

'Pigskin, Hair, Fur, feathers from Dead (haram Birds/Animals)'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

'Pigskin, Hair, Fur, feathers from Dead (haram Birds/Animals)'

Summary:

A short article, based on Ahadith of Masomeen^{asws}, is compiled which deals with pigskin, hair and fur and feather of dead and forbidden (haram) animals and birds, with main focus is on the pigskin.

Pigskin is cheap, easily available in most countries, it's really thin but still strong enough for its weight. Therefore, it is frequently used in many products we wear and use, i.e., in shoes, leather jackets, bags, wallets. In addition to pigskin, hair, fur, rennet from animals come into our daily use, mostly, it's difficult to trace down the origin of these (whether from dead or haram animals). Some Ahadith are presented to highlight these issues, without issuing decree (Fatwa) as the main purpose of the write-up is to generate an awareness, as most of the above are considered haram as per Fatwa of Sunni Muslims.

Introduction:

Large shoe and bag chains, i.e., Clarks, Hush Puppies, would specify if pigskin is used in their products or not, in general, mostly suede *products* are pig sourced, for example the linings of *shoes* which use external cow hide leather, may use pig sourced linings. One may check with these companies by writing to them the source of the leather. It is relatively easy, however, to recognise pigskin, as it has nano (pin) holes on its skin. Below are some example figures showing the pinholes in the pigskin.



The Mercy of Allah for the Nation of Muhammad^{saww}:

وَقَالَ الصَّادِقُ ع- كَانَ بَنُو إِسْرَائِيلَ إِذَا أَصَابَ أَحَدَهُمْ قَطْرَةٌ بَوْلٍ قَرَضُوا حُومَهُمْ بِالْمَقَارِيضِ وَ قَدْ وَسَّعَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ بِأَوْسَعِ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ جَعَلَ لَكُمْ الْمَاءَ طَهُورًا فَانظُرُوا كَيْفَ تَكُونُونَ.

And Al-Sadiq^{asws} (the 6th Imam^{asws}) said: 'It was so that the Children of Israel, whenever one of them was hit by urine, they would have to scratch off their skin with the scissors, but Allah^{azwj} has Given you leeway with it which is more valuable than what is between the sky and the earth, and Made for you the water as a purifier, therefore watch out on how you are behaving (with gratefulness and submission)'.¹

There are several Ahadith on the quantities and conditions of the water as a purifier, which are out of scope of this article and are reported at other places², however one Hadith is reported here related to our topic.

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمُهورٍ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي يَعْمُورٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا تَعْتَسِلَ مِنَ الْبُيُوتِ الَّتِي يَجْتَمِعُ فِيهَا غُسَالَةُ الْحَمَامِ فَإِنَّ فِيهَا غُسَالَةَ وَلَدِ الرَّثَا وَ هُوَ لَا يَطْهَرُ إِلَى سَبْعَةِ آبَاءٍ وَ فِيهَا غُسَالَةُ النَّاصِبِ وَ هُوَ شَرُّهُمَا إِنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا شَرًّا مِنَ الْكَلْبِ وَ إِنَّ النَّاصِبَ أَهْوَنُ عَلَى اللَّهِ مِنَ الْكَلْبِ

One of our companions, from Ibn Jamhour, from Muhammad Bin Al Qasim, from Ibn Abu Yafour,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Do not wash from the reservoir (pond) wherein the used water of the bathhouse gathers to, for therein is the washing of the son of adultery (bastard), and he is not clean up to seven fathers (generations); and therein has washed the Hostile One (Nasibi), and he is more evil of the two. Allah^{azwj} did not Create a creature more evil than the dog, and the Hostile One (Nasibi) is lower to Allah^{azwj} than the dog'.

قُلْتُ أَخْبِرْنِي عَنْ مَاءِ الْحَمَامِ يَعْتَسِلُ مِنْهُ الْجَنْبُ وَ الصَّبِيُّ وَ الْيَهُودِيُّ وَ النَّصْرَانِيُّ وَ الْمَجُوسِيُّ فَقَالَ إِنَّ مَاءَ الْحَمَامِ كَمَا نَهَرَ يُطَهَّرُ بَعْضُهُ بَعْضًا .

I said, 'Inform me about the water of the bathhouse (swimming pool). From it washes the one with sexual impurity, and the children, and the Jews, and the Christians, and the Magians'. So he^{asws} said: 'The water of the bathhouse is like the water of the river. Some of it purifies the other'.³

¹ H. 13 , من لا يحضره الفقيه، ج1، ص: 10

² See for example, Al-Kafi, Vol. 3, the Book of Cleanliness.

³ Al Kafi – V 3 – The Book of Cleanliness Ch 10 H 1

Skin of the dead and pig are of the same Status:

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي إِسْحَاقَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ بَشِيرٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِنْتُ قَطْرَتْ فِيهَا قَطْرَةٌ دَمٍ أَوْ خَمْرٍ قَالَ الدَّمُ وَالْخَمْرُ وَالْمَيْتُ وَاللَّحْمُ الْخِنْزِيرِ فِي ذَلِكَ كُلُّهُ وَاحِدٌ يُنْزَعُ مِنْهُ عِشْرُونَ دَلْوًا فَإِنْ غَلَبَ الرَّيْحُ نُزِحَتْ حَتَّى تَطْيِبَ.

And by his chain, from Muhammad Bin Ahmad Bin Yahya, from Abu Is'haq, from Nuh Bin Shuayb, from Bashir, from Hareez, from Zurara who said,

'I said to Abu Abd Allah^{asws}, 'A well, a drop of blood drops into it, or wine'. He^{asws} said: 'The blood, and the wine, and the dead, and meat of the pig, regarding that, are all one. Twenty buckets should be drawn from it, then if the smell (still) overcomes, (more) would be drawn until it is good'.⁴

وَ قَدْ تَقَدَّمَ حَدِيثُ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الدَّمُ وَالْخَمْرُ وَالْمَيْتُ وَاللَّحْمُ الْخِنْزِيرِ فِي ذَلِكَ كُلُّهُ وَاحِدٌ يُنْزَعُ مِنْهَا عِشْرُونَ دَلْوًا.

And a Hadeeth has preceded – Zurara,

'From Abu Abd Allah^{asws} having said: 'The blood, and the wine, and the dead, and meat of the pig, regarding that, all of it is one. Twenty buckets would be drained from it' (a well if any of these falls into).⁵

وَ حَدِيثُ زُرَّارَةَ قَالَ: الدَّمُ وَالْخَمْرُ وَالْمَيْتُ وَاللَّحْمُ الْخِنْزِيرِ فِي ذَلِكَ كُلُّهُ وَاحِدٌ يُنْزَعُ مِنْهَا عِشْرُونَ دَلْوًا.

And a Hadeeth of Zurara –

'He^{asws} said: 'The blood, and the wine, and the dead, and the pig meat, regarding that, all of it is one. Twenty buckets would be drawn from it'.⁶

Salat is not Permissible on a leather praying Mat:

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ أَبِي يَزِيدَ الْقَسَمِيِّ وَ قَسَمٌ حَيٌّ مِنْ الْيَمَنِ بِالْبَصْرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِسِ الَّتِي يُتَّخَذُ مِنْهَا الْحِفَافُ قَالَ فَقَالَ لَا تُصَلِّ فِيهَا فَإِنَّهَا تُدْبَعُ بِخُرِّ الْكِلَابِ.

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Sayyari, from Abu Yazeed Al Qasmy, and Qasam, it is a village on the way from Al Yemen with Al Basra,

⁴ H. 446, وسائل الشيعة، ج1، ص: 179

⁵ H. 465, وسائل الشيعة، ج1، ص: 185

⁶ H. 500, وسائل الشيعة، ج1، ص: 194

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, having been asked about the skins of 'Al-Darish' from which shoes are made. So he^{asws} said: 'You cannot pray *Salāt* in it, for it is tanned with the excretion of dogs'.⁷

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَيْهِ بِيَدِ إِبْرَاهِيمَ بْنِ عُقْبَةَ يَسْأَلُهُ يَعْني أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الصَّلَاةِ عَلَى الْحُمْرَةِ الْمَدَنِيَّةِ فَكَتَبَ صَلًّا فِيهَا مَا كَانَ مَعْمُولًا بِخَيْوِطَةٍ وَلَا تُصَلَّى عَلَى مَا كَانَ مَعْمُولًا بِسُيُورَةٍ

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Rayyan who said,

'One of our companions wrote to him^{asws} by the hand of Ibrahim Bin Uqba, asking him^{asws}, meaning Abu Ja'far^{asws}, about the *Salāt* upon the 'Khumra' (a small piece of flax to perform *Sajdah* upon) of Al-Medina. So he^{asws} wrote: 'Pray *Salāt* in whatever was woven with threads, but do not pray *Salāt* upon whatever was woven with (leather) stripes'.

قَالَ فَتَوَقَّفَ أَصْحَابُنَا فَأَنْشَدْنَاهُمْ بَيْتَ شِعْرِ لِتَأْبَطَ شَرًّا الْعُدَوَانِيَّ . كَأَنَّهَا خَيْوِطَةٌ مَارِيٌّ نَعَارُ وَ تُفْتَلُ وَ مَارِيٌّ كَانَ رَجُلًا حَبَلًا كَانَ يَعْمَلُ الْخَيْوِطَ .

He (the narrator) said, 'Our companions differed, so I composed a poem of Taabat Al-Adwany – It is like the threads of Marie twisted and attached'. And Marie was a man who was a weaver, and used to work with the threads'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُصَلَّى عَلَى الْجِنَازَةِ بِجَدَائِمْ وَلَا بِأَسِّ بِالْحُفِّ .

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'One cannot pray *Salāt* upon the deceased with the shoes on, but there is nothing wrong with the socks'.⁹

وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ بَحْيِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ عَيْسَى الْيَقْطِينِيِّ مَعَا عَنْ أَبِي يُونُسَ بْنِ نُوحٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ الصَّلَاةُ فِي الْحُرِّ الْخَالِصِ لَيْسَ بِهِ بَأْسٌ وَ أَمَّا الَّذِي يُخْلَطُ فِيهِ الْأَرَانِبُ أَوْ غَيْرُهَا مِمَّا يُشْبِهُ هَذَا فَلَا تُصَلَّى فِيهِ¹⁰ .

And from him, from his father, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, together, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Isa Al Yaqteeny, together, from Ayoub Bin Nuh, raising it, said,

'Abu Abd Allah^{asws} said: 'The Salat in Al Khazz (skin of marten), the pure, there is no problem with it, and as for the one in which are mixed the rabbits, or others from what resembles it, so do not pray Salat in it'.¹¹

⁷ Al Kafi V 3 – The Book of Salāt CH 60 H 25

⁸ Al Kafi V 3 – The Book of Salāt CH 27 H 7

⁹ Al Kafi V 3 – The Book Of Funerals CH 45 H 2

¹⁰ (3) علل الشرائع ج 2 ص 46.

الْعَلُّ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَجُوزُ الصَّلَاةُ فِي شَعْرٍ وَوَبْرٍ مَا لَا يُؤْكَلُ لَحْمُهُ لِأَنَّ أَكْثَرَهَا مُسْوَحٌ.

Al-Illal – from Ali Bin Ahmad, from Muhammad Bin Abd Allah, from Muhammad Bin Ismail Al Barmakky,

'Raising it to Abu Abd Allah^{asws} having said: 'The Salat is not allowed in hair, and fur of what cannot be eaten, because most of these are metamorphosed (creatures)'.¹²

وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ رَفَعَهُ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَكْرَهُ الصَّلَاةَ فِي وَبْرٍ كُلِّ شَيْءٍ لَا يُؤْكَلُ لَحْمُهُ.¹³

And from it, from his father, from Sa'ad Bin Abd Allah, from Ayoub Bin Nuh, from Al-Hassan Bin Ali Al Washa, raising it, said, 'Abu Abd Allah^{asws} used to dislike the Salat in fur of everything which cannot be eaten'.¹⁴

وَ لَا يُصَلَّى فِي جُلُودِ الْمَيْتَةِ وَ لَا فِي جُلُودِ السَّبَاعِ وَ لَا يَجُوزُ أَنْ يَتَمَوْلَى فِي

And do not pray while you are wearing skins of dead animals or beasts (an Extract).¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَخْوَصِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ فِي جُلُودِ السَّبَاعِ فَقَالَ لَا تُصَلِّ فِيهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Ismail Bin Sa'ad Al Ahows who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the *Salāt* in the skins of the predatory animals. So he^{asws} said: 'Do not pray *Salāt* in it'.

قَالَ وَ سَأَلْتُهُ هَلْ يُصَلَّى الرَّجُلُ فِي ثَوْبٍ إِبْرِسِمٍ فَقَالَ لَا .

He (the narrator) said, 'And I asked him^{asws}, 'Can the man pray *Salāt* in a silken cloth?' So he^{asws} said: 'No'.¹⁶

¹¹ H.3, بحار الأنوار (ط - بيروت)، ج 80، ص: 218

¹² H. 4, بحار الأنوار (ط - بيروت)، ج 80، ص: 221

¹³ (2) علل الشرائع ج 2 ص 31.

¹⁴ H. 5, بحار الأنوار (ط - بيروت)، ج 80، ص: 221

¹⁵ Vol. 2, Chapter 35, H. 1, عيون أخبار الرضا عليه السلام، ج 2، ص: 123

¹⁶ Al Kafi V 3 – The Book of Salāt CH 60 H 12

Riding on Skins of dead/haram Animals (i.e., Vehicle seats):

عنه، عن علي بن أسباط، عن علي بن جعفر، عن أخيه قال: سألت عن ركوب جلود السباع؟ - قال: لا بأس ما لم يسجد عليها.

From him, from Ali Bin Asbaat,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about the riding upon the wild animal skins?' He^{asws} said: 'There is no problem as long as it is not Prostrated upon'.¹⁷

عنه، عن عثمان، عن سماعة، قال: سئل أبو عبد الله (ع) من جلود السباع؟ فقال: اركبوا ولا تلبسوا شيئاً منها تصلون فيه.

From him, from Usman, from Sama'at who said,

'Abu Abd Allah^{asws} was asked about the skins of the wild animals?' So he^{asws} said: 'Ride (upon it) but do not wear anything from these which you are Praying in it'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (ع) عَنْ جُلُودِ السَّبَاعِ فَقَالَ ارْكَبُوهَا وَ لَا تَلْبَسُوا شَيْئاً مِنْهَا تُصَلُّونَ فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

'Abu Abd Allah^{asws} was asked about skins of the predatory animals, so he^{asws} said: 'Ride in them but do not wear anything from these while offering *Salāt* (Praying in them)'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (ع) عَنْ جُلُودِ السَّبَاعِ فَقَالَ ارْكَبُوهَا وَ لَا تَلْبَسُوا شَيْئاً مِنْهَا تُصَلُّونَ فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

'Abu Abd Allah^{asws} was asked about skins of the predatory animals, so he^{asws} said: 'Ride in them but do not wear anything from these while offering *Salāt* (Praying in them)'.²⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنِ عَيْثِمِ بْنِ أَسْلَمِ النَّحَاشِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنِ الصَّلَاةِ فِي الْفِرَاءِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (ع) صَلَوَاتُ اللَّهِ عَلَيْهِ (رَجُلًا صَرِدًا لَا تُدْفِئُهُ فِرَاءُ الْحِجَارِ لِأَنَّ دِبَاغَتَهَا بِالْقَرْظِ فَكَانَ يَبْعَثُ إِلَى الْعِرَاقِ فَيُؤْتِي مِمَّا قَبَلَهُمْ بِالْقَرْوِ فَيَلْبَسُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ أَلْقَاهُ

¹⁷ Al Mahaasin – V 2 Bk 6 H 105

¹⁸ Al Mahaasin – V 2 Bk 6 H 106

¹⁹ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 2

²⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 3 H 2

وَ أَلْفَى الْقَمِيصَ الَّذِي تَحْتَهُ الَّذِي يَلِيهِ فَكَانَ يُسْأَلُ عَنْ ذَلِكَ فَقَالَ إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ الْجُلُودِ الْمَيْتَةِ وَ يَزْعُمُونَ أَنَّ دِبَاعَهُ ذَكَائُهُ .

Ali Bin Muhammad, from Abd Allah Bin Is'haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Suleyman Al Daylami, from Aysam Bin Aslam Al Najjashy, from Abu Baseer who said,

'I asked Abu Abd Allah^{asws} about the *Salāt* in the furs. He^{asws} said: 'It was so that Ali^{asws} Bin Al-Husayn^{asws} was sensitive to cold. The furs of Al-Hijaz were not sufficiently (warm) for him^{asws} because its tanning was it with tree sap. So he^{asws} used to send someone to Al-Iraq, and he would come with it from what was accepted to him^{asws} with the furs, and he^{asws} would wear it. So when the (time for) *Salāt* came up, he^{asws} would remove it and remove the shirt which was underneath it. So he^{asws} was asked about that, and he^{asws} said: 'The people of Al-Iraq are considering as Permissible, wearing the skins of the dead (animals), and they are claiming that tanning it, purifies it'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (قَالَ الرَّجُلُ إِذَا اتَّرَزَ بِثَوْبٍ وَاحِدٍ إِلَى تُنْدُوتِهِ صَلَّى فِيهِ

Ali Bin Ibrahim, from Ahmad Bin Ibdeel, form Ibn Sinan, from Abd Allah Bin Jundab, from Sufyan Bin Al Simt,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'The man, when he wears a trouser with one cloth up to his chest, he can pray *Salāt* in it'.

قَالَ وَ قَرَأْتُ فِي كِتَابِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ إِلَى أَبِي الْحُسَيْنِ (ع) عَلَيْهِ السَّلَامُ (يَسْأَلُهُ عَنِ الْفَنَكِ يُصَلِّي فِيهِ فَكَتَبَ لَا بَأْسَ بِهِ

He (the narrator) said, 'And I read in a letter of Muhammad Bin Ibrahim to Abu Al-Hassan^{asws}, asking him^{asws} about the fennec fox, can one pray *Salāt* in it?' So he^{asws} wrote: 'There is no problem with it'.

وَ كَتَبَ يَسْأَلُهُ عَنِ جُلُودِ الْأَرَانِبِ فَكَتَبَ (ع) عَلَيْهِ السَّلَامُ (مَكْرُوهٌ

And I wrote asking him about the skins of the rabbits, so he^{asws} wrote: 'It is disliked'.

وَ كَتَبَ يَسْأَلُهُ عَنِ ثَوْبٍ حَشْوُهُ قَرٌّ يُصَلِّي فِيهِ فَكَتَبَ لَا بَأْسَ بِهِ.

And I wrote asking him^{asws} about the cloth lined with silk, can one pray *Salāt* in it?' So he^{asws} wrote: 'There is no problem with it'.²²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ قَاسِمِ الصَّقَلِيِّ قَالَ كَتَبْتُ إِلَى الرَّضَا (ع) عَلَيْهِ السَّلَامُ (أَيُّ أَعْمَلٍ أَعْمَادَ السُّيُوفِ مِنْ جُلُودِ الْخُمْرِ الْمَيْتَةِ فَيُصِيبُ ثِيَابِي فَأُصَلِّي فِيهَا فَكَتَبَ (ع) عَلَيْهِ السَّلَامُ (إِلَيَّ اتَّخِذْ ثَوْبًا لِصَلَاتِكَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Abd Allah Al Wasity, from Qasim Al Sayqal who said,

²¹ Al Kafi V 3 – The Book of Salāt CH 60 H 2

²² Al Kafi V 3 – The Book of Salāt CH 60 H 15

'I wrote to Al-Reza^{asws}, 'I manufacture the sheaths for the swords from the skins of dead donkeys, and my clothes get hit. So can I pray *Salāt* in these?' So he^{asws} wrote to me: 'Take (other) clothes for your *Salāt*'.

فَكُنْتُ إِلَى أَبِي جَعْفَرِ الثَّانِي (عليه السلام) كُنْتُ كَتَبْتُ إِلَى أَبِيكَ (عليه السلام) بِكَذَا وَ كَذَا فَصَعَبَ عَلَيَّ ذَلِكَ فَصِرْتُ
أَعْمَلُهَا مِنْ جُلُودِ الْحُمُرِ الْوَحْشِيَّةِ الذَّكِيَّةِ فَكَتَبَ (عليه السلام) إِلَيَّ كُلُّ أَعْمَالِ الْبِرِّ بِالصَّبْرِ بِرَحْمَتِكَ اللَّهُ فَإِنْ كَانَ مَا تَعْمَلُ وَحْشِيًّا
ذَكِيًّا فَلَا بَأْسَ .

So I wrote to Abu Ja'far^{asws} the 2nd, 'I had written to your^{asws} father^{asws} with such and such. So that was difficult upon me, so I started making these from the skins of wild donkey properly slaughtered'. So he^{asws} wrote to me: 'Every righteous work is with the patience. May Allah^{azwj} have Mercy on you^{asws}. So it was such that what you are making is of wild (donkeys), slaughtered, so there is no problem'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ سَأَلْتُ الرَّجُلَ عَنِ الْمُحْرِمِ يَشْرَبُ الْمَاءَ مِنْ قِرْبَةٍ أَوْ سِقَاءٍ اتَّخَذَ مِنْ جُلُودِ
الصَّيْدِ هَلْ يَجُوزُ ذَلِكَ أَمْ لَا فَقَالَ يَشْرَبُ مِنْ جُلُودِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

'I asked the man^{asws} about the one in *Ihraam* drinking the water from a bottle or a water container taken from the skin of the hunted prey. Is that allowed or not?' So he^{asws} said: 'He can drink from its skin'.²⁴

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي مَخْلَدٍ السَّرَّاجِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ مُعْتَبٌ فَقَالَ
رَجُلَانِ بِالْبَابِ فَقَالَ أَذْجَلُهُمَا فَدَخَلَا فَقَالَ أَحَدُهُمَا إِنِّي رَجُلٌ سَرَّاجٌ أَبِيعُ جُلُودَ النَّمْرِ فَقَالَ مَدْبُوعَةٌ هِيَ قَالَ نَعَمْ قَالَ لَيْسَ بِهِ بَأْسٌ .

One of our companions, from Ali Bin Asbaat, from Abu Makhlad Al Sarraj who said,

'I was in the presence of Abu Abd Allah^{asws} when Moattab came over to him^{asws} and said, 'Two men are at the door'. So he^{asws} said: 'Let them in'. So they both entered. So one of the two said, 'I am a saddle makers selling the tiger skins'. So he^{asws} said: 'Are these tanned?' He replied, 'Yes'. He (the Imam^{asws}) said: 'There is no problem with it'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْقَاسِمِ الصَّيْقَلِيِّ قَالَ كُنْتُ إِلَيْهِ قَوَائِمِ السُّيُوفِ الَّتِي تُسَمَّى السَّفْنَ
أَتَّخَذُهَا مِنْ جُلُودِ السَّمَكِ فَهَلْ يَجُوزُ الْعَمَلُ لَهَا وَ لَسْنَا نَأْكُلُ لُحُومَهَا فَكَتَبَ (عليه السلام) لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Abu Al Qasim Al Sayqal who said,

²³ Al Kafi V 3 – The Book of Salāt CH 61 H 15

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 115 H 9

²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 102 H 9

'I wrote to him^{asws}, 'The studding of the swords which are names as Al-Saffan, having been taken from the fish skins, so is it allowed to be working on it and we do not eat its flesh?' So he^{asws} wrote: 'There is no problem'.²⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلًا وَ أَنَا عِنْدَهُ عَنْ جُلُودِ الْخِزِّ فَقَالَ لَيْسَ بِهَا بَأْسٌ فَقَالَ الرَّجُلُ جَعَلْتُ فِدَاكَ إِنِّهَا فِي بِلَادِي وَ إِنَّمَا هِيَ كِلَابٌ تُخْرَجُ مِنَ الْمَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا خَرَجَتْ مِنَ الْمَاءِ تَعِيشُ خَارِجَةً مِنَ الْمَاءِ فَقَالَ الرَّجُلُ لَا قَالَ فَلَا بَأْسَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'A man asked Abu Abd Allah^{asws} and I was in his^{asws} presence, about *Al-Khazz* (Otter-skin?) dress. So he^{asws} said: 'There is no problem with it'. So the man said, 'May I be sacrificed for you^{asws}! These are dogs coming out from the water'. So Abu Abd Allah^{asws} said: 'When it comes out from the water, does it live outside the water?' So the man said, 'No'. He^{asws} said, 'So there is no problem'.²⁷

عَنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ جُلُودِ الْخِزِّ فَقَالَ هُوَ ذَا نَلْبَسُ الْخِزَّ فَعَلْتُ جَعَلْتُ فِدَاكَ ذَاكَ الْوَبْرُ فَقَالَ إِذَا حَلَّ وَبَرُهُ حَلَّ جِلْدُهُ .

From him, from his father, from Sa'ad Bin Sa'ad who said,

'I asked Al-Reza^{asws} about the skin of *Al-Khazz* (Otter?), so he^{asws} said: 'It is that *Al-Khazz* which we^{asws} wear'. So I said, 'May I be sacrificed for you^{asws}! That is the fur?' So he^{asws} said: 'When its fur is Permissible, so its skin is Permissible (to wear)'.²⁸

عَنْهُ عَنْ جَعْفَرِ بْنِ عَيْسَى قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الدَّوَابِّ الَّتِي يُعْمَلُ الْخِزُّ مِنْ وَبَرِهَا أَسْبَاغٌ هِيَ فَكَتَبَ (عَلَيْهِ السَّلَامُ) لَيْسَ الْخِزُّ الْحُسَيْنِيُّ بِنُ عَلِيِّ وَ مِنْ بَعْدِهِ جَدِّي (عَلَيْهِمَا السَّلَامُ) .

From him, from Ja'far Bin Isa who said,

'I wrote to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about the animals from which *Al-Khazz* is made, from their fur, is it a predator?' So he^{asws} wrote: 'Al-Husayn^{asws} Bin Ali^{asws} wore *Al-Khazz*, and from after him^{asws}, my^{asws} grandfather^{asws}'.²⁹

No benefit in the skin nor the backbone of the dead Animals:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعُلَوِيِّ جَمِيعًا عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ كَتَبْتُ إِلَيْهِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنْ جُلُودِ الْمَيْتَةِ الَّتِي يُؤْكَلُ لَحْمُهَا إِنْ دُكِّي فَكَتَبَ

²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 102 H 10

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 3

²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 7

²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 8

لَا يُنْتَفَعُ مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ وَلَا كُلٍّ مَا كَانَ مِنَ السَّخَالِ مِنَ الصُّوفِ إِنْ حُرِّ وَ الشَّعْرِ وَ الْوَبْرِ وَ الْإِنْفَحَةِ وَ الْقَرْنِ وَ لَا يُتَعَدَّى إِلَى غَيْرِهَا إِنْ شَاءَ اللَّهُ .

Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar, and Muhammad Bin Al Hassan, from Abd Allah Bin Al Hassan Al Alawy, altogether from Al Fat'h Bin Yazeed Al Jurjany,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'I wrote to him^{asws} asking him^{asws} about the skins of the dead whose meat is eaten, if it is clean'. So he^{asws} wrote: 'Do not benefit from the death with neither the skin nor the backbone, and (benefit from) everything what was from the items from the wool if sheared, and the hair, and the fur, and the rennet, and the horn, and do not exceed to other than these, Allah^{azwj} Willing'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ ثَوْبَهُ جَنْزِيرٌ فَلَمْ يَغْسِلْهُ فَذَكَرَ ذَلِكَ وَ هُوَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ قَالَ إِنْ كَانَ دَخَلَ فِي صَلَاتِهِ فَلْيُمِضْ وَ إِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ فَلْيَنْصَحْ مَا أَصَابَ مِنْ ثَوْبِهِ إِلَّا أَنْ يَكُونَ فِيهِ أَثَرٌ فَيَغْسِلْهُ .

Muhammad Bin yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} about the man whose clothes were hit by a pig, but he did not wash it, and he remembered that while he was in his *Salat*. How should he deal with it?' He^{asws} said: 'If he had already entered into his *Salat*, so let him continue; and if he had not yet entered into his *Salat*, so let him sprinkle upon his clothes whatever had been it (touched upon), except if there happen to be traces therein, so he should wash it'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَقْتُلُ الْمُحْرِمُ الزُّبُورَ وَ النَّسْرَ وَ الْأَسْوَدَ الْعَدِيرَ وَ الدَّبَّابَ وَ مَا خَافَ أَنْ يَعْدُوَ عَلَيْهِ وَ قَالَ الْكَلْبُ الْعُمُورُ هُوَ الدَّبَّابُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim, from his father,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'The one in *Ihraam* can kill the wasp, and the eagle, and the treacherous black snake, and the wolf, and whatever he fears if it pursues him'. And he^{asws} said: 'The vicious dog, it is the wolf'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي الْمُعَبَّرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ الْمَيْتَةُ يُنْتَفَعُ مِنْهَا بِشَيْءٍ فَقَالَ لَا قُلْتُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ مَا كَانَ عَلَى أَهْلِ هَذِهِ الشَّاةِ إِذَا لَمْ يُنْتَفَعُوا بِلَحْمِهَا أَنْ يُنْتَفَعُوا بِإِهَابِهَا قَالَ تِلْكَ شَاةٌ كَانَتْ لِسُودَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَتْ شَاةً مَهْرُوَلَةً لَا يُنْتَفَعُ بِلَحْمِهَا فَتَرَكُوهَا حَتَّى مَاتَتْ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَانَ عَلَى أَهْلِهَا إِذَا لَمْ يُنْتَفَعُوا بِلَحْمِهَا أَنْ يُنْتَفَعُوا بِإِهَابِهَا أَيُّ تُدَكِّي .

³⁰ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 6

³¹ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 6

³² Al Kafi – V 4 – The Book of Hajj Ch 97 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Aasim Bin Humejd, from Ali Bin Abu Al Mugra who said,

'I said to Abu Abd Allah^{asws}, 'May I be sacrificed for you^{asws}! The dead, can one benefit from it with anything'. So he^{asws} said: 'No'.

I said, 'It has reached us that Rasool-Allah^{saww} passed by a dead sheep, so he^{saww} said: 'What was upon the owners of this sheep that when they could not benefit by its flesh, that they did not benefit from its skin?' He^{asws} said: 'That was a sheep of Sawda Bin Zam'at, wife of the Prophet^{saww}, and it was thin and weak, could not be benefit by its flesh. So she left it until it was dead. So Rasool-Allah^{saww} said: 'What was upon the owners of this sheep that when they could not benefit by its flesh, that they did not benefit from its skin?' i.e., slaughtering it'.³³

The Dogs:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) الْكَلْبُ الْأَسْوَدُ الْبَيْهِيمُ لَا يُؤْكَلُ صَيْدُهُ لِأَنَّ رَسُولَ اللَّهِ (عَلَيْهِ السَّلَام) أَمَرَ بِقَتْلِهِ .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Amir Al-Momineen^{asws} said: The black dog is the beast, do not eat from its prey because Rasool-Allah^{saww} ordered with its killing'.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ الْكِلَابُ السُّودُ الْبَيْهِيمُ مِنَ الْجِنِّ .

A number of our companions, from Ahmad Bin Muhammad, and Muhammad Bin yahya, from Abd Allah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The dogs, entirely black, are from the Jinn'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةَ إِذَا التَّفَتَ عَنْ يَسَارِهِ فَإِذَا كَلْبٌ أَسْوَدٌ بَيْهِيمٌ فَقَالَ مَا لَكَ قَبْحَكَ اللَّهُ مَا أَشَدَّ مُسَارَعَتَكَ وَإِذَا هُوَ شَبِيهُ بِالطَّائِرِ فَمُلْتُ مَا هَذَا جَعَلْتُ فِدَاكَ فَقَالَ هَذَا عُثَيْمٌ بَرِيدُ الْجُرِّ مَاتَ هِشَامُ السَّاعَةَ وَ هُوَ يَطِيرُ يَنْعَاهُ فِي كُلِّ بَلَدَةٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Maalik Bin Atiyya, from Abu Hamza Al Sumaly who said,

³³ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 7

³⁴ Al Kafi – V 6 – The Book of Hunting Ch 1 H 20

³⁵ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 7

'I was with Abu Abd Allah^{asws} in what is between Makkah and Al-Medina, when he^{asws} turned to his^{asws} left, so there was an entirely black dog. So he^{asws} said: 'What is the matter with you? Allah^{azwj} Made you ugly, how fiercely you rush! And it was the resemblance of a bird'. So I said, 'What is this? May I be sacrificed for you^{asws}'. So he^{asws} said: 'This is Gusaym, a postman of the Jinn. Hisham died at this time, and he (turned himself into) a bird notifying it in every city'.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) الْكِلَابُ مِنْ ضَعْفَةِ الْجِنِّ فَإِذَا أَكَلَ أَحَدُكُمْ الطَّعَامَ وَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْهِ فَلْيُطْعِمْهُ أَوْ لِيُطْرُدْهُ فَإِنَّ لَهَا أَنْفُسَ سَوَاءٍ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abd Allah Bin Abdul Rahman, from Misma'a,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: The dogs are from the weak ones of the Jinn. So when one of you is eating the meal, and there is something from it in front of him, so let him feed it or let him repel it, for it has an evil self for it'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْكِلَابِ فَقَالَ كُلُّ أَسْوَدَ بَيْمٍ وَ كُلُّ أَحْمَرَ بَيْمٍ وَ كُلُّ أبيضَ بَيْمٍ فَذَلِكَ خَلْقٌ مِنَ الْكِلَابِ مِنَ الْجِنِّ وَ مَا كَانَ أَبْلَقَ فَهُوَ مَسْخٌ مِنَ الْجِنِّ وَ الْإِنْسِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salma,

(It has been narrated) from Abu Abd Allah^{asws}, said, 'He^{asws} was asked about the dogs, so he^{asws} said: 'Every entirely black one, and every entirely red one, and every entirely white one, so that is a creature from the dogs from the Jinn, and whatever was speckled, so it is one morphed from the Jinn and the humans'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي سَهْلِ الْقُرَشِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ لَحْمِ الْكَلْبِ فَقَالَ هُوَ مَسْخٌ فُلْتُ هُوَ حَرَامٌ قَالَ هُوَ بَحْسٌ أُعِيدُهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَقُولُ هُوَ بَحْسٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Aasim Bin Humejd, from Abu Sahl Al Qurshy who said,

'I asked Abu Abd Allah^{asws} about meat of the dog. So he^{asws} said: 'It is a morphed (creature)'. I said, 'It is Prohibited?' He^{asws} said: 'It is unclean'. I re-iterated over it three times, during each of that he^{asws} was saying: 'It is unclean'.³⁹

³⁶ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 8

³⁷ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 9

³⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 10

³⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ
أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لَا خَيْرَ فِي الْكِلَابِ إِلَّا كَلْبٌ صَيْدٍ أَوْ كَلْبٌ مَاشِيَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'There is no goodness in the dogs except for the hunting dog, or a walking dog'.⁴⁰

The Parts of animals which are cut-off (while its alive):

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْكَاهِلِيِّ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ
أَنَا عِنْدَهُ يَوْمًا عَنْ قَطْعِ أَلْيَاتِ الْعَنَمِ فَقَالَ لَا بَأْسَ بِقَطْعِهَا إِذَا كُنْتَ تُصْلِحُ بِهَا مَالَكَ ثُمَّ قَالَ (عليه السلام) إِنَّ فِي كِتَابِ عَلِيِّ (عليه السلام) أَنَّ مَا قُطِعَ مِنْهَا مَيِّتٌ لَا يُنْتَفَعُ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Kahily who said,

'One day a man asked Abu Abd Allah^{asws} and I was in his^{asws} presence about cutting off the tails of the sheep. So he^{asws} said: 'There is no problem with cutting it when it corrects with it'. Then he^{asws} said: 'In the Book of Ali^{asws} is: 'Whatever is cut-off from it is dead, do not benefit by it'.⁴¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ أَهْلَ
الْجَبَلِ تَثْمُلُ عِنْدَهُمْ أَلْيَاتُ الْعَنَمِ فَيَقْطَعُونَهَا فَقَالَ حَرَامٌ هِيَ فُقُلْتُ جُعِلْتُ فِدَاكَ فَتَصْطَبِحُ بِهَا فَقَالَ أَمَا عَلِمْتَ أَنَّهُ يُصِيبُ الْيَدَ وَ
النَّوْبَ وَهُوَ حَرَامٌ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali who said,

'I asked Abu Al-Hassan^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! The people of the mountains, the tails of the sheep get heavy in their presence so they are cutting these off'. So he^{asws} said: 'It is Prohibited'.

So I said, 'May I be sacrificed for you^{asws}! We are lighting the fires with these'. So he^{asws} said: 'But do you not know that if it hits the hand and the clothes, and it is Prohibited?'⁴²

⁴⁰ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 4

⁴¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 1

⁴² Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 3

Those parts which Grow can be used from dead Animals:

و فِي رِوَايَةِ صَفْوَانَ عَنِ الْحُسَيْنِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الشَّعْرُ وَ الصُّوفُ وَ الْوَبْرُ وَ الرَّيشُ وَ كُلُّ نَابِتٍ لَا يَكُونُ مَيْتًا قَالَ وَ سَأَلْتُهُ عَنِ الْبَيْضَةِ تُخْرَجُ مِنْ بَطْنِ الدَّجَاجَةِ الْمَيْتَةِ قَالَ تَأْكُلُهَا .

And in a report of Safwan, from Al Husayn Bin Zurara,

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘The hair, and the wool, and the fur, and the feathers, and everything which grows does not happen to be dead’. And I asked him^{asws} about the eggs extracted from the belly of the dead chicken. He^{asws} said: ‘You can eat it’.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِرُزَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمِ اللَّبْنِ وَ اللَّبَأُ وَ الْبَيْضَةُ وَ الشَّعْرُ وَ الصُّوفُ وَ الْقَرْنُ وَ النَّابُ وَ الْحَافِرُ وَ كُلُّ شَيْءٍ يُفْصَلُ مِنَ الشَّاةِ وَ الدَّابَّةِ فَهُوَ ذَكِيٌّ وَ إِنْ أَخَذْتَهُ مِنْهَا بَعْدَ أَنْ تَمُوتَ فَاعْسَلُهُ وَ صَلِّ فِيهِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz who said,

‘Abu Abd Allah^{asws} said to Zurara and Muhammad Bin Muslim: ‘The milk, and the colostrum’s, and the eggs, and the hair, and the wool, and the horns, and the teeth, and the hooves, and everything separated from the sheep and the animals, so it is clean, and if it is taken from it after it has died, so wash it and Pray in it’.⁴⁴

Cheese Made from Rennet (from animal source):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا حَاضِرٌ عِنْدَهُ عَنْ جَدِّي يَرْضِعُ مِنْ حَنْزِيرَةٍ حَتَّى كَبِرَ وَ نَسَبَ وَ اشْتَدَّ عَظْمُهُ ثُمَّ إِنَّ رَجُلًا اسْتَفْحَلَهُ فِي غَنَمِهِ فَأُخْرِجَ لَهُ نَسْلٌ فَقَالَ أَمَّا مَا عَرَفْتَ مِنْ نَسْلِهِ بِعَيْنِي فَلَا تَقْرَبْتَهُ وَ أَمَّا مَا لَمْ تَعْرِفْهُ فَكُلْهُ فَهُوَ بِمَنْزِلَةِ الْجُبْنِ وَ لَا تَسْأَلْ عَنْهُ .

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

‘Abu Abd Allah^{asws} was asked and I was there in his^{asws} presence, about a baby goat which was breast-fed from a female pig until it was big, and a youth, and its bones were strong. Then a man grew him among his flock, so there came out a lineage for it. So he^{asws} said: ‘As for what is recognised from its lineage exactly, so do not go near it, and as for what is not recognised, so eat it, for it is at the status of the cheese, and do not ask about it’.⁴⁵

⁴³ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 3

⁴⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 4

⁴⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 1

فَقَالَ لَهُ قَتَادَةُ صَدَقْتَ وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ وَاللَّهِ مَا هِيَ بُيُوتٌ حِجَارَةٌ وَلَا طِينٌ قَالَ قَتَادَةُ فَأَخْبِرْنِي عَنِ الْجُبْنِ قَالَ فَتَبَسَّمَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) ثُمَّ قَالَ رَجَعْتَ مَسَائِلِكَ إِلَى هَذَا قَالَ ضَلَّتْ عَلَيَّ فَقَالَ لَا بَأْسَ بِهِ فَقَالَ إِنَّهُ رُبَّمَا جُعِلَتْ فِيهِ إِنْفَعَةُ الْمَيْتِ قَالَ لَيْسَ بِهَا بَأْسٌ إِنَّ الْإِنْفَعَةَ لَيْسَ لَهَا عُرُوقٌ وَلَا فِيهَا دَمٌ وَلَا لَهَا عَظْمٌ إِنَّمَا تُخْرَجُ مِنْ بَيْنِ قِرْتٍ وَ دَمٍ

So Qatada said to him^{asws}, 'You^{asws} have spoken the truth, by Allah^{azwj}, may Allah^{azwj} Make me to be sacrificed for you! By Allah^{azwj}, these are neither houses of stones nor of clay'. Qatada said, 'So inform me about the cheese'. He (Abu Hamza) said, 'So Abu Ja'far^{asws} smiled, then said: 'Your questions have reverted to this?' He said, '(It is) lost upon me'. So he^{asws} said: 'There is no problem with it'. So he said, 'Sometimes they put rennet of the dead in it?' He^{asws} said: 'There is no problem with it. The rennet, there are no veins for it, nor is there blood in it, nor does it have bones for it, but rather it is extracted from between the bowels and blood'.

ثُمَّ قَالَ وَ إِنَّمَا الْإِنْفَعَةُ بِمَنْزِلَةِ دَجَاحَةٍ مَيْتَةٍ أُخْرِجَتْ مِنْهَا بَيْضَةٌ فَهَلْ تُؤْكَلُ تِلْكَ الْبَيْضَةُ فَقَالَ قَتَادَةُ لَا وَ لَا أَمْرٌ بِأَكْلِهَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ لَمْ فَقَالَ لِأَنَّهَا مِنَ الْمَيْتَةِ قَالَ لَهُ فَإِنْ حُضِنَتْ تِلْكَ الْبَيْضَةُ فَخَرَجَتْ مِنْهَا دَجَاحَةٌ أَ تَأْكُلُهَا قَالَ نَعَمْ قَالَ فَمَا حَرَّمَ عَلَيْكَ الْبَيْضَةَ وَ حَلَّلَ لَكَ الدَّجَاحَةَ

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

ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ) فَكَذَلِكَ الْإِنْفَعَةُ مِثْلُ الْبَيْضَةِ فَاشْتَرِ الْجُبْنَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ مِنْ أَيْدِي الْمُصَلِّينَ وَ لَا تَسْأَلْ عَنْهُ إِلَّا أَنْ يَأْتِيكَ مَنْ يُخْبِرُكَ عَنْهُ .

Then he^{asws} said: 'So that rennet is like the egg. So buy the cheese from the markets of the Muslim, from the hand of the Praying one, and do not ask about it except if there comes to you one who informs you about it (that it is from the non-believers)'.⁴⁶

The pure are: the rennet, and the egg, and the wool, and the hair, and the fur

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْهُمْ (عَلَيْهِمُ السَّلَامُ) قَالُوا خَمْسَةٌ أَشْيَاءٌ ذَكِيَّةٌ مِمَّا فِيهَا مَنَافِعُ الْخَلْقِ الْإِنْفَعَةُ وَ الْبَيْضَةُ وَ الصُّوفُ وَ الشَّعْرُ وَ الْوَبْرُ لَا بَأْسَ بِأَكْلِ الْجُبْنِ كُلِّهِ مِمَّا عَمِلَهُ مُسْلِمٌ أَوْ غَيْرُهُ وَ إِنَّمَا يُكْرَهُ أَنْ يُؤْكَلَ سِوَى الْإِنْفَعَةِ مِمَّا فِي آتِيَةِ الْمُحْسُوسِ وَ أَهْلِ الْكِتَابِ لِأَنَّهُمْ لَا يَتَوَقَّوْنَ الْمَيْتَةَ وَ الْحَمْرَ .

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

⁴⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 1

(It has been narrated) from them^{asws} having said: 'Five things are pure from wherein is benefit for the people – the rennet, and the egg, and the wool, and the hair, and the fur. There is no problem with eating the cheese, all of these from what the Muslim had made, or others, and rather it is disliked to eat besides the rennet from what is in the vessels of the Magians, and the People of the Book, because they do not consider the dead and the wine'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ الْحُسَيْنِ بْنِ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَبِي يُسَالُهُ عَنِ اللَّبَنِ مِنَ الْمَيْتَةِ وَ الْبَيْضَةِ مِنَ الْمَيْتَةِ وَ إِنْفَحَةَ الْمَيْتَةِ فَقَالَ كُلُّ هَذَا ذَكِيٌّ قَالَ فَقُلْتُ لَهُ فَشَعْرُ الْخِنْزِيرِ يُعْمَلُ حَبْلًا وَ يُسْتَقْفَى بِهِ مِنَ الْبَيْرِ الَّتِي يُشْرَبُ مِنْهَا أَوْ يُتَوَضَّأُ مِنْهَا قَالَ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Al Husayn Bin Zurara who said,

'I was in the presence of Abu Abd Allah^{asws} and my father asked him^{asws} about the milk from the dead, and the eggs from the dead, and rennet of the dead. So he^{asws} said: 'All this is clean'. So I said to him^{asws}, 'So the hair of the pig by which a rope is made, (water) is drawn by it from the well from which it is drunk, or ablution performed from it?' He^{asws} said: 'There is no problem with it'.

وَ زَادَ فِيهِ عَلِيُّ بْنُ عُقْبَةَ وَ عَلِيُّ بْنُ الْحَسَنِ بْنِ رَبَاطٍ قَالَ وَ الشَّعْرُ وَ الصُّوفُ كُلُّهُ ذَكِيٌّ .

And there increased in it Ali Bin Uqba, and Ali Bin Al-Hassan Bin Ribat, He^{asws} said: 'And the hair and the wool, all of it is clean'.⁴⁸

That which is made from pig-hair is Clean:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رَبَابٍ عَنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْحَبْلِ يَكُونُ مِنْ شَعْرِ الْخِنْزِيرِ يُسْتَقْفَى بِهِ الْمَاءُ مِنَ الْبَيْرِ هَلْ يُتَوَضَّأُ مِنْ ذَلِكَ الْمَاءِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Ra'ib, from Zurara,

(It has been narrated) from Abu Abd Allah^{asws}, said, 'I asked him^{asws} about the rope which happens to be from the pig, the water from the well being withdrawn by it. Can one perform Ablution (*Wudhu*) from that water?' He^{asws} said: 'There is no problem'.⁴⁹

⁴⁷ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 2

⁴⁸ H.3, الكافي (ط - الإسلامية)، ج6، ص: 258

⁴⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 10

The Pig skin:

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْدِ النَّهْدِيِّ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ جِلْدِ الْخِنْزِيرِ يُجْعَلُ دَلْوًا يُسْتَقَى بِهِ الْمَاءُ قَالَ لَا بَأْسَ.

And by his chain, from Muhammad Bin Ali Bin Mahboub, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Zurara who said,

'I asked Abu Abd Allah^{asws} about the skin of the pig, a bucket is made to draw the water with it'. He^{asws} said: 'There is no problem'.

وَ سُئِلَ الصَّادِقُ عَ عَنْ جِلْدِ الْخِنْزِيرِ يُجْعَلُ دَلْوًا يُسْتَقَى بِهِ الْمَاءُ فَقَالَ لَا بَأْسَ بِهِ.

And Al-Sadiq^{asws} was asked about the pig skin, made into a bucket to obtain the water with it. So he^{asws} said: 'There is no problem with it'.⁵⁰

وَ سُئِلَ الصَّادِقُ عَ عَنْ جُلُودِ الْمَيْتَةِ يُجْعَلُ فِيهَا اللَّبَنُ وَ الْمَاءُ وَ السَّمْنُ مَا تَرَى فِيهِ فَقَالَ لَا بَأْسَ بِأَنْ تُجْعَلَ فِيهَا مَا شِئْتَ مِنْ مَاءٍ أَوْ لَبَنٍ أَوْ سَمْنٍ وَ تَتَوَضَّأُ مِنْهُ وَ تَشْرَبُ وَ لَكِنْ لَا تُصَلِّ فِيهَا.

And Al-Sadiq^{asws} was asked about skins of the dead, to make the milk, and the water, and the butter to be in it, what is your view regarding it?' So he^{asws} said: 'There is no problem if you were to make whatever you so like in it, from water, or milk, or butter, or perform Wuzu from it, and drink, but you cannot pray Salat in it'.⁵¹

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْدِ النَّهْدِيِّ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ جِلْدِ الْخِنْزِيرِ يُجْعَلُ دَلْوًا يُسْتَقَى بِهِ الْمَاءُ قَالَ لَا بَأْسَ.

Muhammad Bin Ali Bin Mahboub, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Zurara who said,

'I asked Abu Abd Allah^{asws} about the pig skin made into a bucket, to obtain the water with it. He^{asws} said: 'There is no problem'.⁵²

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْدِ النَّهْدِيِّ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ جِلْدِ الْخِنْزِيرِ يُجْعَلُ دَلْوًا يُسْتَقَى بِهِ الْمَاءُ قَالَ لَا بَأْسَ.

And by his chain, from Muhammad Bin Ali Bin Mahboub, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Zurara who said,

'I asked Abu Abd Allah^{asws} about the pig skin made into a bucket to obtain the water with it. He^{asws} said: 'There is no problem'.⁵³

⁵⁰H. 14 , من لا يحضره الفقيه، ج1، ص: 10

⁵¹H. 15 , من لا يحضره الفقيه، ج1، ص: 10

⁵²H. 20 , تحذیب الأحكام (تحقیق خراسان)، ج1، ص: 413

ع عن جلد الخنزير يجعل دلوا يستقى به الماء قال لا بأس.

He (the Imam^{asws} was asked) about the pig skin made into a bucket to obtain the water with it. He^{asws} said: 'There is no problem'.⁵⁴

Touching of the Chess is like Handler of the Pig meat:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِثَابٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَعُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الشَّطْرَنْجِ قَالَ الْمُقَلَّبُ لَهَا كَالْمُقَلَّبِ لَحْمِ الْخِنْزِيرِ فَعُلْتُ مَا عَلَيَّ مِنْ قَلْبِ لَحْمِ الْخِنْزِيرِ قَالَ يَغْسِلُ يَدَهُ.

It has been narrated from several of companions, who from Suhail Ibn Ziyad, from Ibn Mahboob, from Ibn Riyab, ,

'From Abu Abd Allah^{asws} regarding chess. He^{asws} said: 'A handler of it is like the handler of the pig meat'. I said, 'And what is upon one who handles the pig meat?' He^{asws} said: 'He should wash his hands'.⁵⁵

⁵³ 175-437 H. -16 , وسائل الشيعة، ج1، ص: 175

⁵⁴ الوائي، ج6، ص: 41

⁵⁵ 15 H. الكافي (ط - الإسلامية)، ج6، ص: 437

Appendix I: The meat of donkey, horse and egg from dead chicken

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ تَغْلِبٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ لُحُومِ الْحَيْلِ فَقَالَ لَا تَأْكُلْ إِلَّا أَنْ تُصِيبَكَ ضَرُورَةٌ وَ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ فَقَالَ فِي كِتَابِ عَلِيِّ (عليه السلام) أَنَّهُ مَنَعَ أَكْلَهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Taghlab, from the one who informed him,

(It has been narrated) from Abu Abd Allah^{asws}, said, 'I asked him^{asws} about meat of the cavalry horse. So he^{asws} said: 'Do not eat except if you are hit by necessity, and meat of the domesticated donkeys' He^{asws} said: 'In the Book of Ali^{asws} it is Forbidden to eat it'.⁵⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ ابْنِ مُسْكَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ لُحُومِ الْحَمِيرِ فَقَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ أَكْلِهَا يَوْمَ خَيْبَرَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan who said,

'I asked Abu Abd Allah^{asws} about meat of the donkeys. So he^{asws} said: 'Rasool-Allah^{saww} forbade from eating it on the day of Khyber'.

قَالَ وَ سَأَلْتُهُ عَنْ أَكْلِ الْحَيْلِ وَ الْبَعَالِ فَقَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْهَا فَلَا تَأْكُلُوهَا إِلَّا أَنْ تُضْطَرُّوا إِلَيْهَا .

He (the narrator) said, 'And I asked him^{asws} about eating the cavalry horse, and the mules. So he^{asws} said: 'Rasool-Allah^{saww} forbade from it, therefore do not eat it, except if you are desperate for it'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي بَيْضَةِ خَرَجَتْ مِنْ اسْتِ دَجَاجَةٍ مَيْتَةٍ فَقَالَ إِنْ كَانَتْ الْبَيْضَةُ اكَتَسَتْ الْجِلْدَ الْعَلِيظَ فَلَا بَأْسَ بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abd Allah^{asws} regarding eggs extracted from the dead chicken. So he^{asws} said: 'If the egg as the hard shell, so there is no problem with it'.⁵⁸

⁵⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 12

⁵⁷ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 13

⁵⁸ Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 5

Appendix II: Reason for the Prohibition (dead, blood, wine, swine):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِدَّةٌ مِنْ أَصْحَابِنَا أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَخْبِرْنِي جُعِلَتْ فِدَاكَ لِمَ حَرَّمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحُمْرَ وَ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether, from Amro Bin Usman, from Muhammad Bin Abd Allah, from one of our companions, from Abu Abd Allah^{asws}, and a number of our companions as well, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Aslam, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

‘I said to Abu Abd Allah^{asws}, ‘Inform me, may I be sacrificed for you^{asws}, why did Allah^{azwj} Blessed and High Prohibiting the wine, and the dead, and the blood, and the flesh of the swine?’

فَقَالَ إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى لَمْ يُحَرِّمْ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ سِوَاهُ رَغْبَةً مِنْهُ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَا زُهْدًا فِيمَا أَحَلَّ لَهُمْ وَ لَكِنَّهُ خَلَقَ الْخَلْقَ وَ عَلِمَ عَزَّ وَ جَلَّ مَا تَقُومُ بِهِ أَبْدَانُهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَا حَهُ تَفَضُّلاً مِنْهُ عَلَيْهِمْ بِهِ تَبَارَكَ وَ تَعَالَى لِمَصْلَحَتِهِمْ وَ عَلِمَ مَا يَضُرُّهُمْ فَتَنَاهُمْ عَنْهُ وَ حَرَّمَ عَلَيْهِمْ

So he^{asws} said: ‘Allah^{azwj} Glorious and High did not Prohibit that upon His^{azwj} servants, and Permit for them besides it as a Desire from Him^{azwj} with regards to what He^{azwj} Prohibits upon them, nor as a Distaste with regards to what He^{azwj} Permitted for them, but He^{azwj} Created the creatures and the Mighty and Majestic Knows what their bodies stand by and what is correct for them. Thus, He^{azwj} Permitted for them and Authorised it for them as a Grace from Him^{azwj} the Blessed and High, upon them with it for their correctness; and He^{azwj} Knows what harms them, so He^{azwj} Forbade them from it, and Prohibited it upon them.

لَمْ أَبَا حَهُ لِلْمُضْطَرِّ وَ أَحَلَّهُ لَهُ فِي الْوَقْتِ الَّذِي لَا يَقُومُ بَدَنُهُ إِلَّا بِهِ فَأَمَرَهُ أَنْ يَنَالَ مِنْهُ بِقَدْرِ الْبُلْعَةِ لَا غَيْرَ ذَلِكَ

The He^{azwj} Authorised it for the desperate and Permitted it for him during the time which his body would not be able to stand except by it. So, He^{azwj} Commanded him to take from it by a measurement of the necessity, not other than that.

لَمْ قَالَ أَمَّا الْمَيْتَةُ فَإِنَّهُ لَا يُدْمِنُهَا أَحَدٌ إِلَّا ضَعْفَ بَدَنُهُ وَ نَحَلَ جِسْمُهُ وَ دَهَبَتْ قُوَّتُهُ وَ انْقَطَعَ نَسْلُهُ وَ لَا يَمُوتُ أَكِلُ الْمَيْتَةِ إِلَّا فَجَاءَ

Then he^{asws} said: ‘As for the dead, so no one would be habitual with it except that it would weaken his body, and slims his body, and his strength goes away, and his lineage is cut-off, and the eater of the dead would not be dying except for suddenly.

وَ أَمَّا الدَّمُ فَإِنَّهُ يُورِثُ أَكِلَهُ الْمَاءَ الْأَصْفَرَ وَ يُبَجِّرُ النِّفَمَ وَ يُنْتِنُ الرِّيحَ وَ يُسِيءُ الْخَلْقَ وَ يُورِثُ الْكَلْبَ وَ الْقَسْوَةَ فِي الْقَلْبِ وَ قِلَّةَ الرَّأْفَةِ وَ الرَّحْمَةَ حَتَّى لَا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَ وَالِدَيْهِ وَ لَا يُؤْمَنَ عَلَى حَمِيمِهِ وَ لَا يُؤْمَنَ عَلَى مَنْ يَصْحَبُهُ

And as for the blood, so its consumer inherits the yellow water, and odour of the mouth, and stinking wind, and he would be of evil mannerisms, and intense thirst, and the hardness in the heart, and be with scarcity of the kindness and the mercy to the extent there is no safety that he would kill his children, and his parents, and there would be no safety upon his intimate one, nor would there be safety upon the one who accompanies him.

وَأَمَّا لَحْمُ الْخِنْزِيرِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَسَحَ قَوْمًا فِي صُورِ شَيْءٍ شَبِهَ الْخِنْزِيرِ وَالْقِرْدِ وَالذَّبِّ وَمَا كَانَ مِنَ الْمُسُوخِ ثُمَّ نَهَى عَنْ أَكْلِهِ لِلْمَثَلَةِ لِكَيْلَا يَنْتَفِعَ النَّاسُ بِهَا وَلَا يُسْتَخَفَّ بِعُقُوبَتِهَا

And as for the flesh of the swine, so Allah^{azwj} Blessed and High Morphed a people in the variety of images resembling the pig, and the monkey, and the bear, and whatever was from the mutants. Then He^{azwj} Forbade from eating it due to the resemblance that perhaps the people might avail themselves by it and would not belittle its consequences.

وَأَمَّا الْخَمْرُ فَإِنَّهُ حَرَّمَهَا لِغَلْبِهَا وَلِفَسَادِهَا وَقَالَ مُدْمِنُ الْخَمْرِ كَعَابِدٍ وَتَنْ تَوْرِيئُهُ الْإِزْتِعَاشَ وَتَدَهَبُ بِنُورِهِ وَتَهْدِمُ مُرُوءَتَهُ وَتَحْمِلُهُ عَلَى أَنْ يَجْسُرَ عَلَى الْمَحَارِمِ مِنْ سَفْكِ الدَّمَاءِ وَرُكُوبِ الرِّزَا فَلَا يُؤْمِنُ إِذَا سَكِرَ أَنْ يَتَّبِعَ عَلَى حَرَمِهِ وَهُوَ لَا يَعْقِلُ ذَلِكَ وَالْخَمْرُ لَا يَزِدَادُ شَارِبُهَا إِلَّا كُلًّا سُوءًا .

And as for the wine, so He^{azwj} Prohibited it due to its impact and its corruption'. And he^{asws} said: 'The one habitual of the wine is like a worshipper of idols. He would inherit trembling, and his light would go away, and his manhood would be demolished, and it would carry him upon being audacious upon the Prohibitions from the shedding of the blood, and indulging in the adultery. So there is no safety, when he is intoxicated, that he would leap upon his sanctimonious family members and he has no intellect for that. And the wine does not increase its drinker except with every evil'.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ أَكْلِ الضَّبِّ فَقَالَ إِنَّ الضَّبَّ وَالْقَارَةَ وَالْقِرْدَةَ وَالْخَنَازِيرَ مُسُوخٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abd Allah^{asws}, said, 'I asked him^{asws} about eating the lizard. So he^{asws} said: 'The lizard, and the mouse, and the monkey, and the pigs, are morphed (creatures)'.⁶⁰

⁵⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 1 H 1

⁶⁰ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 5

Appendix III: Miscellaneous Ahadith

وَقَدْ رَوَاهُ الشَّيْخُ وَ الْكُتَيْبِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ قَرِيبِ عَنِ ابْنِ أَبِي يَعْمُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَزَّازِينَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الصَّلَاةِ فِي الْخُزِّ فَقَالَ لَا بَأْسَ بِالصَّلَاةِ فِيهِ فَقَالَ لَهُ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّهُ مَيِّتٌ وَ هُوَ عِلَاجِي وَ أَنَا أَعْرِفُهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَنَا أَعْرِفُ بِهِ مِنْكَ فَقَالَ لَهُ الرَّجُلُ إِنَّهُ عِلَاجِي وَ لَيْسَ أَحَدٌ أَعْرِفَ بِهِ مِنِّي

And it is reported by Al Sheykh and Al Kulayni, from Ali Bin Muhammad, from Abd Allah Bin Is’haq Al Alawy, from Al Hasan Bin Ali, from Muhammad Bin Suleyman Al Daylami, from Qareyb, from Ibn Abu Yafour who said,

‘I was in the presence of Abu Abd Allah^{asws} when a man from the Khazz sellers entered and said to him^{asws}, ‘May I be sacrificed for you^{asws}! What are you^{asws} saying regarding the Salat in Al-Khazz?’ So he^{asws} said: ‘There is no problem with it’. The man said to him^{asws}, ‘May I be sacrificed for you^{asws}! It is dead, and it is curative, and I know it’. So Abu Abd Allah^{asws} said to him: ‘I^{asws} am more knowing with it than you are’. The man said to him^{asws}, ‘It is curative, and there isn’t anyone more knowing with it than me’.

فَتَبَسَّمَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ قَالَ أ تَقُولُ إِنَّهُ دَابَّةٌ تَخْرُجُ مِنَ الْمَاءِ أَوْ تُصَادُ مِنَ الْمَاءِ فَتَخْرُجُ فَإِذَا فَقَدَ الْمَاءَ مَاتَ فَقَالَ الرَّجُلُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا هُوَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَإِنَّكَ تَقُولُ إِنَّهُ دَابَّةٌ تَمْشِي عَلَى أَرْبَعٍ وَ لَيْسَ هُوَ فِي حَدِّ الْحَيْتَانِ فَتَكُونُ ذَكَائُهُ خُرُوجُهُ مِنَ الْمَاءِ فَقَالَ الرَّجُلُ إِي وَ اللَّهُ هَكَذَا أَقُولُ

So Abu Abd Allah^{asws} smiled, then said: ‘Are you saying it is an animal which comes out from the water, or it is trapped from the water, so it comes out, and when it loses the water, it dies?’ So the man said, ‘You^{asws} speak the truth, may I be sacrificed for you^{asws}! This is how it is’. So Abu Abd Allah^{asws} said to him: ‘So you are saying it is an animal walking upon four (legs), and it isn’t in the limits of the fishes, thus its cleanliness would be its coming out from the water’. The man said, ‘Yes, by Allah^{azwj}, that is how I am saying’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّهُ وَ جَعَلَ ذَكَائَهُ مَوْتَهُ كَمَا أَحَلَّ الْحَيْتَانَ وَ جَعَلَ ذَكَائَهَا مَوْتَهَا⁶¹.

So Abu Abd Allah^{asws} said to him: ‘Surely Allah^{azwj} has Permitted it and Made its death to be its cleanliness, just as He^{azwj} Permitted the fish and Made its death to be its cleanliness’.

بِحَالِيسِ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْحَقَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ أَحْيَى دِعْبِلٍ عَنِ الرِّضَا ع أَنَّهُ خَلَعَ عَلَى دِعْبِلٍ قَمِيصاً مِنْ خَزٍّ وَ قَالَ لَهُ احْتَفِظْ بِهَذَا الْقَمِيصِ فَقَدْ صَلَّيْتُ فِيهِ أَلْفَ لَيْلَةٍ كُلِّ لَيْلَةٍ أَلْفَ رَكْعَةٍ وَ خَتَمْتُ فِيهِ الْقُرْآنَ أَلْفَ خْتَمَةٍ الْحَبْرِ⁶².

Majalis of Ibn Al Shaykh – from his father, from Al Haffar, from Ismail Bin Ali, brother of Deobel,

‘From Al-Reza^{asws} having placed a shirt of Khazz upon Deobel and said to him: ‘Retain this shirt for I^{asws} prayed Salat in it for a thousand nights, each night a thousand Cycles, and completed the Quran in it, a thousand completions’ – the Hadeeth.⁶³

⁶¹ (1) الكافي ج 3 ص 399، التهذيب ج 1 ص 196 و ما بين العلامتين ساقط من الكمباي زيادة من التهذيب و الكافي.

⁶² (3) أمالي الطوسي ج 1 ص 370.

وَبِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ عَنِ الْعُمَرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُوسَىٰ بْنِ جَعْفَرٍ ع فِي حَدِيثٍ قَالَ: وَ سَأَلْتُهُ عَنْ خَنْزِيرٍ شَرِبَ مِنْ إِنَاءٍ كَيْفَ يُصْنَعُ بِهِ قَالَ يُغْسَلُ سَبْعَ مَرَّاتٍ.

And by his chain, from Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Al Amraky,

'From Ali, son of Ja'far^{asws}, from Musa^{asws} Bin Ja'far^{asws}, in a Hadeeth, said, 'And I asked him^{asws} about a pig drinking from a utensil, what should be done with it?' He^{asws} said: '(It should be) washed seven times'.⁶⁴

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ عَنِ الْعُمَرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَىٰ بْنِ جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ نَوْبَهُ خَنْزِيرٌ فَلَمْ يَغْسِلْهُ فَذَكَرَ وَ هُوَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ بِهِ قَالَ إِنْ كَانَ دَخَلَ فِي صَلَاتِهِ فَلْيَمِضْ وَ إِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ فَلْيَنْضِخْ مَا أَصَابَ مِنْ نَوْبِهِ إِلَّا أَنْ يَكُونَ فِيهِ أَثَرٌ فَيَغْسِلْهُ

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Al Amraky,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws}, he said, 'I asked him^{asws} about the man whose clothes touch a pig, and he does not wash it. Then he remembers and it is during his Salat. How should he deal with it?' He^{asws} said: 'If he has entered into his Salat, then let him continue, and if does not happen to have entered into his Salat, then let him sprinkle upon what has hit from his clothes, except there happens to be in it a trace, so let him wash it'.⁶⁵

⁶³ H. 16, بحار الأنوار (ط - بيروت)، ج 79، ص: 310

⁶⁴ H. 572, تهذيب الأحكام (تحقيق حرسان)، ج 1، ص: 261

⁶⁵ H. 6, الكافي (ط - الإسلامية)، ج 3، ص: 61