trusted except a Muslim.'

A certain person present said, 'What about the words of Allah<sup>azwj</sup>, ... **the food of the people of the book is lawful for you and your food is lawful for them.**' The Imam<sup>asws</sup> said, 'My father<sup>asws</sup> would say that it is grains and similar things.'<sup>98</sup>

### Food of the People of the Book:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ طَعَامِ أَهْلِ الْكِتَابِ وَ مَا يَحِلُّ مِنْهُ قَالَ الْحُبُوبُ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from 'Lthman ibn 'Isa from Samaah who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup> about the food of the people of the book and what is lawful for food thereof. He<sup>asws</sup> said, 'It is grains.'<sup>99</sup>

<sup>97</sup> Ibid, h.16.

<sup>98</sup> 242 : ج : 6 ص : الكافي, h.17.

<sup>99</sup> 263 : ج : 6 ص : الكافي, h.1.



مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ طَعَامِ أَهْلِ الْكِتَابِ وَ مَا يَحِلُّ مِنْهُ قَالَ الْحُبُّوبُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Ammar ibn marwan from Samaah who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup> about the food of the people of the book and what is lawful for food thereof. He<sup>asws</sup> said, 'It is grains.'<sup>100</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مُؤَاكَلَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ قَالَ فَقَالَ إِنْ كَانَ مِنْ طَعَامِكَ فَتَوَضَّأَ فَلَا بَأْسَ بِهِ

Abu Ali al-Ashariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Is ibn al-Qasim who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup> about eating with the Jews, Christians and Zoroastrians, He<sup>asws</sup> said. 'If the food belongs to you then make wudu (wash) and eat with them; it is not unlawful.'<sup>101</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْمٍ مُسْلِمِينَ يَأْكُلُونَ وَ حَضَرَهُمْ رَجُلٌ مَجُوسِيٌّ أَيْدِعُونَهُ إِلَى طَعَامِهِمْ فَقَالَ أَمَا أَنَا فَلَا أُؤَاكِلُ الْمَجُوسِيَّ وَ أَكْرَهُ أَنْ أُحَرِّمَ عَلَيْكُمْ شَيْئاً تَصْنَعُونَهُ فِي بِلَادِكُمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al -Ilakam from 'Abd Allah ibn Yahya al-Kahiliy who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup> about the case of some Muslim people who take food when Zoroastrian man comes to them: if they can invite him for food, He (the Imam) said, 'I do not eat food with Zoroastrians and I dislike making unlawful for you what you do in your lands.'<sup>102</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ آيَةِ أَهْلِ الدِّمَةِ وَ الْمَجُوسِ فَقَالَ لَا تَأْكُلُوا فِي آيَتِهِمْ وَ لَا مِنْ طَعَامِهِمْ الَّذِي يَطْبُخُونَ وَ لَا فِي آيَتِهِمْ الَّتِي يَشْرَبُونَ فِيهَا الْحَمْرَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub, from al-r Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

<sup>100</sup> Ibid, h.2.

<sup>101</sup> Ibid, h.3.

<sup>102</sup> Ibid, h.4.

'I once asked Abu Jafar<sup>asws</sup> about the utensils of the non-Muslim taxpayer and Zoroastrians. The Imam<sup>asws</sup> said, 'Do not eat in their utensils or from their food which they cook or in the utensils that they use for drinking wine.'<sup>103</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ طَعَامِ الَّذِينَ أُوتُوا الْكِتَابَ جِلَّ لَكُمْ وَ طَعَامُكُمْ جِلَّ لَهُمْ فَقَالَ عَ الْحُبُّوبُ وَ الْبُقُولُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Abu al-Jarud who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup> about the words of Allah<sup>azwj</sup>, '**The food of the people to whom the book was given is lawful for you and your food is lawful for them,**' (5:5) He<sup>asws</sup> said, 'It is grains and vegetables.'<sup>104</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَزِيدَ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ مُوسَى عَ قَالَ سَأَلْتُهُ عَنْ مَوَاكِلَةِ الْمَجُوسِيِّ فِي فَصْعَةٍ وَاحِدَةٍ وَ أَرْقُذٍ مَعَهُ عَلَى فِرَاشٍ وَاحِدٍ وَ أَصَافِحُهُ قَالَ لَا

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from Yaqub ibn Yazid from Ali ibn Ja'far from his brother Abu al-Hassan, Musa<sup>asws</sup> who has said the following:

'I once asked Abu Al-Hassan<sup>asws</sup> about eating with a Zoroastrian in a bowl and sleep with him on one furnishing and shake hands with him. He<sup>asws</sup> said. 'No (you shouldn't)'.<sup>105</sup>

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِيَّيْ أَخَالِطُ الْمَجُوسِيَّ فَأَكُلُ مِنْ طَعَامِهِمْ فَقَالَ لَا

It has been narrated from the narrator of the previous Hadith from Tsmail ibn Mehran from Mohammed ibn Ziyad from Harun ibn Kharijah who has said:

'I once asked Abu Abd Allah<sup>asws</sup> if I can associate with Zoroastrians and eat from their food. The Imam<sup>asws</sup> said, 'No.'<sup>106</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا تَقُولُ فِي طَعَامِ أَهْلِ الْكِتَابِ فَقَالَ لَا تَأْكُلُهُ ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ قَالَ لَا تَأْكُلُهُ وَ لَا تَشْرَبُ تَقُولُ إِنَّهُ حَرَامٌ وَ لَكِنْ تَشْرَبُ تَشْرَبُ عَنْهُ إِنَّ فِي آيَاتِهِمُ الْحَمْرَ وَ الْحَمَّ الْخَنْزِيرِ

Abu Ali al-Ashariv has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yanva from 'Isma'il ibn Jabir who has said the following:

<sup>103</sup> h.5, الكافي ج : 6 ص : 264

<sup>104</sup> Ibid, h.6.

<sup>105</sup> Ibid, h.7.

<sup>106</sup> Ibid, h.8.

'I once asked Abu Abd Allah<sup>asws</sup> about the people of the Book and what would he<sup>asws</sup> say about their food. He<sup>asws</sup> replied, 'Do not eat it.' The Imam<sup>asws</sup> then remained quiet then said, 'Do not eat it'. The Imam<sup>asws</sup> then remained quiet then said, 'Do not eat it and do not leave it. Say that it is unlawful, however, you can leave to abstain thereof because in their utensils there is wine and flesh of pigs.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ فَعُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَهْلَ بَيْتِي عَلَى دِينِ النَّصْرَانِيَّةِ فَأَكُونُ مَعَهُمْ فِي بَيْتٍ وَاحِدٍ وَ أَكُلُ مِنْ آنِيَّتِهِمْ فَقَالَ لِي ع أَيَأْكُلُونَ لَحْمَ الْخِنْزِيرِ قُلْتُ لَا قَالَ لَا بَأْسَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al -Hakam from Mu'awiyah ibn Wahab from Zakariya ibn Ibrahim who has said the following:

'I was a Christian, then became a Muslim and said to Abu 'Abd Allah<sup>asws</sup> 'People of my family are Christians. I live with them in one house and eat in their utensils. He<sup>asws</sup> asked, 'Do they eat pork?' I replied, 'No. they do not eat pork.' The Imam<sup>asws</sup> said, 'It is not unlawful.'<sup>107</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي طَالِبِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ قَالَ كَتَبَ الْخَلِيلُ بْنُ هَاشِمٍ إِلَى ذِي الرِّئَاسَتَيْنِ وَ هُوَ وَآلِي نَيْسَابُورَ أَنَّ رَجُلًا مِنَ الْمَجُوسِ مَاتَ وَ أَوْصَى لِلْمُقَرَّاءِ بِشَيْءٍ مِنْ مَالِهِ فَأَخَذَهُ قَاضِي نَيْسَابُورَ فَجَعَلَهُ فِي فُقَرَاءِ الْمُسْلِمِينَ فَكَتَبَ الْخَلِيلُ إِلَى ذِي الرِّئَاسَتَيْنِ بِذَلِكَ فَسَأَلَ الْأَمَامُونَ عَنْ ذَلِكَ فَقَالَ لَيْسَ عِنْدِي فِي ذَلِكَ شَيْءٌ فَسَأَلَ أَبَا الْحَسَنِ ع فَقَالَ أَبُو الْحَسَنِ ع إِنَّ الْمَجُوسِيَّ لَمْ يُوصِ لِقُرَّاءِ الْمُسْلِمِينَ وَ لَكِنْ يَنْبَغِي أَنْ يُؤَخَذَ مَقْدَارُ ذَلِكَ الْمَالِ مِنْ مَالِ الصَّدَقَةِ فَيُرَدَّ عَلَى فُقَرَاءِ الْمَجُوسِ

Ali ibn Ibrahim has narrated from his father from Abu Talib 'Abd Allah ibn al-Sallt who has narrated the following:

'Once, Khalil ibn Hashim wrote to Khaleel al-Riyasatayn who was the governor of NisAbur and asked that a Zoroastrian man has died and has made a will about a certain amount from his assets for the poor. The judge of NisAbur, however, took the amount and gave it to the poor Muslims. Al-Khaleel al-Riyasatayn asked Ma'mun about it. Ma'mun who did not have any answer for it asked Abu Al-Hassan<sup>asws</sup> about it and Abu Al-Hassan<sup>asws</sup> said, 'A Zoroastrian man does not make a will for the poor Muslims. It is proper to take that amount from the treasury of charity and return it to the poor Zoroastrians.'<sup>108</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ شَيْبٍ قَالَ أَوْصَتْ مَارِدَةُ لِقَوْمٍ نَصَارَى فَرَّاشِينَ بِوَصِيَّةٍ فَقَالَ أَصْحَابُنَا أَفْسِمَ هَذَا فِي فُقَرَاءِ الْمُؤْمِنِينَ مِنْ أَصْحَابِكَ فَسَأَلْتُ الرَّضَا ع فَقُلْتُ إِنَّ أُخْتِي أَوْصَتْ بِوَصِيَّةٍ لِقَوْمٍ نَصَارَى وَ أَرَدْتُ أَنْ أَصْرِفَ ذَلِكَ إِلَى قَوْمٍ مِنْ أَصْحَابِنَا مُسْلِمِينَ فَقَالَ أَمْضِ الْوَصِيَّةَ عَلَى مَا أَوْصَتْ بِهِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ

<sup>107</sup> h.10, الكافي ج : 6 ص : 265

<sup>108</sup> h.1, الكافي ج : 7 ص : 16

Ali ibn Ibrahim has narrated from his father from al-Rayyan ibn Shabib who has narrated the following:

'Maridah made a will for the Christians who worked as maintenance people. Our people said to spend it on the poor believers of your people. I then asked Al-Reza<sup>asws</sup>, that my sister has made a will for Christian persons and I wanted to spend it for our Muslim people. The Imam<sup>asws</sup> said, 'You must execute the will as you are required. Allah<sup>azwj</sup> has Said, **'Whoever intentionally changes the will of a deceased person, he has committed a sin. Allah is All-hearing and All-knowing.'**' (2: 181).<sup>109</sup>

## The Preference of Sweet (Desserts)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ مُوَفَّقِ الْمَدِينِيِّ عَنْ أَبِيهِ قَالَ بَعَثَ إِلَيَّ الْمَاضِي عَ يَوْمًا فَأَكَلْتُ عِنْدَهُ وَ أَكْثَرَ مِنَ الْحُلْوَاءِ فَعُلْتُ مَا أَكْثَرَ هَذِهِ الْحُلْوَاءِ فَقَالَ عِ إِنَّا وَ شِيعَتَنَا خُلِقْنَا مِنَ الْحَلَاوَةِ فَنَحْنُ مُحِبُّو  
الْحُلْوَاءِ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Harun ibn Muwaffaq al-Madiny from his father who has said:

'Once Al-Mahdi (the previous) Abu Al-Hassan<sup>asws</sup> called me for food and I ate food with him. The Imam<sup>asws</sup> ate more al-Halwa (sweet) and I said, 'This is quite much al-Halwa.' The Imam<sup>asws</sup> said, 'I<sup>asws</sup> and our<sup>asws</sup> followers are created from sweetness: thus we like sweet.'<sup>110</sup>

## Don't Eat Food while its too hot:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ حَضَرْتُ عَشَاءَ أَبِي عَبْدِ اللَّهِ ع فِي الصَّيْفِ فَأُتِيَ بِخَوَانٍ عَلَيْهِ خُبْزٌ وَ أُتِيَ بِقِصْعَةٍ تَرِيدٍ وَ لَحْمٍ فَقَالَ هَلُمَّ إِلَيَّ هَذَا الطَّعَامَ فَدَنَوْتُ فَوَضَعَ يَدَهُ فِيهِ وَ رَعَعَهَا وَ هُوَ يَقُولُ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ هَذَا مَا لَا نَقْوَى عَلَيْهِ فَكَيْفَ النَّارُ هَذَا مَا لَا نُطِيقُهُ فَكَيْفَ النَّارُ قَالَ وَ كَانَ عِ يُكْرِرُ ذَلِكَ حَتَّى أَمَكَنَّ الطَّعَامُ فَأَكَلْتُ وَ أَكَلْنَا مَعَهُ

Ahmad ibn Muhammad has narrated from ibn Mahbub from Yunus ibn Yaqub from Sulayman ibn Khalid who has said:

'I once attended dinner with Abu Abd Allah<sup>asws</sup> in summer and they brought a food-sheet with bread inside it and a bowl of Tharid (bread made in pieces in broth) and meat. The Imam<sup>asws</sup> said, 'Come for food.' I went close. The Imam<sup>asws</sup> placed his hand close to it and pulled back saying, 'I seek refuge with Allah<sup>azwj</sup> against fire, I<sup>asws</sup> seek

<sup>109</sup> Ibid, h.2.

<sup>110</sup> H. 1, الكافي ج : 6 ص : 321

protection with Allah<sup>azwj</sup> against fire, I<sup>asws</sup> seek protection with Allah<sup>azwj</sup> against fire. We cannot bear this, how the fire will be, we cannot bear with this, how the fire will be, we cannot bear with this, how the fire will be.' The Imam<sup>asws</sup> kept repeating it until it became possible to eat the food. The Imam<sup>asws</sup> ate and we ate with him<sup>asws</sup>.<sup>111</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنْ أَبِيهِ قَالَ صَنَعَ لَنَا أَبُو حَمْرَةَ طَعَامًا وَنَحْنُ جَمَاعَةٌ فَلَمَّا حَضَرْنَا رَأَى رَجُلًا يَنْهَكَ عَظْمًا فَصَاحَ بِهِ فَقَالَ لَا تَفْعَلْ فَإِنِّي سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ لَا تَنْهَكُوا الْعِظَامَ فَإِنَّ فِيهَا لِلْجِنِّ نَصِيبًا وَإِنْ فَعَلْتُمْ دَهَبَ مِنَ الْبَيْتِ مَا هُوَ خَيْرٌ مِنْ ذَلِكَ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from Muhammad ibn Ali from Muhammad ibn al-Haytham from his father who has narrated:

'Abu Hamzah once made food for us and we were in a group and when we were all present, a man exhausted the bone and took out its marrow. The Imam<sup>asws</sup> said to him aloud, 'Do not do so because I heard Ali<sup>asws</sup> Ibn Al-Husayn<sup>asws</sup> saying, 'Do not remove bone marrows and make hollow; in it there is a share for al-Jinn. If you remove it things better than this will go away from the house.'<sup>112</sup>

### The Fish:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع قَالَ دَعَا بِتَمْرٍ فَأَكَلَهُ ثُمَّ قَالَ مَا بِي شَهْوَةٌ وَ لَكِنِّي أَكَلْتُ سَمَكًا ثُمَّ قَالَ مَنْ بَاتَ وَ فِي جَوْفِهِ سَمَكٌ لَمْ يُتَبِعْهُ بِتَمْرَاتٍ أَوْ عَسَلٍ لَمْ يَزَلْ عِرْقُ الْفَالِجِ يَضْرِبُ عَلَيْهِ حَتَّى يُصْبِحَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Said ibn Janah from a Mawla of Abu Abd Allah, 'Alavhi al-Salam, who has said:

'Abu Abd Allah<sup>asws</sup> once asked for dates and ate it; then said, 'I have no appetite for it but it is because I just ate fish. The Imam<sup>asws</sup> then said, 'If one goes to sleep for the night and there is fish in his stomach after which he has not made a few dates or honey to follow it the vein of paralysis continues to beat on him until the morning.'<sup>113</sup>

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي مُحَمَّدٍ ع بِشَكْوَى إِلَيْهِ دَمًا وَ صَفْرَاءَ فَقَالَ إِذَا اخْتَجَمْتُ هَاجَتِ الصُّفْرَاءُ وَ إِذَا أَخْرَجْتُ الْحِجَامَةَ أَضْرَبِي الدَّمُ فَمَا تَرَى فِي ذَلِكَ فَكَتَبَ ع اخْتَجِمْ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكًا طَرِيًّا كَبَابًا قَالَ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ بَعَيْنَهَا فَكَتَبَ ع اخْتَجِمْ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكًا طَرِيًّا كَبَابًا بِمَاءٍ وَ مِلْحٍ قَالَ فَاسْتَعْمَلْتُ ذَلِكَ فَكُنْتُ فِي عَافِيَةٍ وَ صَارَ غِذَائِي

<sup>111</sup> H. 5, الكافي ج : 6 ص : 322

<sup>112</sup> H. 1, الكافي ج : 6 ص : 323

<sup>113</sup> H.1, الكافي ج : 6 ص : 323

Muhammad ibn Yahya has narrated:

‘Certain persons of our people once wrote to Abu Muhammad<sup>asws</sup> complaining about blood and yellowness, saying, ‘If I apply cupping, yellowness stirs up, when I delay it blood harms me, so what would you advise me in such case?’ The Imam<sup>asws</sup> wrote, ‘Apply cupping and after cupping eat fresh fish as kabab.’ He (the narrator) has said, ‘I repeated exactly the same question to him<sup>asws</sup>. The Imam<sup>asws</sup> wrote, ‘Apply cupping and after cupping eat fresh fish as kabab with water and salt.’ He (the narrator) has said, ‘I followed the instruction and I lived in good health and it became my food.’<sup>114</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ يُونُسَ عَنْ مُرَازِمٍ قَالَ ذَكَرَ أَبُو عَبْدِ اللَّهِ عَ الْبَيْضَ فَقَالَ أَمَا إِنَّهُ خَفِيفٌ يَذْهَبُ بِقَرَمِ اللَّحْمِ

قَالَ وَ رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ مُرَازِمٍ أَنَّهُ زَادَ فِيهِ وَ لَيْسَتْ لَهُ عَائِلَةٌ اللَّحْمِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Jafar ibn Muhammad Hakim from Yunus from Murazim who has said:

‘Abu Abd Allah<sup>asws</sup> once mentioned eggs and said, ‘It is light and it reduces the desire for meat.’

‘He (the narrator) has said, ‘Muhammad ibn ‘Isma‘il ibn Bazi’ has narrated from Ja‘far ibn Muhammad ibn Hakim from Murazim with an addition of, ‘it does not have the harmfulness of meat.’<sup>115</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عُمَرَ بْنِ أَبِي حَسَنَةَ الْجَمَّالِ قَالَ شَكَوْتُ إِلَى أَبِي الْحَسَنِ عَ قِلَّةِ الْوَلَدِ فَقَالَ لِي اسْتَغْفِرِ اللَّهَ وَ كُلِّ الْبَيْضَ بِالْبَصْلِ

Abu Ali al-Ashariy has narrated from Muhammad ibn Salim tram Ahmad ibn al-Nadr from ‘Umar ibn abu Hasnah al-Jammal who has said:

‘I once complained before Abu Al-Hassan<sup>asws</sup> about not having any children. The Imam<sup>asws</sup> said: Ask forgiveness from Allah<sup>azwj</sup> and eat eggs with onion.’<sup>116</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ شَكَأَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَ إِلَى اللَّهِ عَزَّ وَ جَلَّ قِلَّةَ النَّسْلِ فَقَالَ كُلِّ اللَّحْمِ بِالْبَيْضِ

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn ‘Isa from ‘Ubayd Allah ibn ‘Abd Allah al-Dihqan from Durust from ‘Abd Allah ibn Sinan who has said:

‘Abu Abd Allah<sup>asws</sup> has said, ‘One of the prophets complained before Allah<sup>azwj</sup> about the scarcity of children. Allah Told him to eat meat with egg.’<sup>117</sup>

<sup>114</sup> H.10, الكافي ج : 6 ص : 324

<sup>115</sup> H.1. بَابُ بَيْضِ الدَّجَاجِ، الكافي ج : 6 ص : 324

<sup>116</sup> H. 2. بَابُ بَيْضِ الدَّجَاجِ، الكافي ج : 6 ص : 324

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ كَثْرَةُ أَكْلِ  
الْبَيْضِ تَزِيدُ فِي الْوَلَدِ

A number of our people have narrated from Sahl ibn Zivad from Ali ibn Hassan from Musa ibn Bakr who has said:

'I once heard Abu al-Hassan<sup>asws</sup> saying, 'Eating egg often increases the number of one's children.'<sup>118</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ جَدِّهِ وَ قَيْسِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ  
اللَّهِ ع قَالَ مُخُّ الْبَيْضِ خَفِيفٌ وَ الْبَيَاضُ ثَقِيلٌ

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from his father from his grandfather and Qays ibn 'Abd al-Aziz who has said:

'Abu 'Abd Allah<sup>asws</sup> has said, 'The egg yoke is light and its white is heavy.'<sup>119</sup>

عنه، عن نوح النيسابوري، عن سعيد بن جناح، عن مولى لابي عبد الله (ع) قال: دعا بتمر بالليل فأكله ثم قال: ما بي شهوته ولكنني أكلت سمكا، ثم قال: ومن بات وفي جوفه سمك لم يتبعه بتمر وعسل، لم يزل عرق الفالج يضرب عليه حتى يصبح.

From him, from Nuh Al Neyshapouri, from Saeed Bin Janaah,

A slave of Abu Abdullah<sup>asws</sup> having said: 'He<sup>asws</sup> called for dates at night, so he<sup>asws</sup> ate them, then said: 'I<sup>asws</sup> am not with desire (hungry), but I<sup>asws</sup> ate a fish'. Then he<sup>asws</sup> said: 'The one who sleeps and in his middle (belly) is a fish, and does not follow it with dates and honey, the vein of strokes would not cease to strike him until the morning'<sup>120</sup>.

عنه، عن بعض العراقيين، عن جعفر بن الزبير، عن جعفر بن محمد بن محمد بن حكيم، عن أبيه، عن حديد، قال: قال أبو عبد الله (ع): إذا أكلت السمك فاشرب عليه الماء.

From him, from one of the Iraqis, from Ja'far Bin Al Zubeyr, from Ja'far Bin Muhammad Bin Hakeem, from his father, from Hadeed who said,

'Abu Abdullah<sup>asws</sup> said: 'If you eat the fish, so drink the water over it'<sup>121</sup>.

<sup>117</sup> H.3, الكافي ج : 6 ص : 325

<sup>118</sup> Ibid, H. 4.

<sup>119</sup> Ibid, H. 5.

<sup>120</sup> Al Mahaasin – V 2 Bk 3 H 490

<sup>121</sup> Al Mahaasin – V 2 Bk 3 H 500

### Eggs from Hen without a Roster:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الدَّجَاجَةَ تَكُونُ فِي الْمَنْزِلِ وَ لَيْسَ مَعَهَا دِيكٌ تَعْتَلِفُ مِنَ الْكُنَاسَةِ وَ غَيْرِهَا وَ تَبِيضُ مِنْ غَيْرِ أَنْ يَرَكِبَهَا الدِّيكَ فَمَا تَقُولُ فِي أَكْلِ ذَلِكَ الْبَيْضِ فَقَالَ لِي إِنَّ الْبَيْضَ إِذَا كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ فَلَا بَأْسَ بِهِ وَ بِأَكْلِهِ وَ هُوَ حَلَالٌ

Muhammad ibn Yahya has narrated from Muhammad ibn Musa from Ya'qub ibn Yazid from ibn Faddal from certain persons of our people from ibn abu Ya'fur who has said:

'I once said to Abu 'Abd Allah<sup>asws</sup> that a domestic hen without a roster feeds on dump site and so on and gives eggs without mating with a rooster. 'What do you say about such an egg and if such egg is edible? He<sup>asws</sup> said to me, 'If such egg is from an edible bird it is not unlawful and eating it is permissible.'<sup>122</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الشَّاةِ وَ الْبَقَرَةِ رُبَّمَا دَرَّتِ اللَّبَنَ مِنْ غَيْرِ أَنْ يَضْرِبَهَا الْفَحْلُ وَ الدَّجَاجَةَ رُبَّمَا بَاضَتْ مِنْ غَيْرِ أَنْ يَرَكِبَهَا الدِّيكَ قَالَ فَقَالَ ع كُلُّ هَذَا حَلَالٌ طَيِّبٌ لَكَ كُلُّ شَيْءٍ يُؤْكَلُ لَحْمُهُ فَجَمِيعٌ مَا كَانَ مِنْهُ مِنْ لَبَنٍ أَوْ بَيْضٍ أَوْ إِنْفَحَةٍ فَكُلُّ هَذَا حَلَالٌ طَيِّبٌ وَ رُبَّمَا يَكُونُ هَذَا قَدْ ضَرَبَهُ الْفَحْلُ وَ يُنَطِّئُ وَ كُلُّ هَذَا حَلَالٌ

Abu Ali al-Ashariy has narrated from certain persons of our people from ibn abu Najran from Dawud ibn Farqad who has said:

'I once asked Abu Abd Allah<sup>asws</sup> about sheep and cows from which I may draw milk without their mating and the eggs of a hen without mating with a rooster. He<sup>asws</sup> said, 'All of such things are lawful and fine for you if they are from edible animals. Milk, eggs, rennet all of such things are lawful and fine. Mating with a male may have taken place but is delayed and all of such things are lawful.'<sup>123</sup>

### Preference of Salt:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ افْتَتِحْ طَعَامَكَ بِالْمِلْحِ وَ اخْتِمِ بِالْمِلْحِ فَإِنَّ مِنَ افْتَتِحِ طَعَامَهُ بِالْمِلْحِ وَ خَتَمَ بِالْمِلْحِ عُوقِي مِنَ اثْنَيْنِ وَ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ مِنْهُ الْجُدَامُ وَ الْجُنُونُ وَ الْبَرَصُ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said:

'Abu Abd Allah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> said to 'Amir-ul-momineen<sup>asws</sup> 'O Ali<sup>asws</sup>, begin taking your food with salt and end it with salt. One who begins taking

<sup>122</sup> Ibid, H. 6.

<sup>123</sup> Ibid, H. 7.



his food with salt and ends it with salt remains safe from seventy-two kinds of troubles of which is leprosy, insanity and albino (Albinoism).<sup>124</sup>

### The Excellence of Vinegar:

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زَيْدِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع أَشْبَهَ النَّاسِ طَعْمَةً بِرَسُولِ اللَّهِ ص كَانَ يَأْكُلُ الْخُبْزَ وَ الْحَلَّ وَ الزَّيْتِ وَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ

It is narrated from 'Isma'il ibn Mehran from Hammad ibn 'Uthman from Zayd ibn al-Hassan who has said :

'I once heard Abu Abd Allah<sup>asws</sup> saying, 'Amir-ul-Momineen<sup>asws</sup> was very similar to the Rasool Allah<sup>saww</sup> in eating. He<sup>asws</sup> would eat bread with vinegar and oil and feed people bread and meat.'<sup>125</sup>

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا افْتَقَرَ أَهْلُ بَيْتِ يَأْتِدْمُونَ بِالْحَلِّ وَ الزَّيْتِ وَ ذَلِكَ أَدْمُ الْأَنْبِيَاءِ ع

Through the same chain of narrators as that of the previous Hadith the following is narrated:

"Amir-ul-Momineen<sup>asws</sup> has said, 'A family that uses vinegar and oil as their sauce, never becomes needy; it is the sauce of the prophets'<sup>as</sup>,<sup>126</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الطَّعَامِ فَقَالَ عَلَيْكَ بِالْحَلِّ وَ الزَّيْتِ فَإِنَّهُ مَرِيءٌ فَإِنَّ عَلِيًّا ع كَانَ يُكْتَبُ أَكَلُهُ وَ إِلَيَّ أَكْتُبُ أَكَلُهُ وَ إِنَّهُ مَرِيءٌ

A number of our people have narrated from Ahmad ibn Muhammad al-Barqiy from his father from certain persons of his people from Ayyub ibn al-Hurr from Muhammad ibn Ali al-Halabiy who has said:

'I once asked Abu Abd Allah<sup>asws</sup> about food. The Imam<sup>asws</sup> said, 'You must use vinegar and oil for food; it is palatable and Ali<sup>asws</sup> ate it very often. I eat it very often and it is palatable (agreeable to stomach/tasty).'<sup>127</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ شُعَيْبِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نِعْمَ الْإِدَامُ الْخَلُّ يَكْسِرُ الْمِرَّةَ وَ يُطْفِئُ الصَّفْرَاءَ وَ يُجَيِّبُ الْقَلْبَ

Ali ibn Ibrahim has narrated from certain persons of our people from 'Abd Allah ibn 'Abd al-Rahman al-Asamrn from Shu'ayb from abu Basir who have said the following:

<sup>124</sup> H. 2. الكافي ج : 6 ص : 326

<sup>125</sup> H. 3. الكافي ج : 6 ص : 328

<sup>126</sup> H. 7. الكافي ج : 6 ص : 328

<sup>127</sup> Ibid, H. 8.

'Abu Abd Allah<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> has said, 'The best sauce is vinegar, it breaks bitterness, (bile) extinguishes yellowness (gall) and brings the heart to life.'<sup>128</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ عُمَرَ بْنِ مُوسَى عَنْ أَبِيهِمَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ الإِصْطِبَاعُ بِالْحَلِّلِ يَفْطَعُ شَهْوَةَ الرَّئَا

Muhammad ibn Yahya has narrated from Ibrahim al-Ja'fariy from Muhammad and Ahmad sons of 'Umar ibn Musa from their father in a marfu' manner who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'Using vinegar as sauce cuts down the desire of fornication.'<sup>129</sup>

عَنْهُ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ وَاسِعٍ عَنْ إِسْحَاقَ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي دَاوُدَ النَّخَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع آدَهِنُوا بِالزَّيْتِ وَ أَتَدِمُوا بِهِ فَإِنَّهُ دُهْنَةُ الْأَخْيَارِ وَ إِدَامُ الْمُصْطَفَيْنِ مُسِحَتْ بِالْقُدْسِ مَرَّتَيْنِ بُورَكَتْ مُقْبِلَةً وَ بُورَكَتْ مُدْبِرَةً لَا يَضُرُّ مَعَهَا دَاءٌ

It is narrated from the narrator of the previous Hadith from Mansur ibn al-Abbas from Muhammad ibn 'Abd Allah ibn Was;' from Ishaq ibn 'Isma'il from Muhammad ibn Yazid from abu Dawud al-Nakha'iy who has said: '

'Amir-ul-Momineen<sup>asws</sup> has said, 'Use olive for rubbing and as sauce; it is the rubbing oil of the virtuous people and the sauce of the chosen ones. It was touched with holiness twice and it was blessed when coming and returning (plentiful or scarce) and with it illness does not harm.'<sup>130</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَعَقُ الْعَسَلِ شِفَاءٌ مِنْ كُلِّ دَاءٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ يُخْرِجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَ هُوَ مَعَ قِرَاءَةِ الْقُرْآنِ وَ مَضْغِ اللَّبَانِ يُذِيبُ الْبَلْعَمَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from Muhammad ibn Muslim who has said:

'Abu Abd Allah<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> has said, 'Licking honey is cure for all illnesses. Allah<sup>azwj</sup> has Said, 'From its belly drink of many colours come out. In it there is cure for people.' Honey with reading Quran and chewing frankincense (gum) dissolves phlegm.'<sup>131</sup>

<sup>128</sup> H. 7. الكافي ج : 6 ص : 329

<sup>129</sup> H. 10. الكافي ج : 6 ص : 329

<sup>130</sup> H. 4. الكافي ج : 6 ص : 331

<sup>131</sup> H. 2. الكافي ج : 6 ص : 332

## The Benefits of Ghee (From Cow):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سُمُّونَ الْبَقَرِ شِفَاءً

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

'Abu Abd Allah<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> has said, 'In ghee from cows there is cure.'<sup>132</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع السَّمْنُ دَوَاءٌ وَ هُوَ فِي الصَّيْفِ خَيْرٌ مِنْهُ فِي الشِّتَاءِ وَ مَا دَخَلَ جَوْفًا مِثْلُهُ

It is narrated from the narrator of the previous Hadlth from his father from al-Nawfaliy from al-Sakuniy who has said:

'Abu Abd Allah<sup>asws</sup> has said that' Amir-ul-Momineen<sup>asws</sup> has said, 'In ghee there is cure. It is better in summer than it is in winter and no other thing like it enters inside (the stomach).'<sup>133</sup>

## At 50 Years Do Not go to Sleep without Digesting Ghee:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا بَلَغَ الرَّجُلُ خَمْسِينَ سَنَةً فَلَا يَبِيَّتْ وَ فِي جَوْفِهِ شَيْءٌ مِنَ السَّمْنِ

Ali ibn Ibrahim has narrated tram his father from ibn abu 'Umayr from Hammad ibn 'Uthaman who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'When a man becomes fifty years old he must not go to sleep with an amount of ghee in his stomach.'<sup>134</sup>

## The Cheese:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ النَّيْسَابُورِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَهُ رَجُلٌ عَنِ الْجُبْنِ فَقَالَ دَاءٌ لَا دَوَاءَ فِيهِ فَلَمَّا كَانَ بِالْعَشِيِّ دَخَلَ الرَّجُلُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَنَظَرَ إِلَى الْجُبْنِ عَلَى الْحِوَانِ فَقَالَ جُعِلْتُ فِدَاكَ سَأَلْتَنِي بِالْعَدَاةِ عَنِ الْجُبْنِ فَقُلْتُ لِي إِنَّهُ هُوَ الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ وَ السَّاعَةَ أَرَاهُ عَلَى الْحِوَانِ قَالَ فَقَالَ لِي هُوَ ضَارٌّ بِالْعَدَاةِ نَافِعٌ بِالْعَشِيِّ وَ يَرِيدُ فِي مَاءِ الظَّهْرِ وَ رُويَ أَنَّ مَصْرَةَ الْجُبْنِ فِي قَشْرِهِ

<sup>132</sup> H. 1, الكافي ج : 6 ص : 335

<sup>133</sup> H. 2, الكافي ج : 6 ص : 335

<sup>134</sup> H. 4, الكافي ج : 6 ص : 335

Muhammad ibn Yahya has narrated from Ali ibn Ibrahim al-Hashirniy, from his father from Muhammad ibn al- Fadl al-Naysaburiy from certain persons of our people who has said:

‘A man once asked Abu Abd Allah<sup>asws</sup> about cheese (at midday). He<sup>asws</sup> said, ‘It is an illness for which there is no cure.’ When it was al-Tsha’ (evening), the man came to Abu Abd Allah<sup>asws</sup> and looked at cheese on the food-sheet and said, ‘I pray to Allah<sup>azwj</sup> to Keep my soul in service for your<sup>asws</sup> cause. At lunchtime, I asked you<sup>asws</sup> about cheese. You<sup>asws</sup> said to me that it is an illness for which there is no cure and now I see it on the food-sheet.’ He<sup>asws</sup> said, ‘It is harmful at lunch and useful in dinner and it increases the water of one’s back.’ It is narrated that harmfulness of cheese is in its crust.<sup>135</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْجُبْنُ وَالْجَوْزُ إِذَا اجْتَمَعَا فِي كُلِّ وَاحِدٍ مِنْهُمَا شِفَاءٌ وَإِنْ افْتَرَقَا كَانَ فِي كُلِّ وَاحِدٍ مِنْهُمَا دَاءٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbob hom ‘Abd ‘Abd al-Aziz al-‘Abdiy who has said:

‘Abu Abd Allah<sup>asws</sup> has said, ‘When cheese and walnut come together in each of them there is cure but separately each one has an illness with it.<sup>136</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِدْرِيسَ بْنِ الْحُسَيْنِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الْجَوْزَ وَالْجُبْنَ إِذَا اجْتَمَعَا كَانَ دَوَاءً وَإِذَا افْتَرَقَا كَانَ دَاءً

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Idris ibn al-Hassan from ‘Ubayd ibn Zurarah who has said:

‘The Imam<sup>asws</sup> has said, ‘Walnut and cheese together are medicine but separately they are ailments and diseases.’<sup>137</sup>

### Excellence of al-Ajwah Dates:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ خَطَّابِ الْحَلَّالِ عَنْ عَلَاءِ بْنِ رَبِيعٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَلَاءُ هَلْ تَدْرِي مَا أَوَّلُ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ قُلْتُ اللَّهُ وَرَسُولُهُ وَابْنُ رَسُولِهِ أَعْلَمُ قَالَ إِنَّهَا الْعَجْوَةُ فَمَا خَلَصَ فَهِيَ الْعَجْوَةُ وَمَا كَانَ غَيْرَ ذَلِكَ فَإِنَّمَا هُوَ مِنَ الْأَشْبَاهِ

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali from Ali ibn Khattab al-Hallal from al-‘Ala’ ibn Razin who has said:

<sup>135</sup> H. 3. الكافي ج : 6 ص : 340

<sup>136</sup> H. 2. الكافي ج : 6 ص : 340

<sup>137</sup> Ibid, H. 3.

'Abu 'Abd Allah<sup>asws</sup> once said to me, 'O 'Ala', do you know what was the first tree that grew on earth?' I replied, 'Allah<sup>azwj</sup>, His Messenger<sup>saww</sup> and the child of His Messenger<sup>asws</sup> know best. He<sup>asws</sup> said, 'It was al-Ajwah. What is pure is al-Ajwah (grown in Medinah) and whatever is other than this they are only of the similar one's.'<sup>138</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَجْوَةُ هِيَ  
أُمُّ التَّمْرِ الَّتِي أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ لِآدَمَ ع مِنَ الْجَنَّةِ

Muhammad ibn Yahya Muhammad ibn al-Husayn from 'Abd al-Rahnan ibn abu Hashim from abu Khadijah who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'al-Ajwah is the mother of dates which Allah<sup>azwj</sup> sent for Adam<sup>as</sup> from paradise.'<sup>139</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَجْوَةُ أُمُّ  
التَّمْرِ وَ هِيَ الَّتِي أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ مِنَ الْجَنَّةِ لِآدَمَ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً  
عَلَى أَصُولِهَا قَالَ يَعْنِي الْعَجْوَةَ

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad from al -Washsha' from Ahmad ibn 'A'rdh from abu Khadijah who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'al-Ajwah is the mother of dates. It is the date that Allah<sup>azwj</sup> sent from paradise for Adam<sup>as</sup> as mentioned in His<sup>azwj</sup> Words, ' ... **whatever you cut down of palm trees and left standing on their trunks**' is a reference to al-Ajwah.'<sup>140</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ  
سَعْدَانَ بْنِ مُسْلِمٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحَيْرَةَ رَكِبَ دَابَّتَهُ وَ مَضَى إِلَى الْحَوْرَتِ فَقَنَزَلَ فَاسْتَظَلَّ  
بِظِلِّ دَابَّتِهِ وَ مَعَهُ غُلَامٌ لَهُ أَسْوَدُ فَرَأَى رَجُلًا مِنْ أَهْلِ الْكُوفَةِ قَدِ اشْتَرَى نُحْلًا فَقَالَ لِلْغُلَامِ مَنْ هَذَا فَقَالَ لَهُ هَذَا جَعْفَرُ  
بْنُ مُحَمَّدٍ ع فَجَاءَ بِطَبَقٍ ضَخْمٍ فَوَضَعَهُ بَيْنَ يَدَيْهِ فَقَالَ لِلرَّجُلِ مَا هَذَا فَقَالَ هَذَا الْبَرِّيُّ فَقَالَ فِيهِ شِفَاءٌ وَ نَظَرَ إِلَى  
السَّابِرِيِّ فَقَالَ مَا هَذَا فَقَالَ السَّابِرِيُّ فَقَالَ هَذَا عِنْدَنَا الْبَيْضُ وَ قَالَ لِلْمُشَانِ مَا هَذَا فَقَالَ الرَّجُلُ الْمُشَانُ فَقَالَ ع هَذَا  
عِنْدَنَا أُمُّ جِرْدَانَ وَ نَظَرَ إِلَى الصَّرْفَانِ فَقَالَ مَا هَذَا فَقَالَ الرَّجُلُ الصَّرْفَانُ فَقَالَ هُوَ عِنْدَنَا الْعَجْوَةُ وَ فِيهِ شِفَاءٌ

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn 'Isrna' all from Sa'dan ibn Muslim from certain persons of our people who has said:

'When Abu Abd Allah<sup>asws</sup> went to al-Hirah, he<sup>asws</sup> rode a stumper and with him<sup>asws</sup> was a black slave. A man from al-Kufah who had bought a garden of palm trees saw

<sup>138</sup> H. 8. الكافي ج : 6 ص : 340

<sup>139</sup> H. 10. الكافي ج : 6 ص : 347

<sup>140</sup> H. 11. الكافي ج : 6 ص : 347

him<sup>asws</sup>. The man asked the slave, 'Who is he<sup>asws</sup>?' He (the slave) replied, 'He<sup>asws</sup> is Ja'far<sup>asws</sup> ibn Muhammad<sup>asws</sup>.'

The man then brought a large tray and placed it before the Imam<sup>asws</sup>. The Imam<sup>asws</sup> asked, 'What is this?' He replied, 'It is al-Bamiy.' The Imam<sup>asws</sup> said, 'In it there is cure.' The Imam<sup>asws</sup> then looked at al-Saberiy and asked, 'What is this?' He replied, 'It is al-Saberiy.' The Imam<sup>asws</sup> said, 'We<sup>asws</sup> call it al-Biyd.' About al-Mushan The Imam<sup>asws</sup> asked, 'What is this?' He replied, 'It is al-Mushan.' The Imam<sup>asws</sup> said, 'We<sup>asws</sup> call it 'Umm Jirdhan.' The Imam<sup>asws</sup> looked at al-Sarfan and asked, 'What is this?' He replied, 'It is al-Sarfan.' The Imam<sup>asws</sup> said, 'We call it al-Ajwah and in it there is cure.'<sup>141</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَكَلَ فِي كُلِّ يَوْمٍ سَبْعَ تَمْرَاتٍ عَجْوَةٍ عَلَى الرَّيِّقِ مِنْ تَمْرِ الْعَالِيَةِ لَمْ يَضُرَّهُ سَمٌّ وَ لَا سِحْرٌ وَ لَا شَيْطَانٌ

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from al-Dihqan from Durust ibn abu Mansur from 'Abd Allah ibn Sinan who has said:

'Abu Abd Allah<sup>asws</sup> has said, 'If one eats seven dates everyday of al-Ajwah of al-'Aliyah (name of a place in al-Madinah), poison, magic and Satan do not harm him.'<sup>142</sup>

### The Preference of Water Over other Drinks:

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَاءُ سَيِّدُ الشَّرَابِ فِي الدُّنْيَا وَ الْآخِرَةِ

It is narrated from the narrator of the previous Hadith from Muhammad ibn Ali from 'Isa ibn 'Abd Allah ibn Muhammad ibn 'Umar ibn Ali from his father from his grandfather who has said:

Amir-ul-Momineen<sup>asws</sup> said: 'Water is the chief of drinks both in this world as well as in the Hereafter.'<sup>143</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَالٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ تَلَدَّدَ بِالمَاءِ فِي الدُّنْيَا لَدَدَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَشْرِيَةِ الْجَنَّةِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ya'qub ibn Yazid from ibn Faddal from those who narrated to him who has said:

<sup>141</sup> H. 15, Kafi, ج : 6 : ص : 348

<sup>142</sup> H.19, الكافي ج : 6 : ص : 349

<sup>143</sup> h 5, الكافي ج : 6 : ص : 381

"Abu Abd Allah<sup>asws</sup> (Imam Jafar e Sadiq<sup>asws</sup>) said: If one enjoys and appreciates the taste of water in this world Allah<sup>azwj</sup> will Give him water in Jannah (Paradise).<sup>144</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَضُوا الْمَاءَ مَصًّا وَ لَا تَعْبُوهُ عَبًّا فَإِنَّهُ يُوجَدُ مِنْهُ الْكِبَادُ

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ashariy from ibn al-Qaddah who has said:

Abu 'Abd Allah (Imam Jafar e Sadiq<sup>asws</sup>) narrates that the Prophet of Allah<sup>saww</sup> said: Drink water in a sipping manner but do not gulp and pour it down at once; it may cause liver illness.<sup>145</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ أَنْفَاسٍ فِي الشُّرْبِ أَفْضَلُ مِنْ نَفْسٍ وَاحِدٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said:

"Abu Abd Allah<sup>asws</sup> has said, Drinking water in three breaths is better than in one breath.<sup>146</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ يَاسِرٍ قَالَ قَالَ أَبُو الْحُسَيْنِ ع عَجَبًا لِمَنْ أَكَلَ مِثْلَ ذَا وَ أَشَارَ بِيَدِهِ وَ لَمْ يَشْرَبْ عَلَيْهِ الْمَاءَ كَيْفَ لَا تَنْشَقُّ مَعِدَتُهُ

Ali ibn Muhammad has narrated from certain persons of his people from Yasir who have said:

**Abu al-Hassan (Imam Musa e Kazim<sup>asws</sup> said:**

I wonder about the one who eat 'a lot' but does not drink any water on it, how is it that his stomach does not burst.<sup>147</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو الْحُسَيْنِ ع إِنَّ شُرْبَ الْمَاءِ الْبَارِدِ أَكْثَرُ تَلَذُّدًا

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn al-Hakam who has said:

'Abu Al-Hassan<sup>asws</sup> has said: Drinking cold water is more delicious.<sup>148</sup>

<sup>144</sup> Ibid, h 6

<sup>145</sup> Al-Kafi, Vol.6, Chapter on Drinks, Chapter 2, h 1.

<sup>146</sup> Al-Kafi, Vol.6, Chapter on Drinks, Chapter 4, h 7.

<sup>147</sup> الكافي ج : 6 ص : 382

<sup>148</sup> Al-Kafi, Vol.6, Chapter on Drinks, Chapter 3, h 1.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَاسِرِ الْخَادِمِ عَنِ الرَّضَا ع قَالَ لَا بَأْسَ بِكَثْرَةِ شُرْبِ الْمَاءِ عَلَى الطَّعَامِ وَلَا تُكْتَبُ مِنْهُ عَلَى غَيْرِهِ وَقَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَكَلَ مِثْلَ ذَلِكَ وَجَمَعَ يَدَيْهِ كِلْتَيْهِمَا لَمْ يَضُمَّهُمَا وَلَا يَفَرِّقُهُمَا ثُمَّ لَمْ يَشْرَبْ عَلَيْهِ الْمَاءَ كَانَ يَنْشَقُّ مَعِدَتَهُ

Ali ibn Ibrahim has narrated from his father from Yasar al-Khadim who has said:

"Abu Al-Hassan, Al-Reza<sup>asws</sup> has said, 'It is not harmful to drink lot of water upon food but do not drink water excessively on things other than food.' The Imam<sup>asws</sup> said, 'Consider, the man who eats this much' -- he<sup>asws</sup> brought his<sup>asws</sup> hands close to each other and did not join them and did not keep them much apart - 'then he does not drink water, his stomach may burst.'<sup>149</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَشْرَبُوا الْمَاءَ مِنْ ثُلْمَةِ الْإِنَاءِ وَلَا مِنْ عُزْوَتِهِ فَإِنَّ الشَّيْطَانَ يَتَعَدُّ عَلَى الْعُرْوَةِ وَالْثُلْمَةِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said:

'Abu Abd Allah<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> has said, 'Do not drink water from a broken part of a cup or from its handle because Satan sits on the broken part and on its handle.'<sup>150</sup>

## Drink Water while Standing during the Day but while Sitting during the Night

علي بن محمد، عن محمد بن أحمد بن أبي محمود رفعه إلى أبي عبد الله عليه السلام قال: شرب الماء من قيام بالنهار بمرئ الطعام وشرب الماء من قيام بالليل يورث الماء الاصفر

It is narrated from Imam Abu Abdullah<sup>asws</sup>: Drinking water in the standing posture is better for your body as it helps in digesting food but during the night sit-down before drinking water, as otherwise it enhances the generation of 'mucus'(safrah)<sup>151</sup>

علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال: شرب الماء من قيام بالنهار أقوى وأصح للبدن.

Imam Abu Abdullah<sup>asws</sup> said: Drinking water while standing during the day, helps strengthen body and is healthier (practice).<sup>152</sup>

<sup>149</sup> Ibid, h 4.

<sup>150</sup> Ibid, Chapter 6, h 5.

<sup>151</sup> Al-Kafi,V-6,P-383

<sup>152</sup> Al-Kafi,V-6,P-382



## What to recite when drinking water?

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ عَمِّ لُعْمَرَ بْنِ يَزِيدَ عَنْ بِنْتِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا شَرِبْتَ أَحَدَكُمْ الْمَاءَ فَقَالَ بِسْمِ اللَّهِ ثُمَّ شَرِبَ ثُمَّ قَطَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ شَرِبَ فَقَالَ بِسْمِ اللَّهِ ثُمَّ قَطَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ شَرِبَ فَقَالَ بِسْمِ اللَّهِ ثُمَّ قَطَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ سَبَّحَ ذَلِكَ الْمَاءُ لَهُ مَا دَامَ فِي بَطْنِهِ إِلَى أَنْ يُخْرَجَ

A number of our people have narrated limn Ahmad ibn abn 'Abd Allah hom Yaqub ibn Yazid hom the son of uncle of 'Umar ibn Yazid from daughter of 'Umar ibn Yazid from her father who has said the following:

"Abu 'Abd Allah<sup>asws</sup> (Imam Jafar e Sadiq<sup>asws</sup>) said:

1. If one of you drinks water and says 'بِسْمِ اللَّهِ' (Bismillah) and
2. Then drinks, then stops and says 'الْحَمْدُ لِلَّهِ' (al-hamdo lillah) and
3. Then before drinks and says 'بِسْمِ اللَّهِ' and
4. Then says (after drinking) 'الْحَمْدُ لِلَّهِ' and then stops and
5. Says 'بِسْمِ اللَّهِ' before drinking
6. And after drinking says 'الْحَمْدُ لِلَّهِ'
7. After this water keeps on saying 'Tasbeh' (repeating what you had recited) in your stomach until it leaves your body.<sup>153</sup>

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَدْتَ أَنْ تَشْرَبَ الْمَاءَ بِاللَّيْلِ فَحَرِّكِ الْمَاءَ وَ قُلْ يَا مَاءُ مَاءِ زَمْزَمَ وَ مَاءِ فُرَاتٍ يُفْرِئَانِكَ السَّلَامَ

Ali ibn Muhammad has narrated from in a marfu manner the following:

"Abu 'Abd Allah<sup>asws</sup> also said: When you like to drink water during the night, move the water and recite: O water, Water of Zamzam and Furat are sending 'السَّلَام' (Salam) on you.<sup>154</sup>

عنه، عن بكر بن محمد، عن عثيمة أم ولد عبد السلام، قالت: قال أبو عبد الله (ع): اسقوا صبيانكم السويق في صغرهم، فان ذلك ينبت اللحم ويشد العظم. وقال: من شرب سويقا أربعين صباحا امتلات كتفاه قوة.

From him, from Bakr Bin Muhammad, from Useyman, mother of the son of Abdul Salaam who said,

'Abu Abdullah<sup>asws</sup> said: 'Make your children drink Al-Suweyq (roated flour) when they are small, for that builds the flesh and intensifies the bones'. And he<sup>asws</sup> said: 'The

<sup>153</sup> Al-Kafi, Vol.6, Chapter on Drinks, Chapter 5, h 3.

<sup>154</sup> Ibid, h 4.

one who drinks Suweyq for forty mornings, his shoulder would be filled with power'.<sup>155</sup>

عنه، عن أبيه، عن بكر بن محمد الأزدي، عن عثيمة، قالت: قال أبو عبد الله (ع) من شرب السويق أربعين صباحا امتلا كتفاه قوة.

From him, from his father, from Bakr Bin Muhammad Al Azdy, from Useyma who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who drinks Al-Suweyq for forty mornings, his shoulders would be filled with strength'.<sup>156</sup>

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<sup>155</sup> Al Mahaasin – V 2 Bk 3 H 564

<sup>156</sup> Al Mahaasin – V 2 Bk 3 H 569