

# الكافي

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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الأَطْعَمَة

**THE BOOK OF FOODSTUFFS (1)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## باب عِلِّ التَّحْرِيمِ

### Chapter 1 – Reason for the Prohibition

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ عِدَّةٌ مِنْ أَصْحَابِنَا أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَخْبِرْنِي جُعِلَتْ فِدَاكَ لِمَ حَرَّمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَمْرَ وَ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخَنزِيرِ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether, from Amro Bin Usman, from Muhammad Bin Abdullah, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>,

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 Abdullah<sup>asws</sup>, 'Inform me, may I be sacrificed for you<sup>asws</sup>, why did Allah<sup>azwj</sup> 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 أَيْدَانُهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَاحَهُ تَفَضُّلاً مِنْهُ عَلَيْهِمْ بِهِ تَبَارَكَ وَ تَعَالَى لِمُصْلِحَتِهِمْ وَ عَلِمَ مَا يَضُرُّهُمْ فَنَهَاهُمْ عَنْهُ وَ حَرَّمَ عَلَيْهِمْ

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

تَمَّ أَبَاحَهُ لِلْمُضْطَرِّ وَ أَحَلَّهُ لَهُ فِي الْوَقْتِ الَّذِي لَا يَقُومُ بَدَنُهُ إِلَّا بِهِ فَأَمَرَهُ أَنْ يَنَالَ مِنْهُ بِقَدْرِ الْبُلْغَةِ لَا غَيْرَ ذَلِكَ

The He<sup>azwj</sup> 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<sup>azwj</sup> Commanded him to take from it by a measurement of the necessity, not other than that.

تَمَّ قَالَ أَمَّا الْمَيْتَةُ فَإِنَّهُ لَا يُدْمِنُهَا أَحَدٌ إِلَّا ضَعْفَ بَدَنِهِ وَ نَحَلَ جِسْمَهُ وَ ذَهَبَتْ قُوَّتُهُ وَ انْقَطَعَ نَسْلُهُ وَ لَا يَمُوتُ أَكِلُ الْمَيْتَةِ إِلَّا فَجَاءَهُ

Then he<sup>asws</sup> 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.

وَأَمَّا الدَّمُ فَإِنَّهُ يُورِثُ أَكْلَهُ الْمَاءَ الْأَصْفَرَ وَ يُبْخِرُ الْفَمَّ وَ يُبْنِنُ الرِّيحَ وَ يُسِيءُ الْخُلُقَ وَ يُورِثُ الْكَلْبَ وَ الْقَسْوَةَ فِي الْقَلْبِ وَ قَلَّةَ الرَّأْفَةِ وَ الرَّحْمَةَ حَتَّى لَا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَ وَالِدِيهِ 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 وَ تَعَالَى مَسَخَ قَوْمًا فِي صُورِ شَتَّى شَيْءِ الْخِنْزِيرِ وَ الْفِرْدِ وَ الدُّبِّ وَ مَا كَانَ مِنَ الْمُسُوخِ ثُمَّ نَهَى عَنْ أَكْلِهِ لِلْمَثَلَةِ لِكَيْلَا يَنْتَفِعَ النَّاسُ بِهَا وَ لَا يُسْتَحْفَ بِعُقُوبَتِهَا

And as for the flesh of the swine, so Allah<sup>azwj</sup> 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<sup>azwj</sup> 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 لِإِعْلَافِهَا وَ لِفَسَادِهَا وَ قَالَ مَدْمُنُ الْخَمْرِ كَعَايِدِ وَثْنِ ثَوْرَتِهِ الْإِرْتِعَاشِ وَ تَنْدَهَبُ بِنُورِهِ وَ تَهْدِمُ مَرْوَعَتَهُ وَ تَحْمِلُهُ عَلَى أَنْ يَجْسُرَ عَلَى الْمَحَارِمِ مِنْ سَفْكِ الدَّمَاءِ وَ رُكُوبِ الزَّنَا فَلَا يُؤْمَنُ إِذَا سَكِرَ أَنْ يَتَّبَعَ عَلَى حَرَمِهِ وَ هُوَ لَا يَعْقِلُ ذَلِكَ وَ الْخَمْرُ لَا يَزِدَادُ شَارِبُهَا إِلَّا كَلَّ سُوءًا .

And as for the wine, so He<sup>azwj</sup> Prohibited it due to its impact and its corruption'. And he<sup>asws</sup> 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'.<sup>1</sup>

باب جَامِعٌ فِي الدَّوَابِّ الَّتِي لَا تُؤْكَلُ لَحْمُهَا

## Chapter 2 – The comprehensive regarding the animals whose flesh cannot be consumed

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ بَسْطَامِ بْنِ مَرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنْ هُبَيْثِ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعُبَيْدِيِّ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سُئِلَ مَا قَوْلُكَ فِي هَذَا السَّمَكِ الَّذِي يَزْعُمُ إِخْوَانُنَا مِنْ أَهْلِ الْكُوفَةِ أَنَّهُ حَرَامٌ فَقَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَقُولُ الْكُوفَةُ جُمُجْمَةُ الْعَرَبِ وَ رُمُحُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَلْبُ الْإِيمَانِ فَخَذَّ عَنْهُمْ أَخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَكَثَ بِمَكَّةَ يَوْمًا وَ لَيْلَةً يَطْوِي تَمَّ حَرَجَ وَ خَرَجَتْ مَعَهُ فَمَرَرْنَا بِرَفِيقَةٍ جُلُوسٍ يَتَعَدَّوْنَ فَقَالُوا يَا رَسُولَ اللَّهِ الْعَدَاءُ فَقَالَ لَهُمْ نَعَمْ أَفَرَجُوا لِنَبِيِّكُمْ

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

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Bastaam Bin Murra, from Is'haq in Hassan, from Haysam Bin Waqid, from Ali Bin Al Hassan Al Abady, from Abu Haroun,

(It has been narrated) from Abu Saeed Al-Khudry who was asked, 'What is your word regarding this fish which our brethren from the people of Al-Kufa are alleging that it is Prohibited?' So Abu Saeed said, 'I heard Rasool-Allah<sup>saww</sup> saying: 'Al-Kufa is the skull of the Arabs and spear of Allah<sup>azwj</sup> Blessed and High, and a treasure-hoard of faith, therefore take from them. I am informing you that Rasool-Allah<sup>saww</sup> remained at Makkah for a day and a night, hungry. Then he<sup>saww</sup> went out and we went out with him<sup>saww</sup>. So we passed by some friends who were seated eating lunch. So they said, 'O Rasool-Allah<sup>saww</sup>! The lunch!' So he<sup>saww</sup> said to them: 'Yes, make way for your Prophet<sup>saww</sup>'.

فَجَلَسَ بَيْنَ رَجُلَيْنِ وَ جَلَسَتْ وَ تَنَاوَلَ رَغِيْفًا فَصَدَعَ بِنِصْفِهِ ثُمَّ نَظَرَ إِلَى أَدْمُكُم فَقَالَ مَا أَدْمُكُم هَذَا فَقَالُوا الْجَرِيثُ يَا رَسُولَ اللَّهِ فَرَمَى بِالْكَسْرَةِ مِنْ يَدِهِ وَ قَامَ

So he<sup>saww</sup> sat down in between two men, and I sat down, and we took a loaf and broke it in half. Then he<sup>saww</sup> looked at their sauce, so he<sup>saww</sup> said: 'What is this sauce of yours?' So they said, 'The sea bass, O Rasool-Allah<sup>saww</sup>!' So he<sup>saww</sup> threw down the piece from his<sup>saww</sup> hand and arose.

قَالَ أَبُو سَعِيدٍ وَ تَخَلَّفْتُ بَعْدَهُ لِأَنْظُرَ مَا رَأَى النَّاسُ فَاخْتَلَفَ النَّاسُ فِيمَا بَيْنَهُمْ فَقَالَتْ طَائِفَةٌ حَرَّمَ رَسُولُ اللَّهِ الْجَرِيثَ وَ قَالَتْ طَائِفَةٌ لَمْ يُحَرِّمْهُ وَ لَكِنْ عَافَهُ فَلَوْ كَانَ حَرَّمَهُ لَنَهَانَا عَنْ أَكْلِهِ قَالَ فَحَفِظْتُ مَقَالَتَهُمْ وَ تَبِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) جَوَادًا حَتَّى لَحِقْتُهُ

Abu Saeed said, 'And I stayed behind after it in order to view what the opinion of the people was. So the people differed regarding what was between them. A group said, 'Rasool-Allah<sup>saww</sup> has Prohibited the sea bass', and a group said, 'He did not Prohibit it, but excused (himself<sup>saww</sup> from) it, for had he Prohibited it, he<sup>saww</sup> would have forbidden us from eating it'. So I memorised their discussion and followed Rasool-Allah<sup>saww</sup> trotting until I caught up with him<sup>saww</sup>'.

ثُمَّ غَشِينَا رَفْقَةَ أُخْرَى يَتَعَدَّوْنَ فَقَالُوا يَا رَسُولَ اللَّهِ الْعَدَاءُ فَقَالَ نَعَمْ أَفْرَجُوا لِنَبِيِّكُمْ فَجَلَسَ بَيْنَ رَجُلَيْنِ وَ جَلَسْتُ مَعَهُ فَلَمَّا أُنْ تَنَاوَلَ كِسْرَةَ نَظَرَ إِلَى أَدْمِ الْقَوْمِ فَقَالَ مَا أَدْمُكُمْ هَذَا قَالُوا صَبَّ يَا رَسُولَ اللَّهِ فَرَمَى بِالْكَسْرَةِ وَ قَامَ

Then we came to other friends eating lunch, so they said, 'O Rasool-Allah<sup>saww</sup>! The lunch!' So he<sup>saww</sup> said: 'Yes, make way for your Prophet<sup>saww</sup>'. So he<sup>saww</sup> sat in between two men, and I sat down along with him<sup>saww</sup>. So when he<sup>saww</sup> took a piece, he<sup>saww</sup> looked at the sauce of the people, so he<sup>saww</sup> said: 'What is this sauce of yours?' They said, 'Lizard, O Rasool-Allah<sup>saww</sup>!' So he<sup>saww</sup> threw down the piece and arose.

قَالَ أَبُو سَعِيدٍ فَتَخَلَّفْتُ بَعْدُ فَإِذَا النَّاسُ فِرْقَتَانِ فَقَالَتْ فِرْقَةٌ حَرَّمَهُ رَسُولُ اللَّهِ فَمِنْ هُنَاكَ لَمْ يَأْكُلْهُ وَ قَالَتْ فِرْقَةٌ أُخْرَى إِنَّمَا عَافَهُ وَ لَوْ حَرَّمَهُ لَنَهَانَا عَنْ أَكْلِهِ ثُمَّ تَبِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) حَتَّى لَحِقْتُهُ

Abu Saeed said, 'So I stayed behind afterwards, so the people were divided into two sects. So a sect said, Rasool-Allah<sup>saww</sup> Prohibited it, therefore from now onwards, we should not be eating it'. And the other sect said, 'But rather, he<sup>saww</sup> excused (himself<sup>saww</sup> from) it, but had he<sup>saww</sup> Prohibited it, he<sup>saww</sup> would have forbidden us from eating it'. Then I followed Rasool-Allah<sup>saww</sup> until I caught up with him<sup>saww</sup>'.

فَمَرَرْنَا بِأَصْلِ الصَّفَا وَ بِهَا قُدُورٌ تَغْلِي فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ عَرَّجْتَ عَلَيْنَا حَتَّى تُدْرِكَ قُدُورَنَا فَقَالَ لَهُمْ وَمَا فِي قُدُورِكُمْ فَقَالُوا حُمْرٌ لَنَا كُنَّا نَرْكَبُهَا فَقَامَتْ فَذَبَحْنَاهَا فَدَنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنَ الْقُدُورِ فَأَكْفَأَهَا بِرِجْلِهِ ثُمَّ انْطَلَقَ جَوَاداً وَ تَخَلَّفْتُ بَعْدَهُ فَقَالَ بَعْضُهُمْ حَرَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَحْمَ الْحَمِيرِ وَ قَالَ بَعْضُهُمْ كَلَّا إِنَّمَا أَرَعُ قُدُورَكُمْ حَتَّى لَا تَعُودُوا فَتَذْبَحُوا دَوَابَّكُمْ

So we passed by the base of the (mount) Safa, and at it were cooking pots, boiling. So they said, 'O Rasool-Allah<sup>saww</sup>! If only you<sup>saww</sup> would stop by us until our pots are ready (with the meal)'. So he<sup>saww</sup> said to them: 'What is in your pots?' So they said, 'A donkey of ours we were riding upon, and it stalled, so we slaughtered it'. So Rasool-Allah<sup>saww</sup> approached the cooking pots, so he<sup>saww</sup> thwacked it by his<sup>saww</sup> leg. Then he<sup>saww</sup> went away hurriedly, and I remained behind after it. So some of them said, 'Rasool-Allah<sup>saww</sup> Prohibited the flesh of the donkey', and some of them said, 'Never! But rather, he<sup>saww</sup> destroyed your cooking pots until you would not repeat slaughtering your rides'.

قَالَ أَبُو سَعِيدٍ فَبَعَثَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَيَّ فَلَمَّا جِئْتُهُ قَالَ يَا أَبَا سَعِيدٍ ادْعُ لِي بِلَالًا فَلَمَّا جِئْتُهُ بِبِلَالٍ قَالَ يَا بِلَالُ اصْعُدْ أَبَا قُبَيْسٍ فَنَادِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ حَرَّمَ الْجَرِيَّ وَ الضَّبَّ وَ الْحَمِيرَ الْأَهْلِيَّةَ إِلَّا فَاتَقُوا اللَّهَ جَلَّ وَ عَزَّ وَ لَا تَأْكُلُوا مِنَ السَّمَكِ إِلَّا مَا كَانَ لَهُ قَشْرٌ وَ مَعَ الْقَشْرِ فُلُوسٌ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسَخَ سَبْعِمِائَةَ أُمَّةٍ عَصَوْا الْأَوْصِيَاءَ بَعْدَ الرَّسُولِ فَأَخَذَ أَرْبَعِمِائَةَ مِنْهُمْ بَرًّا وَ ثَلَاثِمِائَةَ بَحْرًا

Abu Saeed said, 'So Rasool-Allah<sup>saww</sup> sent for me, so when I went over to him<sup>saww</sup>, he<sup>saww</sup> said: 'O Abu Saeed! Call Bilal over for me<sup>saww</sup>'. So when Bilal came over, he<sup>saww</sup> said: 'O Bilal! Ascend Abu Qubays, so call out upon it that Rasool-Allah<sup>saww</sup> has Prohibited the sea bass, and the lizard, and the domesticated donkeys. Indeed! Fear Allah<sup>azwj</sup> Mighty and Majestic and do not eat from the fish except what has peels for it, and with the peel being scales, for Allah<sup>azwj</sup> Blessed and High Morphed seven hundred communities who disobeyed the successor<sup>as</sup> after the Rasool<sup>saww</sup>, so four hundred of them were seized by the land, and three hundred of them were seized by the sea.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَجَعَلْنَاهُمْ أَحَادِيثَ وَ مَرْقَنَاهُمْ كُلَّ مَمْرَقٍ .

Then he<sup>saww</sup> recited this Verse [34:19] so **We Made them as folklore and scattered them with a disintegration**.<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ حَرَامٌ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'All the ones with fangs (pointed teeth) from the predatory animals, and claws from the birds, are Prohibited'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ مَخْلَبٍ مِنَ الطَّيْرِ حَرَامٌ وَ قَالَ (عليه السلام) لَا تَأْكُلُ مِنَ السَّبَاعِ شَيْئًا .

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

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'All the ones with fangs from the predatory animals, and claws from the birds, are Prohibited'. And he<sup>saww</sup> said: 'Do not eat anything from the predators'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ يَعْني مُوسَى بْنَ جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَجِلُّ أَكْلُ لَحْمِ الْفَيْلِ فَقَالَ لَا قُلْتُ وَ لِمَ قَالَ ( عَلَيْهِ السَّلَامُ ) لِأَنَّهُ مِثْلَةٌ وَ قَدْ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ الْأَمْسَاخَ وَ لَحْمَ مَا مُثِّلَ بِهِ فِي صُورِهَا .

Ali Bin Ibrahim, form his father, from Amro Bin Usman, from Al Husayn Bin Khalid who said,

'I said to Abu Al-Hassan<sup>asws</sup>, meaning Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, 'Is it Permissible to eat the meat of the elephant?' So he<sup>asws</sup> said: 'No'. I said, 'And why?' He<sup>asws</sup> said: 'Because it is a resemblance, and Allah<sup>azwj</sup> Mighty and Majestic has Prohibited the morphed ones, and the meat of what has been transformed by it in its image'.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ أَكْلِ الضَّبِّ فَقَالَ إِنَّ الضَّبَّ وَ الْفَأْرَةَ وَ الْقِرْدَةَ وَ الْخَنَازِيرَ مُسُوخٌ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about eating the lizard. So he<sup>asws</sup> said: 'The lizard, and the mouse, and the monkey, and the pigs, are morphed (creatures)'.<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي سَهْلِ الْقُرَشِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ لَحْمِ الْكَلْبِ فَقَالَ هُوَ مَسْخٌ قُلْتُ هُوَ حَرَامٌ قَالَ هُوَ نَجَسٌ أُعِيدُهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ هُوَ نَجَسٌ .

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

'I asked Abu Abdullah<sup>asws</sup> about meat of the dog. So he<sup>asws</sup> said: 'It is a morphed (creature)'. I said, 'It is Prohibited?' He<sup>asws</sup> said: 'It is unclean'. I re-iterated over it three times, during each of that he<sup>asws</sup> was saying: 'It is unclean'.<sup>7</sup>

مُحَمَّدُ بْنُ بَحْبِئِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَرِهَ أَكْلَ كُلِّ ذِي حُمَةٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having disliked eating all those with a sting (scorpion etc.).<sup>8</sup>

<sup>4</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 3

<sup>5</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 4

<sup>6</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 5

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

<sup>8</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 7

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الْغُرَابِ الْأَبْيَعِ وَالْأَسْوَدِ أَيَحِلُّ أَكْلُهُمَا فَقَالَ لَا يَحِلُّ أَكْلُ شَيْءٍ مِنَ الْغُرَابَانِ زَاغٍ وَلَا غَيْرِهِ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the speckled crows. And the black ones, is it to eat these two?' So he<sup>asws</sup> said: 'It is not Permissible to anything from the crows, ravens and others'.<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عليه السلام ) قَالَ الطَّوْسُ لَا يَحِلُّ أَكْلُهُ وَلَا بَيْضُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Bakr Bin Salih, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'The peacock, it is not Permissible to eat it nor its eggs'.<sup>10</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) ( أَنَّهُمَا سَأَلَاهُ عَنْ أَكْلِ لَحْمِ الْحُمْرِ الْأَهْلِيَّةِ قَالَ نَهَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَنْ أَكْلِهَا يَوْمَ خَيْبَرَ وَإِنَّمَا نَهَى عَنْ أَكْلِهَا فِي ذَلِكَ الْوَقْتِ لِأَنَّهَا كَانَتْ حَمُولَةَ النَّاسِ وَإِنَّمَا الْحَرَامُ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeur, from Umar Bin Azina, from Muhammad Bin Muslim and Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, both having asked him<sup>asws</sup> about eating the meat of the domesticated donkeys. He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> forbade from it, and from eating it on the day of Khyber. But rather, he<sup>saww</sup> forbade from eating it during that time because it was a carrier of the people, and rather a Prohibition is what Allah<sup>azwj</sup> Mighty and Majestic Prohibited in the Quran'.<sup>11</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمُسْلِمِينَ كَانُوا أَجْهَدُوا فِي خَيْبَرَ فَأَسْرَعَ الْمُسْلِمُونَ فِي دَوَابِهِمْ فَأَمَرَهُمْ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِإِكْفَاءِ الْقُدُورِ وَ لَمْ يَقُلْ إِنَّهَا حَرَامٌ وَ كَانَ ذَلِكَ إِبْقَاءً عَلَى الدَّوَابِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying that the Muslims were exhausted in Khyber, so were quick with regards to their animals. So Rasool-Allah<sup>saww</sup> ordered them with restraint of the cooking-pots (from these animals), and did not say that these are Prohibited, and that was a preservation upon the animals'.<sup>12</sup>

<sup>9</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 8

<sup>10</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 9

<sup>11</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 10

<sup>12</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 11

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ تَغْلِبَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ لُحُومِ الْخَيْلِ فَقَالَ لَا تَأْكُلُ 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 Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about meat of the cavalry horse. So he<sup>asws</sup> said: 'Do not eat except if you are hit by necessity, and meat of the domesticated donkeys' He<sup>asws</sup> said: 'In the Book of Ali<sup>asws</sup> it is Forbidden to eat it'.<sup>13</sup>

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 Abdullah<sup>asws</sup> about meat of the donkeys. So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> forbade from eating it on the day of Khyber'.

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

He (the narrator) said, 'And I asked him<sup>asws</sup> about eating the cavalry horse, and the mules. So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> forbade from it, therefore do not eat it, except if you are desperate for it'.<sup>14</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) قَالَ الْفِيلُ مَسْخٌ كَانَ مَلَكًا زَنَاءً وَ الذَّنْبُ مَسْخٌ كَانَ أَعْرَابِيًّا دَبُّوثًا وَ الْأَرْتَبُ مَسْخٌ كَانَتْ امْرَأَةٌ تَخُونُ زَوْجَهَا وَ لَا تَغْتَسِلُ مِنْ حَيْضِهَا وَ الْبُطُوطُ مَسْخٌ كَانَ يَسْرِقُ ثَمُورَ النَّاسِ وَ الْقَرْدَةُ وَ الْخَنَازِيرُ قَوْمٌ مِنْ بَنِي إِسْرَائِيلَ اعْتَدَوْا فِي السَّبْتِ وَ الْجَرِيثُ وَ الضَّبُّ فِرْقَةٌ مِنْ بَنِي إِسْرَائِيلَ لَمْ يُؤْمِنُوا حِينَ نَزَلَتْ الْمَائِدَةُ عَلَى عِيسَى ابْنِ مَرْيَمَ (عليه السلام) فَتَاهُوا فَوَقَعَتْ فِرْقَةٌ فِي الْبَحْرِ وَ فِرْقَةٌ فِي الْبَرِّ وَ الْفَارَةُ فِيهَا الْفُؤَيْسِقَةُ وَ الْعَقْرَبُ كَانَ نَمَامًا وَ الدَّبُّ وَ الرَّثْبُورُ كَانَتْ لَحَامًا يَسْرِقُ فِي الْمِيزَانِ .

Muhammad Bin Yaya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'The elephant is a morphed (creature), it was an adulterous king; and the wolf was morphed, it was a Bedouin pimp; and the rabbit was morphed, it was a woman who betrayed her husband, and did not wash from her menstruations; and the bat was morphed, it was (a thief) stealing dates of the people; and the monkey and the pigs were a people from the Children of Israel, having exceeded in the Sabbath; and the sea bass and the lizard were a sect from the Children of Israel who did not believe when the meal was descended upon Isa<sup>as</sup> Bin Maryam<sup>as</sup>, so they strayed and a sect fell into the sea, and a sect in the land; and the mouse, so it was an immoral woman; and the scorpion was a malicious gossip; and the bear and the wasp were butchers who used to steal (cheat) in the weighing'.<sup>15</sup>

<sup>13</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 12

<sup>14</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 13

<sup>15</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 14

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ قَالَ سُئِلَ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنِ الْغُرَابِ الْأَبْيَعِ فَقَالَ إِنَّهُ لَا يُؤْكَلُ وَقَالَ وَمَنْ أَحَلَّ لَكَ الْأَسْوَدَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Muslim, from Abu Yahya Al Wasity who said,

‘(Imam) Al-Reza<sup>asws</sup> was asked about the speckled crows. So he<sup>asws</sup> said: ‘It cannot be eaten’. And he<sup>asws</sup> said: ‘And who Permitted to you, the black (crow)?’<sup>16</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ الطَّائِسُ مَسْخُ كَانَ رَجُلًا جَمِيلًا فَكَابَرَ امْرَأَةً رَجُلٍ مُؤْمِنٍ تُحِبُّهُ فَوَقَعَ بِهَا ثُمَّ رَأْسَلْتُهُ بَعْدَ فَمَسَخَهُمَا اللَّهُ عَزَّ وَجَلَّ طَائِسِينَ أَنْتَى وَذَكَرًا وَ لَا يُؤْكَلُ لَحْمُهُ وَ لَا بَيْضُهُ .

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: ‘The peacock was morphed, and it was a handsome man, so he insisted stubbornly a wife of a Believing man who loved him. So he copulated with her, then (she) sent messages to him (inviting him) afterwards. So Allah<sup>azwj</sup> Mighty and Majestic Morphed both of them as peacocks, female and male, and neither eat their meats, nor their eggs’.<sup>17</sup>

بَاب آخَرُ مِنْهُ وَ فِيهِ مَا يُعْرَفُ بِهِ مَا يُؤْكَلُ مِنَ الطَّيْرِ وَ مَا لَا يُؤْكَلُ

### Chapter 3 – Another Chapter from it, and in it is what is recognised with what can be eaten from the birds and what cannot be eaten

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْمَأْكُولِ مِنَ الطَّيْرِ وَ الْوَحْشِ فَقَالَ حَرَّمَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كُلَّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ وَ كُلَّ ذِي نَابٍ مِنَ الْوَحْشِ

Ali Bin Ibrahim, form his father, from Ibn Mahboub, from Sama'at Bin Mihran who said,

‘I asked Abu Abdullah<sup>asws</sup> about the edible from the birds, and the wild beasts. So he<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> Prohibited everything with claws from the birds, and everything with fangs from the wild beasts’.

فَقُلْتُ إِنَّ النَّاسَ يَقُولُونَ مِنَ السَّبْعِ فَقَالَ لِي يَا سَمَاعَةَ السَّبْعُ كُلُّهُ حَرَامٌ وَ إِنْ كَانَ سُبْعًا لَا نَابَ لَهُ وَ إِنَّمَا قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) هَذَا تَفْصِيلًا وَ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ وَ رَسُولُهُ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُسُوخَ جَمِيعَهَا فَكُلُّ الْأَنْ مِنَ طَيْرِ الْبَرِّ مَا كَانَتْ لَهُ حَوْصَلَةٌ وَ مِنْ طَيْرِ الْمَاءِ مَا كَانَ لَهُ فَايْصَةٌ كَفَايْصَةِ الْحَمَامِ لَا مَعِدَّةَ كَمَعِدَةِ الْإِنْسَانِ وَ كُلُّ مَا صَفَّ وَ هُوَ ذُو مَخْلَبٍ فَهُوَ حَرَامٌ وَ الصَّفِيفُ كَمَا يَطِيرُ الْبَازِي وَ الصَّقْرُ وَ الْجِدَاةُ وَ مَا أَشْبَهَ ذَلِكَ وَ كُلُّ مَا دَفَّ فَهُوَ حَلَالٌ وَ الْحَوْصَلَةُ وَ الْفَايْصَةُ يُمْتَحَنُ بِهَا مِنَ الطَّيْرِ مَا لَا يُعْرَفُ طَيْرَانَهُ وَ كُلُّ طَيْرٍ مَجْهُولٍ .

So I said, ‘The people are saying, ‘From the predators’. So he<sup>asws</sup> said to me: ‘O Sama'at! The predators, all of them are Prohibited, even if it was a predator with no fangs for it, and rather, Rasool-Allah<sup>saww</sup> said: ‘This is decisive’. And Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup> Prohibited the morphed (creatures) in their entirety. So now, eat from a bird of the land what had a claw for it, and from a bird of the sea what had a gizzard for it like a gizzard of the dove, not a stomach like the

<sup>16</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 15

<sup>17</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 16

stomach of a human; and every (bird) which flies in town and is with a claw, so it is Prohibited, and the array is like the flying of the hawks, and the falcons and the buzzards, and what resembles that; and every (bird) who flaps so it is Permissible, and the crows and the gizzard is what is examined by it from the birds what is not recognised by its flight, and every unknown flier'.<sup>18</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ الطَّيْرُ مَا يُؤْكَلُ مِنْهُ فَقَالَ لَا يُؤْكَلُ مِنْهُ مَا لَمْ تَكُنْ لَهُ قَانِصَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The birds, what can one eat from these?' So he<sup>asws</sup> said: 'Do not eat from these what does not have a gizzard for it'.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الرَّيَّاتِ عَنْ زُرَّارَةَ أَنَّهُ قَالَ وَ اللَّهُ مَا رَأَيْتُ مِثْلَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَطُّ وَ ذَلِكَ أَنِّي سَأَلْتُهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ مَا يُؤْكَلُ مِنَ الطَّيْرِ فَقَالَ كُلُّ مَا دَفَّ وَ لَا تَأْكُلْ مَا صَفَّ قُلْتُ الْبَيْضُ فِي الْأَجَامِ فَقَالَ مَا اسْتَوَى طَرَفَاهُ فَلَا تَأْكُلْهُ وَ مَا اخْتَلَفَ طَرَفَاهُ فَكُلْ قُلْتُ فَطَيْرُ الْمَاءِ قَالَ مَا كَانَتْ لَهُ قَانِصَةٌ فَكُلْ وَ مَا لَمْ تَكُنْ لَهُ قَانِصَةً فَلَا تَأْكُلْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ziyat, from Zurara who said,

'By Allah<sup>azwj</sup>! I have not seen the likes of Abu Ja'far<sup>asws</sup> at all, and that is because I asked him<sup>asws</sup>, so I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! What can one eat from the birds?' So he<sup>asws</sup> said: 'Eat what flaps (its wings) and do not eat what arrays (its wings)'. I said, 'The eggs in the bushes?' So he<sup>asws</sup> said: 'What is equal in its sides (rounded) so do not eat it, and what is different is its sides (oblong) so eat'. I said, 'So (what about) the birds of the water?' He<sup>asws</sup> said: 'What has a gizzard for it, so eat, and what does not have a gizzard for it, so do not eat'.<sup>20</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ مِنَ الطَّيْرِ مَا كَانَتْ لَهُ قَانِصَةٌ وَ لَا مَخْلَبٌ لَهُ

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Eat from the bird what had a gizzard for it, but no claw for it'.

قَالَ وَ سَأَلْتُهُ عَنْ طَيْرِ الْمَاءِ فَقَالَ مِثْلَ ذَلِكَ .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the birds of the water, so he<sup>asws</sup> said: 'Similar to that'.<sup>21</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ مِنَ الطَّيْرِ مَا كَانَتْ لَهُ قَانِصَةٌ أَوْ صَبِصِيَّةٌ أَوْ حَوْصَلَةٌ .

<sup>18</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 3 H 1

<sup>19</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 3 H 2

<sup>20</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 3 H 3

<sup>21</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 3 H 4

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Eat from the birds what had a gizzard for it, or spur of a chick, or a crow'.<sup>22</sup>

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي أَكُونُ فِي الْأَجَامِ فَيَخْتَلِفُ عَلَيَّ الطَّيْرُ فَمَا أَكُلُ مِنْهُ فَقَالَ كُلْ مَا دَفَّ وَ لَا تَأْكُلْ مَا صَفَّ فَقُلْتُ إِنِّي أَوْتَى بِهِ مَدْبُوحاً فَقَالَ كُلْ مَا كَانَتْ لَهُ قَانِصَةً .

One of our companions, from Ibn jamhour, from Muhammad Bin Al Qasim, form Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I happened to be in the bushes, so there was an interchange of different birds upon me. So what can I eat from these?' So he<sup>asws</sup> said: 'Eat what flaps (its wings), and do not eat what arrays (its wings)'. So I said, 'I am brought with (birds) as slaughtered'. So he<sup>asws</sup> said 'Eat what had a crow for it'.<sup>23</sup>

بَاب مَا يُعْرَفُ بِهِ الْبَيْضُ

## Chapter 4 – What the eggs are recognised by

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ إِذَا دَخَلْتَ أَجْمَةً فَوَجَدْتَ بَيْضاً فَلَا تَأْكُلْ مِنْهُ إِلَّا مَا اخْتَلَفَ طَرَفَاهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam<sup>asws</sup>) having said: 'When you enter into the bushes, so you find eggs, so do not eat from it except what differs in its sides (oblong)'.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ الزِّيَّاتِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) الْبَيْضُ فِي الْأَجَامِ فَقَالَ مَا اسْتَوَى طَرَفَاهُ فَلَا تَأْكُلْ وَ مَا اخْتَلَفَ طَرَفَاهُ فَكُلْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Zayyat, from Zurara who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The eggs in the bushes'. So he<sup>asws</sup> said: 'Whatever is equal in his sides (rounded), so do not eat, and what is different in its sides (oblong), so eat'.<sup>25</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ عَنْ أَبِي الْخَطَّابِ قَالَ سَأَلْتُهُ يَعْنِي أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ يَدْخُلُ الْأَجْمَةَ فَيَجِدُ فِيهَا بَيْضاً مُخْتَلِفاً لَا يَدْرِي بَيْضٌ مَا هُوَ أَمْ بَيْضٌ مَا يُكْرَهُ مِنَ الطَّيْرِ أَوْ يُسْتَحَبُّ فَقَالَ إِنَّ فِيهِ عِلْمًا لَا يَخْفَى أَنْظِرْ إِلَى كُلِّ بَيْضَةٍ تَعْرِفُ رَأْسَهَا مِنْ أَسْفَلِهَا فَكُلْ وَ مَا يَسْتَوِي فِي ذَلِكَ فَدَعُهُ .

From him, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abu Al Khattab who said,

<sup>22</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 3 H 5

<sup>23</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 3 H 6

<sup>24</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 4 H 1

<sup>25</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 4 H 2

'I asked him<sup>asws</sup>, meaning Abu Abdullah<sup>asws</sup>, about a man who entered the bushes, so he found different eggs therein. He does not know whose eggs these are (laid by), what is disliked from the birds or liked. So he<sup>asws</sup> said: 'Therein are signs which are not hidden. Look at each egg, recognise its top from its bottom, so eat, and whatever is equal in that (rounded), so leave it'.<sup>26</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كُلُّ مَنْ النَّبِيضِ مَا لَمْ يَسْتَوِ رَأْسَاهُ وَ قَالَ مَا كَانَ مِنْ بَيْضِ طَيْرٍ الْمَاءِ مِثْلَ بَيْضِ الدَّجَاجِ وَ عَلَى خَلْقَتِهِ أَحَدُ رَأْسَيْهِ مُفْرَطِحٌ وَ إِلَّا فَلَا تَأْكُلُ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Eat from the eggs what is not equal to its top (oblong)'. And he<sup>asws</sup> said: '(Eat) what was from an egg from the bird of the water, like the egg of the chicken, and upon its creation one of its end is wider, or else do not eat'.<sup>27</sup>

بَعْضُ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أَكُونُ فِي الْأَجَامِ فَيَخْتَلِفُ عَلَيَّ النَّبِيضُ فَمَا أَكُلُ مِنْهُ فَقَالَ كُلُّ مَنْهُ مَا اخْتَلَفَ طَرَفَاهُ .

One of our companions, from Ahmad Bin Jamhour, from Muhammad Bin al Qasim, from Ibn Abu Yafour who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I happen to be in the bushes, so I come by different eggs, so what can I eat from these?' So he<sup>asws</sup> said: 'Eat from it what is different in its sides (oblong)'.<sup>28</sup>

#### بَابُ الْحَمَلِ وَالْجَدْيِ يَرْضَعَانِ مِنَ لَبَنِ الْخَنْزِيرَةِ

### Chapter 5 – The (baby) lamb and the kid (baby goat) breast-feeding from the milk of the female pig

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عِنْدَهُ عَنْ جَدْيٍ يَرْضَعُ مِنْ خَنْزِيرَةٍ حَتَّى كَبُرَ وَ شَبَّ وَ اسْتَدَّ عَظْمَهُ ثُمَّ إِنَّ رَجُلًا اسْتَفْجَلَهُ فِي عَتَمِهِ فَأَخْرَجَ لَهُ نَسْلًا فَقَالَ أَمَا مَا عَرَفْتَ مِنْ نَسْلِهِ بِعَيْنِهِ فَلَا تُقَرِّبْنَهُ وَ أَمَا مَا لَمْ تُعْرِفْهُ فَكُلْهُ فَهُوَ بِمَنْزِلَةِ الْجُبْنِ وَ لَا تَسْأَلْ عَنْهُ .

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

'Abu Abdullah<sup>asws</sup> was asked and I was there in his<sup>asws</sup> presence, about a baby goat which was breast-fed from a female pig until it was big, and a youth, and its bones were strong. Then a man grew him among his flock, so there came out a lineage for it. So he<sup>asws</sup> said: 'As for what is recognised from its lineage exactly, so do not go near it, and as for what is not recognised, so eat it, for it is at the status of the cheese, and do not ask about it'.<sup>29</sup>

<sup>26</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 4 H 3

<sup>27</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 4 H 4

<sup>28</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 4 H 5

<sup>29</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 1

حُمَيْدُ بْنُ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ النَّوَيْكِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَشْرِ بْنِ مَسْلَمَةَ عَنْ أَبِي الْحَسَنِ الرُّضَا ( عَلَيْهِ السَّلَامُ ) فِي جَدِي يَرْضَعُ مِنْ خَنْزِيرَةٍ ثُمَّ ضَرَبَ فِي الْعَنَمِ قَالَ هُوَ بِمَنْزِلَةِ الْجُبْنِ فَمَا عَرَفْتَ بِأَنَّهُ ضَرَبَهُ فَلَا تَأْكُلْهُ وَ مَا لَمْ تَعْرِفْهُ فَكُلْهُ

Humejd Bin Ziyad, from Abdullah Bin Ahmad Al Naheyki, from Ibn Abu Umeyr, from Bishr Bin Maslama,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> regarding a baby goat who was breast-fed from a female pig, then it was connected among the flock. He<sup>asws</sup> said: 'It is at the status of the cheese. So whatever is recognised as being connected with it, so do not eat it, and whatever is not recognised, so eat it'.<sup>30</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ رَفَعَهُ قَالَ قَالَ لَا تَأْكُلُ مِنْ لَحْمِ حَمَلٍ يَرْضَعُ مِنْ لَبَنِ خَنْزِيرَةٍ .

Muhamman Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, raising it, said,

'He<sup>asws</sup> said: 'Do not eat from the meat of a baby lamb breast-fed from the milk of a female pig'.<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَيْهِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ مِنْ كُلِّ سُوءٍ امْرَأَةٌ أَرْضَعَتْ عَنَاقًا حَتَّى فُطِمَتْ وَ كَبُرَتْ وَ ضَرَبَهَا الْفَحْلُ ثُمَّ وَضَعَتْ أَيْ جَوْرُ أَنْ يُؤْكَلَ لَحْمُهَا وَ لَبَنُهَا فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) فِعْلٌ مَكْرُوهٌ وَ لَا بَأْسَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad who said,

'I wrote to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup> from every evil! A woman breast-fed a baby female goat until she weaned it, and she grew big, and the stallion struck her, then she gave birth. Is it allowable to eat its flesh, and its milk?' So he<sup>asws</sup> wrote: 'An abhorrent deed, and there is no problem with it'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) سُئِلَ عَنْ حَمَلٍ غُذِيَ بِلَبَنِ خَنْزِيرَةٍ فَقَالَ قَبِيْدُوهُ وَ اعْلِفُوهُ الْكُسْبَ وَ النَّوَى وَ الشَّعِيرَ وَ الْخَبَرَ إِنْ كَانَ اسْتَعْنَى عَنِ اللَّبَنِ فَإِنْ لَمْ يَكُنْ اسْتَعْنَى عَنِ اللَّبَنِ فَيُلْفَى عَلَى ضَرْعِ شَاةٍ سَبْعَةَ أَيَّامٍ ثُمَّ يُؤْكَلُ لَحْمُهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> was asked about a baby goat sustained by the milk of a female pig. So he<sup>asws</sup> said: 'Confine it, and feed it the produce, and the kernels, and the barley, and the bread, if it was needless from the milk. So if it was not needless from the milk, so attach it to the udder of a sheep for seven days, then eat from its flesh'.<sup>33</sup>

<sup>30</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 2

<sup>31</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 3

<sup>32</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 4

<sup>33</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 5 H 5

**بَابُ لُحُومِ الْجَلَالَاتِ وَ بَيْضِهِنَّ وَ الشَّاةِ تَشْرَبُ الخَمْرَ**

**Chapter 6 – Meats of the dung-eaters, and their eggs, and the sheep drinking the wine**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَأْكُلُوا لُحُومَ الْجَلَالَاتِ وَ هِيَ الَّتِي تَأْكُلُ الْعَذْرَةَ وَ إِنْ أَصَابَكَ مِنْ عَرَقِهَا فَاغْسِلْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim, from Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not eat the meats of the dung-eaters, and these are which eat the human excrement, and if you are touched upon from its sweat, so wash it'.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَشْرَبْ مِنْ أَلْبَانِ الْإِبِلِ الْجَلَالَةِ وَ إِنْ أَصَابَكَ شَيْءٌ مِنْ عَرَقِهَا فَاغْسِلْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not drink from the milks of the dung-eating camel, and if something from its sweat touches you, so wash it'.<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) ( الدَّجَاجَةُ الْجَلَالَةُ لَا يُؤْكَلُ لَحْمُهَا حَتَّى تُقَيَّدَ ثَلَاثَةَ أَيَّامٍ وَ الْبُطَّةُ الْجَلَالَةُ خَمْسَةَ أَيَّامٍ وَ الشَّاةُ الْجَلَالَةُ عَشْرَةَ أَيَّامٍ وَ الْبَقْرَةُ الْجَلَالَةُ عَشْرِينَ يَوْمًا وَ النَّاقَةُ أَرْبَعِينَ يَوْمًا .

Ali Bin Ibrahim, from him father, form Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The dung-eating chicken, do not eat its meat until you contain it for three days; and the dung-eating duck (contain it) for five days; and the dung-eating sheep (contain it) for ten days; and the dung-eating cow (contain it) for twenty days; and the (dung-eating) she-camel, (contain it) for forty days'.<sup>36</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي شَاةٍ تَشْرَبُ خَمْرًا حَتَّى سَكِرَتْ تَمَّ ذُبِحَتْ عَلَى تِلْكَ الْحَالِ قَالَ لَا يُؤْكَلُ مَا فِي بَطْنِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a sheep who drank wine until it was intoxicated, then it was slaughtered upon that state. He<sup>asws</sup> said: 'Do not eat what is in her belly'.<sup>37</sup>

<sup>34</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 1

<sup>35</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 2

<sup>36</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 3

<sup>37</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أَكْبِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي شَاةٍ شَرِبَتْ بَوْلًا ثُمَّ دَبِحَتْ قَالَ فَقَالَ يُغَسَلُ مَا فِي جَوْفِهَا ثُمَّ لَا بَأْسَ بِهِ وَكَذَلِكَ إِذَا اغْتَلَفَتِ الْعَذْرَةَ وَ مَا لَمْ تَكُنْ جَلَالَةً وَ الْجَلَالَةُ الَّتِي يَكُونُ ذَلِكَ غِذَاءَهَا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of our companions, from Ali Bin Hassan, from Ali Bin Uqba, from Musa Bin Akeyl, from one of our companions,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding a sheep which drank urine, then it was slaughtered. So he<sup>asws</sup> said: 'What is inside it would be washed, then there is no problem with it; and similar to that is when it were to eat the human excrement, and it does not happen to be a dung-eater, and the dung-eater is when that (dung) happens to be its (regular) feed'.<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ الْأَدْمِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْإِبِلُ الْجَلَالَةُ إِذَا أَرَدَتْ نَحْرَهَا تَحْبِسُ الْبَعِيرَ أَرْبَعِينَ يَوْمًا وَ الْبَقْرَةَ ثَلَاثِينَ يَوْمًا وَ الشَّاةَ عَشْرَةَ أَيَّامًا .

A number of our companions, from Sahl Bin Ziyad Al Admayy, from Yaquob Bin Yazeed, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'The dung-eating camel, when you intend to sacrifice it, confine the camel for forty days, and the cow for thirty days, and the sheep for ten days'.<sup>39</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَمَّنْ رَوَى فِي الْجَلَالَاتِ قَالَ لَا بَأْسَ بِأَكْلِهِنَّ إِذَا كُنَّ يَخْلَطْنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Khashab, from Ali Bin Asbaat, from the one who reported it,

'With regards to the dung-eaters. He<sup>asws</sup> said: 'There is no problem with eating it when it is mixed (with other feed)'.<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ أَكْلِ لُحُومِ الدَّجَاجِ فِي الدَّسَاكِرِ وَ هُمْ لَا يَمْنَعُونَهَا مِنْ شَيْءٍ تَمُرُّ عَلَى الْعَذْرَةِ مُخْلِى عَنْهَا وَ عَنْ أَكْلِ بَيْضِهِنَّ فَقَالَ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Sa'ad Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about eating the meat of the chicken in the villages, and they are not prevented from anything. So they pass upon the human excrement and are left alone upon it; and about their eggs. So he<sup>asws</sup> said: 'There is no problem with it'.<sup>41</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ يُونُسَ عَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) فِي السَّمَكِ الْجَلَالِ أَنَّهُ سَأَلَهُ عَنْهُ فَقَالَ يَنْتَظَرُ بِهِ يَوْمًا وَ لَيْلَةً وَ قَالَ السَّيَّارِيُّ إِنَّ هَذَا لَا يَكُونُ إِلَّا بِالْبَصْرَةِ

Al Husayn Bin Muhammad, from Al Sayyari, from Ahmad Bin Al Fazl, from Yunus,

<sup>38</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 5

<sup>39</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 6

<sup>40</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 7

<sup>41</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 8

(It has been narrated) from Al-Reza<sup>asws</sup> regarding the dung-eating fish, him<sup>asws</sup> having been asked about it. So he<sup>asws</sup> said: 'It would be awaited with for one day and one night'. And Al-Sayyar (the narrator) said, 'This does not happen except at Al-Basra'.

وَقَالَ فِي الدَّجَاجِ يُحْبَسُ ثَلَاثَةَ أَيَّامٍ وَ الْبَطَّةِ سَبْعَةَ أَيَّامٍ وَ الشَّاةِ أَرْبَعَةَ عَشْرَةَ يَوْمًا وَ الْبَقْرَةَ ثَلَاثِينَ يَوْمًا وَ الْإِبِلَ أَرْبَعِينَ يَوْمًا ثُمَّ تُذْبَحُ .

And he<sup>asws</sup> said regarding the chicken: 'They would be contained for three days, and the duck for seven days, and the sheep for fourteen days, and the cow for thirty days, and the camel for forty days, then slaughtered'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي إِسْمَاعِيلَ . قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنْ بَيْضِ الْعُرَابِ فَقَالَ لَا تَأْكُلُهُ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al hakam, from Abu Ismail who said,

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about an egg of the crow. So he<sup>asws</sup> said: 'Do not eat it'.<sup>43</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ بَسَّامِ الصَّيْرَفِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي الْإِبِلِ الْجَلَالَةِ قَالَ لَا يُؤْكَلُ لَحْمُهَا وَ لَا تُرْكَبُ أَرْبَعِينَ يَوْمًا .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin usman, from Bassam Al Sayrafi,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the dung-eating camel having said: 'Do not eat its meat, nor ride it for forty days'.<sup>44</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) النَّاقَةُ الْجَلَالَةُ لَا يُؤْكَلُ لَحْمُهَا وَ لَا يُشْرَبُ لَبَنُهَا حَتَّى تُغْذَى أَرْبَعِينَ يَوْمًا وَ الْبَقْرَةُ الْجَلَالَةُ لَا يُؤْكَلُ لَحْمُهَا وَ لَا يُشْرَبُ لَبَنُهَا حَتَّى تُغْذَى ثَلَاثِينَ يَوْمًا وَ الشَّاةُ الْجَلَالَةُ لَا يُؤْكَلُ لَحْمُهَا وَ لَا يُشْرَبُ لَبَنُهَا حَتَّى تُغْذَى عَشْرَةَ أَيَّامٍ وَ الْبَطَّةُ الْجَلَالَةُ لَا يُؤْكَلُ لَحْمُهَا حَتَّى تُرْبَطَ خَمْسَةَ أَيَّامٍ وَ الدَّجَاجَةُ ثَلَاثَةَ أَيَّامٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The dung-eating she-camel, do not eat its meat, nor drink its milk until you feed it for forty days; and the dung-eating cow, not eat from its meat, and do not drink from its milk until you feed it for thirty days; and the dung-eating sheep, do not eat its meat, and do not drink its milk until you feed it for ten days; and the dung-eating duck, do not eat its meat until you restrain it for five days; and the (dung-eating) chicken for three days'.<sup>45</sup>

<sup>42</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 9

<sup>43</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 10

<sup>44</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 11

<sup>45</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 6 H 12

**باب مَا لَا يُؤْكَلُ مِنَ الشَّاةِ وَ غَيْرِهَا**

**Chapter 7 – What cannot be eaten from the sheep and other than it**

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ إِبرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عليه السلام ) قَالَ حُرِّمَ مِنَ الشَّاةِ سَبْعَةٌ أَشْيَاءَ الدَّمُ وَالْخُصْيَتَانِ وَالْقُضَيْبُ وَالْمَتَانَةُ وَالْعُدُدُ وَالطَّحَالُ وَالْمَرَارَةُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Ubeydullah Al Dahqan, from Dorost, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: ‘Seven things are Prohibited from the sheep – The blood, and the two testicles, and the penis, and the bladder, and the glands, and the spleen, and the gallbladder’.<sup>46</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ رَفَعَهُ قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) بِالْقَصَابِينَ فَنَهَاهُمْ عَنْ بَيْعِ سَبْعَةِ أَشْيَاءَ مِنَ الشَّاةِ نَهَاهُمْ عَنْ بَيْعِ الدَّمِ وَالْعُدُدِ وَأَذَانِ الْفُؤَادِ وَالطَّحَالِ وَالنَّخَاعِ وَالْخُصَى وَالْقُضَيْبِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, raising it, said,

‘Amir Al-Momineen<sup>asws</sup> passed by the butcher, so he<sup>asws</sup> forbade them from selling seven things from the sheep. He<sup>asws</sup> forbade them from selling the blood, and the glands, and the two ears of the heart (ventricles), and the spleen, and the spine, and the testicles, and the penis’.

فَقَالَ لَهُ بَعْضُ الْقَصَابِينَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْكَبِدُ وَالطَّحَالُ إِلَّا سَوَاءٌ فَقَالَ لَهُ كَذَبْتَ يَا لُكْعُ اثْنُونِي بِنُورَيْنِ مِنْ مَاءٍ أَنْبِئَكَ بِخِلَافِ مَا بَيْنَهُمَا فَأَتَى بِكَبِدٍ وَ طِحَالٍ وَ تَوْرَيْنِ مِنْ مَاءٍ

So one of the butchers said to him<sup>asws</sup>, ‘O Amir Al-Momineen<sup>asws</sup>! What is the liver and the spleen except as being the same?’ So he<sup>asws</sup> said to him: ‘You are lying, O dimwit! Bring me two containers of water, I<sup>asws</sup> shall inform you with the difference what is between these two’. So they came with a liver and a spleen, and two containers of water.

فَقَالَ ( عليه السلام ) شَفُّوا الطَّحَالِ مِنْ وَسْطِهِ وَ شَفُّوا الْكَبِدَ مِنْ وَسْطِهِ ثُمَّ أَمَرَ ( عليه السلام ) فَمَرَسَا فِي الْمَاءِ جَمِيعاً فَأَبْيَضَتِ الْكَبِدُ وَ لَمْ يَبْيَضِ شَيْءٌ مِنْهُ وَ لَمْ يَبْيَضِ الطَّحَالُ وَ خَرَجَ مَا فِيهِ كُلُّهُ وَ صَارَ دَمًا كُلُّهُ حَتَّى بَقِيَ جِلْدُ الطَّحَالِ وَ عِرْفُهُ فَقَالَ لَهُ هَذَا خِلَافُ مَا بَيْنَهُمَا هَذَا لَحْمٌ وَ هَذَا دَمٌ .

So he<sup>asws</sup> said: ‘Cut the spleen from its middle, and cut the liver from its middle’. Then he<sup>asws</sup> instructed, so they immersed both these in the water together. So the liver whitened and there was nothing deficient from it, and the spleen did not whiten, and whatever was inside it, all of it came out and became blood, all of it, until there remain the skin of the spleen and its veins. So he<sup>asws</sup> said to him: ‘This is the difference what is between these two, this (liver) is flesh and this (spleen) is blood’.<sup>47</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا تُؤْكَلُ مِنَ الشَّاةِ عَشْرَةٌ أَشْيَاءَ الْفَرْثُ وَ الدَّمُ وَ الطَّحَالُ وَ النَّخَاعُ وَ الْعِلْبَاءُ وَ الْعُدُدُ وَ الْقُضَيْبُ وَ الْأَنْتَانِ وَ الْحَيَاءُ وَ الْمَرَارَةُ .

<sup>46</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 7 H 1

<sup>47</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 7 H 2

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not eat ten things from the sheep – the excrement, and the blood, and the spleen, and the spine, and the thyroid glands, and the glands, and the penis, and the two testicles, and the embarrassment (female private part) and the gallbladder'.<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْهُمْ ( عَلَيْهِمُ السَّلَامُ ) قَالَ لَا يُؤْكَلُ مِمَّا يَكُونُ فِي الْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ وَغَيْرِ ذَلِكَ مِمَّا لَحْمُهُ حَلَالٌ الْفَرْجُ بِمَا فِيهِ ظَاهِرُهُ وَبَاطِنُهُ وَالْقَضِيبُ وَالْبَيْضَتَانِ وَالْمَشِيمَةُ وَهِيَ مَوْضِعُ الْوَلَدِ وَالطَّحَالُ لِأَنَّهُ دَمٌ وَالْعُدَدُ مَعَ الْعُرُوقِ وَالْمُخُّ وَالَّذِي يَكُونُ فِي الصُّلْبِ وَالْمَرَارَةُ وَالْحَدَقُ وَالْحَرَزَةُ الَّتِي تَكُونُ فِي الدَّمَاعِ وَالِدَّمَ .

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

(It has been narrated) from him<sup>asws</sup> having said: 'Do not eat from what happens to be in the camel, and the cow, and the sheep and other than that, from what its meat is Permissible – the genitals with what is its apparent and its hidden, and the penis, and the two testicles, and the placenta and it is the place of the birth, and the spleen because it is blood, and the glands with the veins, and the brain, and which happens to be in the loins, and the gallbladder, and the eyeball, and the cords (spinal) which happens to be in the brain, and the blood'.<sup>49</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا اشْتَرَى أَحَدُكُمْ لَحْمًا فَلْيُخْرِجْ مِنْهُ الْعُدَدَ فَإِنَّهُ يُحَرِّكُ عِرْقَ الْجَدَامِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Al Asamma, from Misma'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'When one of you buys meat, so he should extract the glands from it, for it stirs the vein of leprosy'.<sup>50</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ كَرِهَ الْكُلَيْتَيْنِ وَ قَالَ إِنَّمَا هُمَا مَجْمَعُ النَّوْلِ .

Sahl Bin Ziyad, from one of our companions that,

'He<sup>asws</sup> disliked the two kidneys and said: 'But rather these two are the reservoir of the urine'.<sup>51</sup>

<sup>48</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 7 H 3

<sup>49</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 7 H 4

<sup>50</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 7 H 5

<sup>51</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 7 H 6

بَاب مَا يُقَطَعُ مِنَ أَلْيَاتِ الضَّانِّ وَ مَا يُقَطَعُ مِنَ الصَّيْدِ بِنِصْفَيْنِ

## Chapter 8 – What is cut off from the tails of the lambs and what is cut off from the hunted prey, in two halves

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْكَاهِلِيِّ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَنَا عِنْدَهُ يَوْمًا عَنْ قَطْعِ أَلْيَاتِ الْغَنَمِ فَقَالَ لَا بَأْسَ بِقَطْعِهَا إِذَا كُنْتَ تُصَلِّحُ بِهَا مَالَكَ ثُمَّ قَالَ ( عَلَيْهِ السَّلَامُ ) إِنَّ فِي كِتَابِ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) أَنَّ مَا قُطِعَ مِنْهَا مَيْتٌ 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 Abdullah<sup>asws</sup> and I was in his<sup>asws</sup> presence about cutting off the tails of the sheep. So he<sup>asws</sup> said: ‘There is no problem with cutting it when it corrects with it’. Then he<sup>asws</sup> said: ‘In the Book of Ali<sup>asws</sup> is: ‘Whatever is cut-off from it is dead, do not benefit by it’.<sup>52</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ فِي أَلْيَاتِ الضَّانِّ تُقَطَعُ وَ هِيَ أَحْيَاءٌ إِنَّهَا مَيْتَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘With regards the tails of the lambs, you cut it and she (lamb) is alive and it (the tail) is dead’.<sup>53</sup>

أَحْسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ أَهْلَ الْجِبَلِ تَنْقُلُ عَنْدَهُمْ أَلْيَاتُ الْغَنَمِ فَيَقْطَعُونَهَا فَقَالَ حَرَامٌ هِيَ فَقُلْتُ جُعِلْتُ فِدَاكَ فَتَنْصَطِبُ بِهَا فَقَالَ أَمَا عَلِمْتَ أَنَّهُ يُصِيبُ الْيَدَ وَ الثَّوْبَ وَ هُوَ حَرَامٌ .

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

‘I asked Abu Al-Hassan<sup>asws</sup>, so I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! The people of the mountains, the tails of the sheep get heavy in their presence so they are cutting these off’. So he<sup>asws</sup> said: ‘It is Prohibited’. So I said, ‘May I be sacrificed for you<sup>asws</sup>! We are lighting the fires with these’. So he<sup>asws</sup> said: ‘But do you not know that if it hits the hand and the clothes, and it is Prohibited?’<sup>54</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ ضَرَبَ غَزَالًا بِسَيْفِهِ حَتَّى أَبَانَهُ أ يَأْكُلُهُ قَالَ نَعَمْ يَأْكُلُ مِمَّا يَلِي الرِّئَاسَ ثُمَّ يَدَعُ الذَّنْبَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Yaqoub Bin Yazeed, and Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

<sup>52</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 1

<sup>53</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 2

<sup>54</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who struck a gazelle with his sword until he cut it into two. Can he eat it? He<sup>asws</sup> said: 'Yes, he can eat from what follows the head, then leave the tail'.<sup>55</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ رَبِّمَا رَمَيْتُ بِالْمِعْرَاضِ فَأَقْتُلُ فَقَالَ إِذَا قَطَعَهُ جَذَلَيْنِ فَأَرْمِ بِأَصْغَرِهِمَا وَ كُلِّ الْأَكْبَرَ وَ إِنْ اغْتَدَلَا فَكُلْهُمَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from his father, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Sometimes I shoot with the blunt arrow, so I kill'. So he<sup>asws</sup> said: 'When it is cut into two parts, so throw away the smaller part and eat the larger, and if they are both the same, so eat them both'.<sup>56</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ فِي الظَّنْبِيِّ وَ حِمَارِ الْوَحْشِ يُعْتَرِضَانِ بِالسَّيْفِ فَيَقْدَانِ فَقَالَ لَا بَأْسَ بِأَكْلِهِمَا مَا لَمْ يَنْحَرِكْ أَحَدُ النَّصْفَيْنِ فَإِنْ تَحَرَّكَ أَحَدُهُمَا لَمْ يُؤْكَلِ الْآخَرُ لِأَنَّهُ مَيِّتٌ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al nazar Bin Suweyd, from one of our companions, raising it,

'With regards to the antelope and the wild donkey hunted by the sword, so they are both cut, so he<sup>asws</sup> said: 'There is no problem with eating both of them for as long as one of the two halves is not moving. So if one of the two is moving, the other one would not be eaten as it is dead'.<sup>57</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يَضْرِبُ الصَّيْدَ فَيَقْدُهُ نِصْفَيْنِ قَالَ يَأْكُلُهُمَا جَمِيعًا فَإِنْ ضَرَبَهُ وَ أَبَانَ مِنْهُ عُضْوًا لَمْ يَأْكَلْ مِنْهُ مَا أَبَانَ [ مِنْهُ ] وَ أَكَلَ سَائِرَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who struck the hunted prey, so he cut it in two halves. He<sup>asws</sup> said: 'Eat both of them together. So if he struck it and a part of it was cut off from it, he would not eat from it what has been cut off from it, and eat the rest of it'.<sup>58</sup>

بَابُ مَا يُنْتَفَعُ بِهِ مِنَ الْمَيِّتَةِ وَ مَا لَا يُنْتَفَعُ بِهِ مِنْهَا

## Chapter 9 – What can be benefited with from the dead, and what cannot be benefitted with from it

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَزْمَةَ الثَّمَالِيِّ قَالَ كُنْتُ جَالِسًا فِي مَسْجِدِ الرَّسُولِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا أَقْبَلَ رَجُلٌ فَسَلَّمَ فَقَالَ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ قُلْتُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ

<sup>55</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 4

<sup>56</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 5

<sup>57</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 6

<sup>58</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 8 H 7

فَقُلْتُ مَا حَاجَتُكَ فَقَالَ لِي أَعْرِفُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ( عَلَيْهِ السَّلَام ) فَقُلْتُ نَعَمْ فَمَا حَاجَتُكَ إِلَيْهِ قَالَ هَيَّأْتُ لَهُ أَرْبَعِينَ مَسْأَلَةً أَسْأَلُهُ عَنْهَا فَمَا كَانَ مِنْ حَقٍّ أَخَذْتُهُ وَ مَا كَانَ مِنْ بَاطِلٍ تَرَكْتُهُ قَالَ أَبُو حَمْرَةَ فَقُلْتُ لَهُ هَلْ تَعْرِفُ مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ قَالَ نَعَمْ فَقُلْتُ لَهُ فَمَا حَاجَتُكَ إِلَيْهِ إِذَا كُنْتَ تَعْرِفُ مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَقَالَ لِي يَا أَهْلَ الْكُوفَةِ أَنْتُمْ قَوْمٌ مَا تُطَافُونَ إِذَا رَأَيْتَ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَأَخْبِرْنِي

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

'I was seated in Masjid of Rasool<sup>saww</sup> when a man came over, so I greeted. So he said, 'Who are you, O servant of Allah<sup>azwj</sup>?' I said, 'A man from the People of Al-Kufa. What is your need?' So he said to me, 'Do you know Abu Ja'far Muhammad Bin Ali<sup>asws</sup>?' So I said, 'Yes, so what is your need to him<sup>asws</sup>?' He said, 'I have brought forty questions to him<sup>asws</sup> to ask him<sup>asws</sup> about these, so whatever was from truth I shall take it, and whatever was from falsehood I shall leave it'. Abu Hamza said, 'So I said to him, 'Do you recognised what (difference there) is between the truth and the falsehood?' He said, 'Yes'. So I said to him, 'So what is your need for him<sup>asws</sup> when you recognise what (difference there) is between the truth and the falsehood?' So he said so me, 'O people of Al-Kufa! You all are a people who cannot be tolerated. When you see Abu Ja'far<sup>asws</sup>, so inform me'.

فَمَا انْقَطَعَ كَلَامِي مَعَهُ حَتَّى أَقْبَلَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَ حَوْلَهُ أَهْلُ خُرَاسَانَ وَ غَيْرُهُمْ يَسْأَلُونَهُ عَنْ مَنَابِكِ الْحَجِّ فَمَضَى حَتَّى جَلَسَ مَجْلِسَهُ وَ جَلَسَ الرَّجُلُ قَرِيبًا مِنْهُ قَالَ أَبُو حَمْرَةَ فَجَلَسْتُ حَيْثُ أَسْمَعُ الْكَلَامَ وَ حَوْلَهُ عَالَمٌ مِنَ النَّاسِ فَلَمَّا قَضَى حَوَائِجَهُمْ وَ انصَرَفُوا التَفَتَ إِلَى الرَّجُلِ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا قَتَادَةُ بْنُ دِعَامَةَ الْبَصْرِيُّ فَقَالَ لَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنْتَ فِقِيهٌ أَهْلُ الْبَصْرَةِ قَالَ نَعَمْ

So I did not speak to him until Abu Ja'far<sup>asws</sup> came over, and around him<sup>asws</sup> were the people of Khurasan and others, asking him<sup>asws</sup> about the rituals of the Hajj. So I went until I was seated in his<sup>asws</sup> gathering and the man sat near to him<sup>asws</sup>. Abu Hamza said, 'So I sat where I could hear the speech, and around him<sup>asws</sup> there was a world of people (many). So when he<sup>asws</sup> had fulfilled their needs and they dispersed, he<sup>asws</sup> turned towards the man, so he<sup>asws</sup> said to him: 'Who are you?' He said, 'I am Qatada Bin Diama Al-Basry'. So Abu Ja'far<sup>asws</sup> said to him: 'You are a jurist of the people of Al-Basra?' He said, 'Yes'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَيْحَكَ يَا قَتَادَةُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ خَلَقَ خَلْقًا مِنْ خَلْقِهِ فَجَعَلَهُمْ حُجَجًا عَلَى خَلْقِهِ فَهُمْ أَوْلَادٌ فِي أَرْضِهِ قَوْمٌ بِأَمْرِهِ نَجَبَاءُ فِي عِلْمِهِ اصْطَفَاهُمْ قَبْلَ خَلْقِهِ أَطْلَعَهُ عَنْ يَمِينِ عَرْشِهِ

So Abu Ja'far<sup>asws</sup> said to him: 'Woe be unto you, O Qatada! Allah<sup>azwj</sup> Majestic and Mighty Created a people from His<sup>azwj</sup> creatures, so He<sup>azwj</sup> Made them as Proofs upon His<sup>azwj</sup> creatures. So they<sup>asws</sup> are the pegs in His<sup>azwj</sup> earth, standing by His<sup>azwj</sup> Commands, excelling in His<sup>azwj</sup> Knowledge, having Chosen them<sup>asws</sup> before His<sup>azwj</sup> creatures as shadows on the right of the Throne'.

قَالَ فَسَكَتَ قَتَادَةُ طَوِيلًا ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ وَ اللَّهُ لَقَدْ جَلَسْتُ بَيْنَ يَدَيِ الْفُقَهَاءِ وَ قُدَّامَ ابْنِ عَبَّاسٍ فَمَا اضْطَرَبَ قَلْبِي قُدَّامَ وَاحِدٍ مِنْهُمْ مَا اضْطَرَبَ قُدَّامَكَ قَالَ لَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَيْحَكَ أَ تَدْرِي أَيْنَ أَنْتَ أَنْتَ بَيْنَ يَدَيِ بَيُوتِ أَدْنَى اللَّهِ أَنْ تَرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يَسْبِخُ لَهُ فِيهَا بِالْعُدُوِّ وَ الْأَصَالِ. رِجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِبْنَاءِ الزَّكَاةِ قَانَتْ ثُمَّ وَ نَحْنُ أَوْلَادُكَ

He (Abu Hamza) said, 'Qatada was silent for a long time, then said, 'May Allah<sup>azwj</sup> Keep you well! By Allah<sup>azwj</sup>, I have sat in front of the jurist, and in front of Ibn Abbas,

by my heart did not shake in front of any of them what it has shaken in front of you<sup>asws</sup>. Abu Ja'far<sup>asws</sup> said to him: 'Woe be unto you! Do you know where you are? You are in front of **[24:36] houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings [24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat.** So you are therein and we<sup>asws</sup> are them<sup>asws</sup>'.

فَقَالَ لَهُ قَتَادَةُ صَدَقْتَ وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ وَاللَّهُ مَا هِيَ بِيُوتُ حِجَارَةً وَلَا طِينًا قَالَ قَتَادَةُ فَأَخْبِرْنِي عَنِ الْجُبْنِ قَالَ فَتَبَسَّمَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) ثُمَّ قَالَ رَجَعْتَ مَسَائِلِكَ إِلَيَّ هَذَا قَالَ صَلَّتْ عَلَيَّ فَقَالَ لَا بَأْسَ بِهِ فَقَالَ إِنَّهُ رَبَّمَا جُعِلَتْ فِيهِ إِنْفَحَةٌ الْمَيْتِ قَالَ لَيْسَ بِهَا بَأْسٌ إِنَّ الْإِنْفَحَةَ لَيْسَ لَهَا عُرُوقٌ وَلَا فِيهَا دَمٌ وَلَا لَهَا عَظْمٌ إِنَّمَا تَخْرُجُ مِنْ بَيْنِ قَرْنٍ وَ دَمٍ

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

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

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

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

Then he<sup>asws</sup> said: 'So that rennet is like the egg. So buy the cheese from the markets of the Muslim, from the hand of the Praying one, and do not ask about it except if there comes to you one who informs you about it (that it is from the non-belivers)'.<sup>59</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْهُمْ ( عَلَيْهِمُ السَّلَامُ ) قَالُوا خَمْسَةٌ أَشْيَاءُ ذَكِيَّةٌ مِمَّا فِيهَا مَنَافِعُ الْخَلْقِ الْإِنْفَحَةُ وَالْبَيْضَةُ وَالصُّوفُ وَالشَّعْرُ وَالْوَبْرُ لَا بَأْسَ بِأَكْلِ الْجُبْنِ كُلِّهِ مِمَّا عَمِلَهُ مُسْلِمٌ أَوْ غَيْرُهُ وَ إِنَّمَا يُكْرَهُ أَنْ يُؤْكَلَ سِوَى الْإِنْفَحَةِ مِمَّا فِي آيَةِ الْمَجُوسِ وَ أَهْلِ الْكِتَابِ لِأَنَّهُمْ لَا يَتَوَقَّوْنَ الْمَيْتَةَ وَالْحَمْرَ .

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

(It has been narrated) from them<sup>asws</sup> having said: 'Five things are pure from wherein is benefit for the people – the rennet, and the egg, and the wool, and the hair, and the fur. There is no problem with eating the cheese, all of these from what the

<sup>59</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 1

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'.<sup>60</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنِ الْحُسَيْنِ بْنِ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَبِي يُسْأَلُهُ عَنِ اللَّيْنِ مِنَ الْمَيْتَةِ وَ الْبَيْضَةِ مِنَ الْمَيْتَةِ وَ أَنْفَحَةَ الْمَيْتَةِ فَقَالَ كُلُّ هَذَا ذَكِيٌّ قَالَ فَقُلْتُ لَهُ فَشَعْرُ الْخِنْزِيرِ يُعْمَلُ حَبَلًا وَ يُسْتَقَى بِهِ مِنَ الْبَيْرِ الَّتِي يُشْرَبُ مِنْهَا أَوْ يُنَوَّضُ 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 Abdullah<sup>asws</sup> and my father asked him<sup>asws</sup> about the milk from the dead, and the eggs from the dead, and rennet of the dead. So he<sup>asws</sup> said: 'All this is clean'. So I said to him<sup>asws</sup>, '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<sup>asws</sup> 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<sup>asws</sup> said: 'And the hair and the wool, all of it is clean'.

وَ فِي رِوَايَةِ صَفْوَانَ عَنِ الْحُسَيْنِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) 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 Abdullah<sup>asws</sup> 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<sup>asws</sup> about the eggs extracted from the belly of the dead chicken. He<sup>asws</sup> said: 'You can eat it'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ قَالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِزُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمِ اللَّيْنِ وَ اللَّبَأِ وَ الْبَيْضَةِ 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 تَمَوَّتَ فَأَغْسِلْهُ وَ صَلِّ فِيهِ .

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

'Abu Abdullah<sup>asws</sup> said to Zurara and Muhammad Bin Muslim: 'The milk, and the colostrums, 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'.<sup>62</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي بَيْضَةِ خَرَجَتْ مِنْ أَسْتِ 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,

<sup>60</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 2

<sup>61</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 3

<sup>62</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding eggs extracted from the dead chicken. So he<sup>asws</sup> said: 'If the egg as the hard shell, so there is no problem with it'.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ كَتَبْتُ إِلَيْهِ ( عَلَيْهِ السَّلَام ) أَسْأَلُهُ عَنْ جُلُودِ الْمَيْتَةِ الَّتِي يُؤْكَلُ لَحْمُهَا إِنْ ذُكِّيَ فَكَتَبَ لَا يَنْتَفَعُ مِنَ الْمَيْتَةِ بِأَهَابٍ وَ لَا عَصَبٍ وَ كُلُّ مَا كَانَ مِنَ السَّخَالِ مِنَ الصُّوفِ إِنْ جُرَّ 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 Abdullah Bin Al Hassan Al Alawy, altogether from Al Fat'h Bin Yazeed Al Jurjany,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'I wrote to him<sup>asws</sup> asking him<sup>asws</sup> about the skins of the dead whose meat is eaten, if it is clean'. So he<sup>asws</sup> 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<sup>azwj</sup> Willing'.<sup>64</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) جُعِلَتْ فِدَاكَ الْمَيْتَةُ يَنْتَفَعُ مِنْهَا بِشَيْءٍ فَقَالَ لَا قُلْتُ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ مَا كَانَ عَلَى أَهْلِ هَذِهِ الشَّاةِ إِذَا لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِأَهَابِهَا قَالَ تِلْكَ شَاةٌ كَانَتْ لِسُودَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ كَانَتْ شَاةً مَهْرُوْلَةً لَا يَنْتَفَعُ بِلَحْمِهَا فَتَرَكُوها حَتَّى مَاتَتْ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا كَانَ عَلَى أَهْلِهَا إِذَا لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِأَهَابِهَا أَيْ تُذَكِّي .

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

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! The dead, can one benefit from it with anything'. So he<sup>asws</sup> said: 'No'. I said, 'It has reached us that Rasool-Allah<sup>saww</sup> passed by a dead sheep, so he<sup>saww</sup> 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<sup>asws</sup> said: 'That was a sheep of Sawda Bin Zam'at, wife of the Prophet<sup>saww</sup>, and it was thin and weak, could not be benefit by its flesh. So she left it until it was dead. So Rasool-Allah<sup>saww</sup> 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'.<sup>65</sup>

**بَابُ أَنَّهُ لَا يَحِلُّ لَحْمُ الْبَيْهَمَةِ الَّتِي تُنَكَّحُ**

## Chapter 10 – It is not Permissible, the flesh of the animals which have been copulated with (by a man)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) سُئِلَ عَنِ الْبَيْهَمَةِ الَّتِي تُنَكَّحُ فَقَالَ حَرَامٌ لَحْمُهَا وَ كَذَلِكَ لِبَنِيهَا .

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

<sup>63</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 5

<sup>64</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 6

<sup>65</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 9 H 7

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> was asked about the animal which had been copulated with (by a man). So he<sup>asws</sup> said: 'Its flesh is Prohibited, and similar to that is its milk'.<sup>66</sup>

### بَاب فِي لَحْمِ الْفَحْلِ عِنْدَ اغْتِلَامِهِ

## Chapter 11 – Regarding the flesh of the stallion during its heat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ نَهَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَنْ أَكْلِ لَحْمِ الْفَحْلِ وَقَتِ اغْتِلَامِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade from eating the flesh of the stallion at the time of its heat'.<sup>67</sup>

### بَابِ اخْتِلَاطِ الْمَيْتَةِ بِالذَّكِيِّ

## Chapter 12 – Mixing of the dead with the slaughtered

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ كَانَتْ لَهُ غَنَمٌ وَبَقَرٌ وَكَانَ يُدْرِكُ الذَّكِيَّ مِنْهَا فَيَعْرِضُهُ وَيَعْرِضُ الْمَيْتَةَ ثُمَّ إِنَّ الْمَيْتَةَ وَالذَّكِيَّ اخْتَلَطَا فَكَيْفَ يَصْنَعُ بِهِ فَقَالَ يَبِيعُهُ مِمَّنْ يَسْتَحِلُّ الْمَيْتَةَ وَيَأْكُلُ تَمَنَّهُ فَإِنَّهُ لَا بَأْسَ بِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about a man who had sheep and cows, and he was aware of the slaughtered from these, so he isolated it, and isolated the dead. Then the dead and the slaughtered got mixed up. So how should he deal with it? So he<sup>asws</sup> said: 'He should sell it to the one who considers the dead as permissible (to eat), and he can eat from its price, for there is no problem with it'.<sup>68</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمُعْرَاءِ عَنِ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِذَا اخْتَلَطَ الذَّكِيُّ وَالْمَيْتَةُ بَاعَهُ مِمَّنْ يَسْتَحِلُّ الْمَيْتَةَ وَيَأْكُلُ تَمَنَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Magra, from Al Halby who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the slaughtered and the dead get mixed up, so sell it to the one who considers the dead to be permissible (to eat), and eat from its price'.<sup>69</sup>

<sup>66</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 10 H 1

<sup>67</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 11 H 1

<sup>68</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 12 H 2

<sup>69</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 12 H 2

بَابُ آخَرَ مِنْهُ**Chapter 13 – Another Chapter from it**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ إِسْمَاعِيلَ بْنِ عُمَرَ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ دَخَلَ قَرْيَةً فَأَصَابَ بِهَا لَحْمًا لَمْ يَدْرِ أَدَكِيٌّ هُوَ أَمْ مَيْتٌ قَالَ يَطْرَحُهُ عَلَى النَّارِ فَكُلْ مَا انْقَبَضَ فَهُوَ ذَكِيٌّ وَ كُلْ مَا انبَسَطَ فَهُوَ مَيْتٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail Bin Umar, from Shuayb,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who entered a town, so he came across meat he did not know whether it was slaughtered or dead. He<sup>asws</sup> said: 'He should throw in upon the fire, so everything what shrivels, so it is slaughtered, and everything what expands, so it is dead'.<sup>70</sup>

بَابُ الْفَأْرَةِ تَمَوْتُ فِي الطَّعَامِ وَ الشَّرَابِ**Chapter 14 – The mouse which has died in the food and the drink**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا وَقَعَتْ الْفَأْرَةُ فِي السَّمَنِ فَمَاتَتْ فِيهِ فَإِنْ كَانَ جَامِدًا فَأَلْفَهَا وَ مَا يَلِيهَا وَ كُلْ مَا بَقِيَ وَ إِنْ كَانَ ذَائِبًا فَلَا تَأْكُلْهُ وَ اسْتَنْصِبْ بِهِ وَ الزَّيْتُ مِثْلُ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the mouse falls in the butter, so it dies in it, so if it was solidified, so throw it (the mouse) and whatever it came into contact with, and eat what remains (from the butter), and if it had melted, so do not eat it and you can kindle the light with it; and the oil is similar to that'.<sup>71</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ جُرَدٌ مَاتَ فِي سَمَنِ أَوْ زَيْتٍ أَوْ عَسَلٍ فَقَالَ ( عَلَيْهِ السَّلَامُ ) أَمَا السَّمْنُ وَ الْعَسَلُ فَيُؤَخَذُ الْجُرَدُ وَ مَا حَوْلَهُ وَ الزَّيْتُ يُسْتَنْصَبُ بِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'A rat dies in butter, or oil, or honey'. So he<sup>asws</sup> said: 'As for the butter and the honey, so seize the rat and what is around it (and throw it away), and the oil you can kindle the light with it'.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) سَأَلَ عَنْ قَدْرِ طَبَخَتْ فَإِذَا فِي الْقَدْرِ فَأَرَةً قَالَ يَهْرَاقُ مَرْفَعَهَا وَ يُعَسَلُ اللَّحْمُ وَ يُؤْكَلُ .

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

<sup>70</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 13 H 1

<sup>71</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 14 H 1

<sup>72</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 14 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said that: 'Amir Al-Momineen<sup>asws</sup> was asked about a cooking pot when there is the mouse in the cooking pot. He<sup>asws</sup> said: 'Discard its broth and wash the meat, and eat'.<sup>73</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْفَأْرَةِ وَالْكَلْبِ يَفْعُ فِي السَّمْنِ وَالزَّيْتِ تَمْ يَخْرُجُ مِنْهُ حَيًّا فَقَالَ لَا بَأْسَ بِأَكْلِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Noman, from Saeed Al A'araj who said,

'I asked Abu Abdullah<sup>asws</sup> about the mouse and the dog which fall into the butter and the oil, then come out alive from it'. So he<sup>asws</sup> said: 'There is no problem with eating it'.<sup>74</sup>

### باب اِخْتِلَاطِ الْحَلَالِ بغيرِهِ فِي الشَّيْءِ

## Chapter 15 – Mixture of the Permissible with other regarding the things

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ قَدْ قَالَ سُئِلَ عَنِ الْجَرِيِّ يَكُونُ فِي السُّفُودِ مَعَ السَّمَكِ فَقَالَ يُؤْكَلُ مَا كَانَ فَوْقَ الْجَرِيِّ وَ يَرْمَى مَا سَالَ عَلَيْهِ الْجَرِيُّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the sea bass in the skewer along with the fish. So he<sup>asws</sup> said: 'He can eat what was above the sea bass, and throw away what the sea bass had arrived upon'.

قَالَ وَ سُئِلَ ( عَلَيْهِ السَّلَام ) عَنِ الطَّحَالِ فِي سَفُودٍ مَعَ اللَّحْمِ وَ تَحْتَهُ خُبْزٌ وَ هُوَ الْجُودَابُ أ يُؤْكَلُ مَا تَحْتَهُ قَالَ نَعَمْ يُؤْكَلُ اللَّحْمُ وَ الْجُودَابُ وَ يَرْمَى بِالطَّحَالِ لِأَنَّ الطَّحَالِ فِي حِجَابٍ لَا يَسِيلُ مِنْهُ فَإِنْ كَانَ الطَّحَالُ مَتَّقُوبًا أَوْ مَشْفُوقًا فَلَا تَأْكُلُ مِمَّا يَسِيلُ عَلَيْهِ الطَّحَالُ .

He (the narrator) said, 'And he<sup>asws</sup> was asked about the spleen in a skewer along with the meat, and under it is break, and it was sandwiched. Can one eat what is beneath it?' He<sup>asws</sup> said: 'Yes, he can eat the meat and the sandwich, and throw away the spleen, because the spleen was in a veil, nothing from it went on to it. So if the spleen was punctured or scraped, so do not eat from what the spleen had arrived upon'.<sup>75</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْهُمْ ( عَلَيْهِمُ السَّلَام ) قَالَ سُئِلَ عَنْ حِنْطَةٍ مَجْمُوعَةٍ ذَابَ عَلَيْهَا شَحْمُ الْخَنْزِيرِ قَالَ إِنْ قَدَرُوا عَلَى غَسْلِهَا أَكَلْتُ وَ إِنْ لَمْ يَقْدِرُوا عَلَى غَسْلِهَا لَمْ تُؤْكَلْ وَ قِيلَ تُبَدَّرُ حَتَّى تَنْبَتَ .

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

<sup>73</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 14 H 3

<sup>74</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 14 H 4

<sup>75</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 15 H 1

(It has been narrated) from them<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about a gathering of wheat upon which the fat of the pig had melted. He<sup>asws</sup> said: 'If you are able to wash it, eat it, and if you are not able upon washing it, do not eat'. And he<sup>asws</sup> said: 'Sow it until it grows'.<sup>76</sup>

### بَاب طَعَامِ أَهْلِ الدِّمَّةِ وَ مُؤَاكَلَتِهِمْ وَ آيَاتِهِمْ

## Chapter 16 – Food of the *Ahl Al-Zimma* (People under the responsibility), and their meals and their vessels

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ طَعَامِ أَهْلِ الْكِتَابِ وَ مَا يَجِلُّ مِنْهُ قَالَ الْحُبُوبُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about food of the People of the Book and what is Permissible from it. He<sup>asws</sup> said: 'The grains'.<sup>77</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ طَعَامِ أَهْلِ الْكِتَابِ وَ مَا يَجِلُّ مِنْهُ قَالَ الْحُبُوبُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about meals of the People of the Book, and what is Permissible from it. He<sup>asws</sup> said: 'The grains'.<sup>78</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عِيسَى بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ مُؤَاكَلَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ قَالَ فَقَالَ إِنْ كَانَ مِنْ طَعَامِكَ فَتَوَضَّأْ فَلَا بَأْسَ بِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah<sup>asws</sup> about the meals of the Jews and the Christians, and the Magians. So he<sup>asws</sup> said: 'If it was from your meals, so perform ablution, and there is no problem with it'.<sup>79</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ قَوْمٍ مُسْلِمِينَ يَأْكُلُونَ وَ حَضَرَهُمْ رَجُلٌ مَجُوسِيٌّ أَوْ يَدْعُونَهُ إِلَى طَعَامِهِمْ فَقَالَ أَمَا أَنَا فَلَا أُؤَاكِلُ الْمَجُوسِيَّ وَ أَكْرَهُ أَنْ أُحْرَمَ عَلَيْكُمْ شَيْئاً تَصْنَعُونَهُ فِي بِلَادِكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily who said,

'I asked Abu Abdullah<sup>asws</sup> about a group of Muslims who were eating and a Magian man presented himself, should they invite him to their meal?' So he<sup>asws</sup> said: 'As for

<sup>76</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 15 H 2

<sup>77</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 1

<sup>78</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 2

<sup>79</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 3

I<sup>asws</sup>, so I would not eat with the Magian, and I<sup>asws</sup> dislike that I<sup>asws</sup> should Prohibit upon you something which you are doing in your cities'.<sup>80</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ آيَةِ أَهْلِ الذِّمَّةِ وَالْمَجُوسِ فَقَالَ لَا تَأْكُلُوا فِي آيَتِهِمْ وَلَا مِنْ طَعَامِهِمُ الَّذِي يَطْبُخُونَ وَلَا فِي آيَتِهِمُ الَّتِي يَشْرَبُونَ فِيهَا الْخَمْرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about a vessel of the *Ahl Al-Zimma* (people under the responsibility, and the Magians. So he<sup>asws</sup> said: 'Do not eat in their vessels, nor from their meals which they are cooking, nor in their vessels which they are drinking the wine in'.<sup>81</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلْلٌ لَكُمْ وَ طَعَامُكُمْ حَلْلٌ لَهُمْ فَقَالَ ( عَلَيْهِ السَّلَامُ ) الْحُبُوبُ وَ الْأَبْجُورُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, form Abu Al Jaroud who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[5:5] and the food of those who have been Given the Book is lawful for you and your food is lawful for them.** So he<sup>asws</sup> said: 'The grains and the vegetables'.<sup>82</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَزِيدَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ مُؤَاكَلَةِ الْمَجُوسِيِّ فِي قُصْعَةٍ وَاحِدَةٍ وَ أَرْقُدُ مَعَهُ عَلَى فِرَاشٍ وَاحِدٍ وَ أَصَافِحُهُ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan Musa<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the eating with the Magian in one bowl, and laying down with him upon one bed, and shaking hands with him'. He<sup>asws</sup> said: 'No'.<sup>83</sup>

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي أَخَالِطُ الْمَجُوسِيَّ فَأَكُلُ مِنْ طَعَامِهِمْ فَقَالَ لَا .

From him, from Ismail Bin Mihran, from Muhammad Bin Ziyad, from Haroun Bin Jariya who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I intermingle with the Magians, so I eat from their meals'. So he<sup>asws</sup> said: 'No'.<sup>84</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا تَقُولُ فِي طَعَامِ أَهْلِ الْكِتَابِ فَقَالَ لَا تَأْكُلُهُ ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ قَالَ لَا تَأْكُلُهُ ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ قَالَ لَا تَأْكُلُهُ وَ لَا تَنْزُكُهُ تَقُولُ إِنَّهُ حَرَامٌ وَ لَكِنْ تَنْزُكُهُ تَنْزُهَا عَنْهُ إِنَّ فِي آيَتِهِمُ الْخَمْرَ وَ لَحْمَ الْخَنزِيرِ .

<sup>80</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 4

<sup>81</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 5

<sup>82</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 6

<sup>83</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 7

<sup>84</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 8

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ismail Bin Jabir who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the food of the People of the Book?' So he<sup>asws</sup> said: 'Do not eat it'. Then he<sup>asws</sup> was silent for a while, then said: 'Do not eat it'. Then he<sup>asws</sup> was silent for a while, then said: 'Do not eat it, and do not leave it saying that it is Prohibited, but leave it turning away from it if in their vessels is the wine and the flesh of the swine'.<sup>85</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ نَصْرَانِيًّا فَاسْأَلْتُ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ أَهْلَ بَيْتِي عَلَى دِينِ النَّصْرَانِيَّةِ فَأَكُونُ مَعَهُمْ فِي بَيْتٍ وَاحِدٍ وَ أَكُلُ مِنْ أَيْتِهِمْ فَقَالَ لِي ( عَلَيْهِ السَّلَامُ ) أ يَأْكُلُونَ لَحْمَ الْخِنْزِيرِ قُلْتُ لَا قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariyya Bin Ibrahim who said,

'I was a Christian, so I became a Muslim. So I said to Abu Abdullah<sup>asws</sup>, 'My family are upon the religion of Christianity, so I happen to be with them in one house, and I eat from their vessels'. So he<sup>asws</sup> said to me: 'Are they eating the flesh of the swine?' I said, 'No'. He<sup>asws</sup> said: 'There is no problem'.<sup>86</sup>

### باب ذُكْرِ الْبَاغِي وَالْعَادِي

## Chapter 17 – Mention of the rebel and the transgressor

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ قَالَ الْبَاغِي الَّذِي يَخْرُجُ عَلَى الْإِمَامِ وَالْعَادِي الَّذِي يَقْطَعُ الطَّرِيقَ لَا تَحِلُّ لَهُ الْمَيْتَةُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High [2:173] **but whoever is driven to necessity, not rebelling, nor exceeding the limit.** He<sup>asws</sup> said: 'The rebel is one who comes out against the Imam<sup>asws</sup>, and the transgressor is the one who cuts-off the road (bandit); the dead not being Permissible to him'.<sup>87</sup>

### باب أَكْلِ الطِّينِ

## Chapter 18 – Eating the clay

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ رَجُلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الطِّينُ حَرَامٌ كُلُّهُ كَلْحَمِ الْخِنْزِيرِ وَ مَنْ أَكَلَهُ ثُمَّ مَاتَ فِيهِ لَمْ أَصَلَّ عَلَيْهِ إِلَّا طِينِ الْقَبْرِ فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ مَنْ أَكَلَهُ لِشَهْوَةٍ لَمْ يَكُنْ لَهُ فِيهِ شِفَاءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from a man who said,

<sup>85</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 9

<sup>86</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 16 H 10

<sup>87</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 17 H 1

'Abu Abdullah<sup>asws</sup> said: 'The clay is Prohibited, all of it, like the flesh of the swine; and the one who eats it, then dies in it, I<sup>asws</sup> would not Pray over him except (if he ate) the clay of the grave (of Al-Husayn<sup>asws</sup>, for in it is a healing from every illness; and the one who eats it out of desire for it, there would not be any healing for him in it'.<sup>88</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَكَلُ الطِّينِ يُورِثُ النِّفَاقَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Eating the clay inherits the hypocrisy'.<sup>89</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ عَلِيًّا ( عَلَيْهِ السَّلَام ) قَالَ مَنْ أَكَلَ الطِّينَ فَقَدْ شَرِكَ فِي دَمِ نَفْسِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibrahim Bin Mihran, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Ali<sup>asws</sup> said: 'The one who engages in the eating of the clay so he has participated in (shedding) his own blood'.<sup>90</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ مِنَ الطِّينِ فَحَرَّمَ أَكْلَ الطِّينِ عَلَى ذُرِّيَّتِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Created Adam<sup>as</sup> from the clay, so He<sup>azwj</sup> Prohibited eating the clay upon his<sup>as</sup> offspring'.<sup>91</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فِي رَجُلٍ يَأْكُلُ الطِّينَ فَتَهَاةً فَقَالَ لَا تَأْكُلُهُ فَإِنْ أَكَلْتَهُ وَ مِتَّ كُنْتَ قَدْ أَعْنَتَ عَلَى نَفْسِكَ .

A number of our companions, from sahl Bin Ziyad, from Ibn Fazzal, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was said to Amir Al-Momineen<sup>asws</sup> regarding a man who are the clay, so he<sup>asws</sup> forbade it, so he<sup>asws</sup> said: 'Do not eat it, for if one eats it and dies, so he has aided upon him (killing himself)'.<sup>92</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ زِيَادِ بْنِ أَبِي زِيَادٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ التَّمَنِّيَّ عَمَلُ الْوَسْوَسَةِ وَ أَكْثَرُ مَصَانِدِ الشَّيْطَانِ أَكْلُ الطِّينِ وَ هُوَ يُورِثُ السُّعْمَ فِي الْجِسْمِ وَ يَهَيِّجُ الدَّاءَ وَ مَنْ أَكَلَ طِينًا فَضَعُفَ عَنْ قُوَّتِهِ الَّتِي كَانَتْ قَبْلَ أَنْ يَأْكُلَهُ وَ ضَعُفَ عَنِ الْعَمَلِ الَّذِي كَانَ يُعْمَلُهُ قَبْلَ أَنْ يَأْكُلَهُ حُوسِبَ عَلَى مَا بَيْنَ قُوَّتِهِ وَ ضَعْفِهِ وَ عُدِبَ عَلَيْهِ .

<sup>88</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 1

<sup>89</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 2

<sup>90</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 3

<sup>91</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 4

<sup>92</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Muhammad, from his grandfather Ziyad Bin Abu Ziyad,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The wishful thinking (day dreaming) is an act of the undue concern, and frequently the trap of the Satan<sup>la</sup> is eating the clay, and it inherits the illness in the body, and accelerates the pain, and the one who eats clay so it would weaken his strength which he had before he ate it, and weaken from the actions which he was doing before he ate it, being seized what is between his strength and his weakness, and would be tormented upon it'.<sup>93</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ مَا يَرُوي النَّاسُ فِي أَكْلِ الطِّينِ وَ كَرَاهِيَّتِهِ فَقَالَ إِنَّمَا ذَلِكَ الْمَبْلُورُ وَ ذَلِكَ الْمَدْرُ .

Ahmad Bin Muhammad, from Moamar Bin Khallad,

(It has been narrated) from Abu Al Hassan<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What are the people reporting regarding eating the clay and its abhorrence?' So he<sup>asws</sup> said: 'But rather, that is the wet and the loam'.<sup>94</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَكَلَ الطِّينَ فَمَاتَ فَقَدْ أَعَانَ عَلَى نَفْسِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who eats the clay, so he dies, so he has aided upon himself'.<sup>95</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْحَضْرَمِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَنِ الطِّينِ فَقَالَ أَكْلُ الطِّينِ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ إِلَّا طِينَ قَبْرِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمْنًا مِنْ كُلِّ خَوْفٍ .

Ali Bin Muhammad, from one of our companions, from Ja'far Bin Ibrahim Al Hazramy, from Sa'ad who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the clay. So he<sup>asws</sup> said: 'Eating the clay is Prohibited, like the dead, and the blood, and the flesh of the swine, except for the clay of the grave of Al-Husayn<sup>asws</sup>, for in it is a healing from every illness, and a security from every fear'.<sup>96</sup>

### باب الأكل و الشرب في آنية الذهب و الفضة

## Chapter 19 – Eating and drinking in a vessel of the gold and the silver

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تَأْكُلْ فِي آنِيَةِ الذَّهَبِ وَ الْفِضَّةِ .

<sup>93</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 6

<sup>94</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 7

<sup>95</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 8

<sup>96</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 18 H 9

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Dawood Bin Sirhan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not eat in a vessel of the gold and the silver'.<sup>97</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنْ آنِيَةِ الذَّهَبِ وَالْفِضَّةِ فَكَرَهُهُمَا فَقُلْتُ قَدْ رَوَى بَعْضُ أَصْحَابِنَا أَنَّهُ كَانَ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) مِرَاةً مَلْبَسَةً فِضَّةً فَقَالَ لَا وَالْحَمْدُ لِلَّهِ إِنَّمَا كَانَتْ لَهَا حَلَقَةٌ مِنْ فِضَّةٍ وَ هِيَ عِنْدِي

Muhammad Bin Yahya, form Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie who said,

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about vessels of gold and silver. So he<sup>asws</sup> disliked them. So I said, 'Some of our companions had reported that there used to be a mirror for Abu Al-Hassan<sup>asws</sup> clad is silver?' So he<sup>asws</sup> said: 'No, and the Praise is for Allah<sup>azwj</sup>! But rather, for it was a ring of silver, and it is in my<sup>asws</sup> possession'.

ثُمَّ قَالَ إِنَّ الْعَبَّاسَ حِينَ عُدَّ لَهُ قَضِيبٌ مَلْبَسٌ مِنْ فِضَّةٍ مِنْ نَحْوِ مَا يُعْمَلُ لِلصِّبْيَانِ تَكُونُ فِضَّتُهُ نَحْوًا مِنْ عَشْرَةِ دَرَاهِمٍ فَأَمَرَ بِهِ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) فَكُسِرَ .

Then he<sup>asws</sup> said: 'When Al-Abbas was circumcised, a silver-coated stick was made for him, approximately what is normally made for the children, its silver happened to be or approximately ten Dirhams. So Abu Al-Hassan<sup>asws</sup> ordered for it to be broken'.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تَأْكُلْ فِي آنِيَةٍ مِنْ فِضَّةٍ وَلَا فِي آنِيَةٍ مَفْضُضَةٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not eat in a vessel of silver, nor in a silver-coated vessel'.<sup>99</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنَّهُ نَهَى عَنْ آنِيَةِ الذَّهَبِ وَالْفِضَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> that he<sup>asws</sup> forbade (eating and drinking) from a vessel of silver and gold'.<sup>100</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ تَعْلَبَةَ عَنْ بُرَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ كَرِهَ الشُّرْبَ فِي الْفِضَّةِ وَ فِي الْقَدْحِ الْمَفْضُضِ وَ كَذَلِكَ أَنْ يُدْهَنَ فِي مِذْهَنٍ مَفْضُضٍ وَ الْمُسْطُ كَذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba, from Bureyd,

<sup>97</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 1

<sup>98</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 2

<sup>99</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 3

<sup>100</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> having dislike the drink in the silver (cup), and in the silver-coated glass, and similar to that if he<sup>asws</sup> anoints (oil from) a silver-coated container, and the combs similar to that'.<sup>101</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَدْ أَتَى بِقَدَحٍ مِنْ مَاءٍ فِيهِ ضَبَّةٌ مِنْ فِضَّةٍ فَرَأَيْتُهُ يَنْزِعُهَا بِأَسْنَانِهِ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Amro Bin Abu Al Miqdam who said,

'I saw Abu Abdullah<sup>asws</sup> having been brought a cup of water in which was a handle of silver, so I saw him<sup>asws</sup> remove it by his<sup>asws</sup> teeth'.<sup>102</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ أُنِيَةُ الذَّهَبِ وَالْفِضَّةِ مَتَاعُ الَّذِينَ لَا يُوقِنُونَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'The vessels of gold and silver are belongings of those who have no conviction'.<sup>103</sup>

بَابُ كَرَاهِيَةِ الْأَكْلِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ

## Chapter 20 – Abhorrence of eaten upon a table upon which the wine is drunk

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ قَالَ كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بِالْحِيرَةِ حِينَ قَدِمَ عَلَى أَبِي جَعْفَرٍ الْمَنْصُورِ فَخَتَّنَ بَعْضُ الْقَوَادِ إِبْنًا لَهُ وَصَنَعَ طَعَامًا وَدَعَا النَّاسَ وَكَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِيهِمْ دُعَى (

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jahm who said,

'We were with Abu Abdullah<sup>asws</sup> at Al-Heera when he<sup>asws</sup> had proceeded to Abu Ja'far Al-Mansour (the Caliph), so one of the commanders had circumcised a son of his and prepared a mean, and invited the people; and Abu Abdullah<sup>asws</sup> was among the ones invited.

فَبَيْنَمَا هُوَ عَلَى الْمَائِدَةِ يَأْكُلُ وَ مَعَهُ عَدَّةٌ عَلَى الْمَائِدَةِ فَاسْتَسْقَى رَجُلٌ مِنْهُمْ مَاءً فَأَتَى بِقَدَحٍ فِيهِ شَرَابٌ لَهُمْ فَلَمَّا أَنْ صَارَ الْقَدْحُ فِي يَدِ الرَّجُلِ قَامَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْمَائِدَةِ فَسُئِلَ عَنْ قِيَامِهِ فَقَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَلْعُونٌ مَنْ جَلَسَ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ

So while he<sup>asws</sup> was upon the table, eating, and with him<sup>asws</sup> were a number upon the table, so a man among them called for the water, so they brought him a cup in which was a drink for them. So when cup came to be in the hand of the man, Abu Abdullah<sup>asws</sup> stood up from the table. So he<sup>asws</sup> was asked about his standing, so

<sup>101</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 5

<sup>102</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 6

<sup>103</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 19 H 7

he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Accursed is the one who sits upon a table upon which the wine is drunk'.

و فِي رِوَايَةٍ أُخْرَى مُلْعُونٌ مُلْعُونٌ مَنْ جَلَسَ طَائِعًا عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ .

And in another report,

'(He<sup>saww</sup>) said: 'Accursed, accursed is the one who willingly sits upon a table upon which the wine is drunk'.<sup>104</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سَلِيمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَأْكُلُ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who believed in Allah<sup>azwj</sup> and the Last Day, so he should not eat upon a table upon which the wine is drunk'.<sup>105</sup>

بَابُ كَرَاهِيَةِ كَثْرَةِ الْأَكْلِ

## Chapter 21 – Abhorrence of abundant eating

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنِ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ يَرْفَعُهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي كَلَامٍ لَهُ سَيَكُونُ مِنْ بَعْدِي سَنَةٌ يَأْكُلُ الْمُؤْمِنُ فِي مِعَاءٍ وَاحِدٍ وَ يَأْكُلُ الْكَافِرُ فِي سَبْعَةِ أَمْعَاءٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, raising it, said,

'Rasool-Allah<sup>saww</sup> said in a speech of his<sup>saww</sup>: 'There would be happening from after me<sup>saww</sup> such a year that the Believer would be eating regarding one gut, and the Infidel would be eating regarding seven guts'.<sup>106</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَثْرَةُ الْأَكْلِ مَكْرُوهَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abundant eating is abhorred'.<sup>107</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بَشَسَ الْعَوْنُ عَلَى الدِّينِ قَلْبٌ نَخِيبٌ وَ بَطْنٌ رَغِيبٌ وَ نَعْظٌ شَدِيدٌ .

<sup>104</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 20 H 1

<sup>105</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 20 H 2

<sup>106</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 1

<sup>107</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 2

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most evil support against the Religion is a defeatist hear, and a desirous belly, and intense sexual arousalment'.<sup>108</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْبَطْنَ لَيَطْغَى مِنْ أَكْلِهِ وَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ جَلًّا وَ عَزًّا إِذَا خَفَّ بَطْنُهُ وَ أَبْغَضُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ عَزًّا وَ جَلًّا إِذَا امْتَلَأَ بَطْنُهُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, form Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> said to me: 'O Abu Muhammad! The belly is drowned from its eating, and the closest what the servant can happen to be from Allah<sup>azwj</sup> Majestic and Mighty is when his belly is light, and the most hateful of what the servant can happen to be from Allah<sup>azwj</sup> Mighty and Majestic is when his belly is full up'.<sup>109</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَبُو ذَرٍّ رَجَمَهُ اللَّهُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَطْوَلُكُمْ جُشَاءً فِي الدُّنْيَا أَطْوَلُكُمْ جُوعًا فِي الْآخِرَةِ أَوْ قَالَ يَوْمَ الْقِيَامَةِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abu Dharr<sup>as</sup> said, 'Rasool-Allah<sup>saww</sup> said: 'The longest one of you in belching in the world would be the longest one with hunger in the Hereafter'; or said: 'On the Day of Judgement''.<sup>110</sup>

وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا تَجَسَّأْتُمْ فَلَا تَرْفَعُوا جُشَاءَكُمْ .

And by his chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When you belch, so do not raise (the loudness of) you belching'.<sup>111</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِينِيِّ عَنْ عُبَيْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْأَكْلُ عَلَى الشَّبَعِ يورث البِرَصَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dahqan, from Dorost, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Eating upon the satiation inherits the Vitiligo'.<sup>112</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ دَاءٍ مِنَ التُّخْمَةِ مَا خَلَا الْحُمَّى فَإِنَّهَا تَرِدُ وَرُودًا .

<sup>108</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 3

<sup>109</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 4

<sup>110</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 5

<sup>111</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 6

<sup>112</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 7

From him, from Muhammad Bin Ali, from Ibn Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Every illness is from the satiation apart from the fever, for it arrives gradually'.<sup>113</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ صَالِحِ النَّيْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ كَثْرَةَ الْأَكْلِ وَالشَّرَابِ وَ ثُلُثَ بَطْنِهِ لِلطَّعَامِ وَ ثُلُثَ بَطْنِهِ لِلشَّرَابِ وَ ثُلُثَ بَطْنِهِ لِلنَّفْسِ وَ لَا تَسْمُنُوا تَسْمُنُ الْخَنَازِيرُ لِلذَّبْحِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Salih Al Nayli,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said that Allah<sup>azwj</sup> Mighty and Majestic Hates the abundant eating'. And Abu Abdullah<sup>asws</sup> said: 'There is no (choice) for the son of Adam<sup>as</sup> except that he must eat to straighten his lineage by it. So when one of you eats food, so let him make a third of his belly for the food, and a third of his belly for the drink, and a third of his belly for the breathing, and do not fatten yourselves like the fattening of the pigs for the slaughter'.<sup>114</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا شَبِعَ الْبَطْنُ طَعَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the belly is satiated, it rebels'.<sup>115</sup>

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مَا مِنْ شَيْءٍ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَطْنٍ مَمْلُوءٍ .

And from him, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far<sup>asws</sup> said: 'There is none from the things more hateful to Allah<sup>azwj</sup> Mighty and Majestic than a (completely) filled belly'.<sup>116</sup>

بَاب مَنْ مَشَى إِلَى طَعَامٍ لَمْ يُدْعَ إِلَيْهِ

## Chapter 22 – One who walks to the meal not having been invited to it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلَا يَسْتَتِيعَنَّ وَلَدَهُ فَإِنَّهُ إِنْ فَعَلَ أَكَلَ حَرَامًا وَ دَخَلَ غَاصِبًا .

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

<sup>113</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 8

<sup>114</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 9

<sup>115</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 10

<sup>116</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 11

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When one of you is invited to a meal, so he should not let his child follow him, for if he does, he would be eating unlawfully, and would enter as a usurper'.<sup>117</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ عَنْ خَالِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ أَكَلَ طَعَاماً لَمْ يُدْعَ إِلَيْهِ فَإِنَّمَا أَكَلَ قِطْعَةً مِنَ النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad Al Minqary, from his maternal uncle who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who eats a meal he had not been invited to, so rather is eating a piece from the Fire'.<sup>118</sup>

### بَابُ الْأَكْلِ مُتَكَبِّراً

## Chapter 23 – Eating whilst leaning

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُتَكَبِّراً مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ قَبِضَهُ وَكَانَ يَأْكُلُ إِكْلَةَ الْعَبْدِ وَيَجْلِسُ جِلْسَةَ الْعَبْدِ فَلَمَّا قَالَ ذَلِكَ قَالَ تَوَاضَعْنَا لِلَّهِ عَزَّ وَجَلَّ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Aban Bin Usman, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> did not eat whilst leaning since Allah<sup>azwj</sup> Mighty and Majestic Sent him until he<sup>saww</sup> passed away, and he<sup>saww</sup> used to eat the eating of the slave, and he<sup>saww</sup> would sit the seating of a slave'. I said, 'And why was that?' He<sup>asws</sup> said: 'In reverence to Allah<sup>azwj</sup> Mighty and Majestic'.<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّبَّاقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَرَّتْ امْرَأَةٌ بَدِيَّةَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَهُوَ يَأْكُلُ وَهُوَ جَالِسٌ عَلَى الْحَضِيضِ فَقَالَتْ يَا مُحَمَّدُ إِنَّكَ تَأْكُلُ أَكْلَ الْعَبْدِ وَتَجْلِسُ جِلْسَةَ الْعَبْدِ فَقَالَ لَهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنِّي عَبْدٌ وَأَيُّ عَبْدٍ مَنِي قَالَتْ فَنَاولني لُقْمَةً مِنْ طَعَامِكَ فَنَاولَهَا فَقَالَتْ لَا وَاللَّهِ إِلَّا الَّذِي فِي فَيْكِ فَأَخْرَجَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اللَّقْمَةَ مِنْ فِيهِ فَنَاولَهَا فَأَكَلَتْهَا

Ali Bin Ibrahim, from his father, from Safwan, from Ibn Muskan, from Al Hassan Al Sayqal who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'An unpleasant woman passed by Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was eating, and he<sup>saww</sup> was seated upon the low ground. So she said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> are eating the eating of the slave, and sitting the seating his seating'. So Rasool-Allah<sup>saww</sup> said to her: 'I<sup>saww</sup> am a slave, and which slave is more of a slave than me<sup>saww</sup>?'. She said, 'So give me a morsel from your<sup>saww</sup> food'. So he<sup>saww</sup> gave it to her. So she said, 'No, by Allah<sup>azwj</sup>, except (the morsel) what is in your<sup>saww</sup> mouth'. So Rasool-Allah<sup>saww</sup> took out the morsel from his<sup>saww</sup> mouth, so gave it to her. So she ate it'.

قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَمَا أَصَابَهَا بَدَاءٌ حَتَّى فَارَقَتْ الدُّنْيَا .

<sup>117</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 22 H 1

<sup>118</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 22 H 2

<sup>119</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 1

Abu Abdullah<sup>asws</sup> said: 'So there did no hit her any unpleasantness until she separated from the world'.<sup>120</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرَاءِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ يَأْكُلُ أَكْلَ الْعَبْدِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ وَ يَعْلَمُ أَنَّهُ عَبْدٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra, from Haroun Bin Kharja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>azwj</sup> used to eat the eating of the slave, and sitting the seating of the slave, and he<sup>saww</sup> knew he<sup>saww</sup> was a slave (of Allah<sup>azwj</sup>)'.<sup>121</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَأْكُلُ مُتَّكِنًا فَقَالَ لَا وَ لَا مُنْبَطِحًا .

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

'I asked Abu Abdullah<sup>asws</sup> about the man who ate whilst leaning, so he<sup>asws</sup> said: 'No, and not lying facing down (as well)'.<sup>122</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ كَانَ عَبَادُ الْبَصْرِيِّ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَأْكُلُ فَوْضَعَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَدَهُ عَلَى الْأَرْضِ فَقَالَ لَهُ عَبَادٌ أَصْلَحَكَ اللَّهُ مَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَهَى عَنْ هَذَا فَرَفَعَ يَدَهُ فَأَكَلَ ثُمَّ أَعَادَهَا أَيْضًا فَقَالَ لَهُ أَيْضًا فَرَفَعَهَا ثُمَّ أَكَلَ فَأَعَادَهَا فَقَالَ لَهُ عَبَادٌ أَيْضًا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لَا وَ اللَّهُ مَا نَهَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَنْ هَذَا قَطُّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ismail Al Basry, from Al Fuzayl Bin Yasaar who said,

'Abbad Al-Basry was in the presence of Abu Abdullah<sup>asws</sup>, eating. So Abu Abdullah<sup>asws</sup> placed his<sup>asws</sup> hand upon the ground. So Abbad said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Do you<sup>asws</sup> not know that Rasool-Allah<sup>saww</sup> forbade from this?' So he<sup>asws</sup> raised his<sup>asws</sup> hand, so he<sup>asws</sup> ate. Then he<sup>asws</sup> repeated it again. So he said to him<sup>asws</sup> again. So he<sup>asws</sup> raised it, then ate. So he<sup>asws</sup> repeated it. So Abbad said to him again. So Abu Abdullah<sup>asws</sup> said to him: 'No, by Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> did not forbid from this at all'.<sup>123</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَأْكُلُ أَكْلَ الْعَبْدِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ وَ كَانَ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَأْكُلُ عَلَى الْحَضِيضِ وَ يَنَامُ عَلَى الْحَضِيضِ .

Abu Ali Al Ashary, from Muhammad Abdul Jabbar, from Muhammad Bin Salim, from Ahmad Bin Al nazar, from Amro Bin Shimr, from Jabir,

<sup>120</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 2

<sup>121</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 3

<sup>122</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 4

<sup>123</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 5

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was eating the eating of the slave, and sitting the seating of the slave, and he<sup>saww</sup> was eating upon the low ground, and sleeping upon the low ground'.<sup>124</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَأَلَ بَشِيرُ الدَّهَّانُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَنَا حَاضِرٌ فَقَالَ هَلْ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَأْكُلُ مُتَكِنًا عَلَى يَمِينِهِ وَ عَلَى يَسَارِهِ فَقَالَ مَا كَانَ رَسُولُ اللَّهِ يَأْكُلُ مُتَكِنًا عَلَى يَمِينِهِ وَ لَا عَلَى يَسَارِهِ وَ لَكِنْ كَانَ يَجْلِسُ جَلْسَةَ الْعَبْدِ قُلْتُ وَ لِمَ ذَلِكَ قَالَ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ.

Al Husayn Bin Muhammad, from Moala Bin Mhammad, from Al Hassan Bin Ali, from Ahmad Bin A'iz, from Abu Khadeeja who said,

'Bashir Al-Dahhan asked Abu Abdullah<sup>asws</sup>, and I was present, so he said, 'Did Rasool-Allah<sup>saww</sup> used to eat whilst leaning upon his<sup>saww</sup> right, and upon his<sup>saww</sup> left?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was not eating leaning upon his<sup>saww</sup> right and upon his<sup>saww</sup> left, but he<sup>saww</sup> was sitting the seating of the slave'. I said, 'And why was that?' He<sup>asws</sup> said: 'As a reverence to Allah<sup>azwj</sup> Mighty and Majestic'.<sup>125</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُعَلَّى بْنِ عُثْمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا أَكَلَ نَبِيُّ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ هُوَ مُتَكِنٌ مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ وَ كَانَ يَكْرَهُ أَنْ يَتَّسِبَهُ بِالْمُلُوكِ وَ نَحْنُ لَا نَسْتَطِيعُ أَنْ نَفْعَلَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Moala Bin Usman, from Moala Bin Khunays who said,

'Abu Abdullah<sup>asws</sup> said: 'The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> did not eat whilst leaning since Allah<sup>azwj</sup> Mighty and Majestic Sent him<sup>saww</sup>, and he<sup>saww</sup> disliked that he<sup>saww</sup> resembles with the kings, and we (the public) are not able that we do it'.<sup>126</sup>

قَالَ وَ قَالَ مَا أَكَلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ هُوَ مُتَكِنٌ قَطُّ .

He (the narrator) said, 'And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> did not eat whilst he<sup>saww</sup> was leaning, at all'.<sup>127</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيَجْلِسْ جَلْسَةَ الْعَبْدِ وَ لَا يَضَعَنَّ أَحَدُكُمْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَ لَا يَتَرَبَّعَ فَإِنَّهَا جَلْسَةٌ يَبْغِضُهَا اللَّهُ عَزَّ وَ جَلَّ وَ يَمَقَّتْ صَاحِبَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'When one of you sits upon the meal, so let him sit a seating of the slave, nor should one of you push down his leg upon another, nor cross-legged, for it is a seating hateful to Allah<sup>azwj</sup> Mighty and Majestic and He<sup>azwj</sup> Detests its doer'.<sup>128</sup>

<sup>124</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 6

<sup>125</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 7

<sup>126</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 8

<sup>127</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 9 (Extract)

<sup>128</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 23 H 10

باب الأكل باليسار**Chapter 24 – Eating by the left hand**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ كَرِهَ لِلرَّجُلِ أَنْ يَأْكُلَ بِشِمَالِهِ أَوْ يَشْرَبَ بِهَا أَوْ يَتَنَاوَلَ بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having disliked for the man that he eats by his left hand, or drinks by it, or takes (something) by it'.<sup>129</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا تَأْكُلْ بِالْيَسَارِ وَ أَنْتَ تَسْتَطِيعُ .

Ahmad Bin Muhammad, from Al Husayn, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not eat with the left hand and you are able (to eat with the right)'.<sup>130</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ بِشِمَالِهِ أَوْ يَشْرَبُ بِهَا فَقَالَ لَا يَأْكُلُ بِشِمَالِهِ وَ لَا يَشْرَبُ بِشِمَالِهِ وَ لَا يَتَنَاوَلُ بِهَا شَيْئاً .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who eats with his left hand, or drinks with it. So he<sup>asws</sup> said: 'He should not eat with his left hand, nor drink with his left hand, nor take anything with it'.<sup>131</sup>

باب الأكل ماشياً**Chapter 25 – The eating whilst walking**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ خَرَجَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) قَبْلَ الْعِدَاةِ وَ مَعَهُ كِسْرَةٌ قَدْ غَمَسَهَا فِي اللَّبَنِ وَ هُوَ يَأْكُلُ وَ يَمْشِي وَ بِلَالٌ يُعِيْمُ الصَّلَاةَ فَصَلَّى بِالنَّاسِ ( صلى الله عليه وآله ) .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> went out before the lunch, and with him<sup>saww</sup> was a crumb which had been dipped in the milk, and he<sup>saww</sup> was eating, and Bilal established the Prayer, so the Prophet<sup>saww</sup> Prayed with the people'.<sup>132</sup>

<sup>129</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 24 H 1

<sup>130</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 24 H 2

<sup>131</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 24 H 3

<sup>132</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 25 H 1



Benevolent than that He<sup>azwj</sup> Sustains them with something, then He<sup>azwj</sup> Punishes them (whilst they are) upon it, (only after) they are free from it'.<sup>136</sup>

### باب إِجَابَةِ دَعْوَةِ الْمُسْلِمِ

## Chapter 28 – Answering an invitation of the Muslim (for a meal)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَوْ أَنَّ مُؤْمِنًا دَعَانِي إِلَى طَعَامٍ ذِرَاعٍ شَاةٍ لَأَجِبْتُهُ وَكَانَ ذَلِكَ مِنَ الدِّينِ وَ لَوْ أَنَّ مُشْرِكًا أَوْ مُنَافِقًا دَعَانِي إِلَى طَعَامٍ جَزُورٍ مَا أَجِبْتُهُ وَ كَانَ ذَلِكَ مِنَ الدِّينِ أَبِي اللَّهِ عَزَّ وَ جَلَّ لِي زَيْدُ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ وَ طَعَامَهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy who said,

'Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'If a Believer were to invite me<sup>saww</sup> to a meal of an arm of a sheep, I<sup>saww</sup> would answer him, and that would be from the Religion; and if a Polytheist or a hypocrite were to invite me<sup>saww</sup> to a meal of a (whole) camel, I<sup>saww</sup> would not answer him, and that would be from the Religion (as well). Allah<sup>azwj</sup> Mighty and Majestic Refused me<sup>saww</sup> the scum of the Polytheists and the hypocrites and their meals'.<sup>137</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مِثْنَى الْحَنَاطِ عَنْ إِسْحَاقَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يُجِيبَهُ إِذَا دَعَاهُ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musny Al hannat, from Is'haq Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is from a right of the Muslim upon the Muslim that he answers when he is invited (for a meal)'.<sup>138</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ مِنْ الْحُقُوقِ الْوَاجِبَاتِ لِلْمُؤْمِنِ أَنْ تُجَابَ دَعْوَتُهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Al Moala Bin Khunays,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said that: 'From the rights of the Obligations of the Believers is that you answer his invitation (for a meal)'.<sup>139</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْصِي الشَّاهِدَ مِنْ أُمَّتِي وَ الْعَائِبَ أَنْ يُجِيبَ دَعْوَةَ الْمُسْلِمِ وَ لَوْ عَلَى خَمْسَةِ أَمْيَالٍ فَإِنَّ ذَلِكَ مِنَ الدِّينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> hereby bequeath the present one from my<sup>saww</sup> community, and the absentee that he

<sup>136</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 27 H 1

<sup>137</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 28 H 1

<sup>138</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 28 H 2

<sup>139</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 28 H 3

should answer an Invitation of the Muslim (for a meal), and even though it may be over five miles away, for that is from the Religion'.<sup>140</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ مِنْ حَقِّ الْمُسْلِمِ الْوَأَجِبَ عَلَى أَخِيهِ إِجَابَةَ دَعْوَتِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Abdul A'ala, a slave of the prgeny of Saan, from Moallah Bin Khunays,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is from a right of the Muslim, the answering to his brother, an answering of his invitation (for a meal)'.<sup>141</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَجِبْ فِي الْوَلِيمَةِ وَالْحَتَانِ وَلَا تُجِبْ فِي حَفْصِ الْجَوَارِي .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Answer (to an invitation for a meal) regarding the wedding feast, and the circumcision, and do not answer regarding the female circumcision'.<sup>142</sup>

## باب العَرَضِ

### Chapter 29 – The Offering (a meal)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاشَانِيِّ عَنْ أَبِي أَيُّوبَ سُلَيْمَانَ بْنِ مُقَاتِلِ الْمَدِينِيِّ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ فِي بَعْضِ مَعَارِيهِ فَمَرَّ بِهِ رَكْبٌ وَهُوَ يُصَلِّي فَوَقَفُوا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَسَاءَلُوهُمْ عَنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَدَعَا وَاتَّوَا وَقَالُوا لَوْ لَا أَنَا عَجَلْنَا لَأَنْتَظِرْنَا رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَأَقْرَعُوهُ مِنْ السَّلَامِ وَمَضُوا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Muhammad Al Qashany, from Abu Ayoub Suleyman Bin Muqatal Al Madainy, from Dawood Bin Abdullah Bin Muhammad Al Ja'fary, from his father that,

'Rasool-Allah<sup>saww</sup> was in one of his<sup>saww</sup> military expeditions, so riders passed by whilst he<sup>saww</sup> was Praying. So they paused by the companions of Rasool-Allah<sup>saww</sup> and asked them about Rasool-Allah<sup>saww</sup>, a supplicated and praised, and they said, 'No, had we not been in a hurry we would have awaited Rasool-Allah<sup>saww</sup>, therefore convey our greetings from us'. And they went away.

فَأَقْبَلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُغْضِبًا ثُمَّ قَالَ لَهُمْ يَقِفْ عَلَيْكُمُ الرِّكْبُ وَبَسْأَلُونَكُمْ عَنِّي وَبُيْلَعُونِي السَّلَامَ وَلَا تَعْرِضُونْ عَلَيْهِمُ الغَدَاءَ لِيَعْرِضُ عَلَيَّ قَوْمٌ فِيهِمْ خَلِيلِي جَعْفَرٌ أَنْ يَجُوزُوهُ حَتَّى يَتَعَدَّوْا عِنْدَهُ .

So Rasool-Allah<sup>saww</sup> came back in anger, then said to them: 'The riders paused by you and they asked you about me<sup>saww</sup>, delivered the greeting to me, and you did not offer the lunch to them. Had there been among a people my<sup>saww</sup> dear friend Ja'far<sup>as</sup>,

<sup>140</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 28 H 4

<sup>141</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 28 H 5

<sup>142</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 28 H 6

he<sup>as</sup> would not have allowed it (them to leave) until they would have had lunch with him'.<sup>143</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عِدَّةٍ رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا دَخَلَ عَلَيْكَ أَخُوكَ فَأَعْرِضْ عَلَيْهِ الطَّعَامَ فَإِنْ لَمْ يَأْكُلْ فَأَعْرِضْ عَلَيْهِ الْمَاءَ فَإِنْ لَمْ يَشْرَبْ فَأَعْرِضْ عَلَيْهِ الْوَضُوءَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from a number,

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'When your brother comes over to you, so offer the food to him. So if he does not eat, so offer the water to him. So if he does not drink, so offer the ablution to him'.<sup>144</sup>

بَابُ أَنْسِ الرَّجُلِ فِي مَنْزِلِ أَخِيهِ

### Chapter 30 – Cordiality of the man in the house of his brother

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ تَكْرَمَةِ الرَّجُلِ لِأَخِيهِ أَنْ يَقْبَلَ تَحْفَتَهُ وَ أَنْ يُتَحَفَهُ بِمَا عِنْدَهُ وَ لَا يَتَكَفَّفَ لَهُ شَيْئاً وَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنِّي لَا أَحِبُّ الْمُتَكَفِّينَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From the benevolence of the man to his brother is that he accepts his gift, and that he should gift to him with what is with him and he should not burden anything for him. And Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> do not like the ones who burden others'.<sup>145</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَحْبَبَ أَخِيهِ وَ لَا يُدْرِي أَيُّهُمَا أَحَبَّ الَّذِي يُكَلِّفُ أَخَاهُ إِذَا دَخَلَ أَنْ يَتَكَفَّفَ لَهُ أَوْ الْمُتَكَفِّفُ لِأَخِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Believer should not be embarrassed from his brother, and he does not know which of the two is more wonderful, the one who burdens his brother when he goes over to him that he makes efforts for him, or the one who is burdened for his brother'.<sup>146</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ جَاءَنِي عَبْدُ اللَّهِ بْنُ سِنَانَ فَقَالَ هَلْ عِنْدَكَ شَيْءٌ قُلْتُ نَعَمْ فَبِعَنَّتُ أَبِي فَأَعْطَيْتُهُ دِرْهُمًا يَشْتَرِي بِهِ لَحْمًا وَ بَيْضًا فَقَالَ لِي أَيْنَ أُرْسَلْتَ ابْنُكَ فَأَخْبَرْتُهُ فَقَالَ رُدَّهُ رُدَّهُ عِنْدَكَ زَيْتٌ قُلْتُ نَعَمْ قَالَ هَاتِهِ فَأَنِي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ هَلْكَ أَمْرٌ أَحْتَقِرَ لِأَخِيهِ مَا يَحْضُرُهُ وَ هَلْكَ أَمْرٌ أَحْتَقِرَ لِأَخِيهِ مَا قَدَّمَ إِلَيْهِ .

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya who said,

<sup>143</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 29 H 1

<sup>144</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 29 H 2

<sup>145</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 30 H 1

<sup>146</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 30 H 2

'Abdullah Bin Sinan came over to me, so he said, 'Is there anything with you?' I said, 'Yes'. So I sent my son and gave him one Dirham to buy some meat with it and some eggs. So he said to me, 'Where did you send your son?' So I informed him. So he said, 'Return him, return him! Is there any oil with you?' I said, 'Yes'. He said, 'Give it, for I heard Abu Abdullah<sup>asws</sup> saying: 'Destroyed is a person who belittles to his brother what he offers to him, and destroyed is a person who belittles to his brother what he brings over to him'.<sup>147</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَمَّنْ رَفَعَهُ إِلَيْهِ قَالَ إِنَّ حَارِثًا الْأَعْوَرَ أَتَى أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَحِبُّ أَنْ تُكْرِمَنِي بِأَنْ تَأْكُلَ عِنْدِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) عَلَى أَنْ لَا تَتَكَلَّفَ لِي شَيْئًا وَ دَخَلَ فَاتَاهُ الْحَارِثُ بِكِسْرَةٍ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَأْكُلُ فَقَالَ لَهُ الْحَارِثُ إِنَّ مَعِيَ دَرَاهِمَ وَ أَظْهَرَهَا فَإِذَا هِيَ فِي كُمِّهِ فَإِنْ أَذْنَتَ لِي اسْتَرَيْتَ لَكَ شَيْئًا غَيْرَهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) هَذِهِ مِمَّا فِي بَيْتِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam Bin Hakeym, from the one who raised it to him, said,

'Harsa Bin Al-Awr came over to Amir Al-Momineen<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! I would love it if you<sup>asws</sup> could honour me by eating with me'. So Amir Al-Momineen<sup>asws</sup> said to me: 'Upon the condition that you would not make efforts for me for anything'. And he<sup>asws</sup> went over. So Al-Haris gave him<sup>asws</sup> a piece of bread, so Amir Al-Momineen<sup>asws</sup> went on to eat it. So Al-Haris said to him<sup>asws</sup>, 'I have some Dirhams with me', and he went on to show these, and these were in his sleeve, 'So if you<sup>asws</sup> were to allow me, I would buy something for you other than this'. So Amir Al-Momineen<sup>asws</sup> said to me: 'This here is from what was in your house'.<sup>148</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُهْلِكُ الْمَرْءَ الْمُسْلِمَ أَنْ يَسْتَقِيلَ مَا عِنْدَهُ لِلضَّيْفِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Destroyed is the Muslim person who belittles what is with him for the guest'.<sup>149</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا أَتَاكَ أَحْوَكُ فَأْتِهِ بِمَا عِنْدَكَ وَ إِذَا دَعَوْتَهُ فَتَكَلَّفْ لَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you give your brother, so give him with what is with you, and when you invite him, so make efforts for him'.<sup>150</sup>

<sup>147</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 30 H 3

<sup>148</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 30 H 4

<sup>149</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 30 H 5

<sup>150</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 30 H 6