

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 قلب نحيب و بطن رغيب و نعط شديد

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

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

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْبَطْنَ لِيَطْعَى 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^{asws} once said to me, 'O Abu Muhammad, the stomach becomes excessive in its eating. A servant is nearest to Allah^{azwj} when his stomach is empty and light. The most hated condition of a servant to Allah^{azwj} is when his stomach is full.'²

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

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ دَاءٍ مِنْ التُّحَمَةِ مَا خَلَا الْحُمَى 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^{asws} has said, 'Every illness is because of overeating except, fever (infection) which enters the body.'⁴

¹ H.3, الكافي ج : 6 ص : 269

² Ibid, H.4

³ Ibid, H.5

⁴ Ibid, H.8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ صَالِحِ النَّيْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ 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 الْخَنَازِيرُ لِلذَّبْحِ

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

'Abu Abd Allah^{asws} has said, 'Allah^{azwj} Hates overeating.' Abu Abd Allah^{asws} 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.'⁵

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 الْبَطْنُ 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^{asws} has said, 'When stomach is full it rebels.'⁶

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا مِنْ شَيْءٍ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَ جَلَّ 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^{asws} has said, 'Not anything walks as hated in the sight of Allah^{azwj} as a full stomach.'⁷

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 لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً 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^{asws} of what I was suffering from the pains and the rots, so he^{asws} 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 heard Allah^{azwj} Mighty and Majestic Saying [19:62] and they shall have their sustenance therein morning and evening'.⁸

⁵ 270 : ص 6 : ج : الكافي، H. 9

⁶ Ibid, H. 10

⁷ Ibid, H. 11

⁸ الكافي 6 : 288 / 2.

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 يَسْتَشِيرُكَ وَلَا يَأْتِيهِ إِلَّا بِإِذْنِ الْغَاصِبِ

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

'Abu Abd Allah^{asws} 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.'⁹

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 طَعَاماً 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^{asws} saying, 'If one eats a food to which he is not invited he eats a piece of fire.'¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَأَلَ بَشِيرُ الدَّهَّانُ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا حَاضِرٌ فَقَالَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ مُتَّكِعًا عَلَى يَمِينِهِ وَ عَلَى يَسَارِهِ فَقَالَ مَا كَانَ رَسُولُ اللَّهِ يَأْكُلُ مُتَّكِعًا 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^{asws} when I was present, saying, 'Did the Rasool Allah^{saww} eat while leaning against something to his right or left?' The Imam^{asws} said, 'The Rasool Allah^{asws} never ate while leaning against something on his right or left, he^{saww} however, sat like slaves.' I then asked, 'Why did he^{saww} do so?' The Imam^{asws} said, 'He did so to express humbleness before Allah^{azwj}.'¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيَجْلِسْ جَلْسَةَ الْعَبْدِ وَ لَا يَضَعَنَّ أَحَدُكُمْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَ لَا يَتَرَبَّعَ فَإِنَّهَا جَلْسَةُ 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:

⁹ H. 1, الكافي ج : 6 ص : 270

¹⁰ Ibid, H. 2.

¹¹ H. 7, الكافي ج : 6 ص : 271

'Abu Abd Allah^{asws} has stated this Hadith. 'Amir-ul-Momineen^{asws} 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^{azwj} Hates and Abhors one who sits in such manner.'¹²

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

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

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^{asws} 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.'¹³

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 أَرْبَعٌ حِصَالٍ فَقَدْ تَمَّ إِذَا كَانَ مِنْ حَلَالٍ وَ كَثُرَتِ 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^{asws} has stated this Hadith. 'The Rasool Allah^{saww} 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^{azwj} (recited) at its end.'¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ 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 الْمَادُومِ وَ كَذَلِكَ تَطْعَمُ الْمَرْأَةَ 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^{azwj}, **or the house to which you have the keys or your friend**, Abu Abd Allah^{asws} has stated this Hadith. 'The people Allah^{azwj} 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

¹² Ibid, H. 10.

¹³ H. 3, الكافي ج : 6 ص : 273

¹⁴ H. 2, الكافي ج : 6 ص : 274

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.’¹⁵

عَدَّةٌ 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 وَأَنْ تَتَصَدَّقَ وَ لِلصَّدِيقِ أَنْ يَأْكُلَ فِي مَنْزِلِ أَحِبِّهِ 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^{asws} has said, ‘A woman can eat and give charity and a friend can eat and give charity from the house of his brother.’¹⁶

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 عَلَيْكَ جُنَاحٌ فِيمَا طَعِمْتَ أَوْ أَكَلْتَ مِمَّا 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^{asws}) 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^{asws} 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.’¹⁷

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

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^{asws} and we were a group. Food was prepared and we had lunch. The Imam^{asws} also took lunch with us. I was the youngest in the group and I made it shorter in my eating. The Imam^{asws} then said, ‘Eat. Did you not know that one’s love for his brother (in belief) grows when he eats from his food.’¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ أَكَلْنَا مَعَ أَبِي عَبْدِ اللَّهِ ع فَأَوْتَيْنَا بِبَعْضَةِ مَنْ أَرَزُّ فَجَعَلْنَا نُعَدُّ فَقَالَ ع مَا صَنَعْتُمْ شَيْئًا إِنَّ أَشَدَّكُمْ حُبًّا لَنَا أَحْسَنُكُمْ أَكْلًا عِنْدَنَا

¹⁵ H. 2. الكافي ج : 6 ص : 277

¹⁶ Ibid, H.3.

¹⁷ H. 4. الكافي ج : 6 ص : 278

¹⁸ H. 1. الكافي ج : 6 ص : 279

قَالَ عَبْدُ الرَّحْمَنِ فَرَفَعْتُ كُسْحَةَ الْمَائِدَةِ فَأَكَلْتُ فَقَالَ نَعَمْ الْآنَ وَ أَنْشَأَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ ص أَهْدَى إِلَيْهِ قَصْعَةً أُرْزُ
مِنْ نَاحِيَةِ الْأَنْصَارِ فَدَعَا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُمْ فَجَعَلُوا يُعَذَّرُونَ فِي الْأَكْلِ فَقَالَ مَا صَنَعْتُمْ شَيْئاً
أَشَدُّكُمْ حُبّاً لَنَا أَحْسَنُكُمْ أَكْلاً عِنْدَنَا فَجَعَلُوا يَأْكُلُونَ أَكْلاً جَيِّداً ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَهُمُ اللَّهُ وَ رَضِيَ اللَّهُ عَنْهُمْ
وَ صَلَّى عَلَيْهِمُ

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-Ilajaj who

has said:

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ أَكَلْتُ
عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَعَلَ يُلْفِي بَيْنَ يَدَيَّ الشَّوَاءَ ثُمَّ قَالَ يَا عَيْسَى إِنَّهُ يُقَالُ اعْتَبِرْ حُبَّ الرَّجُلِ بِأَكْلِهِ مِنْ طَعَامِ أَحِبِّهِ

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^{asws} and the Imam^{asws} kept placing Kabab before me. The Imam^{asws} then said, 'O 'Isa, it is said that if you like to find out how much one loves his brother (in belief), see how much he eats from the food of his brother.'²⁰

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ
الصَّيْرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَدَّمْ إِلَيْنَا طَعَاماً فِيهِ شَوَاءٌ وَ أَشْيَاءٌ بَعْدَهُ ثُمَّ جَاءَ بِقَصْعَةٍ فِيهَا أُرْزُ فَأَكَلْتُ مَعَهُ
فَقَالَ كُلْ كُلُّ فَدَأْ أَكَلْتُ فَقَالَ كُلْ فَإِنَّهُ يُعْتَبَرُ حُبُّ الرَّجُلِ لِأَحِبِّهِ بِأَنْبَسَاطِهِ فِي طَعَامِهِ ثُمَّ حَارَزَ لِي حَوْزاً بِإِصْبَعِهِ مِنْ
الْمُصْعَةِ فَقَالَ لِي لَتَأْكُلَنَّ ذَا بَعْدَ مَا فَدَأْ أَكَلْتُ 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^{asws} and food was brought for us with kabab and other things in it, then a bowl of rice was brought. I ate with him^{asws}. The

¹⁹ Ibid, H. 2.

²⁰ الكافي ج : 6 ص : 279

Imam^{asws} said, 'Eat.' I said, 'I ate.' He^{asws} said, 'Eat because the love of a brother (in belief) is proportionate with how much he eats from his food.' The Imam^{asws} 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."²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ أَشْيَاءُ لَا يُحَاسِبُ عَلَيْهِنَّ الْمُؤْمِنُ طَعَامًا يَأْكُلُهُ وَ ثَوْبًا يَلْبَسُهُ وَ زَوْجَةً صَالِحَةً تُعَاوَنُهُ وَ يُخَصِّنُ بِهَا فَرْجَهُ

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

'Abu Abd Allah^{asws} has said, 'There are three things for which Allah^{azwj} 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.'²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ فِي الطَّعَامِ سَرَفٌ

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^{asws} has said, 'سرف' (overspending) does not apply to food.'²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْحَارِثِ بْنِ حَرْبٍ عَنْ سَدِيرِ الصَّبْرِيِّ عَنِ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَدَعَا بِالْعَدَاءِ فَأَكَلْتُ مَعَهُ طَعَامًا مَا أَكَلْتُ طَعَامًا قَطُّ أَنْظَفَ مِنْهُ وَ لَا أَطْيَبَ فَلَمَّا فَرَعْنَا مِنَ الطَّعَامِ قَالَ يَا أَبَا خَالِدٍ كَيْفَ رَأَيْتَ طَعَامَكَ أَوْ قَالَ طَعَامَنَا قُلْتُ جَعَلْتُ فِدَاكَ مَا رَأَيْتُ أَطْيَبَ مِنْهُ وَ لَا أَنْظَفَ قَطُّ وَ لَكِنِّي دَكَّرْتُ الْآيَةَ الَّتِي فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَتَسْئَلُنَّ 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-Kabuli who has said:

'I once visited Abu Jafar^{asws}. The Imam^{asws} 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^{asws} asked, 'O Abu Khalid, how was your food' or that he^{asws} said, 'Our food?' I said, 'I pray to Allah^{azwj} to Keep my soul in service for your^{asws} 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^{azwj}. . . **on that day you will be asked about the bounties.**' (108:8) Abu

²¹ H. 4. الكافي ج : 6 : ص : 279

²² H. 2. الكافي ج : 6 : ص : 280

²³ Ibid, H. 4.

Ja'far^{asws} said, 'No, you will be asked only about the truth in which you are, (Our^{asws} Wilayah).'²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ بِإِسْنَادٍ ذَكَرَهُ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ نَهَى رَسُولُ اللَّهِ ص عَنْ طَعَامٍ وَوَلِيمَةٍ 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^{asws} (Imam Ali^{asws} Ibn Musa^{asws}) has said that the Rasool Allah^{saww} prohibited that only the rich are fed during a ceremony and not the poor.'²⁵

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ بَعْضِ الْعِرَاقِيِّينَ عَنْ إِبْرَاهِيمَ بْنِ عُثْبَةَ عَنْ جَعْفَرِ الْقَلَانِسِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنَّا نَتَّخِذُ الطَّعَامَ وَ نَسْتَجِيدُهُ وَ نَتَنَوَّقُ فِيهِ وَ لَا بَجْدَ لَهُ رَائِحَةَ طَعَامِ الْعُرْسِ فَقَالَ ذَلِكَ لِأَنَّ طَعَامَ الْعُرْسِ فِيهِ تَهْبُ رَائِحَةٌ مِنَ الْجَنَّةِ لِأَنَّهُ طَعَامٌ أُخِذَ لِلْحَالَالِ

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^{asws} '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^{asws} 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).'²⁶

Eating in a Company:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ إِذَا تَنَزَّلَ الْمَعُونَةُ عَلَى الْقَوْمِ عَلَى قَدْرِ مَثَوْنَتِهِمْ وَ إِنَّ 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^{asws}, 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.'²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ذَكَرَ أَصْحَابُنَا قَوْمًا قُومًا قُومًا قُومًا وَ اللَّهُ مَا أَتَعَدَّى وَ لَا أَتَعَشَى إِلَّا وَ مَعِيَ 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

²⁴ Ibid, H. 5.

²⁵ H. 4, الكافي ج : 6 ص : 282

²⁶ H. 6, الكافي ج : 6 ص : 282

²⁷ H. 2, الكافي ج : 6 ص : 284

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^{asws} then said, 'Their favour to you is more than your favour to them.' I then said, 'I pray to Allah^{azwj} to Keep my soul in service for your^{asws} cause, how that happens? (But) I feed them my food, spend on them from my assets and my servants serve them.'

The Imam^{asws} said, 'When they come to you they come with sustenance from Allah^{azwj} and when they leave they leave forgiveness for you.'²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ وَ جَمِيلٍ وَ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَهَا يَا فَاطِمَةُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَنِيفَهُ

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^{asws} has said that the Rasool Allah^{saww} 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.'²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اعْمَلَنَّ طَعَامًا وَ تَنَوَّقْ فِيهِ وَ ادْعُ عَلَيْهِ أَصْحَابَكَ

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

Abu Abd Allah^{asws} has said: Prepare food and make it unique; then invite your friends for it.³⁰

Don't Eat Between Lunch and Dinner:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنْ ابْنِ أَخِي شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع مَا أَلْمَى مِنَ الْأَوْجَاعِ وَ التُّخْمِ فَقَالَ لِي تَعَدَّ وَ تَعَشَّرْ وَ لَا تَأْكُلْ بَيْنَهُمَا شَيْئًا فَإِنَّ فِيهِ فَسَادَ الْبَدَنِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَهُمْ رَزَقْتُهُمْ فِيهَا بُكْرَةً وَ عَشِيًّا

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 Rabbibi who has said:

'I once complained before Abu Abd Allah^{asws} against pain and upset stomach that I (often) experienced. The Imam^{asws} said to me, 'Take lunch and dinner

²⁸ H. 4. الكافي ج : 6 ص : 284

²⁹ H. 1. الكافي ج : 6 ص : 285

³⁰ H. 6. الكافي ج : 6 ص : 281

but do not eat anything in between because it harms the body. Have you not heard Allah^{azwj} saying, **‘For them there is their sustenance in early morning and evening?’**” (19:62),³¹

Don't Skip Dinner:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْجَبَلِيِّ 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 يَوْمًا

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^{asws} 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.’³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ الْأَهْوَازِيِّينَ عَنِ الرَّضَا ع قَالَ قَالَ إِنَّ فِي الْجَسَدِ عِزْقًا يُقَالُ لَهُ الْعِشَاءُ فَإِنْ تَرَكَ الرَّجُلُ الْعِشَاءَ لَمْ يَزَلْ يَدْعُو عَلَيْهِ ذَلِكَ الْعِزْقُ إِلَى أَنْ يُصْبِحَ يَقُولُ أَجَاعَكَ اللَّهُ كَمَا أَجَعْتَنِي وَ أَظْمَأَكَ اللَّهُ كَمَا أَظْمَأْتَنِي فَلَا يَدَعَنَّ أَحَدُكُمْ الْعِشَاءَ وَ لَوْ بِلُقْمَةٍ مِنْ خُبْزٍ أَوْ شَرْبَةٍ مِنْ مَاءٍ

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

‘Imam Al-Reza^{asws} 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^{azwj} Make you hungry just as you kept me hungry, and may Allah^{azwj} 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.’³³

The Benefits of Wuzu Before and After taking Food:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَوْفٍ الْجَبَلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يَرْبِدَانِ فِي الرَّزْقِ وَ رُوي 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^{asws} saying, ‘الْوُضُوءُ’ ‘Wuzu before and after eating food increases one’s sustenance.’ It is narrated that the Rasool Allah^{saww} has

³¹ H. 2, الكافي ج : 6 : ص : 288

³² H. 8, الكافي ج : 6 : ص : 289

³³ H. 12, الكافي ج : 6 : ص : 290

said, 'Wuzu before eating food removes poverty and that which is after food removes depression.'³⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِيهِ عَنْ 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^{asws} 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.'³⁵

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^{asws} when making wuzu (washing his hands) before food did not wipe his hands with a towel, but he wiped them when he^{asws} made wuzu after food.'³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا وُضِعَ الْحَوَانُ فُقُلٌ بِسْمِ اللَّهِ وَ إِذَا أَكَلْتَ فُقُلٌ بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَ آخِرِهِ وَ إِذَا رُفِعَ فُقُلٌ الْحَمْدُ لِلَّهِ

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

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

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 فَلْيَتَرَكْهُ لِطَائِرٍ أَوْ سَبْعٍ

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

³⁴ H. 5, الكافي ج : 6 : ص : 290

³⁵ H.1, الكافي ج : 6 : ص : 291

³⁶ H.2, الكافي ج : 6 : ص : 291

³⁷ H. 2, الكافي ج : 6 : ص : 292

'I once heard al-Reza^{asws} 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.'³⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَصْبَاطٍ 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^{asws} has said that the Rasool Allah^{saww} has said, 'Do not leave food-stained towel at home without its being washed; it becomes plaything for Satan.'³⁹

Rest After Food (Siesta):

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الرَّضَا ع قَالَ إِذَا أَكَلْتَ شَيْئًا فَاسْتَلْقِ عَلَى
فَقَاكَ وَ ضَعْ رِجْلَكَ الْيُمْنَى عَلَى الْبُسْرَى

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

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

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 يَسْمُطُ مِنَ الْخِوَانِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ يَأْذِنُ اللَّهُ عَزَّ وَ جَلَّ 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^{asws} says that 'Amir-ul-Momineen^{asws} has said, 'Eat what falls off of food, because in it is cure for all kinds of illness by the permission of Allah^{azwj} for those who seek cure.'⁴¹

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

³⁸ H. 15, الكافي ج : 6 ص : 299

³⁹ Ibid, H.18.

⁴⁰ Ibid, H. 21.

⁴¹ H. 1, الكافي ج : 6 ص : 300

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

'(Imam) Ali^{asws} has said that the Rasool Allah^{saww} has said, 'Meat is the master food in this world and in the next life.'⁴²

وَعَنْهُ عَنْ عَلِيِّ بْنِ الرَّيَّانِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ آدَامِ 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^{asws} has said that the Rasool Allah^{saww} has said, 'Chief of the foods in paradise is meat.'⁴³

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنِ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نُرْوَى عِنْدَنَا عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُبَغِضُ اللَّحْمَ فَقَالَ ع كَذَبُوا إِنَّمَا قَالَ رَسُولُ اللَّهِ ص الْبَيْتَ الَّذِي يَغْتَابُونَ فِيهِ النَّاسَ وَ يَأْكُلُونَ لِحُومَهُمْ وَ قَدْ كَانَ أَبِي ع لَحِيماً وَ لَقَدْ مَاتَ يَوْمَ مَاتَ وَ فِي كَفِّ أُمَّ وَ لَدَيْهِ ثَلَاثُونَ دِرْهماً لِلَّحْمِ

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

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

(Amir-ul-Momineen^{asws} 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).⁴⁵

A Muslim Cannot be a Vegetarian:

كَرَاهَةَ تَرْكِ أَكْلِ اللَّحْمِ أَرْبَعِينَ يَوْماً أَوْ أَيَّاماً وَ لَوْ بِالْقَرْصِ وَ اسْتِحْبَابِ الْأَدَانِ فِي أُذُنِ مَنْ تَرَكَهُ أَرْبَعِينَ يَوْماً

⁴² H. 2, الكافي ج : 6 ص : 308

⁴³ H. 3, الكافي ج : 6 ص : 308

⁴⁴ H. 5, الكافي ج : 6 ص : 309

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

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.⁴⁶

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

Imam Abi Abdullah^{asws} 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."⁴⁷

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 يَتَوَلَّوْنَ إِنْ مَنْ لَمْ يَأْكُلِ اللَّحْمَ ثَلَاثَةَ أَيَّامٍ سَاءَ خُلُقُهُ فَقَالَ كَذَبُوا وَ لَكِنْ مَنْ لَمْ يَأْكُلِ اللَّحْمَ أَرْبَعِينَ يَوْمًا
تَعَيَّرَ خُلُقُهُ وَ بَدُنُهُ وَ ذَلِكَ لِانْتِقَالِ النُّطْفَةِ فِي مِقْدَارِ أَرْبَعِينَ يَوْمًا

It was asked from Imam Reza^{asws} (Al-Hassan Al-Reza^{asws}) that the people say the one who does not eat meat for three days his manners are relinquished. Imam^{asws} said they have lied but rather it is the one who does not eat meat for forty days its manners and its body encounter a (permanent) change similar to 'Al-Nutfa' which transforms in 40 days.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيَْادٍ عَنْ أَبِي عَبْدِ اللَّهِ
ع قَالَ أَلْبَانُ الْبَقَرِ دَوَاءٌ وَ سُمُونُهَا شِفَاءٌ وَ لُحُومُهَا 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^{asws} has said, 'Cow milk and ghee (or fat) are cure but their meat is illness.'⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِوَرُ جَامُوسُ الطَّيْرِ
وَ الدَّجَاجُ خَنْزِيرُ الطَّيْرِ وَ الدُّرَاجُ حَبَشُ الطَّيْرِ وَ أَيْنَ أَنْتَ عَنْ فَرْخَيْنِ نَاهِضَيْنِ رَتَّتُهُمَا 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^{asws} 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

⁴⁶ Al-Kafi, Vol. 6, Chapter on Avoiding Meat, pg. 248

⁴⁷ Ibid,

⁴⁸ Ibid,

⁴⁹ 311 : ج : 6 ص : الكافي, H.3.

two fledgling⁵⁰ that were brought up by the woman who (had fed them) with the leftover of her sustenance.⁵¹

عَنْهُ عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ إِنَّهُ دُمْرَتِ اللَّحْمَانُ بَيْنَ يَدَيْ عُمَرَ فَقَالَ عُمَرُ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمَ الدَّجَاجِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَلَّا إِنَّ ذَلِكَ خَنَازِيرُ الطَّيْرِ وَ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ فَرِيخٍ 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^{asws} 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.'⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى قَالَ حَدَّثَنِي عَلِيُّ بْنُ سُلَيْمَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ أَطْعَمُوا الْمَحْمُومَ لَحْمَ الْقَبَاجِ فَإِنَّهُ يُقْوِي السَّاقَيْنِ وَ يَطْرُدُ الْحُمَّى 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:

'Abu Al-Hassan^{asws} Al-Awwal (Imam Musa-e-Kazim^{asws}) 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.'⁵³

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

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

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

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 دَيْكٌ أَبْيَضٌ أَفْرَقُ يَخْرُسُ دُورِيَّةَ أَهْلِهِ وَ سَبْعُ دُورِيَّاتٍ 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:

⁵⁰ Young birds, A young bird that has recently acquired its flight feathers.

⁵¹ H.1, الكافي ج : 6 ص : 312.

⁵² Ibid, H. 2.

⁵³ Ibid, H. 4.

⁵⁴ H. 5, الكافي ج : 6 ص : 313.

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَنِ مُحَمَّدِ بْنِ مَخْلَدٍ الْأَهْوَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ دَيْكٌ أَبْيَضٌ أَفْرَقٌ يَحْرُسُ دُورَتَهُ وَ سَبْعَ دُورَاتٍ حَوْلَهُ وَ لَنْفَضَةَ مِنْ حَمَامٍ مُنَمَّرَةٍ أَفْضَلُ مِنْ سَبْعِ دُيُوكٍ 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-Rahman al-Hashimiy from Muhammad ibn Mukhallad al-Ahwazy who has said:

'Abu Abd Allah^{asws} has said, 'A white rooster which is called 'Afaq' protects its house and seven houses around it, however, a vibration from a spotted pigeon is better than seven white roosters.⁵⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ ذَكَرَ عِنْدَ أَبِي الْحَسَنِ ع حُسْنَ الطَّائُسِ فَقَالَ لَا يَزِيدُكَ عَلَى حُسْنِ الدَّيْكِ الْأَبْيَضِ شَيْءٌ قَالَ وَ سَمِعْتُهُ يَقُولُ الدَّيْكَ أَحْسَنُ صَوْتًا مِنَ الطَّائُسِ وَ هُوَ أَكْبَرُ بَرَكَهٍ يُنْبِئُكَ فِي مَوَاقِيتِ الصَّلَاةِ وَ إِنَّمَا يَدْعُو الطَّائُسُ بِالْوَيْلِ لِحَطِيبَةِ النَّبِيِّ ابْنَتِي 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'fari who has said:

'Once, the beauty of peacock was mentioned before Abu Al-Hassan^{asws} who said, 'It cannot have any greater beauty over the white rooster.' He (the narrator) has said, 'I heard the Imam^{asws} 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.⁵⁷

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الدَّيْكَ 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^{asws} has said, 'White rooster is my friend and the friend of every believing person.⁵⁸

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي شُعَيْبٍ الْمُحَامِلِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ فِي الدَّيْكِ حَمْسٌ حِصَالٍ مِنْ حِصَالِ الْأَنْبِيَاءِ السَّخَاءِ وَ الشَّجَاعَةِ وَ الْقَنَاعَةِ وَ الْمَعْرِفَةَ بِأَوْقَاتِ الصَّلَوَاتِ وَ كَثْرَةَ الطَّرُوقَةِ وَ الْعَبْرَةَ

⁵⁵ H. 1, الكافي ج : 6 : ص : 549

⁵⁶ H. 2, الكافي ج : 6 : ص : 549

⁵⁷ H. 3, الكافي ج : 6 : ص : 550

⁵⁸ H. 4, الكافي ج : 6 : ص : 550

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^{asws} has said, 'In roosters there are five characteristics from the qualities of the prophets^{as}, 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).⁵⁹

عَنْهُ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ
قَالَ أَمِيرُ الْمُؤْمِنِينَ ص صَبَّاحُ الدَّيْلِ صَلَاتُهُ وَ ضَرْبُهُ جَنَاحِهِ 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:

'Abu 'Abd Allah^{asws} has said that 'Amir-ul-Momineen^{asws} has said, 'Crowing of the rooster is its Salat and flipping of its wings is its Ruku⁶⁰ and Sujud^{61 62}.

The Dried-up Meat:

عَنْهُ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ كَانَ يَقُولُ الْقَدِيدُ لَحْمٌ سَوِيٌّ لِأَنَّهُ يَسْتَرْجِي فِي الْمَعِدَةِ 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^{asws} 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.'⁶³

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

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

'Abu Ja'far^{asws} has said that the Rasool Allah^{saww} liked shoulder (meat) much more.⁶⁴

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

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

⁵⁹ H. 5, الكافي ج : 6 ص : 550

⁶⁰ Bowing Down in Salat (Prayers)

⁶¹ Prostration

⁶² H. 6, الكافي ج : 6 ص : 550

⁶³ H. 4, الكافي ج : 6 ص : 314

⁶⁴ H. 2, الكافي ج : 6 ص : 315

'Abu' Abd Allah^{asws} has said, 'Meat with milk is the sauce of prophets^{as}'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ حَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا ضَعُفَ 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^{asws} has said that 'Amir-ul-Momineen^{asws} has said, 'When a Muslim becomes weak, he should eat meat with milk.'⁶⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرَيْسِ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شَكَأَ نَيْبٌ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ الضَّعْفَ فَقِيلَ لَهُ اطْبِخِ اللَّحْمَ بِاللَّبَنِ فَإِنَّهُمَا يَشُدُّانِ الْجِسْمَ قَالَ فَعُلْتُ هِيَ الْمَضِيرَةُ قَالَ لَا وَ لَكِنَّ اللَّحْمُ 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^{asws} has said, 'One of the prophets^{as} complained before Allah^{azwj} against weakness and it was said to him^{as}, '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^{asws} said, 'No, it is meat with yogurt of milk.'⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْأَلْوَانُ يُعْظَمَنَّ الْبَطْنُ وَ يُحَدَّرَنَّ الْأَلْيَتَيْنِ

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِي مَرْيَمَ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ يَدَيْهِ شِوَاءٌ فَقَالَ لِي اذُنُ فُكُلُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِي ضَارٌّ فَقَالَ لِي اذُنُ أَعْلَمُكَ كَلِمَاتٍ لَا يَضُرُّكَ مَعَهُنَّ شَيْءٌ مِمَّا تَخَافُ قُلْ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِنْهُ الْأَرْضِ 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:

⁶⁵ H. 1. الكافي ج : 6 : ص : 316

⁶⁶ H. 2. الكافي ج : 6 : ص : 316

⁶⁷ H. 4. الكافي ج : 6 : ص : 316

⁶⁸ H. 8. الكافي ج : 6 : ص : 317

'I once went to visit 'Amir-ul-Momineen^{asws} and before him^{asws} there was roasted meat. The Imam^{asws} said to me, 'Come close and eat.' I said, 'O , Amir-ul-Momineen^{asws}, this thing is harmful for me.' The Imam^{asws} 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 خَيْرَ الْأَسْمَاءِ مِلءَ الْأَرْضِ وَالسَّمَاءِ الرَّحْمَنُ الرَّحِيمُ الَّذِي لَا يَضُرُّ مَعَ ' اِسْمِهِ شَيْءٌ 'In the name of Allah^{azwj}, 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.'⁶⁹

The Benefits of Eating 'الكَبَابِ' 'Kabab':

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ اشْتَكَيْتُ بِالْمَدِينَةِ شَكَاةً ضَعُفْتُ مَعَهَا فَأَتَيْتُ أَبَا الْحَسَنِ عَ فَقَالَ لِي أَرَأَيْتَ ضَعِيفًا قُلْتُ نَعَمْ فَقَالَ لِي كُلِ 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^{asws}. The Imam^{asws} said, 'I^{asws} can see you are very weak.' I replied, 'Yes, I feel weak.' The Imam^{asws} said, 'Eat kabab.' I then ate kabab and I was cured.'⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُوسَى بْنِ بَكْرِ قَالَ قَالَ لِي أَبُو الْحَسَنِ يَغْنِي الْأَوَّلَ عَ مَا لِي أَرَأَيْتَ مُضْفَرًا قُلْتُ لَهُ وَعَكَتْ أَصَابِي فَقَالَ لِي كُلِ اللَّحْمَ فَأَكَلْتُهُ ثُمَّ رَأَيْتُ 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 تَأْكُلُهُ 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^{asws}) asked me, 'Why do you look pale?' I replied, 'I suffer from a certain pain.' The Imam^{asws} said, 'Eat meat.' I ate meat and the next Friday he^{asws} saw me as pale as before and said, 'Did I^{asws} not tell you to eat meat?' I replied, 'Yes, I have not eaten anything other than meat from the day you instructed me^{asws}.' He^{asws} then asked, 'How did you eat?' I replied, 'I ate as mixed with other items.' He^{asws} said, 'No, eat as kabab.' I then ate kabab and he^{asws} sent for me next Friday when my blood level had come back in my face, and he^{asws} said to me, 'Now it is good, you are fine.'⁷¹

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

⁶⁹ H.1, الكافي ج : 6 : ص : 319

⁷⁰ H. 2, الكافي ج : 6 : ص : 319

⁷¹ H. 3, الكافي ج : 6 : ص : 319

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^{asws} or Abu Abd Allah^{asws}) has said, eating kabab dispels fever.'⁷²

Parts Inedible in Halal Animals:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ رَفَعَهُ قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِالْقَصَائِبِ فَتَهَاظَمَ عَنْ بَيْعِ سَبْعَةِ أَشْيَاءَ مِنَ الشَّاةِ نَهَاظَمَ عَنْ بَيْعِ الدَّمِ وَالْعُدَدِ وَآذَانَ الْفُوَادِ وَالطَّحَالَ وَالنُّخَاعَ وَالْحُصَى وَالْقَضِيبَ فَقَالَ لَهُ بَعْضُ الْقَصَائِبِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْكَيْدُ وَالطَّحَالُ إِلَّا سَوَاءٌ فَقَالَ لَهُ كَذَبْتَ يَا لَكُغِ اثْتَوْنِي بِتَوْرَيْنِ مِنْ مَاءٍ أَنْبَتَكَ بِخِلَافِ مَا بَيْنَهُمَا فَأُتِيَ بِكَيْدٍ وَطَحَالٍ وَتَوْرَيْنِ مِنْ مَاءٍ فَقَالَ ع شُقُّوا الطَّحَالَ مِنْ وَسَطِهِ وَ شُقُّوا الْكَيْدَ مِنْ وَسَطِهِ ثُمَّ أَمَرَ ع فَمُرْسَا فِي الْمَاءِ جَمِيعاً فَأَبْيَضَتِ الْكَيْدُ وَ لَمْ يَنْفُصْ شَيْءٌ مِنْهُ وَ لَمْ يَبْيَضْ الطَّحَالُ وَ خَرَجَ مَا فِيهِ كُلُّهُ وَ صَارَ دَمًا كُلُّهُ حَتَّى بَقِيَ جِلْدُ الطَّحَالِ وَ عَرَفْتُهُ فَقَالَ لَهُ هَذَا خِلَافٌ 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^{asws} once passed by the butchers' market and prohibited the selling of seven parts in a sheep. He^{asws} prohibited selling of blood, glands, blood vessels of heart, spleen, spinal cord, testicles and penis. Certain one of the butchers said, 'Amir-ul-Momineen^{asws} 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^{asws} 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^{asws}) said, 'Cut the middle of the liver and cut the middle of the spleen. He^{asws} 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^{asws} said, 'This is the difference between the two. This is flesh and this is blood.'⁷³

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 عَشْرَةُ أَشْيَاءَ الْفَرْثُ وَ الدَّمُ وَ الطَّحَالُ وَ النُّخَاعُ وَ الْعِلْبَاءُ وَ الْعُدُدُ وَ الْقَضِيبُ وَ الْأُنْتِيَانِ 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:

⁷² 319 : ج : 6 ص : الكافي , H. 4.

⁷³ 254 : ج : 6 ص : الكافي , H. 2.

'Abu 'Abd Allah^{asws} 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.'⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْهُمْ ع قَالَ لَا يُؤْكَلُ مِمَّا يَكُونُ فِي الْإِيلِ وَالْبَعْرِ وَالْعَنَمِ وَغَيْرِ ذَلِكَ مِمَّا لَحْمُهُ خَالًا الْفَرْجِ مِمَّا فِيهِ ظَاهِرُهُ وَبَاطِنُهُ وَالْفَضِيبُ وَالْبَيْضَتَانِ وَالْمَشِيمَةُ وَهِيَ مَوْضِعُ الْوَلَدِ وَالطَّحَالُ لِأَنَّهُ دَمٌ وَالْغُدُّ مَعَ الْعُرُوقِ وَالْمُحُّ وَالَّذِي يَكُونُ فِي الصُّلْبِ وَالْمَرَارَةُ وَالْحَدَقُ وَالْحُرْزَةُ الَّتِي تَكُونُ فِي الدِّمَاغِ وَالِدَّمُ

Ali ibn Ibrahim has narrated from his father from 'Ismail ibn Marrar, who has narrated from 'A Immah^{asws}:

'The Imam^{asws} 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.'⁷⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اشْتَرَى أَحَدُكُمْ لَحْمًا فَلْيُخْرِجْ مِنْهُ الْغُدَدَ 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^{asws} has said that Amir-ul-Momineen^{asws} has said, 'If anyone of you buys meat, he must take out the glands because it accelerates the vein of leprosy.'⁷⁶

سَهْلُ بْنُ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ كَرِهَ الْكُلَيْتَيْنِ وَ قَالَ إِنَّمَا هُمَا جَمْعُ الْبُؤُولِ

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

'The Imam^{asws} disliked the kidneys and said that they are the collectors of urine.'⁷⁷

أَبِي رَحْمَةَ اللَّهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَحِمَهُمَا اللَّهُ قَالََا حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَارُ 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 بَجْلَدِهَا قَالَ لَا بَأْسَ بِهِ إِنَّمَا قَالَ عَزَّ وَ جَلَّ فَكُلُّوا مِنْهَا وَ أَطْعَمُوا وَ الْجِلْدَ لَا يُؤْكَلُ وَ لَا يَطْعَمُ

1-My father^{fa} and Mohamed Bin Al-Hassan Bin Ahmed Bin Al-Walid^{fa} 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:

⁷⁴ H. 3, الكافي ج : 6 ص : 254

⁷⁵ H. 4, الكافي ج : 6 ص : 254

⁷⁶ H. 5, الكافي ج : 6 ص : 254

⁷⁷ H. 6, الكافي ج : 6 ص : 255

I told Abu Ibrahim^{asws} that (what about) a person gives the skin of the sacrificed (animal) to the one who he removes its skin? The Imam^{asws} said there is no harm in it, Allah^{azwj} Says: East from it and feed others (Al-Hajj: 28). And the skin can neither be eaten nor fed to others.⁷⁸

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 الشَّحَامِ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ دَيْبِحَةِ الدَّمِيِّ فَقَالَ لَا تَأْكُلْهُ إِنْ سَمَىٰ 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^{asws} was asked about the slaughtering of the taxpayers (who are non-Muslims). The Imam^{asws} said, 'Do not use it for food even if he has mentioned the name of Allah or not.'⁷⁹

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنِ الْحُسَيْنِ بْنِ الْمُنْذِرِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا قَوْمٌ نَخْتَلِفُ إِلَى الْجَبَلِ وَالطَّرِيقِ بَعِيدًا بَيْنَنَا وَبَيْنَ الْجَبَلِ فَرَأَسُخُ فَنَشْتَرِي الْقَطِيعَ وَالْإِثْنَيْنِ وَالثَّلَاثَةَ وَيَكُونُ فِي الْقَطِيعِ أَلْفٌ وَخَمْسِمِائَةَ شَاةٍ وَ أَلْفٌ وَ سِتْمِائَةَ شَاةٍ وَ أَلْفٌ وَ سَبْعِمِائَةَ شَاةٍ فَتَمْعُ الشَّاهُ وَالْإِثْنَانِ وَالثَّلَاثَةُ فَسَأَلُ

78 H. 1. علل الشرائع 2 439 182- باب العلة التي من أجلها يجوز أ

79 h. 1. الكافي ج : 6 ص : 239

الرُّعَاةَ الَّذِينَ يَجْبُثُونَ بِهَا عَنْ أَدْيَانِهِمْ فَيَقُولُونَ نَصَارَى قَالَ فَعُلْتُ أَيُّ شَيْءٍ قَوْلُكَ فِي ذَبِيحَةِ الْيَهُودِ وَ النَّصَارَى فَقَالَ يَا حُسَيْنُ الذَّبِيحَةُ بِالِاسْمِ وَلَا 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^{asws} that we often meet people from the mountains, the distance between us and the mountains is far, by many Farsakh⁸⁰. 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^{asws} 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^{azwj}.'⁸¹

وَ عَنْهُ عَنْ حَنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْحُسَيْنَ بْنَ الْمُنْذِرِ رَوَى عَنْكَ أَنَّكَ قُلْتَ إِنَّ الذَّبِيحَةَ بِالِاسْمِ وَلَا يُؤْمَنُ عَلَيْهَا إِلَّا أَهْلِهَا فَقَالَ إِنَّهُمْ أَخَذُوا فِيهَا شَيْئاً لَا أَشْتَهِيهِ قَالَ حَنَانٌ فَسَأَلْتُ نَصْرَانِيّاً فَعُلْتُ 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^{asws} '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^{asws} 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.'⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ نَصَارَى الْعَرَبِ أ تُوَكَّلُ ذَبِيحَتَهُمْ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَنْهَى عَنْ ذَبَائِحِهِمْ وَ صَيْدِهِمْ وَ مَنَآكِحَتِهِمْ

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^{asws} if an animal slaughtered by the Christian Arabs can be used for food. The Imam^{asws} said, 'Ali ibn al-Husayn^{asws} would prohibit using what they slaughtered for food as well as their hunting and marriage with them.'⁸³

⁸⁰ Several miles

⁸¹ الكافي ج : 6 ص : 239

⁸² Ibid,h.3.

⁸³ Ibid,h.4.

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

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

'I once asked Abu Ibrahim^{asws} about the animals slaughtered by the Jews and Christians. The Imam^{asws} said, 'Do not go close to such slaughtered animals.'⁸⁴

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 بِالْجَبَلِ فَتَبَعَتْ الرُّعَاةَ فِي الْعَنَمِ فَرِيماً 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^{asws} '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^{asws} replied: 'It is a matter of proper slaughtering, thus, no one can be trusted in it except a Muslim.'⁸⁵

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ اصْطَحَبَ الْمُعَلَّى بْنُ خُنَيْسٍ وَ ابْنُ أَبِي يَعْقُوبٍ فِي سَفَرٍ فَأَكَلَا أَحَدُهُمَا دَيْبِحَةَ الْيَهُودِ وَ النَّصَارَى وَ أَبِي الْأَخْرُ عَنْ أَكْلِهَا فَاجْتَمَعَا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرَاهُ فَقَالَ أَتَيْكُمَا الَّذِي أَبِي قَالَ 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^{asws} and informed him^{asws} of their story. The Imam^{asws} asked, 'Which one of you abstained?' He (one of them) said, 'I abstained.' The Imam^{asws} said, 'You have done the right thing.'⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ إِنَّ لَنَا جَاراً فَصَاباً فَيَجِيءُ بِيَهُودِيٍّ فَيَذْبَحُ لَهُ حَتَّى يَشْتَرِي 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:

⁸⁴ Ibid, h.5.

⁸⁵ Ibid, h.6.

⁸⁶ الكافي، ج : 6 : ص : 240

'Once a man said to 'Abd Allah^{asws} '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.'⁸⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ قُتَيْبَةَ الْأَعَشِيِّ قَالَ سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ عَ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ الْعَمَمُ يُرْسَلُ فِيهَا الْيَهُودِيُّ وَ النَّصْرَانِيُّ فَتَعْرَضُ فِيهَا الْعَارِضَةُ فَيَذْبَحُ أَوْ تَأْكُلُ ذَبِيحَتَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تُدْخِلَنَّهَا مَالَكَ وَ لَا تَأْكُلْهَا فَإِنَّمَا هُوَ الْإِسْمُ وَ لَا يُؤْمَنُ عَلَيْهِ إِلَّا الْمُسْلِمُ فَقَالَ لَهُ الرَّجُلُ قَالَ اللَّهُ تَعَالَى الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ كَانَ أَبِي عَ يَقُولُ إِنَّمَا هُوَ الْحُبُوبُ 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^{asws} when I was with him^{asws} 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^{asws} 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^{azwj}) and no one can be trusted in it except a Muslim.' A man then said but 'Allah^{azwj} 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^{asws} then said to him, 'My father^{asws} would say that it is about grains and similar things.'⁸⁸

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 النَّصْرَانِيَّ 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 'Isrnail ibn Jabir has said:

'Abu Abd Allah^{asws} has said, 'Do not use for food what is slaughtered by Jews and Christians and do not eat in their utensils.'⁸⁹

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:

⁸⁷ Ibid, h.8.

⁸⁸ Ibid, h.10.

⁸⁹ Ibid, h.11.

'Abu 'Abd Allah^{asws} has said, 'Do not use for food the animals they slaughter, do not eat in their utensils, meaning thereby people of the book.'⁹⁰

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 لَكَيْتِ أَغْنِي 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^{asws} about the animals slaughtered by the people of the book. The Imam^{asws} said, 'It is not unlawful if they mention the name of Allah^{azwj} 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).'⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ أَنَا وَ أَبِي فَقُلْنَا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ إِنَّ لَنَا خُلَطَاءَ مِنَ النَّصَارَى وَ إِنَّا 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 إِنَّا لَنَقُولُ 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^{asws} and said, 'We pray to Allah^{azwj} to keep our souls in service for your^{asws} cause, we have Christian associates and they slaughter for us chickens and goats: if we can eat thereof. The Imam^{asws} 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^{asws} 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^{asws} by Allah^{azwj}, is the most knowledgeable of all people and more knowledgeable than what Allah^{azwj} has Created. He^{asws} has spoken the truth by Allah^{azwj}. We say, 'In the name of al-Masih'^{as, 92}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ ذَبِيحَةِ أَهْلِ الْكِتَابِ فَقَالَ وَ اللَّهُ مَا يَأْكُلُونَ ذَبَائِحَكُمْ فَكَيْفَ تَسْتَجِلُونَ أَنْ تَأْكُلُوا ذَبَائِحَهُمْ إِنَّمَا 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:

⁹⁰ Ibid, h.13.

⁹¹ 241 : ج : 6 ص : الكافي, h.14.

⁹² Ibid, h.15.

'I once asked Abu Abd Allah^{asws} about the animals the people of the book slaughter. The Imam^{asws} said, 'By Allah^{azwj}, 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^{azwj}), and no one can be trusted in it except a Muslim.'⁹³

بَعْضُ أَصْحَابِنَا عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ قُتَيْبَةَ الْأَعَشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رَأَيْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ فَقَالَ إِنَّ لِي أَخًا فَيُسَلِّفُ فِي الْعَنَمِ فِي الْجِبَالِ فَيُعْطِي السَّنَّ مَكَانَ السَّنِّ فَقَالَ أَلَيْسَ بِطَبِيبَةٍ نَفْسٍ مِنْ أَصْحَابِهِ قَالَ بَلَى قَالَ فَلَا بَأْسَ قَالَ فَإِنَّهُ يَكُونُ لَهُ فِيهَا الْوَكِيلُ فَيَكُونُ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَتَمَّعَ فِيهَا الْعَارِضَةُ فَيَسْبِعُهَا مَذْبُوحَةً وَ يَأْتِيهِ بِشَمَنِهَا وَ زَيْمًا مَلَّحَهَا فَيَأْتِيهِ بِهَا مَمْلُوحَةً قَالَ فَقَالَ إِنَّ أَنَاؤُهُ بِشَمَنِهَا فَلَا يُحَالِطُهُ بِمَالِهِ وَ لَا يُحْرَكُهُ وَ إِنَّ أَنَاؤُهُ بِهَا مَمْلُوحَةً فَلَا يَأْكُلُهَا فَإِنَّمَا هُوَ الْإِسْمُ وَ لَيْسَ يُؤْمَرُ عَلَى الْإِسْمِ إِلَّا مُسْلِمًا فَقَالَ لَهُ بَعْضُ مَنْ فِي الْبَيْتِ فَأَتَيْنِ قَوْلُ 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^{asws} who asked, 'I have a brother in the mountains who exchanges things for other things. The Imam^{asws} asked, 'Is it because of mutual agreement?' he replied, 'Yes, that is true.' The Imam^{asws} 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^{asws} said, 'He must not eat it. It is a matter of name (mentioning the name of Allah^{azwj}) in which no one can be trusted except a Muslim.'

A certain person present said, 'What about the words of Allah^{azwj}, ... **the food of the people of the book is lawful for you and your food is lawful for them.**' The Imam^{asws} said, 'My father^{asws} would say that it is grains and similar things.'⁹⁴

Food of the People of the Book:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ 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^{asws} about the food of the people of the book and what is lawful for food thereof. He^{asws} said, 'It is grains.'⁹⁵

⁹³ Ibid, h.16.

⁹⁴ 242 : ج : 6 ص : الكافي, h.17.

⁹⁵ 263 : ج : 6 ص : الكافي, h.1.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى 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 الْحُبُوبُ

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^{asws} about the food of the people of the book and what is lawful for food thereof. He^{asws} said, 'It is grains.'⁹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مُؤَاكَلَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ قَالَ فَقَالَ إِنْ كَانَ مِنْ طَعَامِكَ فَتَوَضَّأْ 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^{asws} about eating with the Jews, Christians and Zoroastrians, He^{asws} said. 'If the food belongs to you then make wudu (wash) and eat with them; it is not unlawful.'⁹⁷

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 أُحْرَمَ 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^{asws} 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.'⁹⁸

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 الذَّمَّةِ وَ الْمَجُوسِ فَقَالَ لَا تَأْكُلُوا فِي آيَتِهِمْ وَ لَا مِنْ طَعَامِهِمْ الَّذِي يَطْبُخُونَ وَ لَا فِي آيَتِهِمْ الَّتِي يَشْرَبُونَ فِيهَا الْخَمْرَ

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:

'I once asked Abu Jafar^{asws} about the utensils of the non-Muslim taxpayer and Zoroastrians. The Imam^{asws} said, 'Do not eat in their utensils or from their food which they cook or in the utensils that they use for drinking wine.'⁹⁹

⁹⁶ Ibid, h.2.

⁹⁷ Ibid, h.3.

⁹⁸ Ibid, h.4.

⁹⁹ 264 : 6 ص : الكافي ج 5.

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 طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَ طَعَامُكُمْ حَلَالٌ لَهُمْ فَقَالَ ع الْحَبُوبُ وَ الْبُيُوتُ

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^{asws} about the words of Allah^{azwj}, '**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^{asws} said, 'It is grains and vegetables.'¹⁰⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَزِيدَ بْنِ يَعْمُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحْيَةَ أَبِي الْحَسَنِ مُوسَى ع
قَالَ سَأَلْتُهُ عَنْ مُؤَاكَلَةِ الْمَجُوسِيِّ فِي قَصْعَةٍ وَاحِدَةٍ وَ أَرْقُودٍ مَعَهُ عَلَى فِرَاشٍ وَاحِدٍ وَ أَصَافِيحُهُ 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^{asws} who has said the following:

'I once asked Abu Al-Hassan^{asws} about eating with a Zoroastrian in a bowl and sleep with him on one furnishing and shake hands with him. He^{asws} said. 'No (you shouldn't).'¹⁰¹

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي 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^{asws} if I can associate with Zoroastrians and eat from their food. The Imam^{asws} said, 'No.'¹⁰²

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

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:

'I once asked Abu Abd Allah^{asws} about the people of the Book and what would he^{asws} say about their food. He^{asws} replied, 'Do not eat it.' The Imam^{asws} then remained quiet then said, 'Do not eat it'. The Imam^{asws} 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.'

¹⁰⁰ Ibid, h.6.

¹⁰¹ Ibid, h.7.

¹⁰² Ibid, h.8.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَهْلَ بَيْتِي عَلَى دِينِ النَّصْرَانِيَّةِ فَأَكُونُ مَعَهُمْ فِي بَيْتٍ وَاحِدٍ وَ أَكُلُ مِنْ آبَتَيْهِمْ فَقَالَ لِي ع أَيْ أَكُلُونَ 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^{asws} 'People of my family are Christians. I live with them in one house and eat in their utensils. He^{asws} asked, 'Do they eat pork?' I replied, 'No. they do not eat pork.' The Imam^{asws} said, 'It is not unlawful.'¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي طَالِبٍ عَبْدِ اللَّهِ بْنِ الصَّلْتِ قَالَ كَتَبَ الْخَلِيلُ بْنُ هَاشِمٍ إِلَى ذِي الرَّئِاسَتَيْنِ وَ هُوَ وَالِي نَيْسَابُورَ أَنَّ رَجُلًا مِنَ الْمَجُوسِ مَاتَ وَ أَوْصَى لِلْفُقَرَاءِ بِشَيْءٍ مِنْ مَالِهِ فَأَخَذَهُ قَاضِي نَيْسَابُورَ فَجَعَلَهُ فِي فُقَرَاءِ الْمُسْلِمِينَ فَكَتَبَ الْخَلِيلُ إِلَى ذِي الرَّئِاسَتَيْنِ بِذَلِكَ فَسَأَلَ الْمَأْمُونَ عَنْ ذَلِكَ فَقَالَ لَيْسَ عِنْدِي فِي ذَلِكَ شَيْءٌ فَسَأَلَ أَبَا الْحَسَنِ ع فَقَالَ أَبُو الْحَسَنِ ع إِنَّ الْمَجُوسِيَّ لَمْ يُوصِ لِلْفُقَرَاءِ الْمُسْلِمِينَ وَ لَكِنْ يَنْبَغِي أَنْ يُؤْخَذَ مِقْدَارُ 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^{asws} about it and Abu Al-Hassan^{asws} 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.'¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ شَيْبٍ قَالَ أَوْصَتْ مَارِدَةُ لِقَوْمٍ نَصَارَى فَرَأَشِينَ بِوَصِيَّةٍ فَقَالَ أَصْحَابُنَا أَقْسِمُ 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

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^{asws}, that my sister has made a will for Christian persons and I wanted

¹⁰³ h.10, الكافي ج : 6 ص : 265

¹⁰⁴ h.1, الكافي ج : 7 ص : 16

to spend it for our Muslim people. The Imam^{asws} said, 'You must execute the will as you are required. Allah^{azwj} 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).¹⁰⁵

The Preference of Sweet (Desserts)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ مُوَقِّعِ الْمَدِينِيِّ عَنْ أَبِيهِ قَالَ بَعَثَ إِلَيَّ الْمَاضِي عَ يَوْمًا فَأَكَلْتُ عِنْدَهُ وَ أَكْثَرَ مِنَ الْحُلْوَاءِ فَقُلْتُ مَا أَكْثَرَ هَذِهِ الْحُلْوَاءِ فَقَالَ عِ إِنَّا وَ شِيعَتُنَا خُلِقْنَا مِنَ الْحَلَاوَةِ فَنَحْنُ نُحِبُّ الْحُلْوَاءَ

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^{asws} called me for food and I ate food with him. The Imam^{asws} ate more al-Halwa (sweet) and I said, 'This is quite much al-Halwa.' The Imam^{asws} said, 'I^{asws} and our^{asws} followers are created from sweetness: thus we like sweet.'¹⁰⁶

Don't Eat Food while its too hot:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ حَبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ حَضَرْتُ عَشَاءَ أَبِي عَبْدِ اللَّهِ عَ فِي الصَّيْفِ فَأُتِيَ بِخَوَانٍ عَلَيْهِ خُبْزٌ وَ أُتِيَ بِفَصْعَةٍ تَرِيدٍ وَ لَحْمٍ فَقَالَ هَلُمَّ إِلَيَّ هَذَا الطَّعَامَ فَدَنَوْتُ فَوَضَعَ يَدَهُ فِيهِ وَ رَفَعَهَا وَ هُوَ يَقُولُ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ هَذَا مَا لَا نَصِيرُ عَلَيْهِ فَكَيْفَ النَّارُ هَذَا مَا لَا نَقْوَى عَلَيْهِ فَكَيْفَ النَّارُ هَذَا مَا لَا نُطِئُهُ فَكَيْفَ النَّارُ قَالَ وَ كَانَ عَ يُكْرِّرُ ذَلِكَ حَتَّى أَمَكَنَ 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^{asws} 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^{asws} said, 'Come for food.' I went close. The Imam^{asws} placed his hand close to it and pulled back saying, 'I seek refuge with Allah^{azwj} against fire, I^{asws} seek protection with Allah^{azwj} against fire, I^{asws} seek protection with Allah^{azwj} 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^{asws} kept repeating it until it became possible to eat the food. The Imam^{asws} ate and we ate with him^{asws}.¹⁰⁷

¹⁰⁵ Ibid, h.2.

¹⁰⁶ H. 1, الكافي ج : 6 ص : 321

¹⁰⁷ H. 5, الكافي ج : 6 ص : 322

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنْ أَبِيهِ قَالَ صَنَعَ لَنَا أَبُو حَمْرَةَ طَعَاماً 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 نَصِيباً وَإِنْ فَعَلْتُمْ ذَهَبَ 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^{asws} said to him aloud, 'Do not do so because I heard Ali^{asws} Ibn Al-Husayn^{asws} 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.'¹⁰⁸

The Fish:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع قَالَ دَعَا بِتَمْرٍ فَأَكَلَهُ ثُمَّ قَالَ مَا بِي شَهْوَةٌ وَ لَكِنِّي أَكَلْتُ سَمَكاً ثُمَّ قَالَ مَنْ بَاتَ وَ فِي جَوْفِهِ سَمَكٌ لَمْ يُشِيعُهُ 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^{asws} 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^{asws} 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.'¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي مُحَمَّدٍ ع يَشْكُو إِلَيْهِ دَمًا وَ صَفْرَاءَ فَقَالَ إِذَا احْتَجَمْتَ هَاجَتِ الصَّفْرَاءُ وَ إِذَا أَخْرَجْتَ الْحِجَامَةَ أَضْرَبِي الدَّمُ فَمَا تَرَى فِي ذَلِكَ فَكَتَبَ ع احْتَجِمْ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكاً طَرِيّاً كَبَاباً قَالَ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ بَعِينَهَا فَكَتَبَ ع احْتَجِمْ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكاً طَرِيّاً كَبَاباً بِمَاءٍ وَ مِلْحٍ قَالَ فَاسْتَعْمَلْتُ ذَلِكَ فَكُنْتُ فِي غَافِيَةٍ وَ صَارَ غَدَايَ

Muhammad ibn Yahya has narrated:

'Certain persons of our people once wrote to Abu Muhammad^{asws} 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^{asws} wrote, 'Apply cupping and after cupping eat fresh fish as kabab.' He (the narrator) has said, 'I repeated exactly the same question to him^{asws}. The Imam^{asws} wrote, 'Apply cupping and after cupping eat fresh fish

¹⁰⁸ H. 1, الكافي ج : 6 ص : 323

¹⁰⁹ H.1, الكافي ج : 6 ص : 323

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.'¹¹⁰

عَدَّةٌ 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 بَرِيْعٍ 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 Murazirn who has said:

'Abu Abd Allah^{asws} 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.'¹¹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عُمَرَ بْنِ أَبِي حَسَنَةَ الْجَمَّالِ قَالَ شَكَّوْتُ إِلَى أَبِي الْحَسَنِ عَ قِلَّةَ 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^{asws} about not having any children. The Imam^{asws} said: Ask forgiveness from Allah^{azwj} and eat eggs with onion.'¹¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ 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 اللَّحْمَ 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^{asws} has said, 'One of the prophets complained before Allah^{azwj} about the scarcity of children. Allah Told him to eat meat with egg.'¹¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَنَانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَ يَقُولُ كَثْرَةُ أَكْلِ الْبَيْضِ تَزِيدُ فِي الْوَلَدِ

¹¹⁰ H.10, الكافي ج : 6 : ص : 324.

¹¹¹ H.1. بَابُ بَيْضِ الدَّجَاجِ, الكافي ج : 6 : ص : 324.

¹¹² H. 2. بَابُ بَيْضِ الدَّجَاجِ, الكافي ج : 6 : ص : 324.

¹¹³ H.3, الكافي ج : 6 : ص : 325.

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^{asws} saying, 'Eating egg often increases the number of one's children.'¹¹⁴

عَدَّةٌ 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 bis father from his grandfather and Qays ibn 'Abd al-Aziz who has said:

'Abu 'Abd Allah^{asws} has said, 'The egg yoke is light and its white is heavy.'¹¹⁵

Eggs from Hen without a Roster:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي يَعْمُورٍ 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 الدِّيكُ 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^{asws} 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^{asws} said to me, 'If such egg is from an edible bird it is not unlawful and eating it is permissible.'¹¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الشَّاةِ وَ الْبَقْرَةِ زُبْمًا دَرَّتِ اللَّبَنَ مِنْ غَيْرِ أَنْ يَضْرِبَهَا الْفَحْلُ وَ الدَّجَاجَةَ زُبْمًا بَاضَتْ مِنْ غَيْرِ أَنْ يَرَكِبَهَا الدِّيكُ 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 زُبْمًا يَكُونُ هَذَا قَدْ ضَرَبَهُ الْفَحْلُ وَ يُبْطِئُ 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^{asws} 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^{asws} 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

¹¹⁴ Ibid, H. 4.

¹¹⁵ Ibid, H. 5.

¹¹⁶ Ibid, H. 6.

with a male may have taken place but is delayed and all of such things are lawful.¹¹⁷

Preference of Salt:

عَلِيُّ 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 مَنْ افْتَتَحَ طَعَامَهُ بِالْمِلْحِ وَ خَتَمَ بِالْمِلْحِ عُوفِيَ مِنَ اثْنَيْنِ وَ سَبْعِينَ نَوْعاً 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^{asws} has said that the Rasool Allah^{saww} said to 'Amir-ul-momineen^{asws} 'O Ali^{asws}, begin taking your food with salt and end it with salt. One who begins taking 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).¹¹⁸

The Excellence of Vinegar:

عَنْهُ عَنِ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زَيْدِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع أَشْبَهَ النَّاسِ طَعْمَةً بِرَسُولِ اللَّهِ ص كَانَ يَأْكُلُ الْحَبْزَ وَ الْحَلَّ وَ الزَّيْتِ وَ يُطْعِمُ النَّاسَ الْحَبْزَ 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^{asws} saying, ' Amir-ul-Momineen^{asws} was very similar to the Rasool Allah^{saww} in eating. He^{asws} would eat bread with vinegar and oil and feed people bread and meat.'¹¹⁹

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

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

"Amir-ul-Momineen^{asws} has said, 'A family that uses vinegar and oil as their sauce, never becomes needy; it is the sauce of the prophets^{as}.'¹²⁰

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

¹¹⁷ Ibid, H. 7.

¹¹⁸ H. 2, الكافي ج : 6 : ص : 326

¹¹⁹ H. 3, الكافي ج : 6 : ص : 328

¹²⁰ H. 7, الكافي ج : 6 : ص : 328

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^{asws} about food. The Imam^{asws} said, 'You must use vinegar and oil for food; it is palatable and Ali^{asws} ate it very often. I eat it very often and it is palatable (agreeable to stomach/tasty).'¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نِعْمَ الْإِدَامُ الْخَلُّ يَكْسِرُ الْجَمْرَةَ وَ يُطْفِئُ الصَّفْرَاءَ وَ يُحْيِي 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:

'Abu Abd Allah^{asws} has said that 'Amir-ul-Momineen^{asws} has said, 'The best sauce is vinegar, it breaks bitterness, (bile) extinguishes yellowness (gall) and brings the heart to life.'¹²²

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 الْإِصْطِبَاعُ بِالْخَلِّ يَقْطَعُ شَهْوَةَ الرِّثَا

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^{asws} has said, 'Using vinegar as sauce cuts down the desire of fornication.'¹²³

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 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اَدَّهِنُوا بِالزَّيْتِ وَ أَتَدِمُوا بِهِ فَإِنَّهُ دُهْنُهُ الْأَخْيَارِ وَ إِدَامُ الْمُصْطَفِيِّنَ مُسَحَّتٌ بِالْقُدْسِ مَرَّتَيْنِ بُورَكْتُ مُقْبِلَةً وَ بُورَكْتُ 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^{asws} 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.'¹²⁴

¹²¹ Ibid, H. 8.

¹²² H. 7, الكافي ج : 6 : ص : 329

¹²³ H. 10, الكافي ج : 6 : ص : 329

¹²⁴ H. 4, الكافي ج : 6 : ص : 331

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 وَجَلَّ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِلنَّاسِ وَهُوَ 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^{asws} has said that 'Amir-ul-Momineen^{asws} has said, 'Licking honey is cure for all illnesses. Allah^{azwj} 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.'¹²⁵

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 سُمُّونُ الْبَقَرِ شِفَاءٌ

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

'Abu Abd Allah^{asws} has said that 'Amir-ul-Momineen^{asws} has said, 'In ghee from cows there is cure.'¹²⁶

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

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^{asws} has said that 'Amir-ul-Momineen^{asws} 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).'¹²⁷

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
يَبِيئُ وَ فِي جَوْفِهِ شَيْءٌ مِنَ السَّمْنِ

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

'Abu Abd Allah^{asws} has said, 'When a man becomes fifty years old he must not go to sleep with an amount of ghee in his stomach.'¹²⁸

¹²⁵ 332 : 6 : ص : الكافي ج : 2. H.

¹²⁶ 335 : 6 : ص : الكافي ج : 1. H.

¹²⁷ 335 : 6 : ص : الكافي ج : 2. H.

¹²⁸ 335 : 6 : ص : الكافي ج : 4. H.

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 فَتَنَظَّرَ إِلَى الْجُبْنِ عَلَى الْخِوَانِ فَقَالَ جُعِلْتُ فِدَاكَ سَأَلْتُكَ بِالْعَدَاةِ عَنِ الْجُبْنِ فَقُلْتَ لِي إِنَّهُ هُوَ الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ وَ السَّاعَةَ أَرَاهُ عَلَى الْخِوَانِ قَالَ فَقَالَ لِي هُوَ ضَارٌّ بِالْعَدَاةِ نَافِعٌ بِالْعَشِيِّ وَ يَزِيدُ فِي مَاءِ الظَّهْرِ وَ رُوِيَ أَنَّ مَضْرَّةَ الْجُبْنِ فِي فِشْرِهِ

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^{asws} about cheese (at midday). He^{asws} said, 'It is an illness for which there is no cure.' When it was al-Tsha' (evening), the man came to Abu Abd Allah^{asws} and looked at cheese on the food-sheet and said, 'I pray to Allah^{azwj} to Keep my soul in service for your^{asws} cause. At lunchtime, I asked you^{asws} about cheese. You^{asws} said to me that it is an illness for which there is no cure and now I see it on the food-sheet.' He^{asws} 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.'¹²⁹

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

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

'Abu Abd Allah^{asws} has said, 'When cheese and walnut come together in each of them there is cure but separately each one has an illness with it.'¹³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الْجُوزَ وَ الْجُبْنَ إِذَا اجْتَمَعَا كَانَا دَوَاءً وَ إِذَا افْتَرَقَا كَانَا دَاءً

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

'The Imam^{asws} has said, 'Walnut and cheese together are medicine but separately they are ailments and diseases.'¹³¹

¹²⁹ H. 3. الكافي ج : 6 ص : 340

¹³⁰ H. 2. الكافي ج : 6 ص : 340

¹³¹ Ibid, H. 3.

Excellence of al-Ajwah Dates:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ خَطَّابِ الْحَلَّالِ عَنْ عَلَاءِ بْنِ رَازِينَ 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 فَهُوَ الْعَجْوَةُ وَ مَا 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:

'Abu 'Abd Allah^{asws} once said to me, 'O 'Ala', do you know what was the first tree that grew on earth?' I replied, 'Allah^{azwj}, His Messenger^{saww} and the child of His Messenger^{asws} know best. He^{asws} 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.'¹³²

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 وَ جَلَّ 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^{asws} has said, 'al-Ajwah is the mother of dates which Allah^{azwj} sent for Adam^{as} from paradise.'¹³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَجْوَةُ أُمُّ التَّمْرِ وَ هِيَ الَّتِي أَنْزَلَهَا اللَّهُ عَزَّ وَ جَلَّ مِنَ الْجَنَّةِ لِآدَمَ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا قَالَ يَغْنِي 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^{asws} has said, 'al-Ajwah is the mother of dates. It is the date that Allah^{azwj} sent from paradise for Adam^{as} as mentioned in His^{azwj} Words, ' ... **whatever you cut down of palm trees and left standing on their trunks**' is a reference to al-Ajwah.'¹³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ 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 الْحَوْرَنَقِ فَنَزَلَ فَاسْتَظَلَّ بِظِلِّ دَابَّتِهِ وَ مَعَهُ عَلَامٌ لَهُ أَسْوَدُ فَرَأَى رَجُلًا مِنْ أَهْلِ الْكُوفَةِ قَدْ اشْتَرَى نُخْلًا فَقَالَ لِلْعَلَامِ 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

¹³² H. 8. الكافي ج : 6 : ص : 340

¹³³ H. 10. الكافي ج : 6 : ص : 347

¹³⁴ H. 11. الكافي ج : 6 : ص : 347

السَّابِرِيُّ فَقَالَ مَا هَذَا فَقَالَ السَّابِرِيُّ فَقَالَ هَذَا عِنْدَنَا الْبَيْضُ وَ قَالَ لِمُشَانَ مَا هَذَا فَقَالَ الرَّجُلُ الْمُشَانُ فَقَالَ ع هَذَا
عِنْدَنَا أُمُّ جِرْدَانَ وَ نَظَرَ إِلَى الصَّرْفَانَ 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^{asws} went to al-Hirah, he^{asws} rode a stumper and with him^{asws} was a black slave. A man from al-Kufah who had bought a garden of palm trees saw him^{asws}. The man asked the slave, 'Who is he^{asws}?' He (the slave) replied, 'He^{asws} is Ja'far^{asws} ibn Muhammad^{asws}.'

The man then brought a large tray and placed it before the Imam^{asws}. The Imam^{asws} asked, 'What is this?' He replied, 'It is al-Bamiy.' The Imam^{asws} said, 'In it there is cure.' The Imam^{asws} then looked at al-Saberiy and asked, 'What is this?' He replied, 'It is al-Saberiy.' The Imam^{asws} said, 'We^{asws} call it al-Biyd.' About al-Mushan The Imam^{asws} asked, 'What is this?' He replied, 'It is al-Mushan.' The Imam^{asws} said, 'We^{asws} call it 'Umm Jirdhan.' The Imam^{asws} looked at al-Sarfan and asked, 'What is this?' He replied, 'It is al-Sarfan.' The Imam^{asws} said, 'We call it al-Ajwah and in it there is cure.'¹³⁵

عِدَّةٌ 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 الرَّيْقِ 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^{asws} 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.'¹³⁶

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^{asws} said: 'Water is the chief of drinks both in this world as well as in the Hereafter.'¹³⁷

¹³⁵ 348 : ج : 6 : ص : كافي , H. 15.

¹³⁶ 349 : ج : 6 : ص : الكافي , H.19.

¹³⁷ 381 : ج : 6 : ص : الكافي , h 5.

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
بِالْمَاءِ فِي الدُّنْيَا لَدَدَهُ اللَّهُ عَزَّ وَجَلَّ 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:

"Abu Abd Allah^{asws} (Imam Jafar e Sadiq^{asws}) said: If one enjoys and appreciates the taste of water in this world Allah^{azwj} will Give him water in Jannah (Paradise).¹³⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ
اللَّهِ ص مَصُّوا 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^{asws}) narrates that the Prophet of Allah^{saww} said: Drink water in a sipping manner but do not gulp and pour it down at once; it may cause liver illness.¹³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ 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^{asws} has said, Drinking water in three breaths is better than in one breath.¹⁴⁰

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

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

Abu al-Hassan (Imam Musa e Kazim^{asws} 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.¹⁴¹

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

¹³⁸ Ibid, h 6

¹³⁹ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 2, h 1.

¹⁴⁰ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 4, h 7.

¹⁴¹ 382 : ص : 6 : ج : الكافي, h 4.

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

'Abu Al-Hassan^{asws} has said: Drinking cold water is more delicious.¹⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَاسِرِ الْخَادِمِ عَنِ الرَّضَا ع قَالَ لَا بَأْسَ بِكَثْرَةِ شُرْبِ الْمَاءِ عَلَى الطَّعَامِ وَ لَا تُكْثِرْ مِنْهُ عَلَى غَيْرِهِ وَ قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَكَلَ مِثْلَ ذَا وَ جَمَعَ يَدَيْهِ كِلْتَيْهِمَا لَمْ يَضُمَّهُمَا وَ لَمْ يُفَرِّقْهُمَا ثُمَّ لَمْ يَشْرَبْ عَلَيْهِ الْمَاءَ كَانَ يَنْشَقُّ مَعِدَّتَهُ

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

"Abu al-Hassan, Al-Reza^{asws} has said, 'It is not harmful to drink water after food but do not drink water excessively on things other than food.' The Imam^{asws} said, 'Consider, the man who eats this much' -- he^{asws} brought his^{asws} 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.'¹⁴³

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 وَ لَا مِنْ عُزْوَتِهِ فَإِنَّ الشَّيْطَانَ يَقْعُدُ عَلَى الْعُرْوَةِ وَ الثُّلْمَةِ

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

'Abu Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} 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.'¹⁴⁴

What to recite when drinking water?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ يَزِيدَ بْنِ يَزِيدَ عَنِ ابْنِ عَمِّ لِعُمَرَ بْنِ يَزِيدَ عَنِ بِنْتِ عُمَرَ بْنِ يَزِيدَ عَنِ أَبِيهَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا شَرِبْتَ أَحَدُكُمْ 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 يَخْرُجَ

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya from her father who has said the following:

"Abu 'Abd Allah^{asws} (Imam Jafar e Sadiq^{asws}) 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

¹⁴² Al-Kafi, Vol.6, Chapter on Drinks, Chapter 3, h 1.

¹⁴³ Ibid, h 4.

¹⁴⁴ Ibid, Chapter 6, h 5.

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.¹⁴⁵

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

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

"Abu 'Abd Allah^{asws} 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 'السَّلَامُ' (Salam) on you.¹⁴⁶

¹⁴⁵ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 5, h 3.

¹⁴⁶ Ibid, h 4.