

## Cheese and the Rennet (in its Making)

### Summary:

Rennet, which is mostly derived from dead animals, is frequently used in cheese making. Can we eat it? Some Ahadith present this as of paramount importance, as in many foods (cooked or cold), cheese is added, particularly in Western cuisine.

### Rennet in the Making of Cheese:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيدٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَأَنَا حَاضِرٌ عِنْدَهُ عَنْ جَدِّي يَرْضِعُ مِنْ خَنْزِيرَةٍ حَتَّى كَبُرَ وَ شَبَّ وَ اشْتَدَّ عَظْمُهُ ثُمَّ إِنَّ رَجُلًا اسْتَفْحَلَهُ فِي عَنَمِهِ فَأَخْرَجَ لَهُ نَسْلًا فَقَالَ أَمَا مَا عَرَفْتَ مِنْ نَسْلِهِ بِعَيْنِهِ فَلَا تُقْرَبْنَهُ وَ أَمَا مَا لَمْ تَعْرِفْهُ فَكُلْهُ فَهُوَ بِمَنْزِلَةِ الْجُبْنِ وَ لَا تَسْأَلْ عَنْهُ .

Ali Bin Ibrahim, from his father, from Hanan Bin Sudeyr who said,

'Abu Abdullah<sup>-asws</sup> was asked and I was there in his<sup>-asws</sup> presence, about a baby goat which was breast-fed from a female pig until it was big, and a youth, and its bones were strong. Then a man grew him among his flock, so there came out a lineage for it. So he<sup>-asws</sup> said: 'As for what is recognised from its lineage exactly, so do not go near it, and as for what is not recognised, so eat it, for it is at the status of the cheese, and do not ask about it'.<sup>1</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ .....

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Fuzayl, from Abu Hamz Al Sumaly who said,

فَقَالَ لَهُ قَتَادَةُ صَدَقْتَ وَ اللَّهُ جَعَلَنِي اللَّهُ فِدَاكَ وَ اللَّهُ مَا هِيَ بِيُوثُ حِجَارَةٍ وَ لَا طِينٍ قَالَ قَتَادَةُ فَأَحْبِرْنِي عَنِ الْجُبْنِ قَالَ فَتَبَسَّمَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) ثُمَّ قَالَ رَجَعْتَ مَسَائِلُكَ إِلَى هَذَا قَالَ ضَلَّتْ عَلَيَّ فَقَالَ لَا بَأْسَ بِهِ فَقَالَ إِنَّهُ رُبَّمَا جُعِلَتْ فِيهِ إِنْفَحَةُ الْمَيْتِ قَالَ لَيْسَ بِهَا بَأْسٌ إِنَّ الْإِنْفَحَةَ لَيْسَ لَهَا عَرُوقٌ وَ لَا فِيهَا دَمٌ وَ لَا لَهَا عَظْمٌ إِذَا تَخَرَّجَ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ

(After asking some questions) So, Qatada said to him<sup>-asws</sup>, 'You<sup>-asws</sup> have spoken the truth, by Allah<sup>-azwj</sup>, may Allah<sup>-azwj</sup> Make me to be sacrificed for you! By Allah<sup>-azwj</sup>, these are neither houses of stones nor of clay'.

Qatada said, 'So inform me about the cheese'. He (Abu Hamza) said, 'So Abu Ja'far<sup>-asws</sup> smiled, then said: 'Your questions have reverted to this?' He said, '(It is) lost upon me'. So he<sup>-asws</sup> said: 'There is no problem with it'. So he said, 'Sometimes they put rennet of the dead in it?' He<sup>-asws</sup> said: 'There is no problem with it. The rennet, there

<sup>1</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 1

are no veins for it, nor is there blood in it, nor does it have bones for it, but rather it is extracted from between the bowels and blood’.

ثُمَّ قَالَ وَ إِنَّمَا الْإِنْفَحَةُ بِمِثْلِ دَجَاجَةٍ مَيِّتَةٍ أُخْرِجَتْ مِنْهَا بَيْضَةٌ فَهَلْ تُؤْكَلُ تِلْكَ الْبَيْضَةُ فَقَالَ قَتَادَةُ لَا وَ لَا أَمُرُّ بِأَكْلِهَا فَقَالَ لَهُ أَبُو جَعْفَرٍ ( عليه السلام )  
( وَ لَمْ يَقَالَ لِأَنَّهَا مِنْ الْمَيِّتَةِ قَالَ لَهُ فَإِنْ حُضِنَتْ تِلْكَ الْبَيْضَةُ فَخَرَجَتْ مِنْهَا دَجَاجَةٌ أ تَأْكُلُهَا قَالَ نَعَمْ قَالَ فَمَا حَرَّمَ عَلَيْكَ الْبَيْضَةَ وَ حَلَّلَ لَكَ الدَّجَاجَةَ

Then he<sup>-asws</sup> said: ‘But rather, the rennet is at the status of a dead chicken from which an egg is extracted, so would you eat that egg?’ So Qatada said, ‘No, and I would not instruct with eating it’. So Abu Ja’far<sup>-asws</sup> said to him: ‘And why (not)?’ So he said, ‘Because it is from the dead’. He<sup>-asws</sup> said to him: ‘So if that egg incubates, so a chicken comes out from it, would you eat it?’ He said, ‘Yes’. He<sup>-asws</sup> said: ‘So what Prohibits the egg upon you and Permits the chicken for you?’

ثُمَّ قَالَ ( عليه السلام ) فَكَذَلِكَ الْإِنْفَحَةُ مِثْلُ الْبَيْضَةِ فَاشْتَرِ الْجُبْنَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ مِنْ أَيْدِي الْمُصَلِّينَ وَ لَا تَسْأَلْ عَنْهُ إِلَّا أَنْ يَأْتِيكَ مَنْ يُخْبِرُكَ عَنْهُ

Then he<sup>-asws</sup> said: ‘So that rennet is like the egg. So buy the cheese from the markets of the Muslim, from the hand of the Praying one, and do not ask about it except if there comes to you one who informs you about it’. (An extract)<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّازٍ عَنْ يُونُسَ عَنْهُمْ ( عليهم السلام ) قَالُوا خَمْسَةٌ أَشْيَاءٌ ذَكِيَّةٌ بِمَا فِيهَا مَنَافِعُ الْخَلْقِ الْإِنْفَحَةُ وَ الْبَيْضَةُ وَ الصُّوفُ وَ الشَّعْرُ وَ الْوَبْرُ لَا بَأْسَ بِأَكْلِ الْجُبْنِ كُلِّهِ بِمَا عَمَلَهُ مُسْلِمٌ أَوْ غَيْرُهُ وَ إِنَّمَا يُكْرَهُ أَنْ يُؤْكَلَ سِوَى الْإِنْفَحَةِ بِمَا فِي آيَةِ الْمَجُوسِ وَ أَهْلِ الْكِتَابِ لِأَنَّهُمْ لَا يَتَوَقَّفُونَ الْمَيِّتَةَ وَ الْحَمْرَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus,

(It has been narrated) from them<sup>-asws</sup> having said: ‘Five things are pure from wherein is benefit for the people – the rennet, and the egg, and the wool, and the hair, and the fur. There is no problem with eating the cheese, all of these from what the Muslim had made, or others, and rather it is disliked to eat, except for the rennet, from what is in the vessels (cooking pots) of the Magians, and the People of the Book, because they do not consider the dead and the wine’ (they eat all of these).<sup>3</sup>

### Effect of Cheese on Health:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) شَيْئَانِ صَالِحَانِ لَمْ يَدْخُلَا جَوْفَ وَاحِدٍ قَطُّ فَاسِدًا إِلَّا أَصْلَحَاهُ وَ شَيْئَانِ فَاسِدَانِ لَمْ يَدْخُلَا جَوْفًا قَطُّ صَالِحًا إِلَّا أَفْسَدَاهُ فَالْصَّالِحَانِ الرُّمَانُ وَ الْمَاءُ الْفَاتِرُ وَ الْفَاسِدَانِ الْجُبْنُ وَ الْقَدِيدُ .

<sup>2</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 1

<sup>3</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 2

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Two things are corrective, either of which does not enter the inside at all as spoilt except that it corrects it, and two things are both spoilers, they do not enter inside at all as correct, except that they spoil it. The two correctives are the pomegranate and the luke-warm water, and the two spoilers are the cheese and the Jerk (dried meat)’.<sup>4</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ثَلَاثٌ لَا يُؤْكَلْنَ وَ هُنَّ يُسَمِّنُّ وَ ثَلَاثٌ يُؤْكَلْنَ وَ هُنَّ يَهْرِلْنَ وَ اثْنَانِ يَنْفَعَانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرَّانِ مِنْ شَيْءٍ وَ اثْنَانِ يَضُرَّانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَنْفَعَانِ مِنْ شَيْءٍ

From him, from one of our companions, raising it, said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three things which are nor eaten and these fatten, and three are eaten and these slim (the body), and two benefit from every things and do not harm from anything, and two harm from everything and do not benefit from anything.

فَأَمَّا اللَّوَانِي لَا يُؤْكَلْنَ وَ يُسَمِّنُّ اسْتِشْعَارُ الْكَتَّانِ وَ الطَّيْبُ وَ التُّورَةُ وَ أَمَّا اللَّوَانِي يُؤْكَلْنَ وَ يَهْرِلْنَ فَهُوَ اللَّحْمُ الْبَائِسُ وَ الْجُبُّنُ وَ الطَّلْعُ وَ فِي حَدِيثٍ آخَرَ الْجُرُّ وَ الْكُسْبُ وَ اللَّذَانِ يَنْفَعَانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرَّانِ مِنْ شَيْءٍ فَالْمَاءُ الْفَائِزُ وَ الرُّمَانُ وَ اللَّذَانِ يَضُرَّانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَنْفَعَانِ مِنْ شَيْءٍ فَاللَّحْمُ الْبَائِسُ وَ الْجُبُّنُ

So as for those which are not eaten and these fatten are the linen, and the perfume, and the Noura (Lime-wax); and as for those which are eaten and they slim (the body), so these are the dried meat, and the cheese, and the spadix’ – and in another Hadeeth: ‘The Prairie moon (a herb), and oil-cake; and the two which benefit from everything and do not harm from anything the luke-warm water and the pomegranate; and those two which harm from everything and do not benefit from everything, so it is the dried meat, and the cheese’.

فُلْتُ جَعَلْتُ فِدَاكَ نَمَّ فُلْتُ يَهْرِلْنَ وَ قُلْتُ هَاهُنَا يَضُرَّانِ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْهَرَّالَ مِنَ الْمَضَرَّةِ .

I said, ‘May I be sacrificed for you<sup>-asws</sup>! Then you<sup>-asws</sup> said: ‘They slimmen (the body)’, and over here they are both harmful’. So he<sup>-asws</sup> said: ‘But do you not know that the slimming is from the harmful?’<sup>5</sup>

<sup>4</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 63 H 5

<sup>5</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 63 H 7

**The Cheese:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْجُبْنِ فَقَالَ لِي لَقَدْ سَأَلْتَنِي عَنْ طَعَامٍ يُعْجِبُنِي ثُمَّ أُعْطِيَ الْعَلَامَ دِرْهَمًا فَقَالَ يَا عَلَامُ ابْتِغِ لَنَا جُبْنًا وَ دَعَا بِالْعَدَاءِ فَتَعَدَّيْنَا مَعَهُ وَ أُبِي بِالْجُبْنِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far<sup>-asws</sup> about the cheese, so he<sup>-asws</sup> said to me: 'You have asked me<sup>-asws</sup> about a food which I<sup>-asws</sup> love'. Then he<sup>-asws</sup> gave one Dirham to the slave, so he<sup>-asws</sup> said: 'O slave! Buy some cheese for us and call for the lunch'. So we had lunch with him<sup>-asws</sup>, and they came with the cheese.

فَأَكَلْ وَ أَكَلْنَا مَعَهُ فَلَمَّا فَرَعْنَا مِنَ الْعَدَاءِ قُلْتُ لَهُ مَا تَقُولُ فِي الْجُبْنِ فَقَالَ لِي أَوْ لَمْ تَرِنِي أَكَلْتُهُ قُلْتُ بَلَى وَ لَكِنِّي أَحْبَبْتُ أَنْ أَسْمَعَهُ مِنْكَ فَقَالَ سَأَخْبِرُكَ عَنِ الْجُبْنِ وَ غَيْرِهِ كُلِّ مَا كَانَ فِيهِ حَلَالٌ وَ حَرَامٌ فَهُوَ لَكَ حَلَالٌ حَتَّى تَعْرِفَ الْحَرَامَ بِعَيْنِهِ فَتَدَعُهُ.

So he<sup>-asws</sup> ate and we ate with him<sup>-asws</sup>. So when we were free from the lunch, I said to him<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding the cheese?' So he<sup>-asws</sup> said to me: 'Or did you not see me<sup>-asws</sup> eating it?' I said, 'Yes, but I would love to hear it from you<sup>-asws</sup>'. So he<sup>-asws</sup> said: 'I shall inform you about the cheese and other such, everything what was Permissible regarding it, and Prohibited. So it is Permissible for you until you recognise the Prohibition with exactly it, so leave it'.<sup>6</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْجُبْنِ قَالَ كُلُّ شَيْءٍ لَكَ حَلَالٌ حَتَّى يَجِيئَكَ شَاهِدَانِ يَشْهَدَانِ عِنْدَكَ أَنَّ فِيهِ مَيْتَةً .

Ahmad Bin Muhammad Al Kufy, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Aban Bin Abdul Rahman, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the cheese. He<sup>-asws</sup> said: 'Everything is Permissible for you until two witnesses come to you with two testimonies in your presence that in it is a dead (animal thing)'.<sup>7</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ النَّيْسَابُورِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ رَجُلٌ عَنِ الْجُبْنِ فَقَالَ دَاءٌ لَا دَوَاءَ فِيهِ

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Hashimy, from his father, from Muhammad Bin Al Fazal Al Neyshapouri, from one of his men,

<sup>6</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 89 H 1

<sup>7</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 89 H 2

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'A man asked him<sup>-asws</sup> about the cheese, so he<sup>-asws</sup> said: 'An illness, there is no cure in it'.

فَلَمَّا كَانَ بِالْعَشِيِّ دَخَلَ الرَّجُلُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَنَظَرَ إِلَى الْجُبْنِ عَلَى الْحِوَانِ فَقَالَ جُعِلْتُ فِدَاكَ سَأَلْتُكَ بِالْعَدَاةِ عَنِ الْجُبْنِ فَقُلْتَ لِي إِنَّهُ هُوَ الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ وَ السَّاعَةَ أَرَاهُ عَلَى الْحِوَانِ قَالَ فَقَالَ لِي هُوَ صَائِرٌ بِالْعَدَاةِ نَافِعٌ بِالْعَشِيِّ وَ يَرِيدُ فِي مَاءِ الظُّهْرِ .

So, when it was the evening, the man came over to Abu Abdullah<sup>-asws</sup>, so he looked at the cheese upon the table-spread, so he said, 'May I be sacrificed for you<sup>-asws</sup>! I asked you<sup>-asws</sup> at lunch about the cheese, so you<sup>-asws</sup> said to me: 'It is an illness, there is no cure for it, and at this time I see it upon the food-spread?' So he<sup>-asws</sup> said to me: 'It is harmful with the lunch and beneficial with the dinner, increasing in the water of the back'.

وَ رُوِيَ أَنَّ مَضْرَةَ الْجُبْنِ فِي قَشْرِهِ .

And it is reported that: 'The harmfulness of the cheese is in its crust'.<sup>8</sup>

### Always Eat Cheese with Walnuts

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) أَكُلُ الْجُوزِ فِي شِدَّةِ الْحَرِّ يُهَيِّجُ الْحَرَّ فِي الْجَوْفِ وَ يُهَيِّجُ الْفُرُوحَ عَلَى الْجَسَدِ وَ أَكَلُهُ فِي الشِّتَاءِ يُسَخِّنُ الْكُلَيْتَيْنِ وَ يَدْفَعُ الْبَرْدَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Abu Abdullah<sup>-asws</sup> said: 'Eating the walnuts during the intense heat agitates the heat in the inside and agitates the blisters upon the body, and eating it in the winter warms the kidneys and dispels the cold'.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْجُبْنُ وَ الْجُوزُ إِذَا اجْتَمَعَا فِي كُلِّ وَاحِدٍ مِنْهُمَا شِفَاءٌ وَ إِنْ افْتَرَقَا كَانَ فِي كُلِّ وَاحِدٍ مِنْهُمَا دَاءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Aziz Al Abdy who said,

'Abu Abdullah<sup>-asws</sup> said: 'The cheese and the walnuts, when they gather together, in each one of them is a healing, and if these are separated, in each one of these is an illness'.<sup>10</sup>

<sup>8</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 89 H 3

<sup>9</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 90 H 1

<sup>10</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 90 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْجُوزَ وَالْجُبْنَ إِذَا اجْتَمَعَا كَانَا دَوَاءً وَإِذَا افْتَرَقَا كَانَا دَاءً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Idrees Bin Al Hassan, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> that the walnuts and the cheese, when they gather together would be a cure, and when these two are separated, they would be an illness'.<sup>11</sup>

وَعَنْهُ ع قَالَ: نَعَمُ اللَّقْمَةُ الْجُبْنُ يُغَدِّبُ الْفَمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يُشَوِّبِي الطَّعَامَ وَ يَهْضِمُهُ وَ مَنْ يَتَعَمَّدُ أَكْلَهُ رَأْسَ الشَّهْرِ أَوْشَكَ أَنْ لَا تُرَدَّ لَهُ حَاجَةٌ فِيهِ.

And from him<sup>-asws</sup> having said: 'Cheese is a wonderful food. It sweetens the mouth, improves the taste, stimulates the appetite, and aids digestion. Whoever makes it a habit to eat it at the beginning of the month, almost no need of his will be rejected during it'.<sup>12</sup>

<sup>11</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 90 H 3

<sup>12</sup> Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 1 b