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BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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باب 9 ذبائح الكفار من أهل الكتاب وغيرهم و النصاب و المخالفين

CHAPTER 9 – SLAUGHTER BY A KAFIR FROM THE PEOPLE OF THE BOOK AND OTHERS, AND THE NASIBIS, AND THE ADVERSARIES

الآيات

The Verses –

المائدة اليوم أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ

(Surah) Al-Maidah - *Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you, and your food is Permissible for them; [5:5].*

تفسير

(Forbidden) Interpretation (opinionated)

المراد باليوم الآن لا اليوم المتعارف و الطيبات كل مستطاب من الأطعمة كما فهمه القوم أو كل ما فيه جهة حسن واقعي

The intent with the **Today** is now, not the day of acquaintance, and the **good things** are all the good things from the foods, like what the people understand, or all what in which there is an aspect of goodness and is realistic.

وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ قِيلَ المراد بالطعام الذبائح وغيرها و قيل مخصوص بالذبائح وَرُويَ عَنِ الصَّادِقِ ع أَنَّهُ مُخْتَصٌّ بِالْحَبُوبِ وَ مَا لَا يَحْتَاجُ إِلَى التَّنْكِيقِ.

and the food of those Given the Book is Permissible for you – It is said, ‘The intent is the food of the slaughters and other such’. And it is said, ‘It is especially for the slaughters’. And it is reported from Al-Sadiq^{asws}: ‘It is specific with the seeds and what is not needy to the purification’.

وَ طَعَامُكُمْ حِلٌّ لَهُمْ أَي لَأَهْلِ الْكِتَابِ فَلَا عَلَيْكُمْ جُنَاحَ أَنْ تَطْعَمُوهُمْ.

and your food is Permissible for them; [5:5] – i.e., for the People of the Book, so there is no blame upon you if you were to feed them.

قال شيخنا البهائي ره في رسالته المعمولة لحكم ذبائح أهل الكتاب لا خلاف بين علماء الإسلام في تحريم ذبائح من عدا اليهود و النصارى و المجوس من أصناف الكفار و إنما الخلاف في الأصناف الثلاثة لا غير

Our Sheykh Al-Bahaie said in his ‘Risalat Al-Ma’moula’ – The ruling of the slaughters of People of the Book, there is no differing between scholars of Al-Islam regarding the Prohibited of the

slaughters except of the Jews, and the Christians, and the Magians, and a variety of Kafirs, and rather the differing is in the three types, not others.

فذهب جمهور الإمامية كالشيخ المفيد محمد بن محمد بن النعمان و الشيخ أبي جعفر الطوسي و السيد المرتضى علم الهدى و أبي الصلاح و ابن حمزة و ابن إدريس و العلامة جمال الدين و المحقق نجم الدين و الشيخ محمد بن مكّي و سائر المتأخرين عطر الله مضاجعهم إلى أن ذبائحهم محرمة لا يجوز الأكل منها على حال من الأحوال سواء ذكر اسم الله تعالى عليها أم لا

Most the of Imamites, like the Sheykh Al-Mufeed Muhammad Bin Muhammad Bin Al-Noman, and the Sheykh Abu Ja'far Al-Tusi, and the Seyyid Al-Murtaza the flag of guidance, and Abu Al-Salah, and Ibn Hama, and Ibn Idrees, and the Allama Jamal Al-Deen, and the researcher Najm Al-Deen, and the Sheykh Muhammad Bin Makky, and rest of the latter ones, may Allah^{-azwj} Perfume their graves, went to that their slaughters are Prohibited. It is not allowed to eat from these upon a state from the states. It is the same, whether the Name of Allah^{-azwj} the Exalted has been mentioned upon these or not.

و وافقهم على ذلك الحنابلة و ذهب الحنفية و الشافعية و المالكية إلى إباحت ذبائح أهل الكتاب و إن لم يذكر اسم الله عليها و وافقهم الشاذ من علماء الإمامية كابن أبي عقيل.

And they concurred upon them, the Hanbalis, while the Hanafis and the Shafiies and the Malikis went to the legalisation of the slaughters of the People of the Book, and even if they did not mention the Name of Allah^{-azwj} upon it, and it was concurred upon by the deviants from the Imamites scholars like Ibn Abu Aqeel.

و قال محمد بن بابويه طاب ثراه إذا سمعنا اليهودي و النصراني و المجوسي يذكر اسم الله تعالى عند الذبح فإن ذبيحته تحل لنا و إلا فلا و إلحاق المجوسي باليهودي و النصراني لأن لهم شبهة كتاب.

And Muhammad Bin Babuwayh said, 'When we hear the Jews and the Christian and the Magian mentioning the name of Allah^{-azwj} the Exalted during the slaughter, then his slaughter is Permissible for us, or else, so no', and he attached the Magians with the Jews and the Christian because for them is a resemblance of a Book.

ثم اختلف علماء الأمة في ذبيحة المسلم إذا ترك التسمية فذهب الحنابلة و داود الأصفهاني إلى تحريم أكلها سواء ترك التسمية عمداً أو سهواً و وافقهم صاحب الكشف مع أنه حنفي الفروع حيث قال من حق ذي البصيرة في دينه أن لا يأكل مما لم يذكر اسم الله عليه كيف ما كان لما ترى في الآية من التشديد العظيم هذا كلامه.

Then the scholars of the community differed regarding the slaughter of the Muslim when he neglects the naming. The Hanbalis and Dawood Al-Isfahany went to the Prohibition of eating it. It being the same whether he had neglected the naming deliberately or mistakenly, and they concurred with them, the author of Al-Kashaf, along with the he is of a Hanafi branch, whereby he said, 'It is from a right of the one with insight in his religion that he should not eat from what the Name of Allah^{-azwj} has not been mentioned upon. How can that be when you can see in the Verse the mighty emphasis of this speech?'

و ذهب الشافعية و المالكية إلى إباحت أكلها مطلقاً و ذهب جماهير الإمامية إلى التفصيل بأنه إن تركها عمداً حرم أكلها و إن تركها سهواً لم يحرم و هو مذهب الحنفية فهذه هي المذاهب المشهورة.

And Al-Shafi'ie and Al-Maliki went to the legalisation of eating it, absolutely, and most of the Imamites went to the detail, by (saying) that if he had neglected it deliberately it is Prohibited to eat it, and if he had neglected it mistakenly, it is not Prohibited, and it is the doctrine of the Hanafis. So these are the famous doctrines.

ثم قال احتج جمهور الإمامية على تحريم ذبائح أهل الكتاب بقوله تعالى **وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَ إِنَّهُ لَفِسْقٌ** و أهل الكتاب لا يذكرون اسم الله على ذبائحهم فتكون محرمة بنص الكتاب

Then he said, 'Most of the Imamites argued upon the Prohibition of the slaughters of the People of the Book by the Words of the Exalted: **And do not eat from what Allah's Name has not been mentioned upon, and it is a transgression, [6:121]**, and the People of the Book are not mentioning the Name of Allah^{-azwj} upon their slaughters. Thus, it becomes Prohibited by the text of the Book.

و لو فرض أن النصراني تلفظ باسم الله عند الذبح فإنما يقصد الإله الذي يعتقد أنه أب المسيح و كذا اليهودي إنما يعني الإله الذي عزير ابنه فوجود اللفظ في الحقيقة كعدمه.

And if it is assumed that the Christian uttered the Name of Allah^{-azwj} during the slaughter, but rather the god which he believes in is the 'father' of the Messiah^{-as}, and like that are the Jews. But rather they mean the god whose son is Uzeyr^{-as}. So the existence of the wording in reality is like its non-existence.

و أما تأويل قوله سبحانه **يَا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ** بالميتة فظاهر البعد و قوله تعالى عقيب ذلك **وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى قَوْلِهِ** سبحانه **إِنَّكُمْ لَمُشْرِكُونَ** لا يدل عليه كما سنذكره و أبعد منه تأويل **يَا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ** بما ذكر غير اسم الله عليه.

And as for the explanation of Words of the Glorious: **from what Allah's Name has not been mentioned upon [6:121]**, is the dead, so that apparent is far-fetched, and Words of the Exalted follow up on that: **and that the Satans are suggesting** – up to His^{-azwj} Words - **you would be associators [6:121]**, there is no evidence upon it like what we shall be mentioning; and even more far-fetched is explanation of: **from what Allah's Name has not been mentioned upon [6:121]**, with what the name of other than Allah^{-azwj} has been Mentioned upon.

و أما وقوع مثل هذا التأويل في قوله تعالى **وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ** فإنما هو لعدم استقامة الكلام بدونه بخلاف ما نحن فيه على أن ارتكابه هنا لا يشفي العليل لما نقل أن النصراني يذكرون اسم المسيح عند الذبح.

And as for the occurrence of the likes of this explanation regarding Words of the Exalted: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]**. It is only because of the lack of integrity of speech without it, contrary to what we are in on the fact that committing it here does not cure the sick when we say that the Christians mention the name of the Messiah at the time of slaughter.

و احتج الإمامية أيضا بالروايات عَنْ أَيْمَةِ أَهْلِ النَّبِيِّ كَمَا رَوَاهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الْإِمَامِ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: سَأَلْتُهُ عَنِ النَّصَارَى أَ تُوَكَّلُ ذَبَائِحَهُمْ فَقَالَ كَانَ عَلَيٌّ ع يَنْهَى عَنْ ذَبَائِحِهِمْ وَ عَنْ صَيْدِهِمْ وَ عَنْ مُنَاكِحَتِهِمْ.

And the Imamites have argued with the reports from the Imams^{-asws} of People^{-asws} of the Household, like what is reported by Muhammad Bin Muslim, from the Imam Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Christian, 'Can one eat from their slaughters?' He^{-asws} said: 'Ali^{-asws} had prohibited from their slaughters, and from their hunted preys, and from their marriages'.

وَكَمَا رَوَاهُ إِسْمَاعِيلُ بْنُ جَابِرٍ عَنِ الْإِمَامِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ قَالَ عِنْدَ جَزَائِنَ ذَكَرَ أَهْلَ الْكِتَابِ لَا تَأْكُلُوا ذَبَائِحَهُمْ.

And like what is reported by Ismail Bin Jabir, from the Imam Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said during the flow of the mention of the People of the Book: 'Do not eat from their slaughters'.

وَكَمَا رَوَاهُ سَمَاعَةُ بْنُ مِهْرَانَ عَنِ الْإِمَامِ مُوسَى الْكَاظِمِ ع قَالَ: سَأَلْتُهُ عَنْ ذَبِيحَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ قَالَ لَا تَقْرُبُهَا.

And like what is reported by Sama'at Bin Mihran, from the Imam Musa Al-Kazim^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the slaughter by the Jews, and the Christians. He^{-asws} said: 'Do not go near them'.

وَكَمَا رَوَاهُ زَكَرِيَّا بْنُ آدَمَ عَنِ الْإِمَامِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع أَنَّهُ قَالَ: أَتُحَاكُ عَنْ ذَبِيحَةِ كُلِّ مَنْ كَانَ عَلَى خِلَافِ الدِّينِ الَّذِي أَنْتَ عَلَيْهِ وَ أَصْحَابِكَ إِلَّا عِنْدَ الضَّرُورَةِ.

And like what is reported by Zakariya Bin Adam, from the Imam Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'I^{-asws} forbid you from the slaughter of every one who was contrary to the religion which you and your companions upon except during the necessity'.

و الروايات عنهم بذلك كثيرة كما تضمنه كتاب تهذيب الأخبار و كتاب الكافي و غيرها من كتب الحديث و الروايات النافية لها لا تصلح لمعارضتها لأن هذه معتضدة عندنا بالشهرة المقاربة للإجماع.

And the reports from them^{-asws} regarding that are many, like what is included in the book 'Tahzeeb Al-Akhbaar', and the book 'Al-Kafi' and other such from the books of Ahadeeth, and the narrations which negate it are not correct for objecting, because this is supported in our view with the reputation, near to the consensus'.

ثم قال له احتج الحنفية و الشافعية و المالكية على إباحت ذبائح اليهود و النصارى بوجه.

Then he said, 'The Hanafis and the Shafiies and the Malikis argue based upon the slaughters of the Jews and the Christians with (various) aspects.

الأول الأصل في الأشياء الحل حتى يتبين التحريم و لم يثبت.

The first principle regarding the things is the Permissible until the Prohibition is clear and proven.

الثاني قوله تعالى وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَ طَعَامُكُمْ حَلَلٌ لَهُمْ وَ الطعام يشمل اللحم و غيره و الآية ناطقة بجواز أكل ذبائحهم.

The second are Words of the Exalted: **and the food of those Given the Book is Permissible for you, and your food is Permissible for them; [5:5]**, and the food includes the meat and other, and Verse is speaking with the Permissibility of eating their slaughters.

و أما التنافي بينهما و بين قوله تعالى **وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ فِيمَكُنْ** دفعه بوجهين.

And as for the contradiction between the two and Words of the Exalted: **And do not eat from what Allah's Name has not been mentioned upon [6:121]**, it is possible to repel it in two aspects.

الأول أن يحمل الموصول على الميتة كما رواه ابن أبي حاتم عن ابن عباس. و يدل عليه قوله تعالى في هذه الآية **وَ إِنَّ الشَّيَاطِينَ لَكَايُودُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوهُمْ**

The first is carrying the connected upon the 'dead', like what is reported by Ibn Abu Hatim from Ibn Abbas, and it is evidenced upon by Words of the Exalted in this Verse: **and that the Satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121]**.

فقد روي في تفسيرها أن الكفار كانوا يقولون للمسلمين إنكم تزعمون أنكم تعبدون الله فما قتل الله أحق أن تأكلوه مما قتلتموه و وجه التأييد أنهم أرادوا بما قتل الله ما مات حتف أنفه فينبغي حمل الموصول في صدر الآية على ذلك أيضا ليتلاءم أجزاء الكلام و يخرج عن التنافر.

It has been reported regarding its interpretation that the Kafirs had been saying to the Muslims, 'You are claiming that you are worshipping Allah^{-azwj}, so whatever Allah^{-azwj} Kills is more rightful to be eaten than what you are killing!' And the aspect of the support is that they intended from what Allah^{-azwj} had Killed, what had died turning up its nose. So, it is befitting to carry the connected in the middle of the Verse upon that as well in order to fit parts of the speech and exit from the dissonance.

الوجه الثاني أن يقول الصلة بما ذكر غير اسم الله عليه حيث قال جل ثناؤه **قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ خَنِزِيرًا فَإِنَّهُ رِجْسٌ أَوْ فِسْقٌ أَهْلًا لِغَيْرِ اللَّهِ بِهِ**

The second aspect is to interpret the connection with what the name of other than Allah^{-azwj} is mentioned upon it whereby He^{-azwj}, Majestic is His^{-azwj} Praise, Said: **Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten except if it happens to be dead, or blood burst forth, or meat of pig, for it is an uncleanness or a transgression, dedicated with for other than Allah. [6:145]**.

الآية قرينة ظاهرة على أن المراد به في تلك الآية هذا المعنى لا غير فالواو في قوله سبحانه **وَ إِنَّهُ لَفِسْقٌ** واو الحال أي لا تأكلوا مما لم يذكر اسم الله عليه حال كونه فسقا أي أهل به لغير الله و لا يستقيم كونها للعطف لما يلزم من عطف الخبر على الإنشاء.

The Verse pairs the apparent based upon that the intent in that Verse is this meaning, not something else, so the (letter) 'Waw' in Words of the Glorious: **and it is a transgression, [6:121]**, is a (letter) 'Waw' of the situation, i.e., do not eat from what the Name of Allah^{-azwj} has not been mentioned upon it, a state of being a transgression i.e., dedicated with for other than Allah^{-azwj}, and it is not correct that it is sympathetic to what is required of the sympathy of the news on the creation.

الثالث روي أن النبي ص أكل من الذراع المسموم الذي أهدته إليه اليهودية و كان مرض السم يعاوده في بعض الأوقات إلى أن مات ص من ذلك و أكله من ذلك اللحم يدل على حل ذبيحة اليهود.

The third, it is reported that the Prophet^{-saww} ate from the poisoned forearm (of a sheep) which the Jewish woman had gifted to him^{-saww}, and the illness of the poison used to return to him^{-saww} in some of the timings until he^{-saww} passed away from that and eating from that meat indicated upon the Permissibility of the slaughter by the Jews.

و احتج الحنابلة على تحريم ذبيحة المسلم إذا ترك التسمية سواء تركها عمداً أو سهواً بظاهر الآية **و لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ** و احتج المالكية و الشافعية على إباحتها مطلقاً **بِظَاهِرِ قَوْلِهِ ص ذَبِيحَةُ الْمُسْلِمِ حَلَالٌ** و **إِنْ لَمْ يُذَكَّرِ اسْمُ اللَّهِ**.

And the Hanbalis argued based upon the prohibition of the slaughter by the Muslim when he neglects naming, besides neglecting it deliberately, or mistaken, by the apparent of the Verse: **And do not eat from what Allah's Name has not been mentioned upon [6:121]**; and the Malikis and the Shafiies argued based upon it being legalised absolutely by the apparent of his^{-saww} words: 'Slaughter by the Muslim is Permissible, and even if he does not mention the Name of Allah^{-azwj}'.

و هذا الحديث لم يثبت عند الإمامية و حملة الحنفية على حالة النسيان لا العمد و أورد الشافعية عليهم أنه على هذا التقدير يلزم كون المسلم أسوأ حالاً من اليهود و النصراني لأن المسلم التارك التسمية عمداً لا يجوز أكل ذبيحته و اليهود و النصراني التارك يجوز أكل ذبيحته و هذا الإيراد ليس بشيء لأن الأمور تعبدية لا مجال للبحث فيها.

And this Hadeeth is not proven in the view of the Imamites, and the Hanfis carried it upon the state of forgetfulness, not deliberateness, and the Shafiies rebutted upon them that based upon this assessment, it necessitates the Muslim a state of the Jews and the Christian, because the Muslims who is a neglecter of the naming deliberately, it is not Permissible to eat his slaughter, while the Jew and the Christian, the neglecter, it is Possible to eat his slaughter, and this intent isn't with anything because the affairs are devotional and there is no room for the discussion in it'.

ثم قال ره و الجواب عن الاستدلال بآية **و طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ** أنه لا ريب أن ظاهرها ينافي بظاهر آية **و لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ**

Then he said, 'And the answer about the evidencing by the Verse: **and the food of those Given the Book is Permissible for you, and your food is Permissible for them; [5:5]**, is that there is no doubt that its apparent negates the apparent of the Verse: **And do not eat from what Allah's Name has not been mentioned upon [6:121]**.

و لكن رفع التنافي ليس بمنحصر فيما ذكرتم ليتم كلامكم فإن رفعه بما قلنا و نقله محدثونا عن أئمة أهل البيت ع بتخصيص الطعام بما عدا اللحوم أولى و أحسن من حملكم و تأويلكم البعيد و تخصيص الطعام بالبر و التمر و نحوهما شائع.

But, raising the negation isn't limited in what you mentioned in order to complete your speech, for raising it with what we said, and our narrators have transmitted from Imams^{-asws} of People^{-asws} of the Household with the specifically the food with the exception of the meats is foremost and better than your carrying and your far-fetched interpretations, and the specific of the food is with the wheat, and the dates, and approximate to it is common.

و فِي حَدِيثِ أَبِي سَعِيدٍ الْخُدْرِيِّ كُنَّا نَخْرُجُ لِصَدَقَةِ الْفِطْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص صَاعاً مِنْ طَعَامٍ أَوْ صَاعاً مِنْ شَعِيرٍ.

And in a Hadeeth by Abu Saeed Al-Khudri, 'We used to extract the charity in the era of Rasool-Allah^{-saww}, a Sa'a (unit of measurement) of food, or a Sa'a of barley'.

و معلوم أن المراد بالطعام ما قلناه إذ لا يقال صاع من لحم و قد روي عن أئمة أهل البيت ع أن المراد بالطعام في هذه الآية الحبوب و ما شابهها و رواية ابن أبي حاتم لم تثبت عند كثير من محدثكم فكيف عندنا.

And the known is that the intent with the food is what we said, when it cannot be said, 'A Sa'a of meat'. And it has been reported from the Imams^{-asws} of People^{-asws} of the Household that the intent with the food in this Verse are the seeds and what resembles these, and the report of Ibn Abu Hatim is not proven in the view of many of your own narrators, so how can it (proven) with us.

و لا دلالة في قوله تعالى وَ إِنَّ الشَّيَاطِينَ لَكَايُومُونَ إِلَى أَوْلِيَائِهِمْ الآية على أن المراد بما لم يذكر اسم الله عليه الميتة فقط لأنه يشمل فردي ما مات حتف أنفه و ما ذبح من دون ذكر اسم الله عليه من ذبائح المسلمين و الكفار و حصول الجدل في الفرد الأول لأن تلييسهم على المسلمين و إظهارهم الباطل في صورة الحق إنما يتمشى فيه

And there is no evidence in Words of the Exalted: **and that the Satans are suggesting to their friends [6:121]**. The Verse is based upon that the intent with what the Name of Allah^{-azwj} has not been mentioned upon, is the 'dead' only, because it includes the individual what dies, turning up its nose, and what is slaughtered from without the Name of Allah^{-azwj} having been mentioned upon it, from the slaughters of the Muslims and the Kafirs, and the controversy occurred in the first individual because they deceived the Muslims and displayed falsehood in the form of the truth, but rather, one walks in it.

فحكي سبحانه جدالهم فيما جادلوا فيه دون ما لم يجادلوا فيه و ذلك لا يوجب تنافر أجزاء الكلام بوجه من الوجوه كما لا يخفى

The Glorious Narrated their argument regarding what they were arguing about, besides what they were not arguing about, and that does not oblige the dissonance of parts of the speech with an aspect from the aspects, like what is not hidden.

و كذا لا دلالة في قوله وَ إِنَّهُ لَفَاسِقٌ عَلَى تَأْوِيلٍ مما لم يذكر اسم الله عليه

And like that, there is no evidence regarding His^{-azwj} Words: **and it is a transgression, [6:121]**, based upon interpretation, from what the Name of Allah^{-azwj} has not been mentioned upon it.

فإن استعمال الفسق في الآية في غير معناه الحقيقي حيث أخرجه عن معناه المصدرى لوجود الصارف فيها عن حمله عليه لا يدل على أنه في آية أخرى محمول على غير معناه الحقيقي و الحال أنه لا صارف عن حمله فيها على معناه الحقيقي.

The use of (the word) 'transgression' in the Verse other than its true meaning, as he removed it from its intrinsic meaning because the one who deflected it from carrying it on it, does not indicate that in another Verse it is carried other than its true meaning, and the case is that it is not averted from carrying it in it to its true meaning.

قال صاحب الكشف عند تفسير قوله تعالى *وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ* و قصة المنافقين عن آخرها معطوفة على قصة الذين كفروا كما تعطف الجملة على الجملة انتهى.

The author of ‘Al-Kashif’ said at the interpretation of Words of the Exalted: ***And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8]***, and the story of the hypocrites from its end is linked to the story of those who disbelieved, just as the sentence corresponds to the sentence’ – end.

و قال صاحب الكشف أراد أنه ليس من باب عطف جملة على جملة لتطلب مناسب الثانية مع السابقة بل من باب ضم الجملة مسوقة إلى أخرى.

And the author of ‘Al-Kashaf’ said, ‘He wanted it not as a matter of correlating one sentence with another in order to require the matching of the second with the previous one, but rather from the matter of joining the sentence referred to another’.

و قال صاحب الكشف أيضا عند تفسير قوله تعالى *وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ*

And the author of ‘Al-Kashaf’ said as well at the interpretation of Words of the Exalted: ***And give glad tidings to those who believe and are doing righteous deeds, [2:25]***.

فإن قلت علام عطف هذا الأمر و لم يسبق أمر و لا نهي ليصح عطفه عليه قلت ليس الذي يعتمد بالعطف هو الأمر حتى يطلب له شاكل من أمر أو نهي يعطف عليه

If you were to say, ‘Upon what is the inclination of this matter and neither has a Command preceded nor a Prohibition for its inclination to be correct upon it?’, I would say, ‘The one who relies with the inclination, it isn’t the Command until he seeks a comparative from a Command or a Prohibition to be inclining upon.’

إنما المعتمد بالعطف هو جملة وصف ثواب المؤمنين فهي معطوفة على جملة وصف عقاب الكافرين كما يقال زيد يعاقب بالقيود و الإزهاق و بشر عمرا بالعفو و الإطلاق انتهى.

Rather, what is adopted with inclination is the sentence describing the Reward of the Momineen, so it is combined with the sentence describing the Punishment of the Kafirs, as it is said, ‘Zaid is punished with chains and being taking away, and Amar has been given the glad tidings of the pardon and being released’ – end.

و قال السيد في شرح المفتاح بعد ما قرناه لا يشترط في عطف القصة على القصة تناسب الجملتين في الخبرية و الإنشائية فليكن ذلك على ذكر منك فإنه ينجيك من تكلفات باردة في مواضع شتى.

And the Seyyid said in commentary ‘Al-Miftah’ after we had acknowledged it, ‘The inclination of the story to the story is not required to fit the two sentences in the predicate and the construction, so let it be mentioned by you, as it will save you from the cold encumberments in various places’.

فالعنى و الله أعلم و لا تأكلوا مما لم يذكر اسم الله عليه إذا كان فسقا فليس المقام حينئذ مقام التأكيد إذ ليس الغرض النهي عنه في وقت كون الحكم بكونه فسقا مؤكدا كما هو مقتضى رجوع النفي إلى القيد في نحو ما جاء زيد ماشيا و لا تضرب زيدا راكبا و لهذا لم يجعلوا جملة

So the meaning, and Allah^{-azwj} is more Knowing, 'And do not eat from what the Name of Allah^{-azwj} has not been mentioned upon, when it was a transgression. The place at that time is not the place of affirmation, since the purpose is not to forbid it at the time when the ruling is a certain transgression, as it is required to return the negation to the restriction in the way that, 'Zaid did not come walking' and 'Zayd did not hit riding', and for this they did not make it a sentence.

وَ إِنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٌ بعد قوله جل شأنه فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ حالية و إنما حكموا بأنها معترضة بين القسم و جوابه لئلا يلزم ما قلنا هاهنا

And it is a mighty oath, if you only knew [56:76] after His^{-azwj} Words: So do not swear by the locations of the stars! [56:75] is present tense, and rather they ruled that it is an objection between the swear and its answer, left it necessitate what we said over here.

و أما ما قيل من أن وجه التأكيد في الآية التي نحن فيها هو أن الكفار منكرون كون أكل ما لم يذكر اسم الله عليه فسقا فليس بشيء لأن المخاطب بالآية الكريمة المؤمنون و هم لا ينكرون كون أكل الميتة فسقا و المنكر لذلك هم غير المخاطبين بما فحينئذ تأكيد الكلام الملقى إلى غير المنكرين لكون غير المخاطبين منكرين اختراع لا يعرفه أحد من علماء المعاني.

And as for what is said that the aspect of the emphasis in the Verse which we are (discussing) in, it is that the Kafirs are denying the of eating what the Name of Allah^{-azwj} has not been mentioned upon being a transgression. It isn't with anything because the Addressed with that Honourable Verse are the Momineen, and they are not denying eating the dead as being a transgression, and the deniers of that, they are other than the ones Addressed with it. And the one who denies this is the one who is not addressed by it, so in that case the confirmation of the speech delivered to the non-denier is because the non-addressed are denying a suggestion that no one from the scholars knows the meaning.

و الجواب عما روي من أكله ص من اللحم الذي أهدته اليهودية بأن الرواية لم تثبت صحتها عندنا و احتمال علمه ص بشراء تلك اليهودية ذلك اللحم من جزار مسلم إما بإخبار أحد من الصحابة أو بإلهام و نحوه قائم و التقريب لا يتم بدون بيان انتفائه.

And the answer about what is reported of his^{-saww} having eaten the meat which the Jewess had gifted, the report, its correctness has not been proven with us, and the possibility of his^{-saww} knowing that Jewess having bought that meat from a Muslim butcher. As for the Hadeeth from one of the companions, of inspiration and approximate to it, are standing, and the approximation is not complete without explanation of its negation.

و أما ما اختاره ابن بابويه من إباحة ذبيحة اليهود و النصارى و المجوس إذا سمعنا منهم التسمية عند الذبح فقد استدل عنه ببعض الروايات و بقوله سبحانه فَكُلُوا بِمَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

And as for what is chose by Ibn Babuway from the legalisation of the slaughter by a Jew and the Christian and the Magian is when we hear the naming (of Allah^{-azwj}) from them during the slaughter. There is evidence of it in some of the reports and Words of the Glorious: **So, eat from whatever Allah's Name is mentioned upon if you were believers in His Signs [6:118].**

و هذا قد ذكر اسم الله عليه و ليس في الآية الكريمة تقييد الذاك بكونه مسلما فتدخل الأصناف الثلاثة و أما غيرهم من الكفار فهم خارجون بإجماع المسلمين على تحريم ذبائحهم و لو لا أن قوله هذا مخالف للروايات المتضافرة و عمل جماهير علمائنا لكان العمل به غير بعيد عن الصواب إن ألحقنا المجوس بأهل الكتاب انتهى كلامه رفع الله مقامه.

And this, the Name of Allah^{-azwj} has been mentioned upon it, and there isn't any restriction in the Honourable Verse of the mentioner of him being a Muslim, so the three types (Jews, Christians, Magians) are included. And as for the others from the Kafirs, they are outside, by consensus of the Muslims, upon the Prohibition of their slaughters; and had it not been for these words of his opposing the concerted reports and work of the masses of our scholars, the working with it would not be far from the correct, that we should attach the Magians with people of the Book' – end of his speech, may Allah^{-azwj} Raise his position.

و قال الشيخ السديد المفيد قدس الله نفسه الزكية في رسالة الذبائح اختلف أهل الصلاة في ذبائح أهل الكتاب فقال جمهور العامة بإباحتها و ذهب نفر من أوائلهم بحظرها و قال جمهور الشيعة بحظرها و ذهب نفر منهم إلى مذهب العامة في إباحتها و استدل الجمهور من الشيعة على حظرها بقول الله عز و جل **وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَ إِنَّهُ لَفِسْقٌ وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَ إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ**

And the unerring Sheykh Al-Mufeed, may Allah^{-azwj} Sanctify his soul, the pure, said in 'Risalat Al-Zabaih', 'The people of Salat are differing regarding the slaughters by people of the book. The masses of the general Muslims speak with it being legalised, and a number of their friends went with its precaution; and masses of the Shias spoke with its precaution, and a number of them went to the doctrine of the general Muslim regarding its legalisation, and masses of the Shias evidence upon its precaution by Words of Allah^{-azwj} Mighty and Majestic: **And do not eat from what Allah's Name has not been mentioned upon, and it is a transgression, and that the Satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121].**

قالوا فحظر الله سبحانه يتضمن هذه الآية أكل كل ما لم يذكر عليه اسمه من الذبائح دون ما لم يرد من غيرها الإجماع و الاتفاق

They said, 'Allah^{-azwj} the Glorious has Cautioned in the inclusion of tis Verse from eating all what the Name of Allah^{-azwj} has not been mentioned upon, from the slaughters, besides what is not intended from others, the consensus and the concurrent.

فاعتبرنا المعنى بذكر التسمية أ هو اللفظ بما خاصة أم هو شيء ينضم إلى اللفظ و يقع لأجله على وجه يتميز به مما يعمه و إياه الصيغة من أمثاله في الكلام فبطل أن يكون المراد هو اللفظ بمجرد لاتفاق الجميع على حظر ذبيحة كثر ممن يتلفظ بالاسم عليها كالمترد

So, we consider the meaning of mentioning the naming, is it the pronouncing with it in particular, or is it something connected to the wording? And it occurs for its reason upon an aspect of distinguishing with it from what is common to him and him, the phrase from its like, and the speech. Thus, it invalidates that the intent would be the audible pronunciation as there is concurrence of all upon the precaution of slaughter by many of the one who do pronounce with the Name upon it, like the Apostate.

و إن سمي تجهلا و المترد عن أصل من الشريعة مع إقراره بالتسمية و استعمالها و المشبه لله تعالى بخلقه لفظا و معنى و إن دان بفرضها عند الذبيحة متدينا و الثنوية و الديصانية و الصابئين و المجوس.

And if he is named as ignorant and the Apostate from a principle of the Law, along with his acknowledgment with the naming and utilising it, and resembling Allah^{-azwj} the Exalted with His^{-azwj} creatures, and the meaning is, and even if he makes it a religion as a necessity during the slaughter as a religion, and the Dualist, and the Deysani, and the Sabeen, and the Magian.

قلت إن المعنى بذكرها هو الثاني من وقوعها على وجه يتخصص به من تسمية من عددناه و أمثالهم في الضلال فنظرنا في ذلك فأخرج لنا دليل الاعتبار أنها تسمية المتدين بفرضها على ما تقرر في شريعة الإسلام مع المعرفة بالمسمى المقصود بذكره عند الذبيحة إلى استباحتها دون من عدها بدلالة حصول الخطر مع التسمية ممن أنكر وجوب فرضها و تلفظ بها لغرض له دون التدين ممن سميناها

I said that the meaning of mentioning it is the second of its occurrence in a way that is specific to him by naming those whom we have enumerated and their likes in error, so we looked into that, and he produced for us the evidence of consideration. It is the naming of the religious by imposing it on what is established in the law of Islam with the knowledge of the naming intended to be mentioned at the sacrifice so that it is Permissible without anyone else in the indication of the Prohibition with the naming of those who denied the necessity of its imposition and uttered it for his purpose without being religious by whom we have named.

و حصوله أيضا مع تسمية المتدين بفرضها إذا كان كافرا يحدد أصلا من الشريعة لشبهة عرضت له و إن كان مقرا بسائر ما سوى الأصل على ما بيناه و حظر ذبيحة المشبه و إن سمى و دان بفرضها كما ذكرناه.

And it also occurs with the designation of the religious by imposing it if he is a Kafir, denying an origin of the Shariah due to a suspicion that was presented to him, and if he acknowledges everything other than the original, as we have indicated, and the prohibition of the sacrifice of the suspect, even if it is named and condemned by its imposition, as we mentioned.

و إذا صح أن المراد بالتسمية عند الذكاة ما وصفناه من التدين بفرضها على شرط ملة الإسلام و المعرفة بمن سماه ثبت حظر ذبائح أهل الكتاب لعدم استحقاقهم من الوصف بما شرحناه و لحوقهم في المعنى الذي ذكرناه بشركائهم في الكفر من المجوس و الصابئين و غيرها من أصناف المشركين و الكفار.

And if it is true that what is meant by the naming at the time of sacrifice is what we have described of religiosity by imposing it on the condition of the religion of Islam and knowledge of the One^{-azwj} he named, it is proven that the sacrifices of the people of the Book were Prohibited because they did not deserve to be described by what we explained and their rights in the meaning that we mentioned with their partners in the Kufr from the Magians and the Sabeans and other types of the Polytheists and the Kafirs.

سؤال فإن قال قائل فإن اليهود تعرف الله جل اسمه و تدين بالتوحيد و تقربه و تذكر اسمه على ذبائحها و هذا يوجب الحكم عليها بأنها حلال.

Question – If a speaker were to say, ‘The Jews recognise Allah^{-azwj}, Majestic is His^{-azwj} Name, and make it a religion with the Oneness, and draw near to Him^{-azwj} and mention His^{-azwj} Name upon their slaughters’, and this would oblige the ruling upon it that it is Permissible’.

الجواب قيل له ليس الأمر على ما ذكرت لا اليهود من أهل المعرفة بالله عز و جل حسب ما قدرت و لا هي مقرة بالتوحيد في الحقيقة و إن كان تدعي ذلك لأنفسها بدلالة كفرها بمرسل محمد ص و جحدتها لرؤيته و إنكارها لإلهيته من حيث اعتقدت كذبه ص و دانت ببطلان نبوته

The answer, it would be said to him, 'The matter isn't based upon what you have mentioned, nor are the Jews from the people recognising Allah^{-azwj} Mighty and Majestic, according to what my ability, nor are they acknowledgers of the Oneness in the reality, and even though they are claiming that for themselves with evidence of their Kufr with the Sending of Muhammad^{-saww} and their rejection of His^{-azwj} Lordship, and denial of His^{-azwj} Divinity from whereby they believed in his^{-saww} being a liar, and they make it a religion with nullification of his^{-saww} Prophet-hood.

و ليس يصح الإقرار بالله عز و جل في حالة الإنكار له و لا المعرفة به في حد الجهل بوجوده

And it isn't correct, the acknowledgment with Allah^{-azwj} Mighty and Majestic in a state of denial to him^{-saww}, nor is the recognition with Him^{-azwj} in a limitation of the ignorance of His^{-azwj} Existence.

و قد قال الله تعالى لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ

And Allah^{-azwj} the Exalted has Said: ***You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool [58:22].***

و قال وَ لَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَ النَّبِيِّ وَ مَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ

And Said: ***And had they believed in Allah and the Prophet and what was Revealed to him, they would not have taken them as friends, [5:81].***

و قال فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى تُحَكِّمُوا فِيهِمَا شَحَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَزْبًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

And Said: ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge, and they accept submissively [4:65].***

و لو كانت اليهود عارفة بالله تعالى و له موحدة لكانت به مؤمنة و في نفي القرآن عنها الإيمان دليل على بطلان ما تخيله الخصم.

And if the Jews has recognised Allah^{-azwj} the Exalted, and were Monotheistic to Him^{-azwj}, they would have been believers in Him^{-azwj}, and in the Quran there is negation of (their) Eman, evidence's upon the invalidity of what the opponent is contending.

على أن ما يظهر اليهود من الإقرار بالله عز اسمه و توحيدة قد يظهر من مستحل الخمر بالشبهة و يقترب إلى ذلك بإقراره بنبوته محمد ص و التدين بما جاء به في الجملة و قد أجمع علماء الأمة على أن ذبيحة هذا محرمة و أنه خارج من جملة من أباح الله تعالى أكل ذبيحته بالتسمية فاليهود أولى بأن يكون ذبايحهم محرمة لزيادتهم عليه في الكفر و الضلال أضعافا مضاعفة.

Based upon that what the Jews are revealing from the acknowledgment with Allah^{-azwj}, Mighty is His^{-azwj} Name, and His^{-azwj} Oneness, have revealed from the permissibility of the wine with the suspicion, and paired to that is his linking to that by his acknowledgment with Prophet-hood of Muhammad^{-saww}, and making it a religion with whatever he^{-saww} had come with as a whole; and the scholars of the community are united upon that a slaughter by this one is Prohibited, and it is outside from the whole of the legalised by Allah^{-azwj} the Exalted of eating

his slaughter with the naming. Thus the Jews are foremost with their slaughters being Prohibited due to their additions upon it in the Kufr and the straying, an additional multiple.

مع أنه لا شيء يوجب جهل المشبهة بالله عز وجل إلا وهو موجب جهل اليهود والنصارى بالله ولا معنى يحصل لهم الحكم بالمعرفة مع إنكارهم لإلهية مرسل محمد ص وكفرهم به إلا وهو يلزم صحة الحكم على المشبهة بالمعرفة وإن اعتقدوا أن رحم على صورة الإنسان بعد أن يصفوه بما سوى ذلك من صفات الله عز وجل وهذا ما لا يذهب إليه أحد من أهل المعرفة وإن ذهب علمه على جميع المقلدة.

Along with that there is nothing obliging the ignorance of the resemblance with Allah^{-azwj} Mighty and Majestic except and it obliges ignorance of the Jews and the Christians with Allah^{-azwj}, and there is no meaning for the ruling resulting for them with the recognition along with their denials of the Divinity of the Sending of Muhammad^{-saww} and their Kufr with him^{-asws}, except and it necessitates the correct ruling based upon the suspicion with the recognition, and even though they were to believe that their Lord^{-azwj} is upon an image of the human being after having described Him^{-azwj} with what is besides that from the Attributes of Allah^{-azwj} Mighty and Majestic; and this, no one from the people of recognition would go to, and even if the knowledge goes upon entirety of the imitators.

على أنه ليس أحد من أهل الكتاب يوجب التسمية ولا يراها عند الذبيحة فرضاً وإن استعملها منهم إنسان فلعادة مخالطة مع أن مخالفينا لا يفرقون بين ذبائح اليهود والنصارى

Based upon that there isn't anyone from the people of the Book obliging the naming, nor has he been seen to do so during the slaughter anyway, and if a person from there were to utilise it, so the habit is mixed with that our adversaries are not differentiating between slaughter of the Jews and the Christians.

و ليس في جهل النصارى بالله عز وجل وعدم معرفتهم به لقولهم بالأفانيم والجوهر والأب والابن والروح والاتحاد شك ولا ريب وإذا ثبت حظر ذبائح النصارى بما وصفناه وجب حظر ذبائح اليهود للاتفاق على أنه لا فرق بينهما في الإباحة والتحريم.

And it isn't in the ignorance of the Christians with Allah^{-azwj} Mighty and Majestic and lack of their recognition with Him^{-azwj} due to their words with the persons, and the essence, and the father, and the son, and the (Holy) Spirit, and the unity, there is neither any doubt nor suspicion. And when the precaution of slaughter by the Christians is proven with what we have described, it obliges the precaution with slaughters by the Jews due to the concordance upon that there is no difference between the two in the legalisation and the Prohibition.

و شيء آخر وهو أنه متى ثبت لليهود والنصارى بالله عز وجل معرفة وجب بمثل ذلك أن للمجوس بالله تعالى معرفة ولعبادة الأصنام من قريش ومن شاركهم في الإقرار بالله سبحانه واعتقادهم بعبادة الأصنام القرية إليه عز اسمه

And another thing, and it is that when it is proven for the Jews and the Christians recognition with Allah^{-azwj} Mighty and Majestic, the likes of that obliges for the Magians recognition with Allah^{-azwj} the Exalted, and for the idol worshippers from Qureysh and from their participants in the acknowledgment with Allah^{-azwj} the Glorious, and their belief with the idol worshippers, to draw closer to Him^{-azwj}, Mighty is His^{-azwj} Name.

فإن كان كفر اليهود و النصارى لا يمنع من استباحة ذبائحهم لإقرارهم في الجملة بالله تعالى فكفر من عددناه لا يمنع أيضا من ذلك و هذا خلاف للإجماع و ليس بينه و بين ما ذهب إليه الخصم فرق مع ما اعتمدنا من الاعتلال.

So, if the Kufr by the Jews and the Christians were not to prevent from legalising their slaughters due to their acknowledgment as a whole with Allah^{-azwj} the Exalted, so the Kufr of the ones we have enumerated cannot prevent as well from that; and this is opposite of the consensus, and there isn't any difference between it and what the contender has gone to, along with what we have relied from the invalidity.

و مما يدل أيضا على حظر ذبائح اليهود و أهل الكتاب و جميع الكفار أن الله جل اسمه جعل التسمية في الشريعة شرطا في استباحة الذبيحة و حظر الاستباحة على الشك و الريب

And as well, from what evidence's upon the precaution of slaughters by the Jews and people of the Book, and entirety of the Kafirs is that Allah^{-azwj}, Majestic is His^{-azwj} Name, Made the naming to be a pre-condition in the law, as a condition in legalisation of the slaughter, and the precaution of the legalisation is based upon the doubt and the suspicion.

فوجب اختصاصها بذيبة الدائن بالشريعة المقر بفرضها دون المكذب بما المنكر لواجباتها إذا كان غير مأمون على نبذها و التعمد لترك شروطها لموضع كفره بها و القرية بإفساد أصولها

So, it obliges specifying it with a slaughter with the one who makes it a religion with the law, the acknowledge with its imposition, besides the one belying it, and the denier of its obligation, when it is not safe to reject it and deliberately neglecting its conditions, for a place of his Kufr with it and the drawing near, by corrupting its principles.

و هذا موضح عن حظر ذبائح كل من رغب عن ملة الإسلام و شيء آخر و هو أن القياس المستمر في السمعيات على مذاهب خصوصنا يوجب حظر ذبائح أهل الكتاب من قبل أن الإجماع حاصل على حظر ذبائح كفار العرب

This is clarified about the Prohibition of the sacrifices of everyone who abandons the religion of Islam, and something else, which is that the continuous analogy in the audible to the doctrines of our opponents necessitates the Prohibition of the sacrifices by the people of the Book before the unanimity of Prohibiting the sacrifices of the Kafirs of the Arabs.

و كانت العلة في ذلك كفرهم و إن كانوا مقرين بالله عز و جل فوجب حظر ذبائح اليهود و النصارى لمشاركتهم من ذكرناه في الكفر و إن كانوا مقرين لفظا بالله جل اسمه على ما بيناه.

And the reason for that was their Kufr, and if they had acknowledged with Allah^{-azwj} Mighty and Majestic, then the slaughter be the Jews and Christians had to be prohibited due to their participation with the ones whom we mentioned being in Kufr, and if they had acknowledged the wording of Allah^{-azwj}, Majestic is His^{-azwj} Name, based upon what we have explained.

و شيء آخر و هو أنا و جمهور مخالفينا نرى إباحة من سها عن ذكر الله من المسلمين لما يعتقد عليه من النية من فرضها فوجب أن يكون ذبيحة من أبي فرض التسمية محظورة و إن تلفظ عليها بذكرها و هذا مما لا محيص عنه.

And another thing, and it is, I and masses of our adversaries, we view the legalisation of the one from the Muslims who forgets mentioning Allah^{-azwj} when he believes upon it, from the intention of the One^{-azwj} Who Imposed it. So it obliges that a slaughter of the one refuses the obligation of the naming, would be precautionary, and even if he were to pronounce upon it with its mention, and this is from what there is no escaped from it.

فإن قالوا فما تصنعون في قول الله عز و جل الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ وَ هذا صريح في إباحة ذبائح أهل الكتاب.

If they were to say, 'So what will you do regarding Words of Allah^{-azwj} Mighty and Majestic: **Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you, and your food is Permissible for them; [5:5].** And this is explicit in legalisation of slaughters by people of the Book?'

قيل له قد ذهب جماعة من أصحابنا إلى أن المعنى في هذه الآية من أهل الكتاب من أسلم منهم و انتقل إلى الإيمان دون من أقام على الكفر و الضلال و ذلك أن المسلمين تجنبوا ذبائحهم بعد الإسلام كما كانوا يتجنبونها قبله فأخبرهم الله تعالى بإباحتها لتغير أحوالهم عما كانت عليه من الضلال.

It would be said to him, 'A group of our companions have gone to that the meaning in this Verse is from people of the Book, and ones from them who became Muslims and transferred to the Eman besides the one staying upon the Kufr and the straying, and that is because the Muslims were keeping away from their slaughters after Al-Islam just as they were keeping away from these before it, so Allah^{-azwj} the Exalted Informe with of its legalisation due to the change of their situation from what straying they used to be upon'.

قالوا و ليس بمنكر أن يسميهم الله أهل كتاب و إن دانوا بالإسلام كما سمي أمثالهم من المنتقلين عن الذمة إلى الإسلام حيث يقول وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْكُمْ وَ مَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْعُرُونَ بِآيَاتِ اللَّهِ تَمَنَّا قَلِيلًا أُولَئِكَ هُمُ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

They said, 'And it isn't deniable that Allah^{-azwj} has Named them as people of the Book, and that they made it a religion with Al-Islam just what He^{-azwj} has Named, from the ones transferring from being under the responsibility to Al-Islam whereby He^{-azwj} Says: **And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199].**

فأضافهم بالنسبة إلى الكتاب و إن كانوا على ملة الإسلام فهكذا تسمى من أباح ذبيحته من المنتقلين عما لزمه و إن كانوا على الحقيقة من أهل الإيمان و الإسلام.

He^{-azwj} Added them with attribution to the Book, and even though they were upon the nation of Al-Islam. So, like that is Named, the ones whose slaughter is legal, from the ones transferring from what had necessitated him, and that they were upon the reality, from the people of Eman and Al-Islam'.

و قال الباقون من أصحابنا إن ذكر طعام أهل الكتاب في هذه الآية يختص بحببهم و ألبانهم و ما شاكل ذلك دون ذبائحهم بما قدمنا ذكره من الدلائل و شرحناه من البرهان لاستحالة التضاد بين حجج الله تعالى و القرآن و وجوب خصوص الذكر بدلائل الاعتبار و هذا كاف لمن تأمله

And the rest of our companions said, 'The mention of food of the people of the Book in this Verse is specific with their seeds and their milks and whatever resembles that, besides their slaughters', due to what we have forwarded of its mention from the evidence(s), and we have commented on from the proofs, the impossibility of the contradiction between Arguments of Allah^{-azwj} the Exalted and the Quran, and the obligation of specific of the mention with reliable evidence. And this suffices for the one who ponders it.

سؤال فإن قال قائل خبروني عما ذهبتم إليه من تحريم ذبائح أهل الكتاب أ هو شيء تأثرونه عن أئمتكم من آل محمد ع أم حجتكم فيه ما تقدم لكم من الاعتبار دون السماع الشيعي من جهة النقل و الأخبار

Question – If a speaker were to say, 'Inform me about what you are going to, from prohibiting the slaughters by people of the Book, is it something you are finding from your Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}, or your arguments regarding it is what has preceded for you all from the reliable, besides the hearsay spread from the direction of the transmission?'

جواب قيل له عمدتنا في ذلك أقوال أئمتنا الصادقين من آل محمد ص و ما صح عندنا من حكمهم به و إن كان الاعتبار دليلاً قاطعاً عند ذوي العقول و الأديان فإننا لم نصر إليه من ذلك دون ما ذكرناه من الأثر و وصفناه.

Answer – It would be said to him, 'We rely regarding that upon the words of our Imams^{-asws}, the truthful ones from Progeny^{-asws} of Muhammad^{-saww} and what is correct with us from their^{-asws} rulings with it, and even though the consideration is conclusive evidence in the view of the ones with intellects and the religions. We do not insist upon it from that besides what we have mentioned from the Ahadeeth and described it'.

فإن قال فإنني لم أقف من قبل على شيء ورد من آل محمد ع في هذا الباب فاذكروا جملة من الروايات فيه لأضيف مفهومه إلى ما قد استقر عندني العلم به من دليل القرآن على ما ترتبتموه من الاستدلال.

If he says, 'I have not come across from before anything having referred to from the Progeny^{-asws} of Muhammad^{-saww} in this subject. So mention all of the reports regarding it in order to add to its understanding to what the knowledge of it is settled with me, evidence of the Quran, based upon what you have arranged of the evidence'.

قيل له أما إذا آثرت ذلك للبيان فإننا مثبتوه لك و الله الموفق للصواب. ثم قال

It is said, 'As for when you are preferring that for the explanation, then I shall prove it to you, and Allah^{-azwj} is the Harmoniser to the correctness. Then he said:

1 أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ قَوْلَوَيْهِ وَ أَبُو جَعْفَرُ بْنُ بَابُوَيْهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عَمْرٍو عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ: سُئِلَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ ذَبْحَةِ الذِّيِّ فَقَالَ لَا تَأْكُلْهَا سَمَى أَمْ لَمْ يُسَم.

'It is narrated to me by Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah, and Abu Ja'far Bin Babuwayh, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Ibrahim, from his father, from Usman Bin Amro, from Al-Mufazzal Bin Salih, from Zayd Al-Shaham who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} was asked about the slaughter by 'Al-Zimmi' (one under the responsibility of the Muslim government). He^{-asws} said: 'Do not eat it, whether he has named (Allah^{-azwj}) or not named'.¹

2 وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ إِنَّ لَنَا جَارًا قَصَابًا يَجِيءُ يَهُودِيٍّ فَيَذْبَحُ لَهُ حَتَّى يَشْتَرِيَ مِنْهُ الْيَهُودُ فَقَالَ لَا تَأْكُلْ ذَبِيحَتَهُ وَلَا تَشْتَرِ مِنْهُ.

By the chain from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Husayn Al-Ahmasy,

'From Abu Abdullah^{-asws} having said: 'A man said to him, 'May Allah^{-azwj} Keep you well! There is a neighbour for us, a butcher. He brought a Jew to slaughter for him so the Jews would buy from him'. He^{-asws} said: 'Do not eat his slaughter and do not buy from him'.²

أقول ثم أورد قدس الله روحه جملة من الأخبار من الكافي وغيره مما سيأتي بعضها

I (Majlisi) am saying, 'Then he, may Allah^{-azwj} Sanctify his soul, referred to all of these Ahadeeth from Al-Kafi and other (books) from what I shall be coming with some of these.

ثم قال. فهذا جملة مما ورد عن أئمة آل محمد ص في تحريم ذبائح أهل الكتاب الواردة من الطرق الواضحة بالأسانيد المشهورة و عن جماعة يمثلهم في الستر و الديانة و الثقة و الحفظ و الأمانة يجب العمل و يمثلهم في العدد يتواتر الخبر و يجب العمل لمن تأمل و نظر

Then he said, 'So this is a summary of what has been reported from Imams^{-asws} of Progeny^{-asws} of Muhammad^{-saww} regarding prohibition of the slaughters by people of the Book. It has been reported from clear paths with well-known chains of narrators and from a group of like them in covering, religion, trust, preservation, and trustworthiness. It is obligatory to act, and the like of them in number is frequent, and action is obligatory for those who contemplate and consider.

و إذا كان هذا هكذا ثبت ما قضينا به من ذبائح أهل الكتاب و الحمد لله

And when this was like that, it proves what we have judged with of the slaughters by people of the Book, and the Praise is for Allah^{-azwj}.

فأما تعلق شذاذ أصحابنا في خلاف مذهبنا بما

3 رَوَاهُ أَبُو بَصِيرٍ وَ زُرَّارَةُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ ذَبِيحَةِ أَهْلِ الْكِتَابِ فَأُطْلِقَهَا.

As for the perversion by our companion in opposing our doctrines with what is reported by Abu Baseer and Zurara, from Abu Abdullah^{-asws} having been asked about slaughter by people of the Book. He^{-asws} freed (allowed) it".³

¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 1

² Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 2

³ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 3

فإن لذلك وجهين أحدهما التقية من السلطان و الإشفاق على شيعة من أهل الظلم و الطغيان إذ القول بتحريمها خلاف ما عليه جماعة الناصبية و ضد لما يفتي به سلطان الزمان و من قبله من القضاة و الحكام.

There are two aspects for that. One of them is the Taqiyyah (dissimulation) from the ruling authority and the compassion upon his^{-asws} Shias from the unjust people and the tyrants, when the word with its prohibition is opposite to what the group of Nasibis (Hostile ones) is upon, and it is against what the rulers of the time had issued Fatwa (verdict) with, and from before him, from the judges and the rulers.

و الثاني

4 مَا رَوَاهُ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ ذَبَائِحِ أَهْلِ الْكِتَابِ فَقَالَ لَا بَأْسَ إِذَا ذُكِرَ اسْمُ اللَّهِ وَ إِنَّمَا أَعْنِي مِنْهُمْ مَنْ يَكُونُ عَلَى أَمْرِ مُوسَى وَ عِيسَى.

And the second is what is reported by Yunus Bin Abdul Rahman, from Muawiya Bin Wahab who said, 'I asked Abu Abdullah about slaughters by people of the Book. He^{-asws} said: 'There is no problem when the Name of Allah^{-azwj} has been mentioned, and rather I^{-asws} mean from them the ones who are upon the matter of Musa^{-as} and Isa^{-as}'.⁴

فاشترط عليه الاسم و قد بينا أن ذلك لا يكون من كافر لا يعرف المسمى و من سمى فإنه يقصد به إلى غير الله جل و عز ثم إنه اشترط أيضا فيه اتباع موسى و عيسى و ذلك لا يكون إلا لمن آمن بمحمد ص و اتبع موسى و عيسى ع في القبول منه و الاعتقاد لنبوته و هذا ضد ما توهمه المستضعف من الشذوذ و الله الموفق للصواب انتهى كلامه ضاعف الله إكرامه.

So, he^{-asws} stipulated the naming upon it, and we have explained that it cannot happen from a Kafir the naming one is not known, and the one head, he had intended with it to other than Allah^{-azwj} Majestic and Mighty. Then he^{-asws} stipulated as well regarding it, having followed Musa^{-as} and Isa^{-as}, and that cannot happen to be except for the one who believes in Muhammad^{-saww} and follows Musa^{-as} and Isa^{-as}, regarding the acceptance from him^{-saww} and the belief of his^{-saww} Prophet-hood; and this is opposite to what the weak ones from the deviants are imagining, and Allah^{-azwj} is Harmoniser to the correctness' – end of his speech, may Allah^{-azwj} Double his honour.

و أقول جملة القول في ذلك أنه اتفق الأصحاب بل المسلمون على تحريم ذبيحة غير أهل الكتاب من أصناف الكفار سواء في ذلك الوثني و عابد النار و المرتد و كافر المسلمين كالغلاة و غيرهم.

And I (Majlisi) am saying, 'A summary of the word regarding that is, it is in accordance with the companions, but the Muslims are upon prohibition of slaughter by other than people of the Book, from the types of Kafirs. Equal in that are the idol worshippers and fire worshippers, and the Apostates, and Kafir of the Muslims like the exaggerators and others'.

⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 4

و اختلف الأصحاب في حكم ذبيحة أهل الكتاب فذهب الأكثر إلى تحريمها و ذهب جماعة منهم ابن أبي عقيل و ابن جنيد و الصدوق ره إلى الحل لكن شرط الصدوق سماع تسميتهم عليها و ساوى بينهم و بين المجوس في ذلك و صرح ابن أبي عقيل بتحريم ذبيحة المجوس و خص الحكم باليهود و النصارى و لم يقيدهم بكونهم أهل ذمة و كذلك الآخرون.

And the companions differed regarding the ruling on the slaughter by people of the Book. Many went to its prohibition, and a group from them, Ibn Abu Aqeel, and Ibn Juneyd, and Al-Sadouq went to the Permissibility, but a stipulation by Al-Sadouq was their naming (Allah^{-azwj}) upon it, and he equated between them and the Magians in that; and Ibn Abu Aqeel was explicit with prohibiting slaughter by the Magians and particularise the ruling with the Jews and the Christians, and he did not restrict them with their being the people under the responsibility (of a Muslims government), and like that are the latter two.

و منشأ الاختلاف اختلاف الروايات في ذلك و هي كثيرة من الطرفين.

And the differing grew, differing of the reports regarding that, and these are many, from the two sides.

فالمحرمون حملوا أخبار الحل على التقية لاشتهاره بين المخالفين و عليه عملهم في الأعصار و الأمصار و اعترض عليه بأن أحدا من العامة لا يشترط في حل ذبائحهم أن يسمعوهم يذكر اسم الله عليها و الأخبار الصحيحة التي دلت على حلها على هذا التقدير لا يمكن حملها على التقية.

The prohibitors carried the Ahadeeth upon the Taqiyya (dissimulation), due to its popularity between the adversaries, and upon it were their deeds in the towns and the cities. He objected upon it by that no one from the general Muslims has stipulated in Permissibility of their slaughter that they should be mentioning the Name of Allah^{-azwj} upon it, and the correct Ahadeeth which evidence upon it being Permissible, is based upon this assessment. It is not possible to carry it upon the Taqiyyah (dissimulation)'.
و أقول يحتمل أن تكون مماشاة معهم إذ يمكن أن تحصل التقية بهذا القدر.

And I (Majlisi) am saying, 'It is possible that it is in line with them when it is possible for the Taqiyyah to result to this extent'.

و المحللون حملوا أخبار التحريم و المنع على الكراهة و الصدوق حملها على عدم سماع التسمية و قال الشهيد الثاني و هذا أيضا راجع إلى حل ذبيحتهم لأن الكلام في حلها من حيث إن الذابح كتابي لا من حيث إنه سمى أو لم يسم

And the permitters carried the Ahadeeth of the Prohibition and the refusal based upon the abhorrence, and Al-Sadouq carried it upon (there being no need) to hear the naming. And the second martyr said, 'And this as well returns to the Permissibility of their slaughters, because the speech in its Permissibility is from whereby when the slaughterer is (a person of the) Book, not from whether he had named or not named.

فإن المسلم لو لم يسم لو تَوَكَّل ذبيحته اللهم إلا أن يفرق بأن الكتابي يعتبر سماع تسميته و المسلم يعتبر فيه عدم العلم بعدم تسميته و فيه سؤال الفرق فقد صرح في صحيحة جميل بأكل ما لم يعلم عدم تسميتهم كالمسلم انتهى.

The Muslim, if he were not to name, if the meat of his slaughter would not be eaten, except that the difference with the (person of the) Book, the consideration is with hearing his naming, and the Muslim, regarding him is considered without knowledge of not having named; and there is a question regarding it. The difference is explicit in 'Saheeh' of Jameel with eating what is not known, no need for their naming, just like the Muslim' – end.

روى الشيخ في التهذيب 9 ر 68 بالرقم 289 عن الحسين بن سعيد عن ابن أبي عمير عن جميل و محمد بن حمزاد أنهما سألا أبا عبد الله عليه السلام عن ذبائح اليهود والنصارى والمجوس فقال بعضهم: انهم لا يسمون، فقال: فان حضرتهم فلم يسموا فلا تأكلوا، و قال: اذا غاب فكل.

Note: *It is reported by the Sheykh in 'Al-Tehzeeb' V 9, Ch 68, No. 289, from Al-Husayn Bin Saeed, from ibn Abu Umeyr, from Jameel and Muhammad Bin Hamran, they had both asked Abu Abdullah^{-asws} about slaughters by the Jews, and the Christians, and the Magians, for some of them say they are not naming. He^{-asws} said; 'If you are present and they do not name, then do not eat'. And he^{-asws} said: 'When (you were) not present, then eat'.*

و اختلفوا أيضا في اشتراط إيمان الذابح زيادة على الإسلام فذهب الأكثر إلى عدم اعتباره و الاكتفاء في الحل بإظهار الشهادتين على وجه يتحقق معه الإسلام بشرط أن لا يعتقد ما يخرج عنه كالناصبي

And they are differing as well regarding the pre-conditions of Eman of the slaughterer, additional upon Al-Islam. Most (of them) went to not relying upon it, and the sufficing in Permissibility at the manifesting the two testimonies, is based upon an aspect of investigating the Islam with him with a condition that he does not believe what would exit him from it, like the Nasibi (Hostile one).

و بالغ القاضي فمنع من ذبيحة غير أهل الحق و قصر ابن إدريس الحل على المؤمن و المستضعف الذي لا منا و لا من مخالفينا و استثنى أبو الصلاح من المخالف جاحد النص فمنع من ذبيحته و أجاز العلامة ذبائح المخالف غير الناصبي مطلقا بشرط اعتقاده وجوب التسمية و استشكل بعض المتأخرين حكم الناصب لاختلاف الروايات

And Al-Qazy reached and refused from a slaughter by other than the people of truth, and Ibn Idrees reduced the Permissibility upon the Momin (only), and the weak one who is neither from us (Shias) nor from our adversaries, and Abu Al-Salah made a exclusion from the adversary who rejects the text, so he refused from his slaughter, and the Allamah allowed the slaughter by the adversary, not being a Nasibi, absolutely as a pre-condition of his believing in the obligation of the naming, while the latter ones questioned the ruling of the Nasibi due to the differing reports.

و الظاهر حمل أخبار الجواز على التقية أو على المخالف غير الناصب و المستضعف فإن إطلاق الناصب على غير المستضعف شائع في عرف الأخبار بل يظهر من كثير من الروايات أن المخالفين في حكم المشركين و الكفار في جميع الأحكام لكن أجرى الله في زمان الهدنة حكم المسلمين عليهم في الدنيا رحمة للشيعة لعلمه باستيلاء المخالفين و احتياج الشيعة إلى معاشرتهم و مناكحتهم و مؤاكلتهم

And the apparent Ahadeeth carried the allowance based upon the Taqiyyah (dissimulation), or upon the adversary, a non-Nasibi and the weak one. The link of the Nasibi is based upon without being weak, is common in known Ahadeeth, but it appears from many of the reports that the adversaries are in the ruling of the Polytheists and the Kafirs in entirety of the rulings,

but Allah^{-azwj} had Flowed, in the times of truce, the ruling of their being Muslims upon them in the world, as a Mercy for the Shias from being seized by the adversaries, and the needs of the Shias to their community, and their marriages, and their foods.

فإذا ظهر القائم ع أجرى عليهم حكم المشركين و الكفار في جميع الأمور و به يجمع بين كثير من الأخبار المتعارضة في هذا الباب و بعد التتبع التام لا يخفى ما ذكرنا على أولى الألباب.

So, when Al-Qaim^{-ajfi} appears, the ruling of the Polytheists and the Kafirs would flow upon them in entirety of the matters, and there is unity with it between many of the conflicting Ahadeeth regarding this subject, and after the complete follow-up of what we have mentioned, it is no hidden from the ones of understanding’.

5-- وَأَقُولُ رَوَى الشَّيْخُ الْمُفِيدُ رَه فِي الرِّسَالَةِ الْمَذْكُورَةِ وَ السَّيِّدُ الْمُرْتَضَى فِي جَوَابِ الْمَسَائِلِ الطَّرَائِصِيَّاتِ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ قُلُوبِيهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ شُعَيْبٍ الْعَقْرُقُوفِيِّ قَالَ:

And I (Majlisi) am saying, ‘It is reported by the Sheykh Al-Mufeed in the mentioned ‘Al-Risala’, and the Seyyid Al-Murtaza, in an answer to the questions in (the book) ‘Al-Tarablusiyaat’, from Abu Al-Qasim Ja’far Bin Muhammad Bin Qawlawayi, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Shueyb Al-Aqarquqy who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ مَعَنَا أَبُو بَصِيرٍ وَ أَنَاسٌ مِنْ أَهْلِ الْجَبَلِ يَسْأَلُونَهُ عَنْ ذَبَائِحِ أَهْلِ الْكِتَابِ فَقَالَ لَهُمْ أَبُو عَبْدِ اللَّهِ ع قَدْ سَمِعْتُمْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَقَالُوا لَهُ نُحِبُّ أَنْ تُخْبِرَنَا أَنْتَ فَقَالَ لَا تَأْكُلُوهَا

‘I was in the presence of Abu Abdullah^{-asws}, and with us was Abu Baseer and some people from the mountain people asking him^{-asws} about the slaughters by people of the Book. Abu Abdullah^{-asws} said to them: ‘You have already heard what Allah^{-azwj} Mighty and Majestic has Said in His^{-azwj} Book’. They said, ‘We would love it if you^{-asws} were to inform us’. He^{-asws} said: ‘Do not eat it’.

قَالَ فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ قَالَ لِي أَبُو بَصِيرٍ كُلُّهَا فَقَدْ سَمِعْتُهُ وَ أَبَاهُ جَمِيعاً يَأْمُرَانِ بِأَكْلِهَا

He (the narrator) said, ‘When we went out from his^{-asws} presence, Abu Baseer said to me, ‘Eat it, for you heard him^{-asws}, and he^{-asws} has legalised entirety, instructing with eating it’.

فَرَجَعْنَا إِلَيْهِ فَقَالَ لِي أَبُو بَصِيرٍ سَلُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي ذَبَائِحِ أَهْلِ الْكِتَابِ فَقَالَ أَلَيْسَ قَدْ شَهِدْنَا الْيَوْمَ بِالْعَدَاةِ وَ سَمِعْتُ قُلْتُ بَلَى قَالَ لَا تَأْكُلُهَا

We returned to him^{-asws}. Abu Baseer said to me, ‘Ask him^{-asws}’. I said, ‘May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding slaughters by people of the Book?’ He^{-asws} said: ‘He^{-asws} said: ‘Have you witnessed us^{-asws} this morning and heard?’ I said, ‘Yes’. He^{-asws} said: ‘Do not eat it’.

فَقَالَ لِي أَبُو بَصِيرٍ كُلُّهَا وَ هُوَ فِي غُنْفِي ثُمَّ قَالَ سَلُهُ ثَانِيَةً فَسَأَلْتُهُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى لَا تَأْكُلُهَا فَقَالَ لِي أَبُو بَصِيرٍ سَلُهُ ثَالِثَةً فَقُلْتُ لَا أَسْأَلُهُ بَعْدَ مَرَّتَيْنِ.

Abu Baseer said to me, 'Eat it, and it is upon my neck'. Then he said, 'Ask him a second time'. I asked him^{-asws}. He^{-asws} said to me similar to his first word: 'Do not eat it'. Abu Baseer said to me, 'Ask him^{-asws} a third time'. I said, 'I will not ask him^{-asws} after twice'.⁵

بيان رواه الشيخ في التهذيب عن الحسين بن سعيد بهذا الإسناد و قوله قد سمعتم ما قال الله يحتمل أن يكون إشارة إلى قوله تعالى **وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ** و يمكن أن يكون إشارة إلى قوله **وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ** تقية لمصلحة يقتضي الإلحاح في السؤال ترك رعايتها.

Explanation: It is reported by the Sheykh in (the book) 'Al-Tehzeeb', from Al-Husayn Bin Saeed, with this chain, and his^{-asws} words: 'You have already heard what Allah^{-azwj} has Said', 'It is possible that it happens to be an indication to Words of the Exalted: **And do not eat from what Allah's Name has not been mentioned upon [6:121];** and it is (also) possible that it happens to be an indication to his^{-azwj} Words: **and the food of those Given the Book [5:5],** as Taqiyya (dissimulation) for the betterment requiring the urgency in the questioning, leaving its care'.

6- **وَعَنِ الرِّسَالَةِ الْمَذْكُورَةِ وَ الطَّرَائِصِيَّاتِ بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنِ الْحُسَيْنِ بْنِ الْمُنْذِرِ قَالَ:** قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا قَوْمٌ نَخْتَلِفُ إِلَى الْجَبَلِ وَ الطَّرِيقِ بَعِيدٌ بَيْنَنَا وَ بَيْنَ الْجَبَلِ فَرَأْسُخُ فَنَشْتَرِي الْقَطِيعَ وَ الْإِثْنَيْنِ وَ الثَّلَاثَةَ فَيَكُونُ فِي الْقَطِيعِ أَلْفٌ وَ خَمْسِمِائَةٍ وَ أَلْفٌ وَ سِتْمِائَةٍ وَ أَلْفٌ وَ سَبْعُمِائَةٍ شَاءَ فَتَقَعُ الشَّاةُ وَ الْإِثْنَتَانِ وَ الثَّلَاثَةُ فَنَسْأَلُ الرُّعَاةَ الَّذِينَ يَجِئُونَ بِهَا عَنْ أَذْيَانِهِمْ فَيَقُولُونَ نَصَارَى فَأَيُّ شَيْءٍ قَوْلُكَ فِي ذَبَائِحِ الْيَهُودِ وَ النَّصَارَى

And from the mentioned (book) 'Al-Risala' and 'Al-Tarablusiyaat' – by the preceding chaing, from Ahmad bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin sadeys, from Al-Husayn Bin Al-Munzir who said,

'I said to Abu Abdullah^{-asws}, 'We are a people coming and going to the mountain, and the road is distant between us and the mountain, (many) Farsakhs, so we buy the piece and the two and the three (of meat). There happens to be in a flock, one thousand five hundred, and one thousand six hundred, and one thousand seven hundred sheep, and the two and the three. We ask the shepherds who come with these about their religions. They say, 'Christian'. So which thing is your^{-asws} words regarding the slaughters by the Jew and the Christian?'

فَقَالَ لِي يَا حُسَيْنُ هِيَ الدَّبِيحَةُ وَ الْإِسْمُ لَا يُؤْمَنُ عَلَيْهِ إِلَّا أَهْلُ التَّوْحِيدِ

He^{-asws} said to me: 'O Husayn! It is the slaughter and the Name. No one believes upon it except the people of Oneness (Unitarians)'.

ثُمَّ إِنَّ حَنَانًا لَقِيَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ إِنَّ الْحُسَيْنَ بْنَ مُنْذِرٍ رَوَى عَنْكَ أَنَّكَ قُلْتَ إِنَّ الدَّبِيحَةَ لَا يُؤْمَنُ عَلَيْهَا إِلَّا أَهْلُهَا فَقَالَ ع إِنَّهُمْ أَخَذُوا فِيهَا شَيْئًا

Then Hanan met Abu Abdullah^{-asws}. he said, 'Al-Husayn Bin Munzir reported from you^{-asws} that you^{-asws} said that the slaughter, no one believes upon it except its rightful ones?' He^{-asws} said: 'They are innovating something during it'

⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 5

قَالَ حَنَانٌ فَسَأَلْتُ نَصْرَانِيًّا فَقُلْتُ أَيُّ شَيْءٍ تَقُولُونَ إِذَا دَجَّيْتُمْ فَقَالَ يَقُولُ بِاسْمِ الْمَسِيحِ.

Hanan said, 'I had asked a Christian. I said, 'Which thing are you saying when you slaughter?' He said, 'In the name of the Messiah'-asws'.⁶

يَبْنِيَانُ رَوَاهُ فِي الْكَافِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ إِلَى قَوْلِهِ يَا حُسَيْنُ الذَّبِيحَةُ بِالاسْمِ وَ لَا يُؤْمَنُ عَلَيْهَا إِلَّا أَهْلُ التَّوْحِيدِ.

Exposition – It is reported in Al-Kafi, from Muhamamd Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, up to his-asws words: 'O Husayn! The slaughter is with the Name, and no one believes upon it except the people of Oneness (Unitarians)'.⁷

و عَنْهُ عَنْ حَنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْحُسَيْنَ بْنَ الْمُنزِرِ إِلَى قَوْلِهِ إِنَّهُمْ أَخَذُوا فِيهَا شَيْئًا لَا أَشْتَهِيهِ وَ فِي بَعْضِ النُّسخِ لَا أُسَمِّيهِ إِلَى آخِرِ الْحَبَرِ.

And from him, from Hanan who said, 'I said to Abu Abdullah-asws, 'Al-Husayn Bin Al-Munzir' – up to his-asws words: 'They are innovating something during it. I-asws do not desire it'. And in one of the copies: 'I-asws have not heard it' – up to the end of the Hadeeth.⁸

7- الرِّسَالَةُ، وَ الطَّرَائِيسِيَّاتِ، بِإِسْنَادِ الْأَوَّلِ عَنِ الْحُسَيْنِ [بْنِ] سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ: اصْطَحَبَ الْمُعَلَّى بْنُ خُنَيْسٍ وَ عَبْدُ اللَّهِ بْنُ أَبِي يَعْقُوبٍ فَأَكَلَ أَحَدُهُمَا ذَبِيحَةَ الْيَهُودِ وَ النَّصَارَى وَ امْتَنَعَ الْآخَرُ عَنْ أَكْلِهَا فَلَمَّا اجْتَمَعَا عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَخْبَرَاهُ بِذَلِكَ فَقَالَ ع أَتَيْكُمَا الَّذِي أَبِي قَالَ الْمُعَلَّى أَنَا فَقَالَ أَحْسَنْتَ.

(The books) 'Al-Risala' and 'Al-Tablusiyaat' – by the first chain from Al-Husayn Bin saeed, from Hammad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Al-Husayn Bin Abdullah who said, 'Al-Moalla Bin Khuneys and Abdullah Bin Abu Yafour accompanied each other. One of them ate a slaughter by the Jews and the Christians and the other refused. When they gathered in the presence of Abu Abdullah-asws, they inform him-asws with that. He-asws said: 'Which of one of you two is the one who refused?' Al-Moalla said, 'I did'. He-asws said: 'You did well'.⁹

8- وَ مِنَ الرِّسَالَةِ، وَ الطَّرَائِيسِيَّاتِ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحُتَيْمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَانِي رَجُلَانِ أَطْنُهُمَا مِنْ أَهْلِ الْجَبَلِ فَسَأَلَنِي أَحَدُهُمَا عَنِ الذَّبِيحَةِ يَعْنِي ذَبِيحَةَ أَهْلِ الدِّمَةِ فَقُلْتُ فِي نَفْسِي وَ اللَّهُ لَا أُبَرِّدُ لَكُمَا عَلَى ظَهْرِي لَا تَأْكُلُنِ

And from (the books) 'Al-Risala' and 'Al-Tarablusiyaat' – by the preceding chain, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Muhammad Bin Yahya Al-Khas'amy,

'From Abu Abdullah-asws having said: 'Two men had come to me-asws. I-asws they were both from the mountains. One of them asked me-asws about the slaughter, meaning slaughter by the

⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 6 a

⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 6 b

⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 6 c

⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 7

'Zimmy' people. I^{-asws} said; 'By Allah^{-azwj}! I^{-asws} will not cool down for you both upon my^{-asws} back (bear your burdens). Do not eat!'

قَالَ مُحَمَّدُ بْنُ يَحْيَى فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ ع - عَنْ ذَبِيحَةِ الْيَهُودِ وَ النَّصَارَى فَقَالَ لَا تَأْكُلْ.

Muhammad Bin Yahya said, 'I asked Abu Abdullah^{-asws} about slaughter by the Jews and the Christians. He^{-asws} said: 'Do not eat!'"¹⁰

تبيان هذا الخبر مروى في التهذيب عن الحسين بن سعيد بهذا السند و ليس فيه يعني ذبيحة أهل الذمة و هو المراد و كأنه من كلام المفيد و السيد رحمهما الله و فيه لأبرد [لا بُرد] لكما على ظهري و في بعض النسخ عن ظهري و هو من معضلات الأخبار

Exposition: This Hadeeth is reported in (the book) 'Al-Tehzeeb', from Al-Husayn Bin Saeed by this chain, and there isn't in it, meaning slaughter by the Zimmy people, and it is the intended, and it is as if it is from the speech (words) of Al-Mufeed and the Seyyid, may Allah^{-azwj} have Mercy on them both, and it is 'I^{-asws} will bear for you both upon my^{-asws} back'. And in one of the copies, 'From my^{-asws} back', and it is from the dilemma Hadeeth.

و يمكن أن يوجه بوجه الأول و هو أظهرها أن يكون المعنى على نسخة المفيد لا أثبت لكما على ظهري وزرا بأن أجيبكما موافقا لما سمعتم من فقهاء العامة لعدم الحاجة إلى التقيّة فالخطاب بقوله لا تأكل لأحدهما و هو السائل

And it is possible that his aspect is with the first aspect, and it is clearer that its meaning would be based upon the copy of Al-Mufeed, 'I^{-asws} will not affirm any burden for you both upon my^{-asws} back', by answering you both in accordant to what you have heard from the jurists of the general Muslims due to having not need to the Taqiyya by his^{-asws} words: 'I^{-asws} will not eat for you both', and he is the questioner.

و على نسخة التهذيب أيضا يستقيم ذلك بأن يقرأ على صيغة الماضي بأن يكون بمعنى المضارع أو يكون المعنى ما ثبت لكما عليّ حقّ التقيّة حتى أجيبكما بما يوافق رأيكما.

And based upon the copy of 'Al-Tehzeeb' as well, that is straight that it can be read upon the past tense, by its meaning being in the present tense, or the meaning would be, 'I^{-asws} will not affirm for you both the right of Taqiyyah upon me^{-asws} until I^{-asws} shall answer you with what is in accordance with your opinions'.

1 وَ يُؤَيِّدُهُ مَا رَوَاهُ فِي أَوَائِلِ رَوْضَةِ الْكَافِي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَتَبَ إِلَى رَجُلٍ مِنْ أَصْحَابِهِ ذَهَبَ إِلَى مُعَاوِيَةَ فَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ إِثْمًا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةَ اللَّهِ فَسَعَدَ بِمَا شَقِيَتْ وَ إِثْمًا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ فَلَيْسَ مِنْ هَذَيْنِ أَحَدٌ أَهْلٌ [بِأَهْلِ] أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَ لَا تُبْرِدَ لَهُ عَلَى ظَهْرِكَ.

And it is supported by what is reported at the beginning of (the book) 'Rowzat Al-Kafi' that Amir Al-Momineen^{-asws} wrote to a man from his^{-asws} companions: 'Go to Muawiya, for rather you are a collection of two men. Either (you are) a man for whom a man has worked in obedience of Allah^{-azwj}, so he is fortunate with what you are unfortunate, or you are a man

¹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 8 a

for whom a man has worked in disobedience of Allah^{-azwj}, so he is unfortunate with what you have collected for him. So, there isn't anyone from these two more rightful to be preferred over yourself, and do not 'Barada' (carry a sin) for him upon your back".¹¹

الثاني أن يكون برد بهذا المعنى أيضا و يكون المعنى ما ثبت لكما على ظهري حق الجواب بقولي لا تأكل فيكون لا تأكل فاعلا لقوله برد بتأويل أو المعنى أنه لما كان المقام موضع تقية لا يلزمي جوابكما فيكون لا تأكل خطابا لمحمد أو لأحدهما تبرعا بناء على أنهم مختارون في بعض الموارد في البيان و عدمه كما مرت الأخبار الكثيرة في تأويل قوله سبحانه هذا عطاؤنا فاقبضوا أو أمسكوا بغير حساب

The second is that this 'Barada' could be with this meaning as well, and the meaning would be, 'I^{-asws} will not affirm for you both upon my^{-asws} back, right of the answer with my^{-asws} words, do not eat'. So 'do not eat' would be a deed of his^{-asws} word 'Barada' by interpretation, or the meaning, when it was the place of Taqiyyah, it does not necessitate me^{-asws} to answer you both. So (the words) 'do not eat' could be a mistake of Muhammad (a narrator) or of one of them, disavowing, based upon they are with choice in one of the references in the explanation and lack of it, like what has passed in many Ahadeeth in the interpretation of Words of the Glorious: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].***

فيكون سؤال محمد ثانيا لمزيد الاطمئنان تأكيداً مع أنه على ما في التهذيب يحتمل أن يكون السؤال أولاً عن ذبائح النصاب و المخالفين و يمكن توجيه نسخة المفيد على بعض الوجوه بتكلف كما لا يخفى على المتأمل.

So, Muhammad's question is secondly for more reassurance, as an affirmation of what is in the politeness. It is possible that the question will be first about the sacrifices of the quorum and the violators, and the copy of the useful can be directed in some ways in an obtrusive manner, as it is not hidden from the contemplator.

الثالث ما ذكره بعض الأفاضل على نسخة التهذيب حيث قرأ لأبرد من الإبراد بمعنى التهنيت و إزالة التعب يعني لأتحمل لكما على ظهري المشقة و أرفعها عنكما فأفتيكما بمر الحق

The third is what one of the meritorious ones mentioned based upon a copy of (the book) 'Al-Tehzeeb' whereby he read (the word) 'Al-Abraad' from 'Al-Ibrad' in the meaning of congratulations and removal of the fatigue, meaning, 'I^{-asws} bear upon my^{-asws} back for you both, the difficulty, and I^{-asws} shall lift it away from you, so I^{-asws} shall issue a verdict (Fatwa) with the bitter truth'.

مأخوذ من قولهم عيش بارد أي هنيء و في النهاية و في الحديث الصوم في الشتاء الغنيمة الباردة أي لا تعب فيه و لا مشقة و كل محبوب عندهم بارد.

It is taken from their word 'Aysh Barid' (cool life), meaning pleasurable. And in (the book) 'Al-Nihaya', and in the Hadeeth of fasting during the winter is a 'cool bounty', i.e., there is no fatigue in it nor any difficulty, and all, in their view, 'cool' is loved.

الرابع أن تكون على ما في التهذيب لا نافية للجنس و البرد بضم الباء اسما للثوب المخصوص أي لا برد و لا رداء منكما على عاتقي و على ظهري حتى يلزمي أن أقول ما يوافق رأيكما

¹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 8 b

The fourth is that it could be based upon what is in 'Al-Tehzeeb', not negating to the genus, and the (word) 'Al-Bard' is with the (letter) 'Ba', a name for the dressing the specific, i.e., 'There is neither any cold nor any cloak from you both upon my^{-asws} shoulder nor upon my^{-asws} back until it would necessitate me^{-asws} to say what is in accordance with your opinion'.

فيكون كلاما جاريا على المتعارف بين الناس أي إني لست من العلماء الذين يأخذون البرود و الأموال من الناس ليفتوهم على ما يوافق شهواتهم.

So it is current talk among people, meaning that 'I^{-asws} am not one of the scholars who take coolness and money from people in order to instruct them on what agrees with their desires'.

9- الطَّرَابُلسِيَّاتُ، رَوَى أَبُو بَصِيرٍ وَ زُرَّارَةُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ ذَبِيحَةِ أَهْلِ الْكِتَابِ فَأُطْلِقَهَا.

(The book) 'Al-Tarabulsiyat' – It is reported by Abu Baseer and Zurara,

'From Abu Abdullah^{-asws} having been asked about slaughter by people of the Book, so he^{-asws} He^{-asws} freed it (allowed) it''¹²

10 الْهِدَايَةُ، ذَبِيحَةُ الْيَهُودِ وَ النَّصْرَانِيِّ لَا تُكُلُّ إِلَّا إِذَا سَمِعُوهُمْ يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا.

(The book) 'Al-Hidaya' – 'Slaughter by the Jew and the Christian cannot be eaten except when they are heard mentioning a Name of Allah^{-azwj} upon it''¹³

تبيين قال الشيخ ره في التهذيب بعد إيراد بعض الأخبار الدالة على حل ذبائح أهل الكتاب فأول ما في هذه الأخبار أنها لا تقابل تلك لأنها أكثر و لا يجوز العدول عن الأكثر إلى الأقل لما قد بين في غير موضع و لأن من روى هذه الأخبار قد روى أحاديث الحظر التي قدمناها

Explanation: The Sheykh said in (the book) 'Al-Tehzeeb' after referring to one of the Ahadeeth evidencing upon the Permissibility of slaughter by people of the Book, 'The first of what is in this Hadeeth is that it does not correspond to that one because these are more and it is not allowed to change from the more to the less, due to what has been explained in another place, and because the one who reported this Hadeeth has reported the Ahadeeth of the precautions which we have preceded with.

ثم لو سلمت من هذا كله لاحتملت وجهين. أحدهما أن الإباحة فيها إنما تضمنت حال الضرورة دون حال الاختيار و عند الضرورة تحل الميتة فكيف ذبيحة من خالف الإسلام.

Then if I were to be spared from all of this, I would carry on two aspects. One of these is that the legalisation in it rather includes the state of desperation besides the state of choice, and during the desperation the 'dead' is Permissible, so how about slaughter of the one who opposes Al-Islam'.

¹² Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 9

¹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 10 a

7 وَ الَّذِي يَدُلُّ عَلَى ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ حَمْرَةَ الْمُقَمِّيِّ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ قَالَ أَبُو الْحَسَنِ ع إِنَّي أَهْمَاكَ عَنْ ذَبِيحَةٍ كُلِّ مَنْ كَانَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ وَ أَصْحَابُكَ إِلَّا فِي وَفْتِ الضَّرُورَةِ إِلَيْهِ.

And that which evidence's upon that is what is reported by Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Hamza Al-Qummy, from Zakariya Bin Adam who said,

'From Abu Al-Hassan^{-asws}: 'I^{-asws} forbid you from slaughter by everyone who was upon different from what you and your companions (Shias) are upon, except during a time of desperation to it".¹⁴

و الوجه الثاني أن تكون هذه الأخبار وردت للتقية لأن من خالفنا يميز أكل ذبيحة من خالف الإسلام من أهل الذمة.

And the second aspect is that these Ahadeeth have been referred for the Taqiyyah, because the one who opposes us is allowed to eat slaughter of the one who opposes Al-Islam, from the Zimmy people.

6 وَ الَّذِي يَدُلُّ عَلَى ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ بَشِيرٍ عَنِ ابْنِ أَبِي عَقِيلَةَ الْحَسَنِ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ عَنْ بَشْرِ بْنِ أَبِي غِيْلَانَ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ ذَبَائِحِ الْيَهُودِ وَ النَّصَارَى وَ النَّصَابِ قَالَ فَلَوْ شِدَقَهُ وَ قَالَ كُلُّهَا إِلَى يَوْمٍ مَا.

And that which evidence's upon that is what is reported by Muhammad Bin Ahmad Bin Yahya, from Sahl Bin Ziyad, from Ahmad Bin Bashir, from Ibn Abu Aqeela Al-Hassan Bin Ayoub, from Dawood Bin Kaseer Al-Raqqy, from Bishr Bin Abu Gaylan Al-Shaybani who said,

'I asked Abu Abdullah^{-asws} about slaughters by the Jews and the Christians and the Nasibis. He (the narrator) said: 'He^{-asws} twisted his^{-asws} mouth (grimaced) and said: 'Eat it up to (another) day".¹⁵

انتهى.

End.

11- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَوْلُهُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ قَالَ يَعْنِي الصَّادِقَ ع عَنِ بَطْعَانِهِمْ هَاهُنَا الْحَبُوبُ وَ الْفَاكِهَةُ غَيْرَ الذَّبَائِحِ الَّتِي يَذْبَحُونَهَا فَإِنَّهُمْ لَا يَذْكُرُونَ اسْمَ اللَّهِ خَالِصًا عَلَى ذَبَائِحِهِمْ

Tafseer Ali Bin Ibrahim –

'His^{-azwj} Words: **and the food of those Given the Book is Permissible for you, [5:5]**. He^{-asws} said, meaning Al-Sadiq^{-asws}: 'The meaning of their food over here are the seeds and the fruits,

¹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 10 b

¹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 10 c

apart from the slaughters which they are slaughtering, for they are not mentioning a Name of Allah^{-azwj} upon their slaughters’.

ثُمَّ قَالَ وَ اللَّهُ مَا اسْتَحَلُّوا ذَبَائِحَكُمْ فَكَيْفَ تَسْتَحِلُّونَ ذَبَائِحَهُمْ.

Then he^{-asws} said: ‘By Allah^{-azwj}! They are not permitting your slaughters, so how are you permitting their slaughters?’¹⁶

12- قُرْبُ الْإِسْنَادِ، عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ يَقُولُ كُلُّوا طَعَامَ الْمَجُوسِ كُلَّهُ مَا خَلَا ذَبَائِحَهُمْ فَإِنَّهَا لَا تَحِلُّ وَإِنْ ذُكِرَ اسْمُ اللَّهِ عَلَيْهَا.

(The book) ‘Qurb Al-Asnaad’ – From Sa’ad Bin Tareyf, from Al-Husayn Bin Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} had said: ‘Eat food of the Magians, all of it, apart from their slaughters, for it is not Permissible, and even if they were to mention a name of Allah^{-azwj} upon it’.¹⁷

13- وَ مِنْهُ، بِالْإِسْنَادِ الْمَتَّقِيمِ أَنَّ عَلِيًّا ع كَانَ يَأْمُرُ مُنَادِيَهُ بِالْكَوْفَةِ أَيَّامَ الْأَضْحَى أَنْ لَا يَذْبَحَ نَسَائِكَكُمْ يَغْنِي نُسُكُكُمْ الْيَهُودُ وَ لَا النَّصَارَى وَ لَا يَذْبَحُهَا إِلَّا الْمُسْلِمُونَ.

And from him, by the previous chain,

‘Ali^{-asws} had instructed his^{-asws} caller at Al-Kufa in the days of Al-Azha, ‘Do not slaughter your rituals, meaning ritual of the Jews nor the Christians nor their slaughters except the Muslims!’¹⁸

14- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ ذَبِيحَةِ الْيَهُودِ وَ النَّصَارَى هَلْ تَحِلُّ قَالَ كُلُّ مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ

(The book) ‘Al-Qurb Al-Asnaad’ – from Abdullah Bin Al-Hassan,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about slaughter by the Jews and the Christians, ‘Is it Permissible?’ He^{-asws} said: ‘Eat what a Name of Allah^{-azwj} has been mentioned upon’.

¹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 11

¹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 12

¹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 13

وَسَأَلْتُهُ عَنْ ذَبَائِحِ نَصَارَى الْعَرَبِ قَالَ لَيْسَ هُمْ بِأَهْلِ كِتَابٍ فَلَا يَحِلُّ ذَبَائِحُهُمْ.

And I asked him^{-asws} about slaughters by the Arab Christians. He^{-asws} said: 'They aren't people of the Book, so their slaughters are not Permissible'.¹⁹

بَيَّانٌ رَوَى الشَّيْخُ فِي التَّهْذِيبِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلْ ذَبِيحَةَ نَصَارَى تَغْلِبُ فَإِنَّهُمْ مُشْرِكُو الْعَرَبِ.

Explanation – It is reported by the Sheykh in (the book) 'Al-Tehzeeb', from Abu Baseer, from Abu Abdullah^{-asws} having said: 'Do not eat slaughter by Christians of (clan of) Taglib, for they are Arab Polytheists'.²⁰

وَرُوي فِي الصَّحِيحِ عَنِ الْحُلَيْيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ ذَبَائِحِ نَصَارَى الْعَرَبِ هَلْ يُؤْكَلُ فَقَالَ كَانَ عَلَيَّ ع يَنْهَاهُمْ عَنْ أَكْلِ ذَبَائِحِهِمْ وَصَيْدِهِمْ.

And it is reported in 'Al-Saheeh' from Al-Halby who said, 'I asked Abu Abdullah^{-asws} about slaughters by Christian Arabs, 'Can it be eaten? He^{-asws} said: 'Ali^{-asws} had forbidden them from eating their slaughters and their hunted preys'.²¹

والتخصيص بنصارى العرب إما لأنهم كانوا صابئين فهم ملاحدة النصارى قال البيضاوي في قوله تعالى وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ الآية هم اليهود و النصارى و استثنى علي ع نصارى بني تغلب و قال ليسوا على النصرانية و لم يأخذوا منها إلا شرب الخمر انتهى

And the particularising the Arab Christians is because they were Sabeans, so they were atheist Christians. Al-Bayzawi said regarding Words of the Exalted: **and the food of those Given the Book [5:5]** – Verse. They are the Jews and the Christians, and Ali^{-asws} had excluded Christians of the clan of Taglib and said: 'They aren't upon the Christianity, and they are not taking from them except drinking the wine' – end.

أو لأنهم كانوا لا يعملون بشرائط الذمة كما روي أن عمر ضاعف عليهم العشر و رفع عنهم الجزية أو لأنهم تنصروا في الإسلام فهم مرتدون كما ذكره الشهيد الثاني ره

Or because they were not knowing the conditions of being the Zimmy like what is reported that Umar had doubled the tithe upon them and had lifted the tax from them, or because they had become Christians within Al-Islam, for they were renegades like what is mentioned by the second martyr.

و قال الشيخ في الخلاف إذا قلنا ذبائح أهل الكتاب و من خالف الإسلام لا تجوز فقد دخل في جملتهم ذبائح نصارى تغلب و وافقنا على نصارى تغلب الشافعي و قال أبو حنيفة يحل ذبائحهم دليلنا ما قدّمنا من الأدلة و أيضا فقد قال بتحريم ذبائحهم علي ع و عمر و لا يخالف لهما و عن ابن عباس روايتان انتهى.

¹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 14 a

²⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 14 b

²¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 14 c

And the Sheykh said in 'Al-Khilaf', 'When we say that slaughters by people of the Book and of the ones opposing Al-Islam is not allowed, so the slaughters by Christians of Taglib are included in their total, and Al-Shafie had paused upon Christians of Taglib, and Abu Haneefa said, 'Their slaughters are Permissible'. Our evidence is what evidence we have already provided. And also, Ali^{-asws} and Umar had spoken with Prohibition of their slaughters, and there is no opponent for them, and there are two reports from Ibn Abbas – end.

و الذي يظهر من كلام الشافعية في هذا الباب هو أنهم قالوا في الكتابة التي يجوز للمسلم نكاحها بزعمهم لا تخلو أن لا تكون من أولاد بني إسرائيل أو تكون منهم فإن لم تكن من بني إسرائيل وكانت من قوم يعلم دخولهم في ذلك الدين قبل تطرق التحريف و النسخ إليه

And what is apparent from speech of Al-Shafiies regarding this subject. They said the females of people of the Book, the one whom it is allowed for the Muslim to marry her, by their claim, it is not vacant that she may not be from the children of the children of Israel or being from them. If she does not happen to be from the children of Israel, and she was from a people know of their entry into that religion before addressing the alterations and the Abrogation to it.

ففي جواز نكاحها قولان بينهم و الأكثر على الجواز و إن كانت من قوم يعلم دخولهم في ذلك الدين بعد التحريف و قبل النسخ فإن تمسكوا بالحق و تجنبوا المحرف فكما لو دخلوا فيه قبل التحريف و إن دخلوا في المحرف ففيه قولان و الأشهر عندهم المنع لكنهم يقرّون على الجزية.

Regarding permissibility of marrying her, there are two words, and the majority are upon the allowing it, and even if she was from a people their entry into that religion is known after the alteration and before the Abrogation. If they were to adhere with the truth and shun the prohibitions, it would be as if they had entered into it before the alteration. And if they had entered in the altered, there are two words regarding it, and the most well-known with them is the refusal, but they would be accepting upon the paying of the taxes.

و إن كانت من قوم يعلم دخولهم في ذلك بعد التحريف و النسخ فلا تنكح فالمتهودون و المنتصرون بعد بعثة نبينا ص لا يناكحون و في المتهودين بعد بعثة عيسى ع المشهور بينهم أنهم لا ينكح منهم و لا يقرّون على الجزية أيضا.

And if she was from a people their entry into that after the alteration and the Abrogation, she cannot be married, for they were professing Oneness and being Christian after the Sending of our Prophet^{-saww}, they cannot be married. And regarding the Unitarians after Sending of Isa^{-asws}, the well-known between them is, they were not marrying from them and were not accepting upon the taxes as well.

و إن كانت من قوم لا يعلم أنهم دخلوا في هذا الدين قبل التحريف أو بعده أو قبل النسخ أو بعده فيؤخذ نكاحها بالأغلظ و يجوز تقريرهم بالجزية تغليباً للحقن

And if she was from a people, it is unknown whether they entered into this religion before the alteration or after it, or before the Abrogation or after it, so marrying her would be taken with harshness, and it is allowed their acceptance with the taxes, in preference to the saving (of blood).

قالوا و به حكمت الصحابة في نصارى العرب و هم يهرا و تنوخ و تغلب

They said, 'And by it was the ruling by the companions, regarding the Arab Christians, and they were (clans of) Bahra, and Tanoukh, and Taglib'.

و إن كانت إسرائيلية فالذي أطلقوه جواز نكاحها من غير نظر إلى آبائها أنهم متى دخلوا في هذا الدين قبل التحريف أو بعده و أما إذا دخلوا فيه بعد النسخ و بعثة نبينا محمد ص فلا تفارق فيه الإسرائيلية غيرها.

And if she was an Israelite, so that which they freed was allowance of marrying her from without looking at her forefathers when they had entered into this religion before the alteration or after it. And as for when they had entered into it after the Abrogation and Sending of our Prophet^{-saww} Muhammad^{-saww}, so you cannot separate in it the Israelite women and others.

هذا ما ذكره الشافعية في ذلك و إنما أوردته هنا شرحا لكلام الشيخ رحمه الله و توضيحا لما ورد في الأخبار من نصارى العرب و تغلب و ليظهر لك سبب تخصيص الحكم بهم و هو إما الوجوه التي ذكروها أو موافقتهم في ذلك تقيّة فتدبر.

This is what the Shafiies mentioned regarding that, and rather I have referred it over here as a commentary on the speech of the Sheykh, may Allah^{-azwj} have Mercy on him and as a clarification of what has been referred in the Ahadeeth from the Arab Christian, and (clan of) Taglib, and to reveal to you the cause of particularising the ruling with them, and it is either the aspect which they have mentioned or in accordance with them in that as Taqiyya (dissimulation), so ponder'.

15- الْمَحَاسِنُ، عَنْ أَبِيهِ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ قَالَ الْحُبُّوبُ وَ الْبُقُولُ.

(The book) 'Al-Mahasin' – from his father and someone else from Muhammad Bin Sinan, from Abu Al-Jaroud who said,

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj}: **and the food of those Given the Book is Permissible for you, [5:5]**. He^{-asws} said: 'The seeds (cereals) and the vegetables'".²²

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ طَعَامِ أَهْلِ الْكِتَابِ مَا يَحِلُّ مِنْهُ قَالَ الْحُبُّوبُ.

And from him, from his father, from Muhammad Bin Sinan, from Marwan, from Sama'at who said,

'I asked Abu Abdullah^{-asws} about food of people of the Book, 'What is Permissible from it?' He^{-asws} said: 'The seeds (cereals)'".²³

²² Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 15

²³ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 16

17 المَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا تَأْكُلُ مِنْ ذَبِيحَةِ الْيَهُودِيِّ وَلَا تَأْكُلُ فِي آتِنَتِهِمْ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdullah Bin Talha both said,

'Abu Abdullah^{-asws} said; 'Do not eat from slaughters by the Jews nor eat in their utensils'.²⁴

18- العِيَّاشِيُّ، عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ: سَأَلَ الْحَسَنُ بْنُ الْمُنْذِرِ أَبَا عَبْدِ اللَّهِ ع- أَنَّ الرَّجُلَ يَبْعَثُ فِي غَنَمِهِ رَجُلًا أَمِينًا يَكُونُ فِيهَا نَصْرَانِيًّا أَوْ يَهُودِيًّا فَتَقَعُ الْعَارِضَةُ فَيَذْبَحُهَا وَ يَبِيعُهَا

Al-Ayyashi, from Quteyba Al-A'sha who said,

'Al-Hassan Bin Al-Munzir asked Abu Abdullah^{-asws}, 'The man sends in his flock a trustworthy man happening to be a Christian or a Jew. One of them falls, so he slaughters it and sells it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَأْكُلْهَا وَ لَا تَدْخِلْهَا فِي مَالِكَ فَإِنَّمَا هُوَ الْإِسْمُ وَ لَا يُؤْمَنُ عَلَيْهِ إِلَّا الْمُسْلِمُ

Abu Abdullah^{-asws} said: 'Do not eat it nor enter it into your possession, for rather it is the Name (of Allah^{-azwj}), and no one can be believed upon it except the Muslim'.

فَقَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع وَ أَنَا أَسْمَعُ فَأَيُّ قَوْلِ اللَّهِ وَ طَعَامِ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ

A man said to Abu Abdullah^{-asws} and I was listening, 'So where are the Words of Allah^{-azwj}: **and the food of those Given the Book is Permissible for you, [5:5]?**'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ أَبِي يَقُولُ إِنَّمَا ذَلِكَ الْحُبُوبُ وَ أَشْبَاهُهُ.

Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} had said: 'But rather that is the seeds (cereals) and it's like''.²⁵

19 وَ مِنْهُ، عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ طَعَامِ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ قَالَ الْعَدَسُ وَ الْحُبُوبُ وَ أَشْبَاهُ ذَلِكَ يَغْنِي مِنْ أَهْلِ الْكِتَابِ.

And from him, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you,**

²⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 17

²⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 18

and your food is Permissible for them; [5:5]. He^{-asws} said: ‘The lentils, and the seeds, and the likes of that, meaning from people of the Book’.²⁶

20 وَمِنْهُ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ أَنَا الْمَجُوسُ فَلَا فَلَيشُوا مِنْ أَهْلِ الْكِتَابِ وَأَنَا الْيَهُودُ وَالنَّصَارَى فَلَا بَأْسَ إِذَا سَمَّوْا.

And from him, from Umar Bin Hanzala –

‘Regarding Words of Allah^{-azwj} Blessed and Exalted: **So eat from whatever Allah’s Name is mentioned upon [6:118].** As for the Magians, so no. They aren’t from people of the Book, and as for the Jews and the Christians, so there is no problem when they name (Allah^{-azwj})’.²⁷

21- وَمِنْهُ، عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ ذَبِيحَةِ الْمَرْأَةِ وَالْعُلَامِ هَلْ يُؤْكَلُ

And from him, from Ibn Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about slaughter by the woman and the boy, ‘Can it be eaten?’

قَالَ نَعَمْ إِذَا كَانَتِ الْمَرْأَةُ مُسْلِمَةً وَذَكَرَتْ اسْمَ اللَّهِ حَلَّتْ ذَبِيحَتُهَا وَإِذَا كَانَ الْعُلَامُ قَوِيًّا عَلَى الذَّبْحِ وَذَكَرَ اسْمَ اللَّهِ حَلَّتْ ذَبِيحَتُهُ وَإِنْ كَانَ الرَّجُلُ مُسْلِمًا فَتَنَسَّى أَنْ يُسَمِّيَ فَلَا بَأْسَ بِأَكْلِهِ إِذَا لَمْ تَنْتَهَمْ.

He^{-asws} said: ‘Yes, when the woman was a Muslim and she mentioned a Name of Allah^{-azwj}, her slaughter is Permissible; and when the boy was strong enough upon the slaughter and he mentions a Name of Allah^{-azwj}, his slaughter is Permissible; and if the man was a Muslim and he forgets to name (Allah^{-azwj}), there is no problem with eating it when he was not accused (of being deliberate)’.²⁸

6 وَ رَوَى الصَّدُوقُ فِي الْفَقِيهِ بِإِسْنَادِهِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الرَّجُلِ يَذْبَحُ فَيَنْسَى أَنْ يُسَمِّيَ أَ تُوْكَلُ ذَبِيحَتُهُ

And it is reported by Al-Sadouq in (the book) ‘Al-Faqeeh’, by his chain from Al-Halbi,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the man who slaughters, but he forgets to name (Allah^{-azwj}), ‘Can his slaughter be eaten?’

قَالَ نَعَمْ إِنْ كَانَ لَا يُتَّهَمُ وَ يُحْسِنُ الذَّبْحَ قَبْلَ ذَلِكَ وَ لَمْ أَرِ فِي كَلَامِ الْأَصْحَابِ التَّشْيِيدَ بِعَدَمِ التَّهْمَةِ وَالْأَحْوَطُ رِعَايَتُهُ.

²⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 19

²⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 20

²⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 21 a

He^{-asws} said: ‘Yes, if he wasn’t accused (of being deliberate) and the slaughter was (carried out) well’. And I have not seen in the speech of the companions, the emphasis with restriction of accusation and being more careful of it”.²⁹

22- الْعَيَّاشِيُّ عَنْ هُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي ذَبْحَةِ النَّاصِبِ وَ الْيَهُودِيِّ قَالَ لَا تَأْكُلْ ذَبْحَتَهُ حَتَّى تَسْمَعَهُ يُذَكِّرُ اسْمَ اللَّهِ أَمَا سَمِعْتَ قَوْلَ اللَّهِ - وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ.

Al-Ayyashi, from Humran who said,

‘I heard Abu Abdullah^{-asws} saying regarding slaughter by the Nasibi (Hostile one) and the Jew. He^{-asws} said: ‘Do not eat his slaughter until you hear him mentioning a Name of Allah^{-azwj}! Have you not heard Words of Allah^{-azwj}: **And do not eat from what Allah’s Name has not been mentioned upon [6:121]?**’³⁰

23- السَّرَائِرُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ سَمِعْتَهُ يُسَمِّي فَكُلْ ذَبْحَتَهُ.

(The book) ‘Al-Saraair’ – from Muhammad Bin Abdullah Bin Hilal, from Abdullah Bin Bukeyr, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying: ‘One whom you hear naming (Allah^{-azwj}) so eat his slaughter’”.³¹

24- الْكَاشِيُّ، عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى وَ مُحَمَّدِ بْنِ مُسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا وَ قَالَ الْمُعْبِدِيُّ حَدَّثَنِي بِهِ أَيْضاً عَنْ ابْنِ أَبِي عُمَيْرٍ أَنَّ ابْنَ أَبِي يَعْفُورٍ وَ مُعَلَّى بْنَ حَنْثَسٍ كَانَا بِالنَّبِيلِ عَلَى عَهْدِ أَبِي عَبْدِ اللَّهِ ع فَاسْتَلَقَا فِي ذَبَائِحِ الْيَهُودِ فَكُلَّ مُعَلَّى وَ لَمْ يَأْكُلِ ابْنُ أَبِي يَعْفُورٍ فَلَمَّا صَارَا إِلَى أَبِي عَبْدِ اللَّهِ ع أَخْبَرَاهُ فَرَضِيَ بِفِعْلِ ابْنِ أَبِي يَعْفُورٍ وَ خَطَأَ الْمُعَلَّى فِي أَكْلِهِ إِثْمَهُ.

Al-Kashy, from Hamdawiya Bin Nuseyr, from Muhammad Bin Isa and Muhammad Bin Masoud, from Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Saeed Bin Janah, from a number of our companions, and Al-Ubeydi said, ‘It is narrated to me as well from Ibn Abu Umeyr,

‘Ibn Abu Yafour and Moalla Bin Khuneys were at the river in the era of Abu Abdullah^{-asws}. They differed regarding slaughters by the Jews. Moalla ate and Ibn Abu Yafour did not eat. When they came to Abu Abdulla^{-asws}, they informed him^{-asws}. He^{-asws} was pleased with the deed of Ibn Abu Yafour and disapproved Al-Moalla in his having eaten it’”.³²

بيان هذا بعكس ما رواه المفيد و السيدو أحدهما من اشتباه الرواة و في الكافي و التهذيب في الرواية المتقدمة ليس ذكر المعلى في آخر الخبر بل فيهما فقال أيكما الذي أبي فقال أنا قال أحسنت فلا ينافي هذه الرواية.

Explanation: This is opposite to what is reported by Al-Mufeed and the Seyyid (see Hadeeth reference no. 7 above), and one of them is a suspicion (error) of the narrator, and in ‘Al-Kafi’

²⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 21 b

³⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 22

³¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 23

³² Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 24

and in 'Al-Tehzeeb', in the previous narrators, there isn't any mention of Moalla at the end of the Hadeeth, but in them, he^{-asws} said: 'Which one you is the one who refused (to eat)?' He said, 'Me'. He^{-asws} said: 'You have done well', so it does not negate this report.

25- الْكِفَايَةُ فِي النُّصُوصِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْخَزَّازِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَمَيْرِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعُبَيْدِيِّ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ يُوسُفَ بْنِ ظَبْيَانَ عَنِ الصَّادِقِ ع قَالَ: يَا يُوسُفُ مَنْ زَعَمَ أَنَّ لِلَّهِ وَجْهًا كَالْوُجُوهِ فَقَدْ أَشْرَكَ وَمَنْ زَعَمَ أَنَّ لِلَّهِ جَوَارِحَ كَجَوَارِحِ الْمَخْلُوقِينَ فَهُوَ كَافِرٌ بِاللَّهِ فَلَا تَقْبَلُوا شَهَادَتَهُ وَلَا تَأْكُلُوا دَيْبِخَتَهُ.

(The book) 'Al-Kifayat Al-Nusous' of Ali Bin Muhammad Al-Khazzaz, from Ali Bin Al-Husayn, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Himeyri, from Umar Bin Ali Al-Abdy, from Dawood Al-Raqy, from Yunus Bin Zabyan,

'From Al-Sadiq^{-asws} having said: 'O Yunus! One who alleges that Allah^{-azwj} has a face like his own face, so he has associated (committed Shirk), and the one who alleges that there are limbs for Allah^{-azwj} like limbs of the created beings, so he is a blasphemer (Kafir) with Allah^{-azwj}. Neither accept his testimony nor eat his slaughter'.³³

26 الْخَرَائِجُ، عَنْ أَحْمَدَ بْنِ أَبِي رَوْحٍ قَالَ: خَرَجْتُ إِلَى بَغْدَادَ فِي مَالٍ لِأَبِي الْحَسَنِ الْخُضِرِ بْنِ مُحَمَّدٍ لِأَوْصِلَهُ وَأَمَرَنِي أَنْ أَدْفَعَهُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَيْرِيِّ فَأَتَيْتُ أَنْ يَأْخُذَ الْمَالَ وَ قَالَ صِرْ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَحْمَدَ فَإِنَّهُ أَمَرَهُ بِأَنْ يَأْخُذَهُ وَقَدْ خَرَجَ الَّذِي طَلَبْتَ

(The book) 'Al-Kharaij', from Ahmad Bin Abu Rawh who said,

'I went out to Baghdad regarding some money of Abu Al-Hassan Al-Khizr Bin Muhammad in order to connect him, and he instructed me to hand it over to Abu Ja'far Muhammad Bin Usman Al-Amry. But he refused to take the money and said, 'Go to Abu Ja'far Muhammad Bin Ahmad, for he has been instructed to take it, and the one whom you seek has gone out'.

فَجِئْتُ إِلَى أَبِي جَعْفَرٍ فَأَوْصَلْتُهُ إِلَيْهِ فَأَخْرَجَ إِلَيَّ رُفْعَةً فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ سَأَلَ الْكِتَابَ إِلَى أَنْ قَالَ وَ الْفِرَاءُ مَتَاعُ الْعَنْمِ مَا لَمْ يُدْبَخْ بِأَرْمَنِیَةِ [بِأَرْمَنِیَةِ] تَذْبُخُهُ النَّصَارَى عَلَى الصَّلِيبِ فَجَائِزٌ لَكَ أَنْ تَلْبَسَهُ إِذَا دَبَّحَهُ أَحَدٌ لَكَ أَوْ مُخَالِفٌ تَتَّقُ بِهِ.

I came to Abu Ja'far^{-asws} and delivered to him. He brought out a note to me wherein was (written), 'In the Name of Allah^{-azwj} the Beneficent, the Merciful' – and he continued the letter up to he^{-asws} said: 'And the furs are chattels of the sheep for as long as they were not slaughtered in Armenia. The Christians are slaughtering upon the cross. It is allowed for you to wear it when a brother of yours had slaughtered it, or an adversary you trust with'.³⁴

27- الْبَصَائِرُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَرِيفٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ عَامِرِ بْنِ عَلِيٍّ الْجَامِعِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتَ فِذَاكَ إِنَّا نَأْكُلُ ذَبَائِحَ أَهْلِ الْكِتَابِ وَ لَا نَدْرِي يُسْمُونَ عَلَيْهَا أَمْ لَا

³³ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 25

³⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 26

(The book) 'Al-Basaair' – From Al-Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Shareef, from Ali Bin Asbaat, from Ismail Bin Abbad, from Aamor Bin Ali Al-Jamie who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! We tend to eat the slaughters by people of the Book and we do not know whether they are naming (Allah^{-azwj}) upon it or not!'

فَقَالَ إِذَا سَمِعْتُمْ قَدْ سَمَوْا فَكُلُوا أَمْ تَدْرِي مَا يَقُولُونَ عَلَى ذَبَائِحِهِمْ فَقُلْتُ لَا

He^{-asws} said: 'When you hear them naming so eat! Do you know what they are saying upon their slaughters?' I said, 'No'.

فَقَرَأَ كَأَنَّهُ يَشْنِيهِ يَهُودِيٌّ قَدْ هَذَّاهُ ثُمَّ قَالَ بِحَدِّهِمْ أَمُرُوا

He^{-asws} recited and if he^{-asws} was resembling a Jew, being quick in it (having understood it), then said, 'They have been Commanded with this'.

فَقُلْتُ جَعَلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ نَكْتُبَهَا

I said, 'May I be sacrificed for you^{-asws}! If you^{-asws} see fit, we can write it'.

قَالَ أَكْتُبْ نوح ايوا ادبنوار يلهمين مالخوا اشرسوا اورضوا بنوامو ستود عال اسحطوا.

He^{-asws} said: 'Write (Being in Hebrew) – 'Nuh^{-as} Aywa Adeynu Yalheen Malhou Ashrasou awrazou binawanu Satwad Aal As'hatou''³⁵

بيان و أقول العبارة العبرانية هكذا وجدتها في نسخ البصائر و فيه تصحيقات كثيرة من الرواة لعدم معرفتهم بتلك اللغة و الذي سمعت من بعض المستبصرين العارف بلغتهم و كان من علمائهم أن الدعاء الذي يتلوه اليهود عند الذبح هكذا أوردناه مع شرحه.

Explanation: And I (Majlisi) am saying, the Hebrew writing, I found it being like this in a copy of Al-Basaair, and there are many errors in it from the reporters due to lack of their not knowing that language (Hebrew), and what which I heard from one of the insightful one knowing their language, and he was from their scholars is the supplication which the Jews tend to recite during the slaughter. Like this I am referring along with its commentary.

باروخ تباركت أتا أنت أدوناي الله ألوهنو إلهنا ملخ هاعولام ملك العالمين أشر الذي قدشانوا قدسنا بميصوتاو بأوامره وصيوانو و أمرنا عل على هشحيطا الذبح.

'Baroukh' = Blessed, 'Ata' = You', 'Adwany (adeynu) = Allah^{-azwj}, 'Al-Wahnou' (yalheen) – Our God', Malkh Haoulaham' (malhou) – King of the worlds, 'Ashr' (ashrasou) = the One Who', 'Qadshanou' = Sanctify us, 'Bemeysawtawu' = by His^{-azwj} Command, 'Waseywanu' = And Commanded upon, 'Hashhayta' = slaughter'.

³⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 27

28- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَخَّصَ فِي طَعَامِ أَهْلِ الْكِتَابِ وَ غَيْرِهِمْ مِنَ الْفَرَقِ إِذَا كَانَ الطَّعَامُ لَيْسَ فِيهِ ذَبِيحَةٌ.

(The book) 'Al-Da'aim',

'From Ja'far^{-asws} Bin Muhammad^{-asws} having allowed regarding food of people of the Book and others from the sects when the food, there wasn't any slaughtered (meat) in it".³⁶

5 وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا عَلِمَ ذَلِكَ لَمْ يُؤْكَلْ.

And from Abu Ja'far Muhammad Bin Ali^{-asws} having said: 'When that is known (slaughtered meat being in it), do not eat".³⁷

29- الدَّعَائِمُ، عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنْ ذَبِيحَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ وَ ذَبَائِحِ أَهْلِ الْخِلَافِ

(The book) 'Al-Da'aim' –

'From Abu Ja'far^{-asws} having been asked about slaughter by the Jews, and the Christians, and the Magians, and slaughters by the people of the opposition (non-Shias).

فَتَلَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ- فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَ قَالَ إِذَا سَمِعْتُمُوهُمْ يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهِ فَكُلُوهُ وَ مَا لَمْ يَذْكُرُوا اسْمَ اللَّهِ فَلَا تَأْكُلُوهُ

He^{-asws} recited: ***So eat from whatever Allah's Name is mentioned upon [6:118]***, and said, 'When you hear them mentioning a Name of Allah^{-azwj} upon it, so eat, and as long as they are not mentioning a Name of Allah^{-azwj}, do not eat it.

وَ مَنْ كَانَ مِثْلَهُمَا بِرَأْسِ التَّسْمِيَةِ بَرَى اسْتِحْلَالَ ذَلِكَ لَمْ يَجِبْ أَكْلُ ذَبِيحَتِهِ إِلَّا أَنْ يُشَاهَدَ فِي حِينِ ذَبْحِهَا وَ يَذْبَحُهَا عَلَى السُّنَّةِ وَ يَذْكُرَ اسْمَ اللَّهِ عَلَيْهَا فَإِنْ ذَبَحَهَا بِحَيْثُ لَمْ تُشَاهَدْ لَمْ تُؤْكَلْ.

And the one who is being accused of neglecting the naming in order to show the Permissibility of that, it does not oblige eating his slaughter except it he it witnessed during the time of its slaughter, and he slaughters based upon the Sunnah and he mentioned a Name of Allah^{-azwj} upon it. If he were to slaughter whereby, he is not witnessed, it cannot be eaten".³⁸

5 وَ رُوَيْنَا عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: ذَبِيحَةُ الْيَهُودِيِّ وَ النَّصَارَى وَ الْمَجُوسِيِّ وَ ذَبَائِحِ أَهْلِ الْخِلَافِ ذَبِيحَتُهُمْ حَرَامٌ.

³⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 28 a

³⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 28 b

³⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 29 a

And we are reporting from Abu Ja'far^{-asws} having said: 'A slaughter by the Jews, and the Christian, and the Magian, and slaughters by people of the opposition (non-Shias), their slaughters are Prohibited'.³⁹

و الرواية الأولى شاذة لم يعمل عليها. لم نجده في المصدر المطبوع

Note: And the report firstly is abnormal, it will not be acted upon. We did not find it in the Egyptian printed copy.

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ اللَّحْمِ يُبْتَاعُ فِي الْأَسْوَاقِ وَ لَا يُدْرَى كَيْفَ دُبَّحَهُ الْقَصَائِبُونَ فَلَمْ يَرِ بِهِ بَأْساً إِذَا لَمْ يُطْلَعْ مِنْهُمْ عَلَى الدَّبْحِ بِخِلَافِ السُّنَّةِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having been asked about the meat being sold in the markets and it is not known how the butchers had slaughtered it. He^{-asws} did not see any problem when there is no notification from them upon the slaughter being opposite to the Sunnah.⁴⁰

6 وَ عَنْهُ ع أَنَّهُ كَرِهَ دَبَائِحَ نَصَارَى الْعَرَبِ.

And from him^{-asws} having disliked the slaughters by the Arab Christians.⁴¹

وَ عَنْ عَلِيِّ ع قَالَ: لَا يَذْبَحُ أَضْحِيَّةَ الْمُسْلِمِ إِلَّا مُسْلِمٌ وَ يَقُولُ عِنْدَ دُبْحِهَا بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ - وَ جَهْتُ وَ جِهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَنيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ - إِنَّ صَلَاتِي وَ نُسُكِي وَ حَيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ.

And from Ali^{-asws} having said: 'An offering (sacrifice) by a Muslim will not be slaughtered except by a Muslim, and he should be saying during slaughtering it, 'In the Name of Allah^{-azwj}, and Allah^{-azwj} is the Greatest: ***I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associators*** [6:79] Say: ***'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, and I am the first of submitters*** [6:163], and I am from the Muslims'.⁴²

³⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 29 b

⁴⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 29 c

⁴¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 29 d

⁴² Bihar Al-Anwaar – V 63 The book of animals - Ch 9 H 29 e

CHAPTER 10 – RULING ON THE FOETUS

1 قُرْبُ الإسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّهُ قَالَ فِي الْجَنِينِ إِذَا أَشْعَرَ فَكُلْ وَ إِلَّا فَلَا تَأْكُلْ.

(The book) 'Qurb Al Asnaad' – From Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The foetus, when it has hair, so eat, or else do not eat'.⁴³

2- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ شَاةٍ يُسْتَحْرَجُ مِنْ بَطْنِهَا وَلَدٌ بَعْدَ مَوْتِهَا هَلْ يَصْلُحُ أَكْلُهُ قَالَ لَا بَأْسَ.

And from him, from Abdullah Bin Al-Hassan, from his grandfather,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about a sheep, a baby comes out from its belly after its death, 'Is it correct to eat it?' He^{-asws} said: 'There is no problem'.⁴⁴

3- الْعُيُونُ، بِالإِسْنَادِ الْمُتَقَدِّمِ فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ ذِكَاةُ الْجَنِينِ ذِكَاةُ أُمِّهِ إِذَا أَشْعَرَ وَ أُوْبِرَ.

(The book) 'Al-Uyoun' – By the previous chain,

'Among what Al-Reza^{-asws} had written to Al-Mamoun (the caliph): 'Purification of the foetus is purification of its mother when it has hair and fur'.⁴⁵

4- التَّفْسِيرُ، قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى أَجَلْتُ لَكُمْ بَحِيمَةَ الْأَنْعَامِ قَالَ الْجَنِينُ فِي بَطْنِ أُمِّهِ إِذَا أُوْبِرَ وَ أَشْعَرَ فَذِكَاةُ أُمِّهِ فَذَلِكَ الَّذِي عَنْهُ اللَّهُ.

The Tafseer (Al Qummi) –

Ali Bin Ibrahim said regarding Words of the Exalted: **Permissible for you are beasts of the livestock [5:1]**. He said, 'The foetus in the belly of its mother when it has grown fur and hair,

⁴³ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 1

⁴⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 2

⁴⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 3

so its purification is purification of its mother. That is what Allah^{-azwj} has Meant”.⁴⁶ (An opinion)

5- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: فِي قَوْلِ اللَّهِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ قَالَ هُوَ الَّذِي فِي الْبَطْنِ تُذْبَحُ أُمُّهُ فَيَكُونُ فِي بَطْنِهَا.

Al Ayaashi – from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, ‘Regarding Words of Allah^{-azwj}: **Permissible for you are beasts of the livestock [5:1]**. He^{-asws} said: ‘It is which is in the belly of its mother having been slaughtered and it happened to be in its belly’.⁴⁷

6- وَ مِنْهُ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ قَالَ هِيَ الْأَجْنَةُ الَّتِي فِي بَطْنِ الْأَنْعَامِ وَ قَدْ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْمُرُ بِبَيْعِ الْأَجْنَةِ.

And from him, from Zurara,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **Permissible for you are beasts of the livestock [5:1]**, he^{-asws} said: ‘The foetuses which are in the bellies of the livestock, and Amir Al-Momineen^{-asws} had instructed with selling the foetuses’.⁴⁸

7- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْزَنْطِيِّ قَالَ رَوَى بَعْضُ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِ اللَّهِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ قَالَ ع الْجَنِينُ فِي بَطْنِ أُمِّهِ إِذَا أَشْعَرَ وَ أُوْبَرَ فَذَكَاهُ أُمُّهُ ذَكَائِهِ.

And from him, from Ahmad Bin Muhammad Al Bazanty who said,

‘One of our companions reported from Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **Permissible for you are beasts of the livestock [5:1]**, he^{-asws} said: ‘The foetus in the belly of its mother when it has hair and fur, so its purification is purification of its mother’.⁴⁹

8 الْمُقْنِيُّ، إِذَا دَبَحْتَ دَبِيحَةً فِي بَطْنِهَا وَلَدٌ فَإِنْ كَانَ تَاماً فَكُلْ فَإِنَّ ذَكَائَهُ ذَكَاهُ أُمِّهِ وَ إِنْ لَمْ يَكُنْ تَاماً فَلَا تَأْكُلْهُ

(The book) ‘Al Muqni’e’ –

⁴⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 4

⁴⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 5

⁴⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 6

⁴⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 7

‘Whenever you slaughter an animal and there is a baby in its belly, if it was complete (with hair and fur), then eat, for its purification is purification of its mother; and if it does not happen to be complete, then don’t eat it’.

وَرُوي إِذَا أَشْعَرَ وَ أُوْبِرَ فَذَكَائِهِ ذَكَاءُ أُمِّهِ.

And it is reported, ‘When it has hair and fur, so its purification is purification of its mother’.⁵⁰

14 وَ قَدْ رَوَى الْعَامَّةُ عَنِ النَّبِيِّ ص أَنَّهُ سُئِلَ إِنَّا نَذْبَحُ النَّاقَةَ وَ الْبَقَرَةَ وَ الشَّاةَ وَ فِي بَطْنِهَا الْجَنِينُ أَمْ نَأْكُلُهُ فَقَالَ كُلُّوهُ إِن شِئْتُمْ فَإِنَّ ذَكَاءَ الْجَنِينِ ذَكَاءُ أُمِّهِ.

And it has been reported by the general Muslims,

‘From the Prophet^{-saww} having been asked, ‘We slaughter the she-camel, and the cow, and the sheep, and in its belly is the foetus, shall we throw it or eat it?’ He^{-saww} said: ‘Eat it if you so desire to, for the purification of the foetus is purification of its mother’.⁵¹

9- الدَّعَائِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- أَجَلْتُ لَكُمْ يَحْيَمَةُ الْأَنْعَامِ قَالَ الْجَنِينُ فِي بَطْنِ أُمِّهِ إِذَا أَشْعَرَ وَ أُوْبِرَ فَذَكَائُهَا ذَكَاءُ وَ إِن لَمْ يُشْعَرَ وَ لَمْ يُوبَرَ فَلَا يُؤْكَلُ.

(The book) ‘Al-Da’aim’ –

‘From Abu Abdullah^{-asws} having been asked about Words of Allah^{-azwj} Mighty and Majestic: **‘Permissible for you are beasts of the livestock [5:1]**, he^{-asws} said: ‘The foetus in the belly of its mother when it has hair and fur, so its purification is its (mother’s) purification, and if it had not grown hair and nor fur, then do not eat’.⁵²

⁵⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 8

⁵¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 9

⁵² Bihar Al-Anwaar – V 63 The book of animals - Ch 10 H 10

CHAPTER 11 - WHAT IS PROHIBITED FROM THE SLAUGHTER AND WHAT IS DISLIKED

1 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي حَامِدٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ الْخَالِدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَاتِمِ الْفُطَّانِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ يَا عَلِيُّ حُرِّمَ مِنَ الشَّاةِ سَبْعَةُ أَشْيَاءَ الدَّمُ وَ الْمَذَاكِيرُ وَ الْمَثَانَةُ وَ النُّخَاعُ وَ الْعُدَدُ وَ الطِّحَالُ وَ الْمَرَارَةُ.

(The book) 'Al Khisaa' – From Muhammad Bin Ali Bin Al Shah, from Abu Hamid, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Bin Salih Al Tameemi, from his father, from Muhammad Bin Hatim Al Qattan, from Hammad Bin Amro,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said in a bequest of his^{-saww}: 'O Ali^{-asws}! Prohibited from the sheep are seven things – the blood, and the penises (private parts), and the bladder, and the marrow, and the glands, and the spleen, and the gall bladder'.⁵³

2- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ مَرَّ بِالْقَصَّابِينَ فَتَنَاهُمْ عَنْ بَيْعِ سَبْعَةِ أَشْيَاءَ مِنَ الشَّاةِ تَهَاوَمَ عَنْ بَيْعِ الدَّمِ وَ الْعُدَدِ وَ آذَانِ الْفُؤَادِ وَ الطِّحَالِ وَ النُّخَاعِ وَ الْخَصَى وَ الْقُضَيْبِ

(The book) 'Al-Khisaa' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Haroun, from Abu Yahya Al Wasity, by his chain,

'Raising it to Amir Al-Momineen^{-asws}, he^{-asws} passed by the butchers, and he^{-asws} forbade them from selling seven things from the sheep – from selling the blood, and the glands, and ears of the heart (breasts), and the spleen, and the marrow, and the testicles and the penis.

فَقَالَ لَهُ رَجُلٌ مِنَ الْقَصَّابِينَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْكَبِدُ وَ الطِّحَالُ إِلَّا سَوَاءٌ

A man from the butchers said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! The liver and the spleen aren't they except the same?'

فَقَالَ لَهُ كَذَبْتَ يَا لُكْغُ اثْنَيْنِ يَتَوَرَّانِ مِنْ مَاءٍ آتَاكَ بِخِلَافٍ مَا بَيْنَهُمَا فَأَتَى بِكَبِدٍ وَ طِحَالٍ وَ تَوَرَّانِ مِنْ مَاءٍ

He^{-asws} said to him: 'You are lying, O depraved! Bring me^{-asws} two container of water, I^{-asws} shall give (show) you the difference between the two'. He came with a liver and a spleen and two containers of water.

⁵³ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 1

فَقَالَ امْرُؤٌ كُلُّ وَاحِدٍ مِنْهُمَا فِي إِنَاءٍ عَلَى جِدَةٍ فَمَرَسَا جَمِيعاً كَمَا أَمَرَ بِهِ فَأَنْقَبَصَتِ الْكَبِدُ وَ لَمْ يَخْرُجْ مِنْهَا شَيْءٌ وَ لَمْ يَنْقَبِضِ الطِّحَالُ وَ خَرَجَ مَا فِيهِ كُلُّهُ وَ كَانَ دَمًا كُلُّهُ وَ بَقِيَ جِلْدُهُ وَ عُرُوقُ فَقَالَ هَذَا خِلَافُ مَا بَيْنَهُمَا هَذَا لَحْمٌ وَ هَذَا دَمٌ.

He^{-asws} said: 'Immerse each one of them into a container upon a limit'. He immersed them both just as he had been instructed with. The liver contracted and nothing came out from it, and the spleen did not contract and all what was in it came out, and it was all blood, and it's skin and veins remained. He^{-asws} said: 'This is the difference what is between the two. This is meat and this is blood'.⁵⁴

3 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ يَكْرَهُ أَكْلَ خُمْسَةِ الطِّحَالِ وَ الْقَضِيبِ وَ الْأُنْثَيْنِ وَ الْحَبَاءِ وَ آذَانِ الْقَلْبِ.

(The book) 'Al-Khisal' – From Muhammad Bin Al-Hassan Bin Al-Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father, from his grandfather, from his forefathers,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} used to dislike eating five – the spleen, and the penis, and the two testicles, and the shame (backside), and ears of the heart (breasts)'.⁵⁵

4- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُؤْكَلُ مِنَ الشَّاةِ عَشْرَةُ أَشْيَاءَ الْفَرْثُ وَ الدَّمُ وَ الطِّحَالُ وَ النُّخَاعُ وَ الْعُدَدُ وَ الْقَضِيبُ وَ الْأُنْثَيَانِ وَ الرَّحْمُ وَ الْحَبَاءُ وَ الْأَوْدَاجُ أَوْ قَالَ الْعُرُوقُ.

And from him, from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Muhammad Bin Ahmad Al Ashary, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Ten things should not be eaten from the sheep – the dung, and the blood, and the spleen, and the marrow, and the glands, and the penis, and the testicles, and the womb, and the shame (backside), and the jugular veins' – or he^{-asws} said: 'The veins'.⁵⁶

5- الحِصَالُ، عَنْ سَنَّةٍ مِنْ مَشَائِجِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الطِّحَالُ حَرَامٌ لِأَنَّهُ دَمٌ.

⁵⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 2

⁵⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 3

⁵⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 4

(The book) 'Al-Khisaal' – from sick of his elders, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{-asws}: 'The spleen is Prohibited because it is blood''.⁵⁷

6- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَأْكُلُوا الطِّحَالُ فَإِنَّهُ بَيْتُ الدَّمِ الْقَاسِدِ وَ اتَّقُوا الْعُدَدَ مِنَ اللَّحْمِ فَإِنَّهُ يُحَرِّكُ عِزْقَ الْجَذَامِ.

And from him, from his father, from Sa'ad, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers having said: 'Amir Al-Momineen^{-asws} said: 'do not eat the spleen for it is a house of blood, and fear the glands from the meat, for it stirs the vein of leprosy''.⁵⁸

8- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ فُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ الرِّضَا ع فِيمَا كَتَبَ لِلْمَأْمُونِ يَحْزُمُ الطِّحَالُ فَإِنَّهُ دَمٌ.

(The book) 'Al-Uyoun' – From Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{-asws} among what he^{-asws} had written to Al-Mamoun (the caliph): 'The spleen has been Prohibited because it is blood''.⁵⁹

8- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ عَنْ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْثَنَائِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَهْرُورٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْفَرَّاءِ جَمِيعاً عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: كَانَ النَّبِيُّ ص لَا يَأْكُلُ الْكُلَيْبَتَيْنِ مِنْ عَيْرٍ أَنْ يُحَرِّمَهُمَا لِقُرْبِهِمَا مِنَ الْبَوْلِ.

And from him, from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah, from Abdullah Bin Ahmad Bin Aamir, from his father, and from Ahmad Bin Ibrahim Al khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad bin Ziyad, from Ahmad Bin Abdullah Al Harwy and from Al-Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman Al Fara'a, altogether,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The Prophet^{-saww} was not eating the kidneys from without having prohibited them due to their proximity from the urine''.⁶⁰

⁵⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 5

⁵⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 6

⁵⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 7

⁶⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 8

9 الْعِلَالُ، عَنْ عَلِيٍّ بْنِ حَاتِمٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا عَنْ مُحَمَّدٍ بْنِ صَدَقَةَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ ع مِثْلَهُ.

(The book) 'Al Ilal' – From Ali Bin Hatim, from Al-Husayn Bin Ali Bin Zakariya, from Muhammad Bin Sadaqa,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his father^{-asws}, from Muhammad Bin Ali^{-asws} – similar to it".⁶¹

10 الْعُيُونُ وَ الْعِلَالُ، بِالسَّانِدِ الْمُتَقَدِّمَةِ فِي عِلَالِ ابْنِ سِنَانَ عَنِ الرِّضَا ع حَرَّمَ الطَّحَالَ لِمَا فِيهِ مِنَ الدَّمِ.

(The books) 'Al-Uyoun' and 'Al Ilal' – by the previous chains in 'Al Ilal', Ibn Sinan,

'From Al-Reza^{-asws}: 'The spleen is Prohibited due to what is in it from the blood".⁶²

11 الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اشْتَرَى أَحَدُكُمْ اللَّحْمَ فَلْيُخْرِجْ مِنْهُ الْعُدَدَ فَإِنَّهُ يُحَرِّكُ عِرْقَ الْجُدَامِ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Al Asamma, from Misma Bin Abdul Malik,

From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Whenever one of you buy the meat, then let him extract the glands from it, for it stirs the vein of leprosy".⁶³

12- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ السَّعْدَاذَابِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَيْفَ صَارَ الطَّحَالُ حَرَامًا وَ هُوَ مِنَ الدَّيْبَةِ

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman who said,

'I said to Abu Abdullah^{-asws}, 'How did the spleen come to be Prohibited and it is from the slaughter?'

فَقَالَ إِنَّ إِبْرَاهِيمَ هَبَطَ عَلَيْهِ الْكَبِشُ مِنْ نَبِيرٍ وَ هُوَ جَبَلٌ يَكُونُ لِيَذْبَحَهُ أَنَا هَذَا الْكَبِشُ

⁶¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 9

⁶² Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 10

⁶³ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 11

He^{-asws} said: 'Ibrahim^{-as}, the ram was Sent down to him^{-as} from Subeyr, and it is a mountain in Makkah, for him^{-as} to slaughter it. Iblees^{-la} came to him^{-as}. He^{-la} said to him^{-as}, 'Give me^{-la} my^{-la} share from this ram'.

قَالَ وَ أَيْ نَصِيبٍ لَكَ وَ هُوَ فُرْيَانٌ لِرَبِّي وَ فِدَاءٌ لِيَنِي

He^{-as} said: 'And which share is there for you^{-la}, and it is an offering to my^{-as} Lord^{-azwj} and a ransom of my^{-as} son^{-as}?'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنَّ لَهُ فِيهِ نَصِيباً وَ هُوَ الطِّحَالُ لِأَنَّهُ يَجْمَعُ الدَّمَ وَ حُرْمَ الْخُصْيَتَيْنِ لِأَنَّهُمَا مَوْضِعٌ لِلنِّكَاحِ وَ مَجْرَى لِلنُّطْفَةِ

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "For him^{-la} there is a share in it, and it is the spleen, because it is a collection of blood, and the two testicles are Prohibited because they are a place of the sexual intercourse and a flow for the sperms!"

فَأَعْطَاهُ إِبْرَاهِيمَ الطِّحَالُ وَ الْأُنْثَيْنِ وَ هُمَا الْخُصْيَتَانِ

So Ibrahim^{-as} gave him^{-la} the spleen and the testicles, and these are two testicles'.

قَالَ قُلْتُ فَكَيْفَ حُرْمَ النُّخَاعِ

He (the narrator) said, 'I said, 'How come the marrow is Prohibited?'

قَالَ لِأَنَّهُ مَوْضِعُ الْمَاءِ الدَّافِقِ مِنْ كُلِّ ذَكَرٍ وَ أُنْثَى وَ هُوَ الْمُخُّ الطَّوِيلُ الَّذِي يَكُونُ فِي فَقَارِ الظَّهْرِ

He^{-asws} said: 'Because it is a place of the gushing water from every male and female, and it is long brain which happens to be in the vertebrae of the back'.

قَالَ أَبَانٌ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يُكْرَهُ مِنَ الدَّيْخَةِ عَشْرَةُ أَشْيَاءَ مِنْهَا الطِّحَالُ وَ الْأُنْثَيَانِ وَ النُّخَاعُ وَ الدَّمَ وَ الْجِلْدُ وَ الْعِظَمُ وَ الْقَرْنُ وَ الظِّلْفُ وَ الْعُدَدُ وَ الْمَذَاكِيرُ

Aban (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'Ten things are disliked from the slaughter. From these is the spleen, and the testicles, and the marrow, and the blood, and the skin, and the bones, and the horn, and the hoof, and the glands, and the penises.

وَ أُطْلِقَ فِي الْمَيْتَةِ عَشْرَةُ أَشْيَاءَ الصُّوفُ وَ الشَّعْرُ وَ الرِّيشُ وَ الْبَيْضَةُ وَ النَّابُ وَ الْقَرْنُ وَ الظِّلْفُ وَ الْإِنْفَحَةُ وَ الْإِهَابُ وَ اللَّبَنُ وَ ذَلِكَ إِذَا كَانَ قَائِماً فِي الصَّنْعِ.

And ten things are released (allowed) regarding the dead (animal) – the wool, and the hair, and the feathers, and the eggs, and the tusk, and the horn, and the hoof, and the rennet, and the cuticle, and the milk and that is when it was staying in the udder".⁶⁴

⁶⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 12

14- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ أَوْ عَنْ دُرُسْتٍ يُرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ لِمَ كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الذِّرَاعَ أَكْثَرَ مِنْ حُبِّهِ لِسَانِهِ أَعْضَاءَ الشَّاةِ

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ahsary, from Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Wasity, from Wasil Bin Suleyman, from Dorost, raising it to,

'Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Why was Rasool-Allah^{-saww} loving the forearm more than he^{-saww} loved rest of the parts of the sheep?'

قَالَ فَقَالَ لِأَنَّ آدَمَ قَرَّبَ قُرْبَانًا عَنِ الْأَنْبِيَاءِ مِنْ ذُرِّيَّتِهِ فَسَمَّى لِكُلِّ نَبِيٍّ عِضْوًا وَ سَمَّى لِرَسُولِ اللَّهِ ص الذِّرَاعَ فَمِنْ تَمَّ كَانَ يُحِبُّ الذِّرَاعَ وَ يَشْتَهِيهَا وَ يُحِبُّهَا وَ يُفَضِّلُهَا.

He (the narrator) said, 'He^{-asws} said: 'Because Adam^{-as} offered an offering on behalf of the Prophets^{-as} from his^{-as} offspring, and he^{-as} named a part for every Prophet^{-as} and named the forearm for Rasool-Allah^{-saww}. So, from then, he^{-saww} used to love the forearm and desired it and loved it and preferred it''⁶⁵

14 وَ فِي حَدِيثٍ آخَرَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُحِبُّ الذِّرَاعَ لِقُرْبَاهَا مِنَ الْمَرْعَى وَ بُعْدِهَا مِنَ الْمَبَالِ.

And in another Hadeeth: 'Rasool-Allah^{-saww} used to love the forearm due to its proximity from the pasturing and its remoteness from the urinations (and defecations)''⁶⁶

15- الْبَصَائِرُ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الذِّرَاعَ وَ الْكَتِفَ وَ يَكْرَهُ الْوَرِكَ لِقُرْبَاهَا مِنَ الْمَبَالِ.

(The book) 'Al Basaair' – From Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Al Qadah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to love the forearm, and the shoulder, and dislike the hips due to their proximity from the urinations (and defecations)''⁶⁷

16- الْمَخَاسِرُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّقُوا الْعُدَدَ مِنَ اللَّحْمِ فَلَرَبَّمَا حَرَّكَ عِرْقَ الْجَدَامِ.

⁶⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 13

⁶⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 14

⁶⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 15

(The book) 'Al-Mahasin' – From Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazzal, from Al Qasim Bin Muhammad, from Al A'la, from Muhammad Bin Muslim, from Misma'a,

'From Abu Abdullah^{asws} having said: 'Fear the glands from the meat, for sometimes it stirs the vein of leprosy'.⁶⁸

17- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: حُرِّمَ مِنَ الشَّاةِ سَبْعَةُ أَشْيَاءَ الدَّمُّ وَ الْخُصْبَتَانِ وَ الْقَضِيبُ وَ الْمَنَانَةُ وَ الطَّحَالُ وَ الْعُدَدُ وَ الْمَرَارَةُ.

And from him, from his father, from Ibn Abu Umeir, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{asws} having said: 'Seven things are Prohibited from the sheep – the blood, and the testicles, and the penis, and the bladder, and the glands, and the gall bladder'.⁶⁹

18 وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ الْعَمِّيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُرِّمَ مِنَ الدَّيْبَحَةِ سَبْعَةُ أَشْيَاءَ وَ أُحِلَّ مِنَ الْمَيْتَةِ اثْنَا عَشَرَ شَيْئًا

And from him, from Al Sayyari, from Muhammad Bin Jamhour Al Ammy, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'Seven things (each) are Prohibited and Permissible, twelve things (in total).

فَأَمَّا مَا يُحْرَمُ مِنَ الدَّيْبَحَةِ فَالدَّمُّ وَ الْقُرْثُ وَ الْعُدَدُ وَ الطَّحَالُ وَ الْقَضِيبُ وَ الْأَنْثَيَانِ وَ الرَّحْمُ

As for what is Prohibited from the slaughter – the blood, and the dung, and the glands, and the spleen, and the penis, and the testicles, and the womb.

وَ أَمَّا مَا يُحِلُّ مِنَ الْمَيْتَةِ فَالشَّعْرُ وَ الصُّوفُ وَ الْوَبَرُ وَ النَّابُ وَ الْقَرْنُ وَ الضَّرْسُ وَ الظِّلْفُ وَ الْبَيْضُ وَ الْإِنْفَحَةُ وَ الظَّفَرُ وَ الْمَخْلَبُ وَ الرِّيشُ.

And as for what is Permissible from the dead – the hair, and the wool, and the fur, and the tusk, and the horn, and the tooth, and the hoof, and the egg, and the rennet, and the nail, and the claw, and the feather'.⁷⁰

19 طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ أَكُلِ الْعُدَدِ فَإِنَّهُ يُحَرِّكُ الْجَذَامَ وَ قَالَ غَوَيْتِ الْيَهُودَ لِتَرْكِهِمْ أَكُلَ الْعُدَدِ.

(The book) 'Tibb Al-Aimma' – From Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Sinan, from Al Mufazzal Bin Umar,

⁶⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 16

⁶⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 17

⁷⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 18

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beware of eating the glands for it stirs the leprosy'. And he^{-asws} said: 'The Jews became healthy due to their leaving eating the glands''.⁷¹

20 **الْهِدَايَةُ**، لَا يُؤْكَلُ مِنَ الشَّاةِ عَشْرَةُ أَشْيَاءَ الْفَرْثُ وَ الدَّمُ وَ الطِّحَالُ وَ النُّجَاعُ وَ الْعُدَدُ وَ الْقَضِيبُ وَ الْأُنْثِيَانِ وَ الرَّجْمُ وَ الْحَبَاءُ وَ الْأَوْدَاجُ وَ رُويَ الْعُرُوقُ.

(The book) 'Al Hidayah' –

'Ten things cannot be eaten from the sheep – the dung, and the blood, and the spleen, and the marrow, and the glands, and the penis, and the testicles, and the womb, and the shame (backside), and the jugular veins'. And it is reported, 'The veins''.⁷²

21 **الدَّعَائِمُ**، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَكْلَ الْعُدَدِ وَ مَخَّ الصُّلْبِ وَ الطِّحَالِ وَ الْمَذَاكِيرِ وَ الْقَضِيبِ وَ الْحَبَاءِ وَ دَاخِلَ الْكُلَى.

(The book) 'Al-Da'aim' –

'From Abu Abdullah^{-asws} having dislike eating the glands, and the brain of the vertebra, and the spleen, and the penises, and the penis, and the shame (backside), and inside of the kidney''.⁷³

22 **الْعِلَالُ**، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى الْأَزْرَقِيِّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع الرَّجُلُ يُعْطَى الْأُضْحِيَّةَ مَنْ يَسْلَحُهَا بِجِلْدِهَا

(The book) 'Al Ilal' – From his father, and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Ismail, from Safwan Bin Yahya Al Azraq who said,

'I said to Abu Ibrahim^{-asws} (7th Imam^{-asws}), 'The man is given the slaughter by the one who had stripped off its skin'.

قَالَ لَا بَأْسَ بِهِ إِنَّمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ - فَكُلُوا مِنْهَا وَ أَطْعَمُوا وَ الْجِلْدُ لَا يُؤْكَلُ وَ لَا يُطْعَمُ.

He^{-asws} said: 'There is no problem with it. But rather, Allah^{-azwj} Mighty and Majestic said: **Therefore, eat from these and feed [22:28]**, and the skin can neither be eaten nor fed''.⁷⁴

⁷¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 19

⁷² Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 20

⁷³ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 21

⁷⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 22

23 عَيْبَةُ الشَّيْخِ، قَالَ رَوَى مُحَمَّدُ بْنُ عَلِيٍّ الشَّلْمَغَانِيُّ فِي كِتَابِ الْأَوْصِيَاءِ عَنْ حَمْزَةَ بْنِ نُصَيْرٍ خَادِمِ أَبِي الْحَسَنِ ع عَنْ أَبِيهِ قَالَ: لَمَّا وُلِدَ السَّيِّدُ ع يَعْنِي الْمَهْدِيَّ تَبَاشَرَ الدَّارُ بِدَلِكِ فَلَمَّا نَشَأَ خَرَجَ إِلَيَّ الْأَمْرُ أَنْ أَتْبَاعَ كُلِّ يَوْمٍ مَعَ اللَّحْمِ فَصَبَّ مِخٌّ وَ قِيلَ إِنَّ هَذَا لِمَوْلَانَا الصَّغِيرِ ع.

(The book) 'Ghayba' of the Sheykh. He said, 'It is reported by Muhammad Bin Ali Al Shalmagany in 'Kitab Al awsiya', from Hamza Bin Nuseyr,

'A servant of Abu Al-Hassan^{-asws}, from his father who said, 'When the Master^{-asws} was born, meaning Al Mahdi^{-ajfj}, the house (hold) was joyful with that. When he^{-ajfj} grew up, the matter emerged to me that I should buy every day with the meat, a portion of brain, and it was said, 'This is for our young Master^{-ajfj}'.⁷⁵

⁷⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 11 H 23

باب 12 حكم البيوض و خواصها

CHAPTER 12 – RULING ON THE EGGS AND THEIR PROPERTIES

1- قُرْبُ الإسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سُئِلَ عَنْ بَيْضِ طَيْرِ الْمَاءِ فَقَالَ مَا كَانَ مِنْ بَيْضِ طَيْرِ الْمَاءِ مِثْلُ بَيْضِ الدَّجَاجِ عَلَى خَلْقَتِهِ إِخْدَى رَأْسِيهِ مُفْرَطَحٌ فَكُلْ وَ إِلَّا فَلَا.

(The book) 'Qurb Al Asnad' – From Haroun Bin Muslim, from Mas'ada Bin sadaqa,

'From Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'He^{asws} was asked about eggs of the water birds. He^{asws} said; 'Whatever was from the eggs of the water birds like the eggs of the chicken upon its shape, one of its heads (ends) flattened (oblong in shape), then eat, or else, no".⁷⁶

2 قُرْبُ الإسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ بَيْضِ أَصَابِهِ رَجُلٍ مِنْ أَجْمَةٍ لَا يَدْرِي بَيْضُ مَا هُوَ هَلْ يَصْلُحُ أَكْلُهُ فَقَالَ إِذَا اخْتَلَفَ رَأْسَاهُ فَلَا بَأْسَ وَ إِنْ كَانَ الرَّأْسَانِ سَوَاءً فَلَا يَحِلُّ أَكْلُهُ.

(The book) 'Qurb Al Asnaad' – From Abdullah Bin Al-Hassan,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about an egg which a man had obtained from a bush. It is not known about the egg, what it is, 'Is it correct to eat it?' He^{asws} said: 'When its heads (ends) differ (oblong in shape), there is no problem, and if the two heads (edges) were same (circular), it is not Permissible to eat it".⁷⁷

3- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ أَبِي الْحَطَّابِ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ سَلَمَةَ بِنَاتِ الْجَوَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْبَيْضِ أَيُّ شَيْءٍ يَحْرُمُ مِنْهُ قَالَ كُلُّ مَا لَمْ تَعْرِفْ رَأْسَهُ مِنْ اسْتِهِ فَلَا تَأْكُلْهُ.

(The book) 'Al-Khisaa' – From Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al-Husayn bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Abu Saeed Al Mukari, from Salama Al Jawary,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the egg, which things is Prohibited from it?' He^{asws} said: 'All what its top from its bottom cannot be recognised (circular), so do not eat it".⁷⁸

⁷⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 1

⁷⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 2

⁷⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 3

4 وَ مِنْهُ، بِالسَّنَدِ الْمُتَقَدِّمِ مَرَّارًا عَنْ الْأَعْمَشِيِّ قَالَ قَالَ الصَّادِقُ ع يُؤْكَلُ مِنَ الْبَيْضِ مَا اخْتَلَفَ طَرَفَاهُ وَ لَا يُؤْكَلُ مَا اسْتَوَى طَرَفَاهُ.

And from him, by the previous chain repeated, from Al Amsh who said,

‘Al-Sadiq^{-asws} said: ‘It can be eaten from the eggs what its two ends differ (oblong), and it cannot be eaten what its two ends are the same (circular)’.⁷⁹

5 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يَهْرَلْنَ إِذَا مَا أْكَلَ الْبَيْضَ وَ السَّمَكِ وَ الطَّلَعِ الْحَبَرِ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Musa Bin Umar, from Ibn abu Umeir, from Muawiya bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Three make one slim – habitually eating the eggs, and the fish, and the pollen’ – the Hadeeth’.⁸⁰

6 تُحْفُ الْعُقُولُ، عَنِ الصَّادِقِ ع قَالَ: أَمَّا مَا يَجُوزُ أَكْلُهُ مِنَ الْبَيْضِ فَكُلُّ مَا اخْتَلَفَ طَرَفَاهُ فَحَلَالٌ أَكْلُهُ وَ مَا اسْتَوَى طَرَفَاهُ فَحَرَامٌ أَكْلُهُ.

(The book) ‘Tuhaf Al Uqool’ –

‘From Al-Sadiq^{-asws} having said: ‘As for what is allowed to eat from the eggs, so all what its two ends differ (oblong) is Permissible to eat it, and whatever its two ends are the same (circular), it is Prohibited to eat it’.⁸¹

7- الْبَصَائِرُ، وَ دَلَالِ الْطَّبَرِيِّ عَنِ الْهَيْثَمِ التَّهْدِي عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ رَجُلٍ مِنْ أَهْلِ بَيْرَمَا قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَوَدَّعْتُهُ وَ خَرَجْتُ حَتَّى بَلَغْتُ الْأَعْوَصَ ثُمَّ ذَكَرْتُ حَاجَةً لِي فَرَجَعْتُ إِلَيْهِ وَ الْبَيْتُ غَاصَّ بِالْأَهْلِ وَ كُنْتُ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ بُيُوضِ دُيُوكِ الْمَاءِ

(The books) ‘Al Basaair’, and ‘Dalaail’ of Al tabari, from Al Heysam Al Nahdy, from ismail Bin Mihran, from a man from the people of Bayrama who said,

‘I was in the presence of Abu Abdullah^{-asws}. I bade him^{-asws} farewell and went out until I reached Al-Awas. Then I remembered a need of mine, so I returned to him^{-asws} and the house was filled with its people, and I had wanted to ask him^{-asws} about the eggs of roosters of the water.

فَقَالَ لِي يَا بْتَ يَغْنِي الْبَيْضَ وَعَانَامِيَتَا يَغْنِي دُيُوكِ الْمَاءِ بِنَاحِلٍ يَغْنِي لَا تَأْكُلْ.

⁷⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 4

⁸⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 5

⁸¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 6

He^{-asws} said to me: ‘Yabat – meaning the eggs, and *Anameyta*, meaning roosters of the water, *Banahyl*, meaning do not eat’⁸².

8- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْأَصْبَغِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكََا إِلَى اللَّهِ تَعَالَى قِلَّةَ النَّسْلِ فِي أُمَّتِهِ فَأَمَرَهُ أَنْ يَأْمُرَهُمْ بِأَكْلِ الْبَيْضِ فَفَعَلُوهُ فَكَثُرَ النَّسْلُ فِيهِمْ.

(The book) ‘Al-Mahasin’ – From Ali Bin Al Hakam, from his father, from Sa’ad, from Al Asbag,

‘From Ali^{-asws} having said: ‘A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} the Exalted of scarcity of the offspring in his^{-as} community, so He^{-azwj} Commanded him^{-as} to instruct them to eat the eggs. They did so and the offspring were a lot among them’⁸³.

9- وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْقُنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا نَبِيٌّ مِنَ الْأَنْبِيَاءِ إِلَى رَبِّهِ قِلَّةَ الْوَلَدِ فَأَمَرَهُ بِأَكْلِ الْبَيْضِ.

And from him, from Abu Al Qasim Al Kufi, and yaqoub Bin Yazeed, from Al Qandy, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘A Prophet^{-as} from the Prophets^{-as} complained to his^{-as} Lord^{-azwj} of the scarcity of the children, so He^{-azwj} Commanded him^{-as} with eating the eggs’⁸⁴.

10- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَاطِيِّ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكََا إِلَى اللَّهِ قِلَّةَ النَّسْلِ فَقَالَ لَهُ كُلِ اللَّحْمَ بِالْبَيْضِ.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Abdullah Al Dihqan, from Dorost, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}: ‘A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the lack of the offspring. He^{-azwj} said to him^{-as}: “Eat the meat with the eggs”⁸⁵.

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ أَبِي حَسَنَةَ الْجُمَالِ قَالَ: شَكَوْتُ إِلَى أَبِي الْحُسَيْنِ ع قِلَّةَ الْوَلَدِ فَقَالَ اسْتَغْفِرِ اللَّهَ وَ كُلِّي الْبَيْضَ بِالْبَصْلِ.

⁸² Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 7

⁸³ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 8

⁸⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 9

⁸⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 10

And from him, from his father, from Ahmad Bin Al Nazar, from Muhammad Bin Umar Bin Abu Hasana Al Jammal who said,

‘I complained to Abu Al-Hassan^{-asws} of the lack of children. He^{-asws} said: ‘Seek Forgiveness of Allah^{-azwj} and eat the eggs with the onions’’.⁸⁶

12- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ حُسَيْنَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ أَكْثَرُوا مِنَ الْبَيْضِ فَإِنَّهُ يَزِيدُ فِي الْوَلَدِ.

And from him, from Ali Bin Hassan, from Muhammad Bin Bakr who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Frequent from the eggs for it increases in the children’’.⁸⁷

13- وَ مِنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ كَامِلٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَدِمَ الْوَلَدَ فَلْيَأْكُلِ الْبَيْضَ وَ لِيَكْثُرْ مِنْهُ.

And from him, from Nuh Bin Shueyb, from Kamil, from Muhammad Bin Ibrahim Al Jufy,

‘From Abu Abdullah^{-asws} having said: ‘One who has not children, let him eat the eggs and let him frequent from it’’.⁸⁸

14- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ مُرَازِمٍ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع الْبَيْضُ فَقَالَ أَمَا إِنَّهُ خَفِيفٌ يَذْهَبُ بِقَرْمِ اللَّحْمِ.

And from him, from Ja’far Bin Muhammad, from Yunus Bin Murazim who said,

‘The eggs were mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘It is light and does away with nibbling the meat’’.⁸⁹

15- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حُكَيْمٍ عَنْ مُرَازِمٍ مِثْلَهُ وَ زَادَ فِيهِ وَ لَيْسَتْ لَهُ عَائِلَةُ اللَّحْمِ.

And from him, from Muhammad Bin Ismail, from Ja’far Bin Muhammad Bin Hukeymn, from Murazim –

‘Similar to it and there is an addition in it, ‘And there isn’t expensiveness of the meat for it’’.⁹⁰

⁸⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 11

⁸⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 12

⁸⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 13

⁸⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 14

⁹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 15

16- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ جَدِّهِ وَهُوَ عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مُخُّ الْبَيْضِ خَفِيفٌ وَ الْبَيَاضُ ثَقِيلٌ.

(The book) 'Al-Mahasin' – From Muhammad Bin Isa, from his father, from his grandfather, and it is from Muyassir Bin Abdul Aziz,

'From Abu Abdullah^{-asws} having said; 'The (brain) yolk of the egg is light and the white (Albumen) is heavy''.⁹¹

17- الْمَحَاسِنُ، عَنْ يُوسُفَ بْنِ السُّحُبِ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَنْاسًا يَزْعُمُونَ أَنَّ صُفْرَةَ الْبَيْضِ أَخْفَفُ مِنَ الْبَيَاضِ فَقَالَ ع إِلَى مَا يَذْهَبُونَ فِي ذَلِكَ

(The book) 'Al-Mahasin' – From Yunus Bin Al Sukhti Al Basry, from Muhammad Bin Jamhour, from Humran Bin Ayn who said,

'I said to Abu Abdullah^{-asws}, 'Some people are claiming that the yellow (yolk) of the egg is lighter than the white (albumen)'. He^{-asws} said: 'What are they going to regarding that?'

قُلْتُ يَزْعُمُونَ أَنَّ الرِّيشَ مِنَ الْبَيَاضِ وَأَنَّ الْعَظْمَ وَالْعَصَبَ مِنَ الصُّفْرَةِ

I said, 'They are claiming that the feathers are from the white (albumen) and the bones and the nerves are from the yellow (yolk)'.
 فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَالرِّيشُ أَخْفَفُهَا.

Abu Abdullah^{-asws} said: 'The feathers are their lightest''.⁹²

18- فِقْهُ الرِّضَا، قَالَ ع يُؤْكَلُ مِنَ الْبَيْضِ مَا اخْتَلَفَ طَرَفَاهُ.

(The book) Fiqh Al-Reza^{-asws}: 'It can be eaten from the eggs what its two sides differ (oblong)'.⁹³

19- الْخَرَائِجُ، يُوَيُّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَوْدَعُهُ وَكُنْتُ حَاجِبًا فِي تِلْكَ السَّنَةِ فَخَرَجْتُ ثُمَّ ذَكَرْتُ شَيْئًا أَرَدْتُ أَنْ أَسْأَلَهُ عَنْهُ فَزَجَعْتُ إِلَيْهِ وَ مَنَرَلُهُ غَاصٌّ بِالنَّاسِ وَ كَانَ مَا أَسْأَلُهُ عَنْهُ بَيَضَ طَيْرٍ الْمَاءِ فَقَالَ لِي مِنْ غَيْرِ سُؤَالٍ لَا تَأْكُلُ بَيَضَ طَيْرٍ الْمَاءِ

(The book) 'Al Kharaij' – It is reported from Ismail Bin Mihran who said,

⁹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 16

⁹² Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 17

⁹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 18

'I was in the presence of Abu Abdullah^{-asws}. I bade him^{-asws} farewell, and I was a pilgrim in that year. I went out, then I remembered something I had wanted to ask him^{-asws} about, so I returned to him^{-asws}, and his^{-asws} house was filled with the people, and what I had wanted to asked him^{-asws} about was eggs of the water birds. He^{-asws} said to me from without having been asked: 'Do not eat eggs of the water birds''⁹⁴

20- الْمَنَاقِبُ، سُئِلَ الْبَاقِرُ عَ أَنَّهُ وَجَدَ فِي جَزِيرَةٍ بَيْضٌ كَثِيرٌ فَقَالَ كُلْ مَا اخْتَلَفَ طَرَفَاهُ وَ لَا تَأْكُلْ مَا اسْتَوَى طَرَفَاهُ.

(The book) 'Al Manaqib' –

'Al-Baqir^{-asws} was asked, 'A lot of eggs are being found in an island'. He^{-asws} said: 'Eat what its two ends differ (oblong), and do not eat what its two ends are the same (circular)''⁹⁵

21- الْمَكَارِمُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ قَالَ: شَكَوْتُ إِلَى الرِّضَا عَ قِلَّةَ اسْتِمْرَائِي الطَّعَامَ قَالَ كُلْ مَعَ الْبَيْضِ فَعَلْتُ فَأَنْتَفَعْتُ بِهِ.

(The book) 'Al-Makarim' – From Ali Bin Ahmad Bin Asheym who said,

'I complained to Al-Reza^{-asws} lack of my finding the food palatable. He^{-asws} said: 'Eat the brain (yolk) of the eggs'. I did so and benefitted with it''⁹⁶

6 وَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ عَدِمَ الْوَلَدَ فَلْيَأْكُلِ الْبَيْضَ وَ لِيَكُنْزٍ مِنْهُ.

And from Abu Abdullah^{-asws} having said: 'One who has no children, so let him eat the eggs and let him frequent from it''⁹⁷

1 وَ عَنْ عَلِيِّ عَ قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكََا إِلَى اللَّهِ تَعَالَى قِلَّةَ النَّسْلِ فِي أُمَّتِهِ فَأَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَأْمُرَهُمْ أَنْ يَأْكُلُوا الْخُبْزَ بِالْبَيْضِ.

And from Ali^{-asws} having said; 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} the Exalted of the scarcity of offspring in his^{-as} community, so Allah^{-azwj} Mighty and Majestic Commanded him^{-as} to eat the bread with the eggs''⁹⁸

⁹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 19

⁹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 20

⁹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 21 a

⁹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 21 b

⁹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 21 c

5 وَ عَنْ زُرَّارَةَ قَالَتْ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْبَيْضِ فِي الْأَجَامِ فَقَالَ مَا اسْتَوَى طَرَفَاهُ فَلَا تَأْكُلْ وَ مَا اخْتَلَفَ طَرَفَاهُ فَكُلْ.

And from Zurara who said,

‘I asked Abu Ja’far^{-asws} about the eggs in the bushes. He^{-asws} said: ‘Whatever its two ends are the same (circular), do not eat, and whatever its two ends differ (oblong), eat’’.⁹⁹

22 الْهَدَايَةُ، كُنْ مِنَ الْبَيْضِ مَا اخْتَلَفَ طَرَفَاهُ وَ لَا تَأْكُلْ مَا اسْتَوَى طَرَفَاهُ.

(The book) ‘Al Hidayah’ –

‘Eat from the eggs what its two ends differ, and do not eat from what its two ends are the same’’.¹⁰⁰

23- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَا كَانَ مِنَ الْبَيْضِ مُخْتَلِفَ الطَّرَفَيْنِ فَحَلَالٌ أَكْلُهُ وَ مَا اسْتَوَى طَرَفَاهُ فَهُوَ مِنْ بَيْضِ مَا لَا يُؤْكَلُ لَحْمُهُ.

(The book) ‘Al-Da’aim’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Whatever was from the eggs of different ends (oblong), it is Permissible to eat it, and whatever was equal of its two sides (circular), it is from the eggs what its meat cannot be eaten (predatorial birds)’’.¹⁰¹

⁹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 21 d

¹⁰⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 22

¹⁰¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 12 H 23

باب 13 حكم ما لا تحله الحياة من الميتة وما لا يؤكل لحمه

CHAPTER 13 – RULING OF WHAT IS NOT ALIVE FROM THE ‘DEAD’, AND WHAT ITS MEAT CANNOT BE EATEN FROM

1- الحِصَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرَةُ أَشْيَاءَ مِنَ الْمَيْتَةِ ذَكِيَّةُ الْعَظْمِ وَالشَّعْرُ وَالصُّوفُ وَالرِّيشُ وَالْقَرْنُ وَالْحَافِرُ وَالْبَيْضُ وَالْإِنْفَحَةُ وَاللَّبَنُ وَالسِّنُّ.

(The book) ‘Al-Khisal’ – From Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad, from his father, from Ibn Abu Umeyr, raising it to,

‘Abu Abdullah^{-asws} having said: ‘Ten things from the dead are pure – the bone, and the hair, and the wool, and the feather, and the horn, and the hoof, and the egg, and the rennet, and the milk, and the tooth (can be used in making medicine etc.)’¹⁰²

2- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ دِبَاعَةَ الصُّوفِ وَالشَّعْرِ غَسَلَهُ بِالْمَاءِ وَ أَيْ شَيْءٍ يَكُونُ أَطْهَرَ مِنَ الْمَاءِ.

(The book) ‘Qurb Al Asnaad’ – From Haroun Bin Muslim, from Mas’ada Bin sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah Al-Ansari, ‘Tanning of the wool and the hair, wash it with the water, and which thing can happen to be more cleansing than the water?’¹⁰³

3- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا سُمِلَ عَنْ شَاةٍ مَاتَتْ فَحَلِبَ مِنْهَا لَبَنٌ فَقَالَ عَلِيُّ ع إِنَّ ذَلِكَ الْحَرَامُ مَحْضًا.

(The book) ‘Qurb Al Asnad’ – From Al Sindy Bin Muhammad, from Abu Al Bakhtary,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} was asked about a sheep which had died, and the milk was milked from it. Ali^{-asws} said: ‘That is purely Prohibited’¹⁰⁴

4- وَ مِنْهُ، عَنِ السِّنْدِيِّ بْنِ أَبِي الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَا بَأْسَ بِمَا يُنْتَفُ مِنَ الطَّيْرِ وَ الدَّجَاجِ يُنْتَفَعُ بِهِ لِلْعَجِينِ وَ أَذْنَابِ الطَّوَائِسِ وَ أَعْرَافِ الْخَيْلِ وَ أَذْنَابِهَا.

¹⁰² Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 1

¹⁰³ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 2

¹⁰⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 3

And from him, from Al Sindy, from Abu Al Bakhtari,

‘From Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘There is no problem with what is plucked from the bird and the chicken benefitting by it for the kneading, and the tails of the peacocks, and the manes of the horses and their tails’¹⁰⁵.

5- وَ مِنْهُ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع قَالَ: غَسَلَ صُوفِ الْمَيِّتِ دَكَاؤُهُ.

And from him, by the previous chain,

‘From Ja’far^{asws}, from his^{asws} father^{asws}: ‘Ali^{asws} said: ‘Washing the wool of the dead (ship) is its purification’¹⁰⁶.

6- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ الْعَيْبِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَجَلَ مِنَ الْمَيِّتَةِ اثْنَتَا عَشْرَةَ شَيْئاً الشَّعْرُ وَ الصُّوفُ وَ الْوَبْرُ وَ النَّابُ وَ الْقَرْنُ وَ الصَّبْرُسُ وَ الظِّلْفُ وَ الْبَيْضُ وَ الْإِنْفَحَةُ وَ الظُّفْرُ وَ الْمِخْلَبُ وَ الرِّيشُ.

(The book) ‘Al-Mahasin’ – from Al Sayyari, from Muhammad Bin Jamhour Al Amma, from the one who mentioned it,

‘From Abu Abdullah^{asws} having said: ‘Twelve things are Permissible from the dead – the hair, and the wool, and the fur, and the tusk, and the horn, and the tooth, and the hoof, and the egg, and the rennet, and the nail, and the claw, and the feather’¹⁰⁷.

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ قَالَ: سَأَلْتُهُ عَنِ النَّبْيَةِ تَنْقِصُ وَ تَسْقُطُ أَوْ يَصْلُحُ أَنْ يُجْعَلَ مَكَانَهَا سِنَّ شَاةٍ فَقَالَ إِنْ شَاءَ فَلْيَضَعْ مَكَانَهَا سِنّاً بَعْدَ أَنْ تَكُونَ دَكِيَّةً.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Abu Umeir, from Hammad, from Al Halby who said,

‘I asked him^{asws} about the teeth which break and fall off, ‘Is it correct to make a tooth of a sheep to be in its place?’ He^{asws} said: ‘If he so desires, let him place a tooth (of a sheep) to be in its place after it has been purified’¹⁰⁸.

8- الْمَنَاقِبُ، الْعَبَّاسِيُّ عَنْ عَمَّارِ الدُّهَمِيِّ عَنْ أَبِي الصَّهْبَاءِ قَالَ: قَامَ ابْنُ الْكَوَّاءِ إِلَى عَلِيٍّ ع وَ هُوَ عَلَى الْمِنْبَرِ وَ قَالَ إِنِّي وَطِئْتُ دَجَاجَةً مَيِّتَةً فَخَرَجْتُ مِنْهَا بَيْضَةً فَأَكَلْتُهَا قَالَ لَا

¹⁰⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 4

¹⁰⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 5

¹⁰⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 6

¹⁰⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 7

(The book) 'Al Manaqib' – Al-Ayyashi, from Ammar Al Duhny, from Abu Al Sahba'a who said,

'Ibn Al-Kawa stood up to Ali^{-asws} while he^{-asws} was upon the pulpit, and said, 'I trampled a dead chicken and an egg came out from it, can I eat it?' He^{-asws} said: 'No'.

قَالَ فَإِنْ اسْتَحْضَنْتَهَا فَخَرَجَ مِنْهَا فَرُخٌ أَكَلُهُ قَالَ نَعَمْ

He said, 'Supposing I were to squeeze it and a chick comes out from it, can I eat it?' He^{-asws} said: 'Yes'.

قَالَ فَكَيْفَ قَالَ لِأَنَّهُ حَيٌّ خَرَجَ مِنَ الْمَيِّتِ وَ تِلْكَ مَيْتَةٌ خَرَجَتْ مِنْ مَيْتَةٍ.

He said, 'How come?' He^{-asws} said: 'Because it is a living being coming out from the dead, that one was dead coming out from a dead'.¹⁰⁹

9- الْمَكَارِمُ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْعَاجِ قَالَ لَا بَأْسَ بِهِ وَإِنْ لِي مِنْهُ لَمْشُطًا.

(The book) 'Al Mukarim' – from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far^{-asws} about the ivory. He^{-asws} said: 'There is no problem with it, and there is a comb for me^{-asws}, from it'.¹¹⁰

6 وَ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ عِظَامِ الْفِيلِ مَدَاهِنُ وَ أَمْشَاطُ قَالَ لَا بَأْسَ.

And from Al Qasim Bin Al-Waleed who said,

'I asked Abu Abdullah^{-asws} about the elephant bone lubricants or combs. He^{-asws} said: 'There is no problem'.¹¹¹

10 مِنْ طِبِّ الْأَيْمَةِ، زُيِّنَ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: التَّسْرِيحُ بِمُشْطِ الْعَاجِ يُنْبِتُ الشَّعْرَ فِي الرَّأْسِ الْحَبَرِ.

From (the book) 'Tibb Al-Aimma^{-asws}' – It is reported from Abu Al-Hassan Al-Askari^{-asws} having said: 'Combing with the ivory comb builds the hair in the head' – the Hadeeth".¹¹²

¹⁰⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 8

¹¹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 9 a

¹¹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 9 b

¹¹² Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 10 a

10- الْمَكَارِمُ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْقَضِمُ سِنُّهُ أَوْ يَصْلُحُ لَهُ أَنْ يَشُدَّهَا بِذَهَبٍ وَ إِنْ سَقَطَتْ أَوْ يَصْلُحُ أَنْ يَجْعَلَ مَكَانَهَا سِنَّ شَاةٍ قَالَ نَعَمْ إِنْ شَاءَ لَيَشُدَّهَا بَعْدَ أَنْ تَكُونَ ذَكِيَّةً.

(The book) 'Al Mukarim' – from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man whose tooth broke, 'Is it correct for him to strengthen it with gold, and if it were to fall off, is it correct for him to make a tooth of a sheep to be in its place?' He^{-asws} said: 'Yes, if he so desires, let him strengthen it after it happens to be purified''¹¹³

و عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ أَبِي وَ أَنَا حَاضِرٌ عَنِ الرَّجُلِ يَسْقُطُ سِنُّهُ فَيَأْخُذُ مِنْ أَسْنَانِ مَيِّتٍ فَيَجْعَلُهُ مَكَانَهُ قَالَ لَا بَأْسَ.

And from Zurara,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'My father asked him^{-asws} while I was present about the man whose tooth fell off, so he took from the teeth of a dead (animal) and made it to be in its place. He^{-asws} said: 'There is no problem''¹¹⁴

و عَنْ قُتَيْبَةَ بْنِ مُحَمَّدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَلْبَسُ هَذَا الْخَزَّ وَ سَدَاهُ إِبْرِسَمٌ قَالَ وَ مَا بَأْسٌ بِإِبْرِسَمٍ إِذَا كَانَ مَعَهُ غَيْرُهُ قَدْ أُصِيبَ الْحُسَيْنُ ع وَ عَلَيْهِ جُبَّةٌ خَزٌّ وَ سَدَاهُ إِبْرِسَمٌ

And from Quteyba Bin Muhammad who said,

'I said to Abu Abdullah^{-asws}, 'We tend to wear this fabric (Al-Khazz) and its lining is silk'. He^{-asws} said: 'And there is no problem with silk when something else was with it. Al-Husayn^{-asws} was hurt (struck in Karbala) and upon him^{-asws} was a coat of Khazz and its lining was silk''.

قُلْتُ أَنَا أَلْبَسُ هَذِهِ الطَّيْلَسَانَةَ الْبَرْبَرِيَّةَ وَ صُوفُهَا مَيِّتٌ قَالَ لَيْسَ فِي الصُّوفِ رُوحٌ أَلَا تَرَى أَنَّهُ يُجَزَّ وَ يُبَاعُ وَ هُوَ حَيٌّ.

I said, 'I am wearing this Berber pallium and its wool is dead'. He^{-asws} said: 'There is no soul in wool. Don't you see that it is cut and sold, and it is alive?'¹¹⁵

11- الْهِدَايَةُ، عَشْرَةُ أَشْيَاءَ مِنَ الْمَيِّتَةِ ذَكِيَّةُ الْعَظْمِ وَ الشَّعْرُ وَ الصُّوفُ وَ الرَّيشُ وَ الْقَرْنُ وَ الْحَافِرُ وَ الْبَيْضُ وَ الْإِنْفَحَةُ وَ اللَّبَنُ وَ السِّنُّ.

(The book) 'Al Hidayah' –

¹¹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 10 b

¹¹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 10 c

¹¹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 10 d

‘Ten things from the dead (animal) are pure – the bone, and the hair, and the woold, and the feather, and the horn, and the hoof, and the egg, and the rennet, and the milk, and the tooth’.¹¹⁶

12 نَوَادِرُ الرَّوَانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرُّوْيَانِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّبَّاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ الْكُوفِيِّ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيٌّ ع مَا لَا نَفْسَ لَهُ سَائِلَةٌ إِذَا مَاتَ فِي الْإِدَامِ فَلَا بَأْسَ بِأَكْلِهِ

(The book) ‘Nawadir’ of Al-Rawandy – from Abdul Wahid Bin Ismail Al Rowbany, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibajy, from Muhammad in Muhammad Bin Al Ashas Al Kufi, from Musa Bin Ismail, from his father,

‘From his grandfather^{-asws} Musa Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} said: ‘What does not have any breath flowing for it when it dies in the sauce, there is no problem with eating it’.

و سئل ع عَنِ الزَّيْتِ يَقَعُ فِيهِ شَيْءٌ لَهُ دَمٌ فَيَمُوتُ فَقَالَ يَبِيعُهُ لِمَنْ يَعْمَلُهُ صَابُونًا.

And he^{-asws} was asked about the oil, something having blood for it falls into it, and it dies. He^{-asws} said: ‘It should be sold to the one who would make it as soap’.¹¹⁷

13- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ رَخَّصَ فِي الْإِدَامِ وَالطَّعَامِ يَمُوتُ فِيهِ حَشَائِشُ الْأَرْضِ وَالذُّبَابُ وَ مَا لَا دَمَ لَهُ وَ قَالَ لَا يُنَجِّسُ ذَلِكَ شَيْئًا وَ لَا يُحَرِّمُهُ فَإِنْ مَاتَ فِيهِ مَا لَهُ دَمٌ وَ كَانَ مَائِعًا فَسَدَ وَ إِنْ كَانَ جَامِدًا فَسَدَ مِنْهُ مَا حَوْلَهُ وَ أَكَلْتُ بِقِيَّتِهِ.

(The book) ‘Al-Da’aim’ –

‘From Ali^{-asws}, he^{-asws} allowed in the sauce and the food, insects of the earth and the flies dying in it and what there is no blood for it, and he^{-asws} said: ‘That does not make anything unclean nor does it make it Prohibited, but if what has blood for it were to die in it, and it was water, it would be spoilt, and if it was frozen, it would spoil from it what is around it, and its remainder can be consumed’.¹¹⁸

7 لِصَحِيحَةِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ فَأْرَةِ الْمِسْكِ تَكُونُ مَعَ الرَّجُلِ وَ هُوَ يُصَلِّي وَ هِيَ مَعَهُ فِي جَيْبِهِ أَوْ ثِيَابِهِ فَقَالَ لَا بَأْسَ بِذَلِكَ.

¹¹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 11

¹¹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 12

¹¹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 13

(The book) 'Tehzeeb' –

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a Muskrat mouse which happens to be with the man while he is praying Salat, and it is with him in his pocket or his clothes. He^{-asws} said: 'There is no problem with it''.¹¹⁹

11 لَكِنْ رَوَى الشَّيْخُ فِي الصَّحِيحِ أَيْضاً عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَيْهِ أَبِي مُحَمَّدٍ عَ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ مَعَهُ فَأَرَةُ مِسْكٍ قَالَ لَا بَأْسَ بِذَلِكَ إِذَا كَانَ ذَكِيًّا.

It is reported by the Sheykh in 'Al Saheeh' (Tehzeeb) as well,

'From Abdullah son of Ja'far^{-asws} who said, 'I wrote to him^{-asws}, meaning Abu Muhammad^{-asws}, 'Is it allowed for the man that he^{-asws} prays Salat and there is a Muskrat mouse with him?' He^{-asws} said: 'There is no problem with that when it was clean''.¹²⁰

¹¹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 14

¹²⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 13 H 15

باب 14 فضل اللحم و الشحم و ذم من ترك اللحم أربعين يوماً و أنواع اللحم

CHAPTER 14 – MERIT OF THE MEAT, AND THE FAT, AND CONDEMNATION OF THE ONE WHO NEGLECTS (EATING) THE MEAT FOR FORTY DAYS, AND VARIETY OF THE MEAT

1- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ غُلَوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع عَلَيْكُمْ بِاللَّحْمِ فَإِنَّ اللَّحْمَ مِنَ اللَّحْمِ وَ اللَّحْمُ يُنْبِثُ اللَّحْمَ

(The book) 'Qurb Al Asnad' – From Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'Upon you all is with (eating) the meat, for the meat is from the meat, and the meat builds the meat!'

وَ قَالَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ صَبَاحاً سَاءَ خُلُقُهُ وَ إِثْمُكُمْ وَ أَكَلِ السَّمَكِ فَإِنَّ السَّمَكِ يَسْلُكُ الْجِسْمَ.

And he^{-asws} said: 'One who neglects (eating) the meat for forty days, his manners would worsen; and beware of eating the fish, for the fish slims the body''.¹²¹

وَ بِالْإِسْنَادِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ طَعَامِ الدُّنْيَا وَ الْآخِرَةِ اللَّحْمُ وَ سَيِّدُ شَرَابِ الدُّنْيَا وَ الْآخِرَةِ الْمَاءُ.

And by the chain from Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Chief of the foods of the world and the Hereafter is the meat, and chief of the drinks of the world and the Hereafter is the water''.¹²²

وَ بِالْإِسْنَادِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع عَنْ آبَائِهِ ع أَنَّ عَلِيّاً كَانَ يُؤْتَى بِغَلَّةٍ مَالِهِ مِنْ بَنِيهِ فَيَصْنَعُ لَهُ مِنْهَا الطَّعَامَ يُتْرَدُّ لَهُ الْخُبْزُ وَ الزَّيْتُ وَ تَمْرُ الْعَجْوَةِ فَيَجْعَلُ لَهُ مِنْهُ تَرِيداً فَيَأْكُلُهُ وَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ وَ زُبْماً أَكَلَ اللَّحْمَ.

And by the chain from Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}: 'Ali^{-asws} was brought the yield (of crops) of his^{-asws} wealth from Yanbu, and food was made from it for him^{-asws}, porridge of bread and oil and Al-Ajwa dates. A porridge was made for him^{-asws} from

¹²¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 1 a

¹²² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 1 b

it. He^{-asws} ate it and fed the people, bread, and meat, and sometimes he^{-asws} would eat the meat”.¹²³

2- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْيَقْطِينِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا ضَعُفَ الْمُسْلِمُ فَلْيَأْكُلِ اللَّحْمَ وَ اللَّبَنَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْقُوَّةَ فِيهِمَا

(The book) ‘Al-Khisal’ – From his father, from Sa’ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When the Muslim is weak, so let him eat the meat and the milk, for Allah^{-azwj} Mighty and Majestic has Made the strength to be in these two’.

وَ قَالَ ع لَحْمُ الْبَقَرِ دَاءٌ وَ اللَّبَأُ دَوَاءٌ وَ أَسْمَأُهَا شِفَاءٌ-

And he^{-asws} said: ‘Meats of the cows is an illness, and their milks are a cure, and their butters are a healing’.

وَ قَالَ ع أَقْلُوا مِنْ حَمِ الْحَيْتَانِ فَإِنَّهَا تُذِيبُ الْبَدَنَ وَ تُكْثِرُ الْبَلْعَمَ وَ تُغَلِّظُ النَّفْسَ.

And he^{-asws} said: ‘Reduce from the meat of the fish for these melt the body and increase the phlegm and thicken the breathing’.¹²⁴

3 العُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ أَنَّهُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَبْعُضُ الْبَيْتَ اللَّحْمَ وَ اللَّحْمَ السَّمِينَ

(The book) ‘Al-Uyoun’ – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Ali Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} Ja’far Bin Muhammad^{-asws}, may the greetings be upon them^{-asws}, he^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Hates the house of meat and the fat meat’.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا ابْنَ رَسُولِ اللَّهِ إِنَّا لَنُحِبُّ اللَّحْمَ وَ لَا نَحُلُو بُيُوتَنَا مِنْهُ فَكَيْفَ ذَلِكَ

One of his^{-asws} companions said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! We love the meat, and our houses are not empty from it, so how is that?’

¹²³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 1 c

¹²⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 2

فَقَالَ لَيْسَتْ حَيْثُ تَذْهَبُ إِنَّمَا الْبَيْتُ اللَّحْمُ الْبَيْتُ الَّذِي يُؤْكَلُ فِيهِ لُحُومُ النَّاسِ بِالْغِيْبَةِ وَ أَمَّا اللَّحْمُ السَّمِينُ فَهُوَ الْمُتَحَجِّرُ الْمُتَحَكِّزُ الْمُخْتَالُ فِي مَشْيِهِ.

He^{-asws} said: 'It isn't where you are going (with it). But rather, the house of meat is the house in which the meats of the people are being eaten by the backbiting; and as for the fat meat, it is the tyrannous, the arrogant, the one snobbish in his walk'.¹²⁵

4- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِي عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ الْأَشْجَنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَهْرَوَيْهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ كُلِّهِمْ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ طَعَامِ الدُّنْيَا وَ الْآخِرَةِ اللَّحْمُ وَ سَيِّدُ شَرَابِ الدُّنْيَا وَ الْآخِرَةِ الْمَاءُ وَ أَنَا سَيِّدُ وَلَدِ آدَمَ وَ لَا فُخْرَ.

(The book) 'Al-Uyoun' – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah, from Abdullah Bin Ahmad Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy, and from Al-Husayn Al Ashnsy, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, all of them,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Chief of the foods of the world and the Hereafter is the meat, and chief of the drinks of the world and the Hereafter is the water, and I^{-saww} am chief of the children of Adam^{-as}, and there is no pride''.¹²⁶

5 الْعُيُونُ، بِالْأَسَانِيدِ الْمُتَّفَقَةِ قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ طَعَامِ الدُّنْيَا وَ الْآخِرَةِ اللَّحْمُ ثُمَّ الْأَرْزُ.

(The book) 'Al-Uyoun' – By the previous chains, said,

'Rasool-Allah^{-saww} said: 'Chief of the foods of the world and the Hereafter is the meat, then the rice''.¹²⁷

6- الْعُيُونُ، بِالْأَسَانِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: عَلَيْكُمْ بِاللَّحْمِ فَإِنَّهُ يُنْبِتُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ.

(The book) 'Al-Uyoun' – By the chains,

'From Amir Al-Momineen^{-asws} having said: 'Upon you all is with (eating) the meat, for it builds the meat, and the one who neglects (eating) the meat for forty days, his manners would worsen''.¹²⁸

¹²⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 3

¹²⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 4

¹²⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 5

¹²⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 6

8- الْعُيُونُ، بِالْأَسَانِيدِ عَنْ عَلِيٍّ ع قَالَ: دُكِرَ عِنْدَ النَّبِيِّ ص اللَّحْمُ وَ الشَّحْمُ فَقَالَ لَيْسَ مِنْهُمَا بَضْعَةٌ تَقَعُ فِي الْمَعِدَةِ إِلَّا أَنْبَتَتْ مَكَانَهَا شِفَاءً وَ أَخْرَجَتْ مِنْ مَكَانِهَا دَاءً.

(The book) 'Al-Uyoun' – By the chains,

'From Ali^{asws} having said: 'The meat and the fat were mentioned in the presence of the Prophet^{saww}. He^{asws} said: 'There isn't any part from it falling into the stomach except it grows the healing in its place and expels an illness from its place''.¹²⁹

8 الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُسَمِّنُّ وَ ثَلَاثَةٌ يَهْرِلُنَّ فَأَمَّا الَّتِي يُسَمِّنُّ فِإِذْمَانُ الْحَمَامِ وَ شَمُّ الرَّائِحَةِ الطَّيِّبَةِ وَ لُبْسُ الثِّيَابِ اللَّيِّنَةِ وَ أَمَّا الَّتِي يَهْرِلُنَّ فِإِذْمَانُ أَكْلِ الْبَيْضِ وَ السَّمَكِ وَ الطَّلَعِ.

(The book) 'Al-Khisal' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad in Ahmad Al Ashary, from Musa Bin Umra, from Ibn Abu Umeir, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Three (things) fatten and three (things) make one slimmer. As for that which fattens, it is habitually eating the meat, and smelling aroma of the perfume, and wearing the soft clothes; and as for that which makes slimmer is eating the eggs, and the fish and the pollen''.¹³⁰

9- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ اللَّحْمِ وَ السَّمَنِ يُمِخَّلَطَانِ جَمِيعاً قَالَ كُلُّهُنَّ وَ أُطْعِمْنِي.

(The book) 'Al-Mahasin' – From Muhammad Bin Ali, from Ibn Sinan, from Abu Al Jaroud who said,

'I asked Abu Abdullah^{asws} about the meat and the butter mixed together. He^{asws} said: 'Eat and feed me^{asws}''.¹³¹

10- وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ شَرِيكِ الْعَامِرِيِّ عَنْ بَشْرِ بْنِ غَالِبٍ قَالَ: خَرَجْنَا مَعَ عَلِيٍّ بْنِ الْحُسَيْنِ إِلَى الْمَدِينَةِ وَ مَعَهُ شَاةٌ قَدْ طُبِخَتْ أَغْضَاءٌ فَجَعَلَ يُنَاوِلُ الْقَوْمَ غُضُوًّا غُضُوًّا.

And from him, from his father, from the one who mentioned it, from Ayoub Bin Al Hurr, from Shareek Al Aamiry, from Bishr Bin Ghalib who said,

'We went out with Ali^{asws} Bin Al-Husayn^{asws} to Al-Medina and with him^{asws} were pieces of sheep which had been cooked. The people went on to take piece by piece''.¹³²

¹²⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 7

¹³⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 8

¹³¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 9

¹³² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 10

116 وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنْ إِسْمَاعِيلَ الْمَدَائِنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ قَالَ: أَمَرَ أَبُو عَبْدِ اللَّهِ ع بِلَحْمٍ فَبَرَدَ لَهُ ثُمَّ أُتِيَ بِهِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي أَشْتَهِيهِ ثُمَّ قَالَ النِّعْمَةُ فِي الْعَافِيَةِ أَفْضَلُ مِنَ النِّعْمَةِ عَلَى الْقُدْرَةِ.

And from him, from Abu Yusuf, from Ismail Al Madainy, from Abdullah Bin Bakr who said,

‘Abu Abdullah^{-asws} instructed with the meat so it was stuffed (cooked) for him^{-asws}, then he^{-asws} was brought it. He^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made me^{-asws} to desire it’. Then he^{-asws} said: ‘The bounty during the well-being is better than the bounty upon the strength’.¹³³

12- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّحْمُ سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَ الْآخِرَةِ.

And from him, from Muhammad Bin Ali, from isa Bin Abdullah Al Alawy, from his father, from his grandfather,

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘The meat is chief of the foods in the world and the Hereafter’’.¹³⁴

13- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ الرَّيَّانِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ إِدَامِ الْجَنَّةِ اللَّحْمُ.

And from him, from Ali Bin Al Rayyan, raising it to,

‘Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Chief of the sauces of the Paradise is the meat’’.¹³⁵

14- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مِسْكِينٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ اللَّحْمَ.

And from him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Miskeen,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to eat the meat’’.¹³⁶

15 وَ مِنْهُ، عَنِ ابْنِ أَبِي عَمْرٍاءٍ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدٍ الْأَنْصَارِيِّ قَالَ وَ كَانَ خَيْرًا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ سَيِّدِ الْإِدَامِ فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ اللَّحْمُ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى - وَ لَحْمٍ طَيْرٍ مِمَّا يَشْتَهُونَ.

¹³³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 11

¹³⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 12

¹³⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 13

¹³⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 14

And from him, from Al Yaqteeny, from Abu Abdullah Muhammad Al Ansari who said, and he was good, from Abdullah bin Sinan who said,

'I asked Abu Abdullah^{-asws} about chief of the sauces in the world and the Hereafter. He^{-asws} said: 'The meat. Have you not heard Words of Allah^{-azwj} Blessed and Exalted: **And meat from whatever bird they desire [56:21]**'.¹³⁷

16- الْمَحَاسِنُ، عَنِ النَّيْسَابُورِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَيِّدُ الطَّعَامِ اللَّحْمُ.

(The book) 'Al-Mahasin' – From Al Neshapuri, from one of his companions, from the one who reported it,

'From Abu Ja'far^{-asws} having said: 'Chief of the foods is the meat''.¹³⁸

17- وَمِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْبَيْتُ اللَّحْمُ يُكْرَهُ قَالَ وَ لَمْ قُلْتُ بَلَّغْنَا عَنْكُمْ قَالَ لَا بَأْسَ بِهِ.

And from him, from Ibn Mahboub, from Hammad Bin Usman who said,

'I said to Abu Abdullah^{-asws}, 'The house of meat is disliked'. He^{-asws} said: 'And why?' I said, 'It has reached so from you^{-asws}'. He^{-asws} said: 'There is no problem with it''.¹³⁹

18 وَمِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ اللَّحَامِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْبَيْتِ اللَّحْمِ تَكْرَهُهُ قَالَ وَ لَمْ قُلْتُ بَلَّغَنِي عَنْكُمْ وَ أَنَا مَعَ قَوْمٍ فِي الدَّارِ وَ إِخْوَانٍ لِي أَمَرْنَا وَاحِدًا فَقَالَ لَا بَأْسَ بِإِذْمَانِهِ.

And from him, from Ibn Fazzal, from Hammad the butcher, said,

'I asked Abu Abdullah^{-asws} about the house of meat, it is disliked'. He^{-asws} said: 'And why?' I said, 'It has reached me from you^{-asws}, I am with a people in the house, and brothers of mine, our affair is one'. He^{-asws} said: 'There is no problem with being habitual with it''.¹⁴⁰

19- وَمِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مِسْمَعٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مَنْ قَبِلَنَا يَرْوُونَ أَنَّ اللَّهَ يُبْعِضُ الْبَيْتَ اللَّحْمَ قَالَ صَدَقُوا وَ لَيْسَ حَيْثُ دَهَبُوا إِنَّ اللَّهَ يُبْعِضُ الْبَيْتَ الَّذِي يُؤْكَلُ فِيهِ لَحُومُ النَّاسِ.

And from him, from Usman Bin Isa, from Misma Al Basry,

¹³⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 15

¹³⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 16

¹³⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 17

¹⁴⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 18

'From Abu Abdullah^{-asws}, he (the narrator) said, 'The ones before us are reporting that Allah^{-azwj} Hates the house of meat'. He^{-asws} said: 'The speak the truth, and it isn't where they are going (with it). Allah^{-azwj} Hates the house in which the meats of the people are consumed (backbiting)'.¹⁴¹

20- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ عُرْوَةَ بْنِ مُوسَى عَنْ أُدَيْمٍ بَايَ الْهَرَوِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنَّ اللَّهَ يُبْغِضُ الْبَيْتَ اللَّحْمِ

And from him, from Ali Bin Al Hakam, from Urwah Bin Musa, from Udeym Baya Al Harwy who said,

'I said to Abu Abdullah^{-asws}, 'It has reached us that Rasool-Allah^{-saww} had said, 'Allah^{-azwj} Hates the house of the meat''.

قَالَ إِنَّمَا ذَلِكَ الْبَيْتُ الَّذِي يُؤْكَلُ فِيهِ لَحُومُ النَّاسِ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص لَحِمًا يُحِبُّ اللَّحْمَ وَ قَدْ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ص تَسْأَلُهُ عَنْ شَيْءٍ وَ عَائِشَةُ عِنْدَهُ فَلَمَّا انْصَرَفَتْ وَ كَانَتْ قَصِيرَةً قَالَتْ عَائِشَةُ يَبْدِهَا تَحْكِي قِصَرَهَا

He^{-asws} said: 'But rather that is the house in which meats of the people are being consumed (by backbiting), and Rasool-Allah^{-saww} was a meat-eater. He^{-saww} loved the meat, and a woman had come to Rasool-Allah^{-saww} asking him^{-saww} about something, and Ayesha was in his^{-saww} presence. When she left, and she was short (in size), Ayesha said with her hand (gesture) about her being short.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص تَحَلَّلِي قَالَتْ يَا رَسُولَ اللَّهِ وَ هَلْ أَكَلْتُ شَيْئًا قَالَ ص تَحَلَّلِي فَقَعَلْتُ فَأَلْقَتْ مُضْغَةً عَنْ فِيهَا.

Rasool-Allah^{-saww} said to her: 'Leave me^{-saww} alone!' She said, 'O Rasool-Allah^{-saww}! And have I eaten something (abhorrent)?' He^{-saww} said: 'Leave me^{-saww} alone!' She did so and threw out a morsel from her mouth''.¹⁴²

بيان كأنه بإعجازه ص حدثت مضغة اللحم بين أسنانها لتعلم أن الغيبة بمنزلة أكل لحوم الناس.

Explanation: It is as if by his^{-saww} miracle a morsel came into being between her teeth in order to teach that the backbiting is at the status of eating meat of the people.

21- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَرَوِي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ اللَّهَ يُبْغِضُ الْبَيْتَ اللَّحْمِ فَقَالَ كَذَبُوا إِنَّمَا قَالَ رَسُولُ اللَّهِ ص الْبَيْتُ اللَّحْمِ الَّذِينَ يَغْتَابُونَ فِيهِ النَّاسَ وَ يَأْكُلُونَ لَحُومَهُمْ وَ قَدْ كَانَ أَبِي لَحِمًا وَ لَقَدْ مَاتَ يَوْمَ مَاتَ وَ فِي كُفِّهِ أَمٌ وَلَدِيهِ ثَلَاثُونَ دِرْهَمًا لِلَّحْمِ.

(The book) 'Al-Mahasin' – From Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Bin Muhammad Al Azdy, from Abdul A'ala, slave of the family of Saam who said,

¹⁴¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 19

¹⁴² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 20

'I said to Abu Abdullah^{-asws}, 'It is being reported with us, from Rasool-Allah^{-saww} having said: 'Allah^{-azwj} Hates the house of meat'. He^{-asws} said: 'They are lying! But rather, Rasool-Allah^{-saww} said: 'The house of meat, the ones who are backbiting the people in it and they are eating their meats', and my^{-asws} father^{-asws} was a meat-eater, and he^{-asws} passed away the day he passed away and in the sleeve of a mother of his^{-asws} children, there were thirty Dirham (set aside for buying) the meat''.¹⁴³

22- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَحِمًا يُحِبُّ اللَّحْمَ.

(The book) 'Al-Mahasin' – From Ali Bin Al Hakam, from Al-Husayn Bin Abu Al a'ala,

'From Abu Abdullah^{-asws} having: 'Rasool-Allah^{-saww} was a meat-eater. He^{-saww} loved the meat''.¹⁴⁴

23- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا مَعْشَرُ قُرَيْشٍ قَوْمٌ لَحْمُونَ.

And from him, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'We, community of Qureysh, are a meat-eating people''.¹⁴⁵

24- وَ مِنْهُ، عَنْ بَعْضِ مَنْ رَوَاهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص اللَّحْمُ حَمْضُ الْعَرَبِ.

And from him, from one of the ones who reported it, said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'The meat is a desire of the Arabs''.¹⁴⁶

25- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ عِيصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَظَرَ رَسُولُ اللَّهِ ص إِلَى لَحْمٍ بَرِيْرَةٍ فَقَالَ مَا يَمْتَنِعُكُمْ مِنْ هَذَا اللَّحْمِ أَنْ تَصْنَعُوهُ وَ قَدْ كَانَ رَسُولُ اللَّهِ لَحِمًا.

(The book) 'Al-Mahasin' – From Safwan, from Ays,

¹⁴³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 21

¹⁴⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 22

¹⁴⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 23

¹⁴⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 24

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} to wild meat. He^{-saww} said: 'What prevents you from this meat, to making (cooking) it?' And Rasool-Allah^{-saww} had been a meat-eater".¹⁴⁷

26- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَرَكَ أَبِي إِلَّا سَبْعُونَ دِرْهَمًا حَبَسَهَا لِلَّحْمِ إِنَّهُ كَانَ لَا يَصْبِرُ عَنِ اللَّحْمِ.

And from him, from his father, from Ibn Al Mugheira, from Hammad Bin Usman, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} did not leave except seventy Dirhams for (buying) the meat. He^{-asws} was so that he^{-asws} could not be patient upon the meat".¹⁴⁸

27- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْحَسَنِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَرَكَ أَبُو جَعْفَرٍ ع ثَلَاثِينَ دِرْهَمًا لِلَّحْمِ وَ كَانَ رَجُلًا لَحِمًا.

And from him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Al-Hassan Bin Haroun,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} left thirty Dirhams for (buying) the meat, and he^{-asws} was a meat-eating man".¹⁴⁹

وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع خَمْسَةَ عَشَرَ يَوْمًا بِلَحْمٍ.

And from him, from Ali Bin Al Hakam, from Ibn Bukeyr, from Zurara who said,

'I had lunch with Abu Ja'far^{-asws} for fifteen days with the meat".¹⁵⁰

28- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ: تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فِي شَعْبَانَ خَمْسَةَ عَشَرَ يَوْمًا كُلَّ يَوْمٍ بِلَحْمٍ مَا رَأَيْتُهُ صَامَ مِنْهَا يَوْمًا وَاحِدًا.

And from him, from Ibn Mahboub, from Ali Bin Riab, from Zurarah who said,

'I had lunch with Abu Ja'far^{-asws} in (month of) Shaban for fifteen days, eating meat each day. I did not see him^{-asws} fasting (abstaining) from it for even one day".¹⁵¹

¹⁴⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 25

¹⁴⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 26

¹⁴⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 27 a

¹⁵⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 27 b

¹⁵¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 28

29- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لُحُومُ الْبَقَرِ دَاءٌ.

(The book) 'Al-Mahasin' – from one of his companions, from Abdullah Bin Abdul Rahman Al Asamma, from Shueyb, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Meats of the cows is an illness''.¹⁵²

30- وَ مِنْهُ، عَنْ أَبِي أَيُّوبَ الْمَدَائِنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ أَوْ غَيْرِهِ عَنِ اللَّقَافِيِّ أَنَّ أَبَا الْحَسَنِ ع كَانَ يُبْعَثُ إِلَيْهِ وَ هُوَ بِمَكَّةَ يُشْتَرَى لَهُ لَحْمُ الْبَقَرِ فَيُقَدِّدُهُ.

And from him, from Abu Ayoub Al Madainy, from Ibn Abu Umeyr or someone else, from Al Lafafy,

'Abu Al-Hassan^{-asws} had sent a message to him while he was in Makkah to buy cow meat for him, so he had cut it lengthwise in long slits (cured meat/Jerk)'.¹⁵³

6 وَ رَوَى الْكُلَيْبِيُّ مَرْفُوعاً إِلَى أَبِي عَبْدِ اللَّهِ قَالَ: قُلْتُ اللَّحْمُ يُقَدَّدُ وَ يُنْزَرُ عَلَيْهِ الْمِلْحُ وَ يُجَفَّفُ فِي الظِّلِّ فَقَالَ لَا تَأْسَ بِأَكْلِهِ فَإِنَّ الْمِلْحَ قَدْ غَيَّرَهُ.

It is reported by Al Kulayni, raising it to,

'Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'The meat sliced lengthwise, and the salt sprinkled upon it and is dried in the shade (cured meat/Jerk)'. He^{-asws} said: 'There is no problem with eating it, for the salt has changed it''.¹⁵⁴

31 الْمَحَاسِنُ، عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ الصَّمَدِ عَنْ عَطِيَّةَ أُخِي أَبِي الْعَرَامِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ أَصْحَابَ الْمُغَيْرَةِ يَنْهَوْنِي عَنْ أَكْلِ الْقَدِيدِ الَّذِي لَمْ تَمَسَّهُ النَّارُ قَالَ لَا تَأْسَ بِأَكْلِهِ.

(The book) 'Al-Mahasin' – From Ibn Fazzal, from Abdul Samad, from Atiya, brother of Abu al Iram who said,

'I said to Abu Ja'far^{-asws}, 'The companions of Al-Mugheirra are forbidding me from eating the cured meat/Jerk which the fire has not touched it. He^{-asws} said: 'There is no problem with eating it''.¹⁵⁵

¹⁵² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 29

¹⁵³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 30 a

¹⁵⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 30 b

¹⁵⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 31

32- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع شَيْئَانِ صَالِحَانِ لَمْ يَدْخُلَا جَوْفًا قَطُّ فَاسِدًا إِلَّا أَصْلَحَاهُ وَ شَيْئَانِ فَاسِدَانِ لَمْ يَدْخُلَا جَوْفًا قَطُّ صَالِحًا إِلَّا أَفْسَدَاهُ فَالصَّالِحَانِ الرُّمَانُ وَ الْمَاءُ الْفَائِرُ وَ الْفَاسِدَانِ الْجُبْنُ وَ الْقَدِيدُ الْعَابُ.

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

‘Abu Abdullah^{-asws} said: ‘Two things are correctors. They will not enter inside any spoilt at all except they would correct it. And two things are spoilers. They will not enter inside any correct at all except they would spoil it. The two correctors are the pomegranate and the lukewarm water; and the spoilers are the cheese and the stinking cured meat (gone bad)’.¹⁵⁶

33- الْمَحَاسِنُ، رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يَهْدِمْنَ الْبَدَنَ وَ رُبَّمَا قَتَلْنَ أَكْلُ الْقَدِيدِ وَ دُخُولُ الْحَمَامِ عَلَى الْبُطْنَةِ وَ نِكَاحُ الْعَجَائِزِ

(The book) ‘Al-Mahasin’ –

‘It is reported from Abu Abdullah^{-asws} having said: ‘Three demolish the body and perhaps kill it – Eating the cured meat/Jerk, and entering the bathhouse upon the filled belly, and having sex with the old women’.

وَ زَادَ فِيهِ أَبُو إِسْحَاقَ النَّهَّاءُ وَ غَشِيَانُ النِّسَاءِ عَلَى الْإِمْتِلَاءِ.

And Abu Is’haq Al-Nahawandy increased in it: ‘And having sex with the woman upon the filled belly’.¹⁵⁷

34- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ لَا يُؤْكَلْنَ وَ يُسَمِّنُّ وَ ثَلَاثٌ يُؤْكَلْنَ وَ يَهْرَلْنَ وَ اثْنَانِ يَنْفَعَانِ مِنْ كُلِّ شَيْءٍ لَا يَضُرَّانِ مِنْ شَيْءٍ وَ اثْنَانِ يَضُرَّانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَنْفَعَانِ مِنْ شَيْءٍ

(The book) ‘Al-Mahasin’ – From one of his companions, raising it, said,

‘Abu Abdullah^{-asws} said: ‘Three are not eaten and (yet) they fatten, and three are eaten and they make one slim, and two benefit from all things nor harming from anything, and two harm from all things and do not benefit from anything.

فَاللَّوَانِي لَا يُؤْكَلْنَ وَ يُسَمِّنُّ اسْتِشْعَارُ الْكَثَّانِ وَ الطِّيبُ وَ التُّورَةُ وَ اللَّوَانِي يُؤْكَلْنَ وَ يَهْرَلْنَ اللَّحْمُ الْيَابِسُ وَ الْجُبْنُ وَ الطَّلَعُ وَ فِي حَدِيثٍ آخَرَ وَ الْجُوزُ وَ فِي حَدِيثٍ آخَرَ الْكُشْبُ

Those which are not eaten and (still) fatten – feeling the linen, and the perfume, and the Noura (waxing); and those which are eaten and make you slim – the dry meat, and the cheese, and the pollen’. And in another Hadeeth, ‘The walnuts’, and in another Hadeeth, ‘The oilcake’.

¹⁵⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 32

¹⁵⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 33

قَالَ قُلْتُ فَمَا اللَّذَانِ يَنْفَعَانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرَّانِ مِنْ شَيْءٍ

He (the narrator) said, 'I said, 'So what are those two which benefit from all things and do not harm from anything?'

قَالَ السُّكَّرُ وَ الرُّمَّانُ وَ اللَّذَانِ يَضُرَّانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَنْفَعَانِ مِنْ شَيْءٍ فَاللَّحْمُ الْبَائِسُ وَ الْجُبْنُ

He^{-asws} said: 'The sugar, and the pomegranate. And those which harm from all things and do not benefit from anything, the dry meat, and the cheese'.

قُلْتُ جُعِلْتُ فِدَاكَ قُلْتُ نَمَّ يَهْزِلُنْ وَ قُلْتُ هَاهُنَا يَضُرَّانِ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} said they make you slim and over here you^{-asws} said, they are harmful'.

فَقَالَ أَمَا عَلِمْتَ أَنَّ اهْزَالَ مِنَ الْمَضَرَّةِ.

He^{-asws} said: 'Don't you know that the slim is from the harmful?'¹⁵⁸

35 مجالس ابن الشيخ، عن والده عن هلال بن محمد الحفار عن إسماعيل بن عليّ الدغيلي عن أبيه عن الرضا عن آتائه عن عليّ بن الحسين ع أنه قال: شَيْئَانِ مَا دَخَلَا جَوْفًا قَطُّ إِلَّا أَفْسَدَاهُ وَ شَيْئَانِ مَا دَخَلَا جَوْفًا قَطُّ إِلَّا أَصْلَحَاهُ

(The book) 'Majalis' of Ibn Al Sheykh – from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobaly, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Two things do not enter inside at all except they spoil it, and two things did not enter inside at all except they correct it.

فَأَمَّا اللَّذَانِ يُصْلِحَانِ جَوْفَ ابْنِ آدَمَ فَالرُّمَّانُ وَ الْمَاءُ الْفَائِرُ وَ أَمَّا اللَّذَانِ يُفْسِدَانِ فَالْجُبْنُ وَ الْقَدِيدُ.

As for those who correct inside of the son of Adam – the pomegranate and the lukewarm water; and as for those two spoiling – the cheese and the cured meat/Jerk".¹⁵⁹

36- الْمُخَاسِرُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ الْقَدَّاحِ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَى عَلَيْهِ أَرْبَعُونَ يَوْمًا وَ لَمْ يَأْكُلِ اللَّحْمَ فَلَيْسَتْ تَقْرُضَ عَلَى اللَّهِ وَ لَيْسَ كُلُّهُ.

¹⁵⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 34

¹⁵⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 35

(The book) 'Al-Mahasin' – From Muhammad Bin Ali, from Ibn Al Qaddah, from Al Hakam Bin Ayman, from Abu Usama,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one upon whom forty days come up and he has not eaten the meat, let him borrow (money relying) upon Allah^{-azwj} and let him eat it''.¹⁶⁰

37- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّحْمُ مِنَ اللَّحْمِ مَنْ تَرَكَهُ أَرْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ كُلُّهُ فَإِنَّهُ يَزِيدُ فِي السَّمْعِ وَالْبَصَرِ.

(The book) 'Al-Mahasin' – From his father, from Ibn Al Mugheira, from Giyas Bin Ibrahim,

'From Abu Abdullah^{-asws} having said: 'The meat is from the meat. One who neglects if for forty days, his manners would worsen. Eat it, for it increases in the hearing and the sight''.¹⁶¹

38- وَ مِنْهُ عَنْ عَلِيِّ بْنِ حُسَيْنَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ اللَّحْمُ يُنْبِثُ اللَّحْمَ وَ مَنْ أَذْخَلَ جَوْفَهُ لُقْمَةً شَحْمٍ أَخْرَجَتْ مِنْهَا دَاءً.

'And from him, from Ali Bin Hassan, from Musa Bin Bakr who said,

'I heard Abu Al-Hassan^{-asws} saying: 'The meat builds the meat, and the one in whose inside a morsel of fat enters, it throws out an illness similar to it''.¹⁶²

39- وَ مِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَزْطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سُوفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ لُقْمَةً شَحْمٍ أَخْرَجَتْ مِنْهَا دَاءً.

And from him, from Ahmad Bin Muhammad Al Bazanty, from Hammad Bin Usman, from Muhammad Bin Sowqah,

'From Abu Abdullah^{-asws} having said: 'One who eats a morsel of fat, an illness similar to it is expelled''.¹⁶³

40- وَ مِنْهُ عَنْ بَعْضِ أَصْحَابِنَا بَلَغَ بِهِ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ الشَّحْمَةُ الَّتِي تُخْرِجُ مِنْهَا دَاءً أَيْ شَحْمَةً

And from him, from one of our companions, Zurarah delivered it saying,

¹⁶⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 36

¹⁶¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 37

¹⁶² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 38

¹⁶³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 39

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! The fat which expels the like of it from the illness, which fat is it?'

قَالَ هِيَ شَحْمَةُ الْبَقَرِ وَ مَا سَأَلَنِي يَا زُرَّارَةُ عَنْهَا أَحَدٌ قَبْلَكَ.

He^{-asws} said: 'The cow fat, and O Zurarah, no one has asked about it before you'.¹⁶⁴

14 قَالَ وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِ النَّبِيِّ ص مَنْ أَكَلَ لُقْمَةً مِنَ الشَّحْمِ أَنْزَلَتْ مِنَ الدَّاءِ مِثْلَهَا فَقَالَ ذَلِكَ شَحْمُ الْبَقَرِ.

He said, 'And it is reported from Abu Abdullah^{-asws} regarding words of the Prophet^{-saww}: 'One who eats a morsel of fat, would be removed from the illness, similar to it'. He^{-asws} said: 'That is the fat of a cow'.¹⁶⁵

41- الْمَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنْ زِيَادِ بْنِ هَارُونَ الْعُبَيْدِيِّ عَنِ ابْنِ سِنَانٍ وَ أَبِي الْبَحْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّحْمُ يُنْبِثُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ صَبَاحاً سَاءَ خُلُقُهُ.

(The book) 'Al-Mahasin' – From Abu Al Qasim and Yaqoub Bin Yazeed, from Ziyad Bin Haroun Al Abdy, from Ibn Sinan and Abu Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'The meat builds the meat, and the one who neglects (eating) the meat for forty morning, his manners would worsen'.¹⁶⁶

42- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: اللَّحْمُ يُنْبِثُ اللَّحْمَ وَ مَنْ تَرَكَ أَرْبَعِينَ يَوْماً سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَذْنُوا فِي أُذُنِهِ.

(The book) 'Al-Mahasin' – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'The meat builds the meat, and the one who neglects (eating) it for forty days, his manners would worsen, and the one whose manners worsens, then proclaim Azaan in his ear'.¹⁶⁷

43- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ بَقَّاحٍ عَنِ الْحَكَمِ بْنِ أَتَمَّ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ ع قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِاللَّحْمِ فَإِنَّ اللَّحْمَ يُنْمِي اللَّحْمَ وَ مَنْ مَضَى بِهِ أَرْبَعُونَ صَبَاحاً لَمْ يَأْكُلِ اللَّحْمَ سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَطْعِمُوهُ اللَّحْمَ وَ مَنْ أَكَلَ شَحْمَةً أَنْزَلَتْ مِثْلَهَا مِنَ الدَّاءِ.

¹⁶⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 40 a

¹⁶⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 40 b

¹⁶⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 41

¹⁶⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 42

And from him, from Muhammad Bin Ali, from Ibn Baqah, from Al Hakam Bin Ayman, from Abu Usama,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Upon you all is with (eating) the meat, for the meat builds the meat, and the one for whom forty mornings pass by not eating the meat, his manners would worsen, so feed him the meat, and the one who eats fat, it would remove from the illness similar to it’¹⁶⁸

44- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنِ الْوَاسِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِكُلِّ شَيْءٍ قَرْمًا وَ إِنَّ قَرَمَ الرَّجُلِ اللَّحْمُ فَمَنْ تَرَكَهُ أَرْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَذِّنُوا فِي أُذُنِهِ الْيَمْنَى.

And from him, from Muhammad Bin nali, from Ahmad in Muhammad, from Aban, from Al Wasity,

‘From Abu Abdullah^{-asws} having said: ‘For all things there is an honour and honour of the man is the meat. The one who neglects it for forty days, his manners would worsen, so proclaim Azaan in his right ear’¹⁶⁹.

45- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ ذَكَرَهُ عَنْ أَبِي حَفْصٍ الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: كُلُوا اللَّحْمَ فَإِنَّ اللَّحْمَ مِنَ اللَّحْمِ وَ اللَّحْمُ يُنْبِتُ اللَّحْمَ وَ مَنْ لَمْ يَأْكُلِ اللَّحْمَ أَرْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ وَ إِذَا سَاءَ خُلُقُ أَحَدِكُمْ مِنْ إِنْسَانٍ أَوْ دَابَّةٍ فَأَذِّنُوا فِي أُذُنِهِ الْأَذَانَ كُلَّهُ.

And from him, from his father, from the one who mentioned it, from Abu Hafs Al Abbar,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Eat the meat, for the meat is from the meat, and the meat builds the meat, and the one who does not eat the meat for forty days his manners would worsen, and when the manners of one of you worsens, from the humans or animals, they proclaim in his ear the Azaan, all of it’¹⁷⁰.

وَ رَوَى بَعْضُهُمْ أَنَّ أَهْلَ بَيْتِ لَمْ يَأْكُلُوا اللَّحْمَ أَرْبَعِينَ لَيْلَةً سَاءَتْ أَخْلَاقُهُمْ.

And in a report of one of them^{-asws}: ‘But rather, the people of a household not eating the meat for forty night, their manners would worsen’¹⁷¹.

46- وَ مِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع إِنَّ النَّاسَ يَقُولُونَ مَنْ لَمْ يَأْكُلِ اللَّحْمَ ثَلَاثَةَ أَيَّامٍ سَاءَ خُلُقُهُ فَقَالَ كَذَبُوا وَ لَكِنْ مَنْ لَمْ يَأْكُلِ اللَّحْمَ أَرْبَعِينَ يَوْمًا تَغَيَّرَ خُلُقُهُ وَ بَدَنُهُ وَ ذَلِكَ لِإِنْتِفَالِ النُّطْفَةِ فِي مِقْدَارِ أَرْبَعِينَ يَوْمًا.

¹⁶⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 43

¹⁶⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 44

¹⁷⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 45 a

¹⁷¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 45 b

And from him, from Ahmad Bin Muhammad, from Al-Husayn Bin Khalid who said,

'I said to Abu Al-Hassan^{-asws}, 'The people are saying that one who does not eat the meat for three days his manners would worsen'. He^{-asws} said: 'They are lying, but the one who does not eat the meat for forty days, his mannerisms would change, and that is due to the transfer of the seed in a measurement of forty days''¹⁷²

بيان لانتقال النطفة هذا شاهد للأربعين فإن انتقال النطفة إلى العلقة يكون أربعين يوما وكذا المراتب بعدها فانتقال الإنسان من حال إلى حال يكون في أربعين يوما كما ورد أن شارب الخمر لا تقبل صلاته و توبته أربعين يوما.

Explanation of 'Transfer of the seed' – This is a witness for the forty, for the transfer of the seed to a clot happens in forty days, and like that is the sequence after it. So the human being transfers from a state to a state, happens in forty days like what has been referred that the wine drinker, his Salat, and his repentance will not be Accepted for forty days''.

46- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّحْمُ بِاللَّبَنِ مَرْقُ الْأَنْبِيَاءِ.

(The book) 'Al-Mahasin' – From his father, from Ibn Abu Umeyr, and Al nazar, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'The meat with the milk is a broth of the Prophets^{-as}'¹⁷³

47- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ جَعْفَرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَكَا نَبِيٌّ قَبْلِي إِلَى اللَّهِ الضَّعْفَ فِي بَدَنِهِ فَأَوْحَى اللَّهُ إِلَيْهِ اطْبَخِ اللَّحْمَ وَ اللَّبَنَ فَإِنِّي قَدْ جَعَلْتُ الْبَرَكَةَ وَ الْقُوَّةَ فِيهِمَا.

And from him, from his father, from Haroun Bin Al Jahm, from Ja'far Bin Amro,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A Prophet^{-as} before me^{-saww} had complained to Allah^{-azwj} of the weakness in his body, so Allah^{-azwj} Revealed to him^{-as}: "Cook the meat and the milk for I^{-azwj} have Made the Blessings and the strength to be in these two!"¹⁷⁴

48- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ عَمْرِو وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ الضَّعْفَ فَأَوْحَى اللَّهُ إِلَيْهِ كُلِّ اللَّحْمِ بِاللَّبَنِ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

¹⁷² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 46 a

¹⁷³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 46 b

¹⁷⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 47

'From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the weakness, so Allah^{-azwj} Revealed to him^{-as}: "Eat the meat with the milk".¹⁷⁵

49- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِيبِيِّ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا نَبِيٌّ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ الضَّعْفَ فَقَالَ لَهُ اطْبَخِ اللَّحْمَ بِاللَّبَنِ

And from him, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the weakness. He^{-azwj} Said to him^{-as}: "Cook the meat with the milk!"

و قَالَ إِحْمَا يَشُدَّانِ الْجِسْمَ فُلْتُ هِيَ الْمَضِيْرَةُ قَالَ لَا وَ لَكِنَّ اللَّحْمَ بِاللَّبَنِ الْحَلِيبِ.

And he^{-asws} said: 'These two (items) strengthen the body'. I said, 'Are these harmful?' He^{-asws} said: 'No, but the meat with the condensed milk'.¹⁷⁶

50- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْأَصْبَغِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكََا إِلَى اللَّهِ الضَّعْفَ فِي أُمَّتِهِ فَأَمَرَهُمْ أَنْ يَأْكُلُوا اللَّحْمَ بِاللَّبَنِ فَفَعَلُوا فَاسْتَبَانَاتِ الْقُوَّةُ فِي أَنْفُسِهِمْ.

(The book) 'Al-Mahasin' – from his father, from Sa'ad, from Al Asbagh,

'From Ali^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the weakness among his^{-as} community. He^{-azwj} Commanded them to be eating the meat with the milk. They did so and the people found strength within themselves".¹⁷⁷

51 الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كَتَبَ إِلَيْهِ رَجُلٌ يَشْكُو ضَعْفَهُ فَكَتَبَ كُلَّ اللَّحْمِ بِاللَّبَنِ.

(The book) 'Al-Mahasin' – from one of our companions who said,

'A man wrote to him^{-asws} complaining of his weakness. He^{-asws} wrote: 'Eat the meat with the milk".¹⁷⁸

52 وَ مِنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنِ ابْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا ضَعَفَ الْمُسْلِمُ فَلْيَأْكُلِ اللَّحْمَ بِاللَّبَنِ.

¹⁷⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 48

¹⁷⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 49

¹⁷⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 50

¹⁷⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 51

And from him, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Ibn Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When the Muslim is weak, then let him weak the meat with the milk’^{.179}

53 وَ مِنْهُ عَنْ سَعْدِ بْنِ سَعْدِ الْأَشْعَرِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّا أَهْلُ بَيْتٍ لَا يَأْكُلُونَ لَحْمَ الضَّأْنِ قَالَ وَ لَمْ

And from him, from Sa’ad Bin Sa’ad Al Ashari who said,

‘I said to Abu Al-Hassan Al-Reza^{-asws}, ‘We are a people of a household not eating the lamb meat?’ He^{-asws} said: ‘And why?’

قُلْتُ يَقُولُونَ إِنَّهُ يُهَيِّجُ بِهِمُ الْمِرَّةَ الصَّغْرَاءَ وَ الصُّدَاعَ وَ الْأَوْجَاعَ فَقَالَ يَا سَعْدُ لَوْ عَلِمَ اللَّهُ شَيْئاً أَكْرَمَ مِنَ الضَّأْنِ لَفَدَى بِهِ إِسْمَاعِيلَ.

I said, ‘They are saying it stirs the yellow bile, and the headaches and the pains with them’. He^{-asws} said: ‘O Sa’ad! If Allah^{-azwj} had Known anything more honourable than the lamb, He^{-azwj} would have Ransomed Ismail^{-as} with it’^{.180}

54 الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَصَابَهُ ضَعْفٌ فِي قَلْبِهِ أَوْ بَدَنِهِ فَلْيَأْكُلْ لَحْمَ الضَّأْنِ بِاللَّبَنِ.

(The book) ‘Al-Mahasin’ – From one of his companions, from the one who mentioned it, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who is afflicted with weakness in his heart or his body, let him eat lamb meat with the milk’^{.181}

55 وَ مِنْهُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّحْمُ بِاللَّبَنِ مَرَقُ الْأَنْبِيَاءِ.

From him, from Abu Ayoub Al Madany, from Ubn Abu Umeyr, and Al Nazar Bin Suweyd, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘The meat with the milk is a broth of the Prophets^{-as}’^{.182}

56 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ أَبِي الْحَلَالِ قَالَ: تَعَشَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع لَحْمٍ مُلَبَّنٍ فَقَالَ هَذَا مَرَقُ الْأَنْبِيَاءِ.

And from him, from his father, from Muhammad Bin Sinan, from Ziyad Bin Abu Al Hallal who said,

¹⁷⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 52

¹⁸⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 53

¹⁸¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 54

¹⁸² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 55

'I had dinner with Abu Abdullah^{-asws} with milky meat. He^{-asws} said: 'This is broth of the Prophet^{-as}'.¹⁸³

57 وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ الْعُزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ عَ كَانَ عَلِيٌّ عَ يَكْرَهُ إِذْمَانَ اللَّحْمِ وَ يَقُولُ إِنَّ لَهُ ضَرَاوَةً كَضَرَاوَةِ الْخَمْرِ .

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

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} used to dislike being habitual of the meat and he^{-asws} said: 'There is ferocity (aggressiveness) like the ferocity of wine'.¹⁸⁴

تبيين قال في النهاية ضري بالشئ يضرى ضريا و ضراية فهو ضار إذا اعتاده

Exposition: *He said in 'Al Nihaya', 'Zary' with the thing, 'Yazry', 'Zarya', and 'Zaraya', it is a harm with the thing when excessive.*

و منه حديث عمر إن اللحم ضراوة كضراوة الخمر أي إن له عادة يتزع إليها كعادة الخمر

And from it is a narration of Umar, 'The meat has ferocity like the ferocity of wine', i.e., there if a habit-forming for it like habit of the wine'.

و قال الأزهري أراد أن له عادة طلاية لأكله كعادة الخمر مع شاربها و من اعتاد الخمر و شربها أسرف في النفقة و لم يتركها و كذلك من اعتاد اللحم لم يكذب يصبر عنه فدخل في دأب المسرف في النفقة انتهى.

And Al-Azhary said, 'The intent is that there is a habit seeking eating it like habit of the wine is with its drinker, and the one who is excessive of the wine and drinking it, would be extravagant in the spending and will not leave it, and like that is the one who is excessive of the meat. He will almost not be patient from it, so he would enter into a habit of extravagance in the spending' – end.

و قال الكرماني أي عادة نزاعة إلى الخمر يفعل كفعالها.

And Al-Kirmany said, 'I.e., A habit pulling to the wine, it works like its work'.

أقول كان هذه الأخبار محمولة على التقية لأنها موافقة لأخبار المخالفين و طريقة صوفيتهم

And I (Majlisi) am saying, 'These Ahadeeth were carried upon the Taqiyya (dissimulation), because these are compatible to the Ahadeeth of the adversaries and the ways of their Sufis.

و قال الشهيد قدس سره في الدروس روي كراهة إدمان اللحم و أن له ضراوة كضراوة الخمر و كراهة تركه أربعين يوما و أنه يستحب في كل ثلاثة أيام و لو دام عليه أسبوعين و نحوها لعله و في الصوم فلا بأس و يكره أكله في اليوم مرتين.

¹⁸³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 56

¹⁸⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 57

And the martyr, may Allah^{-azwj} Sanctify his soul, said in 'Al Durous', 'The abhorrence of being habitual of the meat has been reported and there is ferocity for it like the ferocity of wine, and it is dislike to neglect it for forty days, and it is recommended during every three days, and if one is constant upon it for two weeks and approximate to it for a reason, and during the fasting, there is no problem, and it is dislike to eat it twice during the day'.

58 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ شَرَى اللَّحْمِ فَقَالَ فِي كُلِّ ثَلَاثٍ

(The book) 'Al-Mahasin) – From his father, from Ibn Abu Umeyr, from Al Hakam Bin Miskeen, from Ammar Al Sabaty who said,

'I asked Abu Abdullah^{-asws} about buying the meat. He^{-asws} said: 'In every three (days)'.

فُلْتُ لَنَا أَضْيَافٌ وَ قَوْمٌ يَنْزِلُونَ بِنَا وَ لَيْسَ يَتَغَنَّ مِنْهُمْ مَوْقِعَ اللَّحْمِ شَيْءٌ فَقَالَ فِي كُلِّ ثَلَاثٍ

I said, 'There are guests for us and a people lodging with us, and there doesn't occur from them any opportunity of the meat'. He^{-asws} said: 'In every three (days)'.

فُلْتُ لَا نَجِدُ شَيْئاً أَحْضَرَ مِنْهُ وَ لَوْ اِئْتَدَمُوا بِغَيْرِهِ لَمْ يَغْدُوهُ شَيْئاً فَقَالَ فِي كُلِّ ثَلَاثٍ.

I said, 'We do not find anything fresher than it, and if they were to be given another sauce, they would not count it as anything'. He^{-asws} said: 'In every three (days)'.¹⁸⁵

59 وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ أَبِي يَحْيَى عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَذَكَرَ اللَّحْمَ فَقَالَ كُلْ يَوْماً بِلَحْمٍ وَ يَوْماً بِلَبَنٍ وَ يَوْماً بِشَيْءٍ آخَرَ.

And from him, from his father, from Al Qasim Bin Muhammad, from Zakariya Bin Imran Abu Yahya, from Idrees Bin Abdullah who said,

'I was in the presence of Abu Abdullah^{-asws}, and the meat we mentioned. He^{-asws} said: 'Eat one day with meat, and one day with milk, and one day with another thing'.¹⁸⁶

60 وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُغِيبُهُ الذِّرَاعُ.

And from him, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} used to love (eating) the forearm (of the sheep)'.¹⁸⁷

¹⁸⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 58

¹⁸⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 59

¹⁸⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 60

61 وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ ع سَمِعَ الْيَهُودِيَّةَ رَسُولَ اللَّهِ ص فِي ذِرَاعٍ وَ كَانَ النَّبِيُّ ص يُحِبُّ الذِّرَاعَ وَ الْكَتِفَ وَ يَكْرَهُ الْوَرِكَ لِقُرْبِهَا مِنَ الْمَبَالِ.

And from him, from Ja'far Bin Muhammad, from Ibn Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'A Jewess poisoned Rasool-Allah^{-saww} in a forearm (of a grilled sheep), and the Prophet^{-saww} used to love the forearm (of the sheep) and the shoulder, and he^{-saww} disliked the thighs due to their proximity from the urinations/defecations".¹⁸⁸

62 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع لِمَ كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الذِّرَاعَ أَكْثَرَ مِنْهُ لِحَبِّهِ لِأَعْضَاءِ الشَّاةِ

And from him, from Ali Bin Al Rayyan Bin Al Salt, raising it, said,

'It was said to Abu Abdullah^{-asws}, 'Why did Rasool-Allah^{-saww} love the forearm more than his^{-as} love for (other) parts of the sheep?'

فَقَالَ إِنَّ آدَمَ قَرَّبَ قُرْبَانًا عَنِ الْأَنْبِيَاءِ مِنْ ذُرِّيَّتِهِ فَسَمَّى لِكُلِّ نَبِيٍّ مِنْ ذُرِّيَّتِهِ غُضُوًّا وَ سَمَّى لِرَسُولِ اللَّهِ الذِّرَاعَ فَمِنْ تَمَّ كَانَ ص يُحِبُّهَا وَ يَشْتَهِيهَا وَ يُفَضِّلُهَا.

He^{-asws} said: 'Adam^{-as} had offered an offering on behalf of the Prophets^{-as} from his^{-as} offspring. He^{-as} named a part for every Prophet^{-as} from his^{-as} offspring and named the forearm for Rasool-Allah^{-saww}. So, from then, he^{-saww} used to love it, and desire it, and prefer it".¹⁸⁹

63 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ أَكْلِ اللَّحْمِ الْيَبِّ فَقَالَ هَذَا طَعَامُ السَّبَاعِ.

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

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about eating the raw meat. He^{-asws} said: 'This is food of the wild animals".¹⁹⁰

64 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِمْسَى عَنْ خَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص هَيَّ أَنْ يُؤْكَلَ اللَّحْمُ غَرِيضًا وَ قَالَ إِنَّمَا يَأْكُلُهُ السَّبَاعُ

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

¹⁸⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 61

¹⁸⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 62

¹⁹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 63

‘From Abu Ja’far^{-asws}: ‘Rasool-Allah^{-saww} prohibited from eating the raw meat, and said: ‘But rather, the wild animals eat it’.

قَالَ حَرِيرٌ حَتَّى تُغَيِّرَ الشَّمْسُ أَوْ النَّارُ.

Hareys (the narrator) said, ‘Until the sun or the fire changes it’^{.191}

65 الْمَحَاسِنُ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سِجَادَةَ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ الْوَلِيدِ التَّمِيمِيِّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَرَاتِ الْأَزْدِيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: هَكَذَا رَسُولُ اللَّهِ ص أَنَّ يُفْطَعَ اللَّحْمُ عَلَى الْمَائِدَةِ بِالسِّكِّينِ.

(The book) ‘Al-Mahasin’ – from Ibn Abu Umeyr, from Sijadah, from Muhammad Bin Umar Bin Al-Waleed Al tameemi, from Muhammad Bin al Furaat Al Azdy,

‘From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from cutting the meat upon the table with a knife’^{.192}

66 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَهْبَنَ عَنْ أَبِيهِ قَالَ: صَنَعَ لَنَا أَبُو حَمْزَةَ طَعَاماً وَ نَحْنُ جَمَاعَةٌ فَلَمَّا حَضَرَ رَأَى رَجُلًا مِمَّنَّا يَنْهَكَ الْعَظْمَ فَصَاحَ بِهِ وَ قَالَ لَا تَفْعَلْ فَإِنِّي سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ لَا تَنْهَكُوا الْعِظَامَ فَإِنَّ لِلْجِنِّ فِيهِ نَصِيباً فَإِنْ فَعَلْتُمْ ذَهَبَ مِنَ الْبَيْتِ مَا هُوَ خَيْرٌ مِنْ ذَلِكَ.

And from him, from Muhammad Bin Ali, from Muhammad Bin Al Heysam, from his father who said,

‘Abu Hamza made a meal for us, and we were a group. When it was presented, he saw a man from us sucking the bone (for its marrow). He shouted at him and said, ‘Do not do it, for I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: ‘Do not suck the bone, for there is a share for the Jinn in it. If you were to do so, getting out from the house would be better than that!’¹⁹³

67 وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ قَالَ ع سَأَلْتُهُ عَنِ الْعَظْمِ أَتُحْكُهُ قَالَ نَعَمْ.

And from him, from Ibn Mahboub, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the bone, ‘Can I suck it?’ He^{-asws} said: ‘Yes’^{.194}

بيان التجويز لا يناهز الكراهة

Explanation – The allowing does not negate the abhorrence.

¹⁹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 64

¹⁹² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 65

¹⁹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 66

¹⁹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 67

68 طَبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ الْمُنْذِرِ عَنْ عَلِيِّ بْنِ أُخْيٍ يَعْقُوبَ عَنْ دَاوُدَ عَنْ هَارُونَ بْنِ أَبِي الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّ رَجُلًا قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ قَوْمًا مِنْ عُلَمَاءِ الْعَامَّةِ يَزُوُونَ أَنَّ النَّبِيَّ ص قَالَ إِنَّ اللَّهَ يُبْغِضُ اللَّحَّامِينَ وَ يَمْقُتُ أَهْلَ الْبَيْتِ الَّذِي يُؤْكَلُ فِيهِ كُلُّ يَوْمٍ اللَّحْمُ

(The book) 'Tibb Al-Aimma'-asws – From Muhammad Bin Al Munzir, from Ali, son of a brother of Yaquoub Bin Dawood, from Haroun Bin Abu Al Jahm, from Ismail Bin Muslim Al-Sakuny,

'From Abu Abdullah Al-Sadiq-asws, a man said to him-asws, 'O son-asws of Rasool-Allah-saww! A group of the general Muslim (non-Shia) scholars are reporting that the Prophet-saww said: 'Allah-azwj Hates the meat-eaters and Detests the people of a household eating meat every day'.

فَقَالَ غَلَطُوا غَلَطًا بَيِّنًا إِنَّمَا قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُبْغِضُ أَهْلَ بَيْتٍ يَأْكُلُونَ فِي بُيُوتِهِمْ لَحْمَ النَّاسِ أَيَّ يَعْتَابُوهُمْ مَا هُمْ لَا يَرْحَمُهُمُ اللَّهُ عَمَدُوا إِلَى الْحَلَالِ فَحَرَّمُوهُ بِكَثْرَةِ رَوَايَاتِهِمْ.

He-asws said: 'They are mistaken! It is a wrong explanation. But rather, Rasool-Allah-saww had said: 'Allah-azwj Hates people of a household eating in their houses meats of the people', i.e., backbiting them. What is the matter with them? May Allah-azwj have no Mercy on them! They are deliberating to the Permissible and are prohibiting it with the frequency of their reports".¹⁹⁵

6 وَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ قَالَ: اللَّحْمُ يُنْبِثُ اللَّحْمَ وَ يَزِيدُ فِي الْعَقْلِ وَ مَنْ تَرَكَهُ أَيَّامًا فَسَدَ عَقْلُهُ.

And from Abu Abdullah Ja'far-asws Bin Muhammad Al-Sadiq-asws having said: 'The meat builds the meat and increases in the intellect, and the one who neglects it for days, his intellect would spoil".¹⁹⁶

6 وَ فِي رَوَايَةٍ أُخْرَى عَنْهُ ع مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ صَبَاحًا سَاءَ خُلُقُهُ وَ فَسَدَ عَقْلُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَذْنُوهُ فِي أُذُنِهِ بِالتَّوْبِ.

And in another report from him-asws: 'One who neglects the meat for forty morning, his manners would worsen, and his intellect would spoil, and the one whose manners get spoiled, then proclaim Azaan in his ear repeatedly".¹⁹⁷

69 الْمَكَارِمُ، كَانَ النَّبِيُّ ص يَأْكُلُ اللَّحْمَ طَبِيخًا وَ بِالْخُبْزِ وَ يَأْكُلُهُ مَشْوِيًّا بِالْخُبْزِ وَ كَانَ يَأْكُلُ الْقَدِيدَ وَحْدَهُ وَ زُبْمًا أَكَلَهُ بِالْخُبْزِ وَ كَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ اللَّحْمُ

¹⁹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 68 a

¹⁹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 68 b

¹⁹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 68 c

(The book) 'Al-Makarim' – The Prophet^{-saww} ate the cooked meat, and with the bread, and he^{-as} ate it grilled with the bread, and he^{-saww} ate the cured meat one its own, and sometimes he^{-saww} ate it with the bread, and the most beloved of the foods to him^{-saww} was the meat.

وَيَقُولُ هُوَ يَزِيدُ فِي السَّمْعِ وَالبَصَرِ وَكَانَ يَقُولُ صَ اللَّحْمُ سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَ الْآخِرَةِ فَلَوْ سَأَلْتُ رَبِّي أَنْ يُطْعِمَنِيهِ كُلَّ يَوْمٍ لَفَعَلَ

And he^{-saww} said: 'It increases in the hearing and the sight'. And he^{-saww} had said: 'The meat is chief of the foods in the world and the Hereafter. If I^{-saww} were to ask my^{-saww} Lord^{-azwj} to Feed it to me^{-saww} every day, He^{-azwj} would Do so'.

وَكَانَ يَأْكُلُ التَّرِيدَ بِالْقَرْعِ وَ اللَّحْمَ وَ كَانَ يُحِبُّ الْقَرْعَ وَ يَقُولُ إِنَّهَا شَجَرَةٌ أَحْيَى يُؤْتِسُ وَ كَانَ صَ يُعْجِبُهُ الدُّبَاءُ وَ يَلْتَقِطُهُ مِنَ الصَّحْفَةِ

And he^{-saww} would eat the porridge with the pumpkin and the meat, and he^{-saww} loved the pumpkin and he^{-saww} said: 'It is a tree of my^{-saww} brother^{-as} Yunus^{-as}'; and he^{-saww} used to love the pumpkin and would pick it up from the tray.

وَكَانَ صَ يَأْكُلُ الدَّجَاجَ وَ لَحْمَ الْوَحْشِ وَ لَحْمَ الطَّيْرِ الَّذِي يُصَادُ وَ كَانَ لَا يَبْتَاغُهُ وَ لَا يَصِيدُهُ وَ يُحِبُّ أَنْ يُصَادَ لَهُ وَ يُؤْتَى بِهِ مَصْنُوعاً فَيَأْكُلُهُ أَوْ غَيْرَ مَصْنُوعٍ فَيَصْنَعُ لَهُ فَيَأْكُلُهُ

And he^{-saww} would eat the chicken and the wild meat, and the bird meat which had been hunted, he^{-saww} would neither buy it nor hunt it, and he^{-saww} loved it to be hunted for him^{-saww} and brought to him^{-saww} made (cooked) so he^{-saww} would eat it, or uncooked, so it would be cooked for him^{-saww}, so he^{-saww} would eat it.

وَ كَانَ إِذَا أَكَلَ اللَّحْمَ يُطَاطِئُ رَأْسَهُ إِلَيْهِ وَ يَرْفَعُهُ إِلَى فِيهِ ثُمَّ يَنْهَشُهُ انْتِهَاشاً وَ كَانَ يُحِبُّ مِنَ الشَّاةِ الذَّرَاعَ وَ الْكَتِفَ.

And whenever he^{-saww} ate the meat, would lower his^{-saww} head to it and raise it to his^{-saww} mouth, then he^{-saww} would rip it with a ripping; and he^{-saww} loved from the sheep, the forearm, and the shoulder".¹⁹⁸

وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنْ عَلِيِّ ع قَالَ: اللَّحْمُ سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَ الْآخِرَةِ.

And from the book 'Tibb Al-Aimma^{-asws}' – From Ali^{-asws} having said: 'The meat is chief of the foods in the world and the Hereafter'.¹⁹⁹

عَنْ زُرَّارَةَ قَالَ: تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ عَ أَرْبَعَةَ عَشَرَ يَوْماً لَلْحَمِّ فِي شَعْبَانَ.

From Zurara who said,

¹⁹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 a

¹⁹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 b

‘I had lunch with Abu Ja’far^{-asws} for fourteen days with meat, during (month of) Shaban’’.²⁰⁰

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ حَمِيمُونَ.

From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} said: ‘We^{-as}, community of Prophets^{-as}, are meat-eaters’’.²⁰¹

عَنْ أُدَيْمٍ قَالَ: قُلْتُ لِلصَّادِقِ ع بَلَعَنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ الْبَيْتَ اللَّحْمِ

From Udeym who said,

‘I said to Al-Sadiq^{-asws}, ‘It has reached me that Allah^{-azwj} Mighty and Majestic Hates the house of the meat’.

قَالَ ذَاكَ الْبَيْتُ الَّذِي يُؤْكَلُ فِيهِ لُحُومُ النَّاسِ وَ قَدْ كَانَ رَسُولُ اللَّهِ حَمِيمًا يُحِبُّ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَزْيَعِينَ يَوْمًا سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَطْعَمُوهُ اللَّحْمَ وَ مَنْ أَكَلَ مِنْ شَحْمَةٍ أَخْرَجَتْ مِنْهَا الدَّاءَ

He^{-asws} said: ‘That is the house in which the meats of the people is eaten (backbiting being done), and Rasool-Allah^{-saww} was a meat-eater, he^{-asws} loved the meat, and the one who neglects the meat for forty days, his manners would worsen, and the one whose manners worsen, feed him the meat, and the one who eat fat, it would expel similar to it from the illness’.

وَ قَالَ ع أَطْيَبُ اللَّحْمِ حَمُّ الظَّهْرِ.

And he^{-asws} said: ‘And best meat is the meat of the back’’.²⁰²

عَنْ أَبِي الْحَسَنِ ع قَالَ: اللَّحْمُ يُنْبِتُ اللَّحْمَ وَ مَنْ أَذْخَلَ جَوْفَهُ لُقْمَةً شَحْمٍ أَخْرَجَتْ مِنْهَا الدَّاءَ.

From Abu Al-Hassan^{-asws} having said: ‘The meat builds the meat, and the ones in whose inside a morsel of fat enters, it expels similar to it from the illness’’.²⁰³

عَنِ الصَّادِقِ ع قَالَ: فِي قَوْلِ النَّبِيِّ ص مَنْ أَكَلَ لُقْمَةً شَحْمٍ أَنْزَلَتْ مِنْهَا الدَّاءَ قَالَ ذَاكَ شَحْمَةُ الْبَقْرِ.

²⁰⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 c

²⁰¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 d

²⁰² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 e

²⁰³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 f

From Al-Sadiq^{-asws} having said regarding words of the Prophet^{-saww}: ‘One who eats a morsel of fat, it would remove similar to it from the illness, he^{-asws} said: ‘That is cow fat’’.²⁰⁴

14 وَ عَنْهُ ع قَالَ: سَمَتِ الْيَهُودِيَّةُ النَّبِيَّ ص فِي الذِّرَاعِ وَ كَانَ يُحِبُّ الذِّرَاعَ وَ يَكْرَهُ الْوَرِكَ.

And from him^{-asws} having said: ‘A Jewess poisoned the Prophet^{-saww} in the forearm (of a grilled sheep), and he^{-saww} used to love the forearm and disliked the hips’’.²⁰⁵

6 عَنْ الصَّادِقِ ع قَالَ: إِنَّ النَّاسَ لَيَقُولُونَ مَنْ لَمْ يَأْكُلِ اللَّحْمَ ثَلَاثَةَ أَيَّامٍ سَاءَ حُلْفُهُ قَالَ كَذَبُوا مَنْ لَمْ يَأْكُلْ أَرْبَعِينَ يَوْمًا سَاءَ حُلْفُهُ.

From Al-Sadiq^{-asws}, he (the narrator) said, ‘The people are saying, ‘The who do does not eat the meat for three days, his manners would worsen’’. He^{-asws} said: ‘They are lying! One who does not eat (meat) for forty days, his manners would worsen’’.²⁰⁶

6 وَ عَنْهُ ع قَالَ: لَحْمُ الْبَقَرِ دَاءٌ وَ أَسْمَاُهَا شِفَاءٌ وَ أَلْبَانُهَا دَوَاءٌ.

And from him^{-asws} having said: ‘Meat of the cow is an illness, and its butter is a healing, and its milk is a cure (medicine)’’.²⁰⁷

6 وَ عَنْهُ ع فِي مَرَقِ لَحْمِ الْبَقَرِ أَنَّهُ يَذْهَبُ بِالْبَيَاضِ.

From him^{-asws} regarding cow meat broth, it does away the whiteness (vitiligo)’’.²⁰⁸

6 وَ عَنْهُ ع وَ ذَكِيرَ لَحْمِ الْبَقَرِ عِنْدَهُ قَالَ أَلْبَانُهَا دَوَاءٌ وَ شُحُومُهَا شِفَاءٌ وَ لَحُومُهَا دَاءٌ.

From him^{-asws}, and the cow meat was mentioned in his^{-asws} presence, he^{-asws} said: ‘Its milk is a cure (medicine), and its fat is a healing, and its meat is an illness’’.²⁰⁹

²⁰⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 g

²⁰⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 h

²⁰⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 i

²⁰⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 j

²⁰⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 k

²⁰⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 l

5 عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ بَنِي إِسْرَائِيلَ شَكَّوْا إِلَى مُوسَى ع مَا يَلْقَوْنَ مِنَ الْبَرَصِ وَ شَكَا ذَلِكَ إِلَى اللَّهِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ مَرْهُمُ فَلْيَأْكُلُوا لَحْمَ الْبَقَرِ بِالسَّلْقِ.

From Abu Ja'far^{-asws} having said: 'The children of Israel complained to Musa^{-as} of what they were facing from the vitiligo, and he^{-as} took that complaint to Allah^{-azwj}. Allah^{-azwj} Revealed to him^{-as}: "Instruct them to eat the cow meat with the chard!"²¹⁰

14 مِنَ الْفِرْدَوْسِ عَنْ مُعَاذٍ عَنْ رَسُولِ اللَّهِ ص عَلَيْكُمْ بِأَكْلِ لَحْمِ الْإِبِلِ فَإِنَّهُ لَا يَأْكُلُ لَحْمُهَا إِلَّا كُلُّ مُؤْمِنٍ مُخَالِفٍ لِلْيَهُودِ أَعْدَاءِ اللَّهِ.

From (the book) 'Al-Firdows' – from Muaz',

'Upon you all is with eating meats of the camel for its meat will not be eaten except by every Momin, opponent of the Jews, enemies of Allah^{-azwj}'.²¹¹

17 عَنْ إِبْرَاهِيمَ السَّمَّانِ قَالَ: مِنْ تَمَامِ الْإِسْلَامِ حُبُّ لَحْمِ الْجُرُورِ.

From Ibrahim Al Samman who said,

'From the completeness of Al Islam is love for the meat of a slaughter camel'.²¹²

14 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَمَرَ رَسُولُ اللَّهِ ص الْأَعْيَبَاءَ بِاتِّخَاذِ الْعَنَمِ وَالْفُقَرَاءَ بِاتِّخَاذِ الدَّجَاجِ.

From Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} instructed the rich with keeping the sheep and the poor with keeping the chicken'.²¹³

7 عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: أَطْعِمُوا الْمَحْمُومَ لَحْمَ الْقَبْجِ فَإِنَّهُ يُفْقِي السَّاقَيْنِ وَ يَطْرُدُ الْحُمَّى طَرْدًا.

From Abu Al-Hassan^{-asws} the 1st having said: 'Feed the feverish ones the partridge meat for it strengthens the legs and expels the fever with an expulsion'.²¹⁴

²¹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 m

²¹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 n

²¹² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 o

²¹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 p

²¹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 q

5 عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ قَالَ: تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فَأُتِيَ بِقِطْأٍ فَقَالَ إِنَّهُ مُبَارَكٌ وَكَانَ يُعْجِبُهُ وَكَانَ يَقُولُ أَطْعِمُوا الْيَرْقَانَ يُشَوِّى لَهُ.

From Ali Bin Mahziyar who said,

‘I had lunch with Abu Ja’far^{-asws} and he^{-asws} was brought grouse. He^{-asws} said: ‘It is Blessed’, and he^{-asws} used to love it, and he^{-asws} said: ‘Feed the jaundiced one, grilling for him’’.²¹⁵

7 عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا أَرَى بِأَكْلِ لَحْمِ الْخَبَارَى بَأْسًا لِأَنَّهُ جَيِّدٌ لِلْبَوَاسِيرِ وَوَجَعِ الظُّهْرِ وَهُوَ مِمَّا يُعِينُ عَلَى الْجَمَاعِ.

From Abu Al-Hassan^{-asws} having said: ‘I^{-asws} don’t see any problem with eating the meat of a bustard (bird), because it is good for the haemorrhoids and back pain, and it is from what assists upon the sexual intercourse’’.²¹⁶

قَالَ رَسُولُ اللَّهِ ص مَنْ اشْتَكَى فُؤَادَهُ وَكَثُرَ غَمُّهُ فَلْيَأْكُلِ الدَّرَاجَ.

Rasool-Allah^{-saww} said: ‘One who complains of his heart and his sorrows are a lot, let him eat the pheasant’’.²¹⁷

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وَجَدَ أَحَدُكُمْ غَمًّا أَوْ كَرْبًا لَا يَدْرِي مَا سَبَبُهُ فَلْيَأْكُلْ لَحْمَ الدَّرَاجِ فَإِنَّهُ يُسَكِّنُ عَنْهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

From Abu Abdullah^{-asws} having said: ‘Whenever one of you feels sad or is worried, not knowing what its cause it, so let him eat the pheasant meat for it would settle from him if Allah^{-azwj} the Exalted so Desires’’.²¹⁸

14 عَنْ النَّبِيِّ ص قَالَ: مَنْ سَرَّهُ أَنْ يَقِلَّ غَيْظُهُ فَلْيَأْكُلْ لَحْمَ الدَّرَاجِ.

From the Prophet^{-saww} having said: ‘One whom it cheers to reduces his rage, so let him eat the pheasant meat’’.²¹⁹

70 دَعَاوَاتِ الرَّائِدِي، قَالَ الرِّضَا ع اشْتَرِ لَنَا مِنَ اللَّحْمِ الْمَقَادِيمِ وَلَا تَشْتَرِ الْمَآخِرَ فَإِنَّ الْمَقَادِيمَ أَقْرَبُ مِنَ الْمَرْعَى وَأَبْعَدُ مِنَ الْأَذَى.

²¹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 r

²¹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 s

²¹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 t

²¹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 u

²¹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 69 v

(The book) 'Da'waat' of Al-Rawandy –

'Al-Reza^{-asws} said: 'Buy for us^{-asws} from the meat, the front parts and do not buy the hind parts, for the front parts are closer to the pasturing and distant from the harm'.²²⁰

وَقَالَ الصَّادِقُ ع إِذَا دَخَلَ اللَّحْمُ مَنْزِلَ رَسُولِ اللَّهِ ص قَالَ صَعَرُوا الْقَطْعَ وَكَثَرُوا الْمَرْقَ فَاقْسِمُوا فِي الْجِيرَانِ فَإِنَّهُ أَسْرَعُ لِنَضَاجِهِ وَاعْظُمَ لِبَرَكَتِهِ.

And Al-Sadiq^{-asws} said: 'When the meat entered the house of Rasool-Allah^{-saww}, he^{-saww} said: 'Small pieces and increase the broth and distribute it in the neighbourhood, for it is quicker to its cooking and mightier of its Blessings'.²²¹

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَطْيَبُ اللَّحْمِ لَحْمٌ فَرَّخَ قَدْ هَضَّ أَوْ كَادَ أَنْ يَنْهَضَ

And Amir Al-Momineen^{-asws} said: 'The best meat is meat of a chick having got up (ready to fly), or almost getting up'.

قَالَ وَذُكِرَ عِنْدَ النَّبِيِّ ص اللَّحْمُ وَ الشَّحْمُ فَقَالَ لَيْسَ مِنْهُمَا بَضْعَةٌ تَقَعُ فِي الْمَعِدَةِ إِلَّا أَنْبَتَ مَكَانَهَا شِفَاءً وَ أُخْرِجَتْ مِنْ مَكَانِهَا دَاءٌ

He^{-asws} said: 'And the meat and fat were mentioned in the presence of the Prophet^{-saww}. He^{-saww} said: 'There isn't any part from these falling into the stomach except a healing would grow in its place and an illness would be expelled from its place.

وَرَأَى رَسُولُ اللَّهِ ص رَجُلًا سَمِينًا فَقَالَ مَا تَأْكُلُ فَقَالَ لَيْسَ بِأَرْضِي حَبٌّ وَ إِنَّمَا أَكُلُ اللَّحْمَ وَ اللَّبَنَ فَقَالَ ص جَمَعْتَ بَيْنَ اللَّحْمَيْنِ.

And Rasool-Allah^{-saww} saw a fat man. He^{-saww} said: 'What do you eat?' He^{-asws} said: 'There aren't any seeds in my land, and rather I eat the meat and the milk'. He^{-saww} said: 'You have gathered between the two meats'.²²²

71 نَوَادِرُ الرَّوَانِدِيِّ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِاللَّحْمِ فَإِنَّهُ مَنْ تَرَكَ اللَّحْمَ أَزْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ وَ مَنْ عَذَّبَ نَفْسَهُ فَأَذْنَوْا فِي أُذُنِهِ.

(The book) 'Nawadir' of Al-Rawandy – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all is with (eating) the meat, for the one who neglects the meat for forty days, his manners would worsen, and the ones whose manners

²²⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 70 a

²²¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 70 b

²²² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 70 c

worsen has tormented himself, and the one who torments himself, proclaim Azaan in his ear".²²³

72 الشَّهَابُ، قَالَ ص سَيِّدُ إِدَامِكُمُ اللَّحْمُ.

(The book) 'Al-Shihab' –

He^{-asws} said: 'Chief of your sauces is the meat'.²²⁴

73 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّحْمُ وَ سَيِّدُ الشَّرَابِ فِي الدُّنْيَا وَ الْآخِرَةِ الْمَاءُ وَ عَلَيْكُمْ بِاللَّحْمِ فَإِنَّهُ يُنْبِتُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَزْبَعَيْنَ يَوْمًا سَاءَ خُلُقُهُ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww} having said: 'Chief of the foods in the world and the Hereafter is the meat, and chief of the drinks in the world and the Hereafter is the water, and upon you all is with (eating) the meat, for it will build the meat, and the one who neglects eating the meat for forty days, his manners would worsen'.²²⁵

5 وَ قَالَ أَبُو جَعْفَرٍ ع أَكُلُ اللَّحْمِ يَزِيدُ فِي السَّمْعِ وَ الْبَصَرِ وَ الْقُوَّةَ.

And Abu Ja'far^{-asws} said: 'Eating the meat increases in the hearing, and the sight, and the strength'.²²⁶

5 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع شَكَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ الضَّعْفَ إِلَى رَبِّهِ فَأَوْحَى إِلَيْهِ اطْبُخِ اللَّحْمَ بِاللَّبَنِ فَكُلْهُمَا فَإِنِّي جَعَلْتُ الْبَرَكَهَ فِيهِمَا فَعَمَلُ فَرَدَّ اللَّهُ إِلَيْهِ قُوَّتَهُ.

And Ja'far^{-asws} Bin Muhammad^{-asws} said: 'A Prophet^{-as} from the Prophets^{-as} complained of the weakness, to his^{-as} Lord^{-azwj}, so Allah^{-azwj} Revealed to him^{-as}: "Cook the meat with the milk! Eat these two for I^{-azwj} have Made the Blessings to be in them!" He^{-as} did so and Allah^{-azwj} Returned his^{-as} strength to him^{-as}'.²²⁷

²²³ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 71

²²⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 72

²²⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 a

²²⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 b

²²⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 c

14 وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ كَانَ يُحِبُّ اللَّحْمَ وَ يَقُولُ إِنَّا مَعْشَرُ قُرَيْشٍ لَحْمِيُونَ وَ كَانَتِ الذَّرَاعُ مِنَ اللَّحْمِ تُعْجِبُهُ وَ أُهْدِيَتْ إِلَيْهِ شَاةٌ فَأَهْوَى إِلَى الذَّرَاعِ فَنَادَتْهُ أَنِّي مَسْمُومَةٌ.

And from Rasool-Allah^{-saww} – He^{-saww} used to love (eating) the meat, and he^{-saww} said: ‘We, community of Qureysh are meat-eaters’. And the forearm from the meat used to fascinate him^{-saww}; and a sheep was gifted to him^{-saww}, so he^{-saww} gestured towards the forearm. It called out to him^{-saww}, ‘I am poisoned!’²²⁸

14 وَ قَالَ ص لَا يَأْكُلُ لَحْمَ الْجَوْرِ إِلَّا مُؤْمِنٌ.

And he^{-saww} said: ‘No one will eat meat of the camel except a Momin’.²²⁹

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: اللَّحْمُ وَ اللَّبَنُ يُنْبِتَانِ اللَّحْمَ وَ يَشُدَّانِ الْعَظْمَ وَ اللَّحْمُ يَزِيدُ فِي السَّمْعِ وَ الْبَصَرِ وَ اللَّحْمُ بِالْبَيْضِ يَزِيدُ فِي الْبَاءَةِ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The meat and the milk both build the meat and strengthen the bones, and the meat increases in the hearing and the sight, and the meat with the eggs increases in the virility’.²³⁰

14، 6 وَ عَنْهُ ع أَنَّهُ سُئِلَ عَمَّا يَزُوِيهِ النَّاسُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ اللَّهَ يُبْغِضُ أَهْلَ الْبَيْتِ اللَّحْمِينَ فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع لَيْسَ هُوَ كَمَا يَظُنُّونَ مِنْ أَكْلِ اللَّحْمِ الْمُبَاحِ الَّذِي كَانَ رَسُولُ اللَّهِ ص يَأْكُلُهُ وَ يُحِبُّهُ إِنَّمَا ذَاكَ مِنَ اللَّحْمِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ - أَمْحِبُّ أَخَذَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ يَعْنِي بِالْغَيْبَةِ وَ الْوَقِيعَةِ فِيهِ.

And from him^{-asws} having been asked about what the people are reporting from Rasool-Allah^{-saww}, that he^{-saww} had said: ‘Allah^{-azwj} hates people of the household who are meat-eaters. Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘It isn’t like what they are thinking. From eating the meat is the legalise which Rasool-Allah^{-saww} used to eat and loved it. But rather, that is from the meat which Allah^{-azwj} Mighty and Majestic Said: **Would one of you love to eat the flesh of his own dead brother? But you would abhor it. [49:12]** – meaning the backbiting’.²³¹

14 وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ أَكَلَ لُفْمَةً سَمِينَةً نَزَلَ مِثْلُهَا مِنَ الدَّاءِ مِنْ جَسَدِهِ وَ لَحْمُ الْبَقَرِ دَاءٌ وَ سَمْنُهَا شِفَاءٌ وَ لَبَنُهَا دَوَاءٌ.

And from Rasool-Allah^{-saww} having said: ‘One who eats a morsel of fat would be removed from the illness of his body similar to it, and meat of the cow is an illness, and its fat is a healing, and its milk is a cure (medicine)’.²³²

²²⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 d

²²⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 e

²³⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 f

²³¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 g

²³² Bihar Al-Anwaar – V 63 The book of animals - Ch 14 H 73 h

CHAPTER 15 – THE KEBABS, AND THE GRILLS AND THE HEADS

الآيات

The Verses

هود فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ

(Surah) Hud^{as}: *So it was not long before he came with a roasted calf [11:69].*

تفسير

(Forbidden) Interpretation (opinionated)

قال الراغب حنيذ أي مشوي بين حجرين و إنما يفعل ذلك ليتصبب عنه اللزوجة و يومئ إلى رجحان الشواء لا سيما هذا النوع منه.

Al-Raghib said, '(The word) 'Haneyz', i.e., grilled between the two stones (used as a stove), and rather he (Ibrahim^{as}) did that in order to take the stickiness away from it'. And he indicated to the pre-ponderance of the grilling, especially this type from it.

1- المَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ وَ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: قَالَ لِي أَبُو الْحُسَيْنِ الْأَوَّلُ ع مَا لِي أَرَاكَ مُصْفَرًّا فَقُلْتُ وَعَلَى أَصَابِي فَقَالَ كُلِ اللَّحْمَ فَأَكَلْتُهُ

(The book) 'Al-Mahasin' – From his father, from Ibn Sinan, and Abdullah Bin Al Mugheira, from Musa Bin Bakr who said,

'Abu Al-Hassan^{asws} the 1st said to me: 'What is the matter I^{asws} see you pale?' I said, 'Weakness has afflicted me'. He^{asws} said: 'Eat the meat'. I ate it.

ثُمَّ رَأَيْتَنِي بَعْدَ جُمُعَةٍ وَ أَنَا عَلَى حَالِي مُصْفَرٌّ فَقَالَ أَلَمْ أَمُرْكَ بِأَكْلِ اللَّحْمِ قُلْتُ مَا أَكَلْتُ غَيْرَهُ مُنْذُ أَمَرْتَنِي بِهِ

Then he^{asws} saw me after a week and I was upon my pale state. He^{asws} said: 'Did I^{asws} not instruct you with eating the meat?' I said, 'I have not eaten anything else since you^{asws} had instructed me with!'

قَالَ كَيْفَ أَكَلْتُهُ قُلْتُ طَبِخًا قَالَ لَا كُتِلُهُ كَبَابًا فَأَكَلْتُ

He^{asws} said: 'How did you eat it?' I said, 'Cooked'. He^{asws} said: 'No, eat it as a Kebab'. I ate.

ثُمَّ أَرْسَلَ إِلَيَّ فَدَعَانِي بَعْدَ جُمُعَةٍ فَإِذَا الدَّمُ قَدْ عَادَ فِي وَجْهِ فَقَالَ نَعَمْ.

Then he^{-asws} sent a message to me and called me after a week, and the blood had returned to my face. He^{-asws} said: 'Yes!'"²³³

2- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ: اشْتَكَيْتُ شَكَاةً بِالْمَدِينَةِ فَأَتَيْتُ أَبَا الْحَسَنِ ع فَقَالَ لِي أَرَأَيْكَ ضَعِيفًا قُلْتُ نَعَمْ قَالَ لِي كُلِ الْكَبَابَ فَأَكَلْتُهُ فَبَرَأْتُ.

(The book) 'Al-Mahasin' – From Ali Bin Hassan, from Musa Bin Bakr who said,

'I had a health complaint in Al-Medina, so I came to Abu Al-Hassan^{-asws}. He^{-asws} said to me: 'I^{-asws} see you pale!' I said, 'Yes'. He^{-asws} said to me: 'Eat the Kebab'. I ate it, and I recovered".²³⁴

3- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكَبَابُ يَذْهَبُ بِالْحُمَى.

And from him, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Hammad Bin Usman, from Muhammad in Sowqat,

'From Abu Abdullah^{-asws} having said: '(Eating) the Kebab does away with the fever".²³⁵

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ أَبِي مَرْيَمَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قُدَّامُهُ شِوَاءٌ فَقَالَ لِي اأَدْ وَ كُلْ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِي ضَارٌّ

And from him, from Muhammad Bin Al-Hassan Al Saffar, from Musa Bin Umar, from Ja'far Bin Ibrahim Bin Mihzam, from Abu Maryam, from Al Asbagh Bin Nubata who said,

'I entered to see Amir Al-Momineen^{-asws} and there was grilled meat in front of him^{-asws}. He^{-asws} said to me: 'Come near and eat!' I said, 'O Amir Al-Momineen^{-asws}! This is harmful for me'.

فَقَالَ لِي اأَدْ أُعَلِّمَكَ كَلِمَاتٍ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ يَمَّا تَخَافُ فُلْ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِلءَ الْأَرْضِ وَ السَّمَاءِ الرَّحْمَنُ الرَّحِيمُ لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ وَ تَعَدَّ مَعَنَا.

He^{-asws} said to me: 'Come near, I^{-asws} shall teach you some phrases, nothing will harm with these from what you are fearing. Say, 'In the Name of Allah^{-azwj}, best of the Names filling the earth and the sky. The Beneficent, the Merciful. No illness harms with His^{-azwj} Name' and have lunch with us".²³⁶

²³³ Bihar Al-Anwaar – V 63 The book of animals - Ch 15 H 1

²³⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 15 H 2

²³⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 15 H 3

²³⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 15 H 4

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ الْوَاسِطِيِّ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ أَوْ عَنْ دُرُسْتٍ قَالَ: ذَكَرْنَا الرُّءُوسَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ أَوْ الرُّأْسَ مِنَ الشَّاةِ فَقَالَ الرُّأْسُ مَوْضِعُ الذِّكَاةِ وَ أَقْرَبُ مِنَ الْمَرْعَى وَ أْبْعَدُ مِنَ الْأَذَى.

And from him, from Ali Bin Al Rayyan Bin Al Salt, from Ubeydullah Bin Abdullah Al Wasity, from Wasil Bin Suleyman, or from Dorost who said,

‘We mentioned heads in the presence of Abu Abdullah^{-asws}, or the head of the sheep. He^{-asws} said: ‘The head is a place of the purification (slaughter) and is closest to the pasture and distant from the harm’^{.237}

6- الْمَكَارِمُ، عَنْ عَلِيِّ بْنِ سُلَيْمَانَ قَالَ: أَكَلْنَا عِنْدَ الرِّضَا ع رُءُوساً فَدَعَا بِالسُّوَيْقِ فَقُلْتُ إِنِّي قَدْ امْتَلَأْتُ فَقَالَ إِنَّ قَلِيلَ السُّوَيْقِ يَهْضِمُ الرُّءُوسَ وَ هُوَ دَوَاءُهُ.

(The book) ‘Al Mukarim’ – From Ali Bin Suleyman who said,

‘We ate heads in the presence of Al-Reza^{-asws}. He^{-asws} called for Suweyq (flour porridge). I said, ‘I am full up’. He^{-asws} said: ‘A little Suweyq digests the heads, and it its medicine’^{.238}

²³⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 15 H 5

²³⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 15 H 6

CHAPTER 16 – AL-SAREYD (PORRIDGE), AND THE BROTH, AND THE SOUPS AND VARITIES OF FOODS

1- العُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ فِي بَابِ فَضْلِ اللَّحْمِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَكَلْتُمُ الثَّرِيدَ فَكُلُوا مِنْ جَوَانِبِهِ فَإِنَّ النِّزْوَةَ فِيهَا الْبَرَكَةُ.

(The book) 'Al-Uyoun' – By the three preceding chains in the chapter of merits of the meat,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'Whenever you eat 'Al-Sareyd' (porridge), then eat it from its sides, for the top layer, there are Blessings in it'.²³⁹

2- العُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَنَبَسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص يَا عَلِيُّ إِذَا طَبَخْتَ شَيْئاً فَأَكْثِرِ الْمَرْقَةَ فَإِنَّهَا أَحَدُ اللَّحْمَيْنِ وَ اغْرِفْ لِلْجِيرَانِ فَإِنْ لَمْ يُصِيبُوا مِنَ اللَّحْمِ يُصِيبُوا مِنَ الْمَرْقِ.

(The book) 'Al-Uyoun' – from Muhammad Bin Ahmad Bin Al Husayn, from ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'O Ali^{-asws}! Whenever you cook anything so increase the broth, for it is one of the two meats, and let the neighbours know. If they do not attain from the meat, they would attain from the broth''.²⁴⁰

3- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ: أَوَّلُ مَنْ تَرَدَّدَ الثَّرِيدَ إِبْرَاهِيمُ ع وَ أَوَّلُ مَنْ هَشَمَ الثَّرِيدَ هَاشِمٌ.

(The book) 'Al-Mahasin' – From Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The first one fragment the porridge 'Al-Sareyd' was Ibrahim^{-as}, and the first one to crush 'Al-Sareyd' was Hashim^{-as}'.

14 وَ فِي الْكَافِي رَوَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ لَوَّنَ إِبْرَاهِيمُ ع إِلَى آخِرِ الْخَبْرِ.

And in (the book) 'Al-Kafi' – It is reported from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

²³⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 1

²⁴⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 2

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The first one to colour (the broth) was Ibrahim^{-as} – up to the end of the Hadeeth’’.²⁴¹

4- الْمَحَاسِنُ، عَنْ بَعْضِ الرُّوَاةِ رَفَعَهُ قَالَ قَالَ النَّبِيُّ ص التَّرِيدُ بَرَكَهٌ.

(The book) ‘Al-Mahasin’ – From one of the reporters raising it, said,

‘The Prophet^{-saww} said: ‘The ‘Sareyd’ is a Blessing’’.²⁴²

5 وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: بُورِكَ لِمَنْتِي فِي التَّرْدِ وَ التَّرِيدِ

And from him, from Ja’far Bin Muhammad, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} that the Prophet^{-saww} said: ‘There are Blessings for my^{-saww} community in the porridge and Al-Sareyd’.

وَ قَالَ جَعْفَرُ التَّرْدُ مَا صَغُرَ وَ التَّرِيدُ مَا كَبُرَ.

And Ja’far^{-asws} said: ‘The porridge is what is small, and Al-Sareyd is what is big’’.²⁴³

بيان هذا الفرق لم أجده في كلام اللغويين.

Explanation – This differentiation, I did not find it in the speech of the linguists.

6- الْمَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ عَنِ الْعُبَيْدِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْبُخَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: التَّرِيدُ طَعَامُ الْعَرَبِ.

(The book) ‘Al-Mahasin’ – From Abu Al Qasim, from Al Abdy, from Ibn Sinan, from Abu Al Bakhtari,

‘From Abu Abdullah^{-asws} having said: ‘Al-Sareyd is food of the Arabs’’.²⁴⁴

وَ زَادَ فِيهِ ابْنُ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: الْعَقَارِجَاتُ تُعْطَمُ الْبُطْنُ وَ تُرْخِي الْأَلْيَتَيْنِ.

And there is an increase in it by Ibn Fazzar, from Muhammad Bin Abu Hama, from umar Bin Yazeed who said,

²⁴¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 3

²⁴² Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 4

²⁴³ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 5

²⁴⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 6 a

‘The medicinal herb enlarge the belly and relaxes the buttocks’.²⁴⁵

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَلَمَةَ بْنِ مُخْرَزٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ بِالتَّرِيدِ فَإِنِّي لَمْ أَجِدْ شَيْئًا أَقْوَى لِي مِنْهُ.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Salama Bin Muhriz who said,

‘Abu Abdullah^{-asws} said to me: ‘Upon you is with (eating) Al-Sareyd, for I^{-asws} have not found anything strengthening for me^{-asws} than it’.²⁴⁶

7 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي أُسَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ يَأْكُلُ سِكْبَاجًا بِلَحْمِ الْبَقَرِ.

And from him, from his father, from Safwan, from Muawiya Bin Wahab, from Abu Usama who said,

‘I entered to see Abu Abdullah^{-asws} and he^{-asws} was eating Sikbaj (Meat cooked in vinegar), with the cow meat (beef)’.²⁴⁷

8- الْمَحَاسِنُ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَعَا بِالْمَائِدَةِ فَأُتِيَ بِتَرِيدٍ وَ دَعَا بِرَيْتٍ فَصَبَّهُ عَلَى اللَّحْمِ فَأَكَلْتُ مَعَهُ.

(The book) ‘Al-Mahasin’ – From Sa’dan Bin Muslim, from Ismail Bin Jabir who said,

‘I was in the presence of Abu Abdullah^{-asws}. He^{-asws} called for the meat and he^{-asws} was brought Sareyd (porridge), and he^{-asws} called for the oil and poured it upon the meat, and I ate with him^{-asws}’.²⁴⁸

9- وَ مِنْهُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ أَبِيهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأُتِيَ بِلَوْزٍ فَقَالَ كُلْ مِنْ هَذَا فَأَمَّا أَنَا فَمَا شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّرِيدِ وَ لَوِِدْتُ أَنَّ الْعَقَارِجَاتِ حُرِّمَتْ.

And from him, from Mansour Bin Al Abbas, from Suleyman Bin Rusheyd, from his father, from Al Mufazzal Bin Umar who said,

²⁴⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 6 b

²⁴⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 7 a

²⁴⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 7 b

²⁴⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 8

'I was in the presence of Abu Abdullah^{-asws} and he^{-asws} was brought a variety. He^{-asws} said: 'Eat from this. As for me^{-asws}, there is nothing more beloved to me^{-asws} than Al-Sareyd, and I^{-asws} would love it if the plain sauce (without sourness) had been prohibited".²⁴⁹

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: لَا تَأْكُلُوا مِنْ رَأْسِ الثَّرِيدِ وَكُلُوا مِنْ جَوَانِبِهَا فَإِنَّ الْبَرَكَهَ فِي رَأْسِهَا.

(The book) 'Al-Mahasin' – From his father, from Muhammad Bin Yahya Al Khazz, from Giyas Bin Ibrahim,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'Do not eat from the top of Al-Sareyd, and eat from its sides, for the Blessings are in its top (layer)".²⁵⁰

11- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِدْعَا وَ أَتَنِي بِدَجَاجَةٍ مَحْشُوءَةٍ وَ بَحِيصٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَذِهِ أَهْدَيْتَ لِفَاطِمَةَ ثُمَّ قَالَ يَا جَارِيَةُ اتْنِي بِطَعَامِنَا الْمَعْرُوفِ فَجَاءَتْ بِثَرِيدٍ خَلٍ وَ زَيْتٍ.

And from him, from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I ate with Abu Abdullah^{-asws}. He^{-asws} called (for the meal) and was brought grilled chicken with Khabey (A sweet dish made of dates, cream, and flour). Abu Abdullah^{-asws}: 'This had been gifted to (Syeda) Fatima^{-asws}'. Then he^{-asws} said: 'O maid! Bring us^{-asws} our^{-asws} well-known meal'. She came with Sareyd, vinegar and oil".²⁵¹

بيان كأن المراد بفاطمة زوجته ع و هي فاطمة بنت الحسين بن علي بن الحسين وكان اسم إحدى بناته ع أيضا فاطمة.

Explanation – It is as if the intent with 'Fatima' is his^{-asws} wife, and she is Fatima daughter of Al-Husayn Bin Ali Bin Al-Husayn^{-asws}, and the name of one of his^{-asws} daughters was also 'Fatima'.

12- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ لَا تَأْكُلُوا مِنْ رَأْسِ الثَّرِيدِ فَإِنَّ الْبَرَكَهَ تَأْتِي مِنْ رَأْسِ الثَّرِيدِ.

(The book) 'Al-Mahasin' – From Ja'far Bin Muhammad, from Ibn Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had said: 'Do not eat from the top of Al-Sareyd, for the Blessings come from the top of Al-Sareyd".²⁵²

²⁴⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 9

²⁵⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 10

²⁵¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 11

²⁵² Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 12

13- الْمَكَارِمُ، قَالَ الصَّادِقُ ع عَلَيْكُمْ بِالْثَرِيدِ فَإِنِّي لَمْ أَجِدْ شَيْئاً أَوْفَقَ مِنْهُ.

(The book) 'Al Mukarim' –

'Upon you all is with (eating) Al-Sareyd, for I^{-asws} have not found anything more compatible than it".²⁵³

14- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ النَّبِيُّ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي الثَّرَدِ وَ الثَّرِيدِ.

(The book) 'Al-Da'waat' of Al-Rawandy –

'The Prophet^{-saww} said: 'O Allah^{-azwj}! Bless for my^{-saww} community in 'Al-Sard' and 'Al-Sareyd".²⁵⁴

6 وَ قَالَ الصَّادِقُ ع الثَّرِيدُ طَعَامُ الْعَرَبِ.

And Al Sadiq^{-asws}: 'Al-Sareyd is food of the Arabs".²⁵⁵

و قَالَ ع أَطْفِئُوا نَائِرَةَ الضَّغَائِنِ بِاللَّحْمِ وَ الثَّرِيدِ.

And he^{-asws} said: 'Extinguish the fires of the grudges with the meat and Al-Sareyd".²⁵⁶

15- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: الثَّرِيدُ طَعَامُ الْعَرَبِ وَ أَوَّلُ مَنْ ثَرَدَ الثَّرِيدَ إِبْرَاهِيمُ ع وَ أَوَّلُ مَنْ هَشَمَهُ مِنَ الْعَرَبِ هَاشِمٌ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww} having said: 'Al-Sareyd is food of the Arabs, and the first one to break the Sareyd was Ibrahim^{-asws}, and the first one from the Arabs to crush it was Hashim^{-as}".²⁵⁷

²⁵³ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 13

²⁵⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 14 a

²⁵⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 14 b

²⁵⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 14 c

²⁵⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 15 a

وَعَنْ جَعْفَرٍ ع قَالَ: الثَّرِيدُ بَرَكَةٌ وَ طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ يَعْنِي صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ يُقَوِّمُهُمْ لَا عَلَى الشَّبَعِ وَالْإِسْعَاقِ.

And from Ja'far^{-asws} having said: 'Al-Sareyd is a Blessing, and the one food suffices the two (eaters)'. He^{-asws}, may the Salawat of Allah^{-azwj} be upon him^{-asws}, it is their daily subsistence, not upon the satiation abundance".²⁵⁸

16- دَعَاؤُ الرَّاوُدِيِّ، قَالَ: كَانَ أَحَبَّ الطَّعَامِ إِلَى رَسُولِ اللَّهِ النَّارِبَاجَةُ.

(The book) 'Da'waat' of Al-Rawandy who said,

'The most beloved of the foods to Rasool-Allah^{-saww} was 'Al Narbaja' (pomegranate broth)".²⁵⁹

17- الْمَحَاسِنُ، عَنْ يَحْيَى بْنِ إِسْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي أَيُّ شَيْءٍ تُطْعِمُ عِيَالَكَ فِي الشِّتَاءِ قُلْتُ اللَّحْمَ فَإِذَا لَمْ يَكُنِ اللَّحْمُ فَالسَّمْنُ وَ الزَّيْتُ

(The book) 'Al-Mahasin' – From Yahya Bin Ibrahim Bin Abu Al-Bilad, from his father, from Al-Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'Which thing do you feed your dependants in the winter?' I said, 'The meat, and when there does not happen to be the meat, then the butter and the oil'.

قَالَ فَمَا مَنَعَكَ مِنْ هَذَا الْكَرْكُورِ فَإِنَّهُ أَصَوْنُ شَيْءٍ فِي الْجَسَدِ يَعْنِي الْمَثْلَثَةَ

He^{-asws} said: 'So what prevents you from this 'Al-Karkar', for it is the most fortifying of things in the body'- meaning the trio.

قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا بِصِفِ الْمَثْلَثَةِ قَالَ يُؤْخَذُ قَفِيرُ أَرْزٍ وَ قَفِيرُ حِمَصٍ وَ قَفِيرُ حِنْطَةٍ أَوْ نَاقِلَى أَوْ غَيْرِهِ مِنَ الْخُبُوبِ ثُمَّ تُرْضُ جَمِيعاً وَ تُطْبَخُ.

He (the narrator) said, 'One of our companions informed me with the description of the trio. He said, 'He said, 'A measure of rice is taken, and a measure of chick peas, and a measure of broad beans or what or some other grain, then it is all placed together and cooked".²⁶⁰

18 الْمَحَاسِنُ، عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: الْأَلْوَانُ تَغْضَمُ عَلَيْهِنَّ الْبَطْنُ وَ تَحْدُرُ الْأَكْبَتَيْنِ.

(The book) 'Al-Mahasin' – From Al-Nowfaly, from Al-Sakuny,

²⁵⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 15 b

²⁵⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 16

²⁶⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 17

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘The variety (of foods) enlarges the belly and drops the buttocks’’.²⁶¹

بيان: الألوان كان المعنى أكل ألوان الطعام يحدثن الألبتين أي يضعفن و يفترون و يمكن أن يكون كناية عن الكسل.

Explanation – *The variety would be of the meaning, eating the variety of the foods drops the buttocks, i.e., weakens, and lags, and it is possible that it would be a metaphor about the laziness.*

19- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُعْطِينَا مِنْ هَذِهِ الْأَطْعِمَةِ أَوْ مِنْ هَذِهِ الْأَلْوَانِ مَا لَمْ يُعْطَ رَسُولُ اللَّهِ ص.

(The book) ‘Al-Mahasin’ – From Muhammad Bin Ali, from Yunus Bin Yaqoub, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘We^{-asws} have been given from these meals, or from these varieties what Rasool-Allah^{-saww} had not been given’’.²⁶²

20- وَ مِنْهُ، عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: أَرْسَلْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع بِقُدِيرَةٍ فِيهَا نَارَبَاجٌ فَأَكَلَ مِنْهَا ثُمَّ قَالَ احْسِبُوا بَقِيَّتَهَا عَلَيَّ

And from him, from Yunus Bin Yaqoub who said,

‘We sent to Abu Abdullah^{-asws} a pot wherein was ‘Narbaja’ (pomegranate broth). He^{-asws} ate from it. Then he^{-asws} said: ‘Withhold (save) the remainder for me^{-asws}’.

قَالَ فَأَتَيْتُهَا مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ إِنَّ الْغُلَامَ صَبَّ فِيهَا مَاءً وَ أَتَاهُ بِهَا فَقَالَ وَيْحَكَ أَفْسَدْتَهَا عَلَيَّ.

He (the narrator) said, ‘He was brought it twice or thrice. Then the servant poured water in it and came to him^{-asws} with it. He^{-asws} said: ‘Woe be unto you! You have spoil it upon me^{-asws}!’²⁶³

21- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ: إِنَّ أَحَبَّ الطَّعَامِ كَانَ إِلَى رَسُولِ اللَّهِ ص النَّارَبَاجَةُ.

And from him, from his father, from Sa’dan, from Yusuf Bin Yaqoub who said,

‘The most beloved of the foods to Rasool-Allah^{-saww} was ‘Al-Narbajah’ (pomegranate broth)’’.²⁶⁴

²⁶¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 18

²⁶² Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 19

²⁶³ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 20

²⁶⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 21

22- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ رَجُلٍ عَنْ أَبِي بَصِيرٍ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُعْجِبُهُ الرَّيْبَةُ.

And from him, from his father, from Al Nazar, from a man, from Abu Baseer who said,

‘It was so that Abu Abdullah^{-asws}, the raisins fascinated him^{-asws}’.²⁶⁵

23 الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الْعَسَلُ وَ تُعْجِبُهُ الرَّيْبَةُ.

(The book) ‘Al-Da’aim’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Rasool-Allah^{-saww}, the honey fascinated him^{-saww} and the raisins fascinated him^{-saww}’.²⁶⁶

6 وَ عَنْهُ ع أَنَّهُ كَانَ يَشْتَهِي مِنَ الْأَلْوَانِ النَّارِجَةَ وَ الرَّيْبَةَ وَ كَانَ يَقُولُ أُعْطِينَا مِنْ هَذِهِ الْأَطْعِمَةِ وَ الْأَلْوَانِ مَا لَمْ يُعْطَهُ رَسُولُ اللَّهِ.

And from him^{-asws}, he^{-asws} used to desire from the varieties (of foods), the Nabarja (pomegranate broth) and the raisins, and he^{-asws} had said: ‘We^{-asws} have been given from these foods and the varieties what Rasool-Allah^{-saww} had not been given’.²⁶⁷

²⁶⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 22

²⁶⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 23 a

²⁶⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 16 H 23 b

CHAPTER 17 – AL-HAREYS (MASHED GRAINS AND MEAT), AND AL-MASALSA (RICE, CHICKPEAS AND BROAD BEANS), AND ITS LIKE

1- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ دُرَيْسٍ عَنْ أَبِي مُنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكَا إِلَى اللَّهِ الضَّعْفَ وَ قِلَّةَ الْجِمَاعِ فَأَمَرَهُ بِأَكْلِ الْهَرَيْسَةِ.

(The book) 'Al-Mahasin' – From Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Bin Abdullah Al Dihaqan, from Dorost Bin Abu Mansour, from Abdullah Sin Sinan,

'From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the weakness and lack of virility. He^{-azwj} Commanded him^{-as} with eating Al-Hareysa (broth of mashed grains and meat)'.²⁶⁸

14 قَالَ وَ فِي حَدِيثٍ آخَرَ رُفِعَ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص شَكَا إِلَى رَبِّهِ وَجَعَ ظَهْرِهِ فَأَمَرَهُ بِأَكْلِ الْحَبِّ بِاللَّحْمِ يَغْنِي الْهَرَيْسَةَ.

He said, 'And in another Hadeeth raising it to Abu Abdullah^{-asws}; 'Rasool-Allah^{-saww} complained to his^{-saww} Lord^{-azwj} of his^{-saww} back pain. He^{-azwj} Commanded him^{-saww} with eating the grains with the meat, meaning Al-Hareysa'.²⁶⁹

2- وَ مِنْهُ، بِحَدِّثِ الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا بِي جَبْرِئِيلَ فَأَمَرَنِي بِأَكْلِ الْهَرَيْسَةِ لِيَشْتَدَّ ظَهْرِي وَ أَقْوَى بِهَا عَلَى عِبَادَةِ رَبِّي.

And from him, by this chain from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibrael^{-as} came to me^{-saww} and instructed me^{-saww} with eating Al-Hareysa in order to strengthen my^{-saww} back and I^{-saww} can be stronger with it upon worshipping my^{-saww} Lord^{-azwj}'.²⁷⁰

3- وَ مِنْهُ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ بِسْطَامِ بْنِ مُرَّةٍ الْفَارِسِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ مَعْرُوفٍ عَنْ صَالِحِ بْنِ رَزِينٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكُمْ بِالْهَرَيْسَةِ فَإِنَّهَا تُنْشِطُ لِلْعِبَادَةِ أَرْبَعِينَ يَوْمًا وَ هِيَ الْمَائِدَةُ الَّتِي أُنْزِلَتْ عَلَى رَسُولِ اللَّهِ ص.

²⁶⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 1 a

²⁶⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 1 b

²⁷⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 2

And from him, from Moalla Bin Muhammad Al Basry, from Bistam Bin Murrah Al Farsy, from Abdul Rahman Bin Yazeed Al Farsy, from Muhammad Bin Marouf, from salih Bin Razeyn,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws}: ‘Upon you all is with (eating) Al-Hareysa, for it will activate you for the worship for forty days, and it is the meal which had descended unto Rasool-Allah^{saww}’²⁷¹.

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مَنْصُورِ الصَّيْقَلِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَهْدَى إِلَى رَسُولِهِ ص هَرَيْسَةً مِنْ هَرَائِسِ الْجَنَّةِ غُرِسَتْ فِي رِيَاضِ الْجَنَّةِ وَ فَرَكَهَا الْخُورُ الْعَيْنُ فَأَكَلَهَا رَسُولُ اللَّهِ فَزَادَ فِي قُوَّتِهِ بُضْعُ أَرْبَعِينَ رَجُلًا وَ ذَلِكَ شَيْءٌ أَرَادَ اللَّهُ أَنْ يَسِّرَ بِهِ نَبِيَّهُ ص.

And from him, from his father, from Muhammad Bin Sinan, from Mansour Al Seyqal, from his father, from Abu Baseer,

‘Abu Abdullah^{asws} has said: ‘Allah^{azwj} Blessed and High Gifted to Rasool-Allah^{saww}, a Hareys from the Hareys’s of the Paradise, planted in the Gardens of the Paradise, and peeled by the Maiden Houries. Rasool-Allah^{saww} ate it, and it increased his^{saww} strength to (the strength of) some forty men, and that is something which Allah^{azwj} Intended His^{azwj} Prophet^{saww} to be cheered with’²⁷².

5- الْمَحَاسِنُ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ الْمَغْبِيزَةِ عَنْ إِبْرَاهِيمَ بْنِ مُعْرِضٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عُمَرَ دَخَلَ عَلَى حَفْصَةَ فَقَالَ كَيْفَ رَسُولُ اللَّهِ فِيمَا فِيهِ الرِّجَالُ فَقَالَتْ مَا هُوَ إِلَّا رَجُلٌ مِنَ الرِّجَالِ فَأَيَّفَ اللَّهُ لِنَبِيِّهِ فَأَنْزَلَ صَحْفَةً فِيهَا هَرَيْسَةٌ مِنْ سُنْبُلِ الْجَنَّةِ فَأَكَلَهَا فَزَادَ فِي بُضْعِهِ بُضْعُ أَرْبَعِينَ رَجُلًا.

(The book) ‘Al-Mahasin’ – From Muawiya Bin Hukeym, from Ibn Al Mugheira, from Ibrahim Bin Mu’riz,

‘From Abu Ja’far^{asws} having said: ‘Umar entered to see Hafsa, so he said, ‘How is Rasool-Allah^{saww} with regards to what is with the men?’ She said, ‘He^{saww} is not, but a man from the men’. Allah^{azwj} Sent down to His^{azwj} Prophet^{saww} a bowl in which was Hareys (mashed grains and meat) from ‘Hareysah’ of the Paradise. He^{saww} ate it, and there was an increase in him^{saww} (strength) of some forty men’²⁷³.

6- الْعُيُونُ، بِأَلْسَانِيَدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ضَعُفْتُ عَنِ الصَّلَاةِ وَ الْجَمَاعِ فَتَزَلَّتْ عَلَيَّ قِدْرٌ مِنَ السَّمَاءِ فَأَكَلْتُ فَزَادَ فِي قُوَّتِي قُوَّةُ أَرْبَعِينَ رَجُلًا فِي الْبَطْشِ وَ الْجَمَاعِ وَ هُوَ الْهَرَيْسَةُ.

(The book) ‘Al-Uyoun’ – By the three previous chains,

²⁷¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 3

²⁷² Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 4

²⁷³ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 5

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} became too weak from the Salat and the virility, so a pot (of Hareysa) descended unto me^{-saww} from the sky. I^{-saww} ate and there was an increase in my^{-saww} strength of forty men in the prowess and the virility, and it is (a pot of) Al-Hareysa''.²⁷⁴

7- الْمَكَارِمُ، كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْعَصِيدَةَ مِنَ الشَّعِيرِ بِإِهَالَةِ الشَّحْمِ وَكَانَ ص يَأْكُلُ الْهَرَيْسَةَ أَكْثَرَ مَا يَأْكُلُ وَ يَتَسَحَّرُ بِهَا وَ كَانَ جِبْرِئِيلُ قَدْ جَاءَ بِهَا مِنَ الْجَنَّةِ لِيَتَسَحَّرَ بِهَا.

(The book) 'Al Mukarim' –

'Rasool-Allah^{-saww} used to eat with some fat, and he^{-saww} used to eat Al-Hareysa as frequently as he^{-saww} could and was enchanted by it, and Jibraeel^{-as} had come with it from the Paradise for him^{-saww} to be enchanted by it''.²⁷⁵

8- الْمَكَارِمُ، قَالَ النَّبِيُّ ص لَوْ أَغْنَى عَنِ الْمَوْتِ شَيْءٌ لَأَعْنَتِ الْمُتَلَتُّةُ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْمُتَلَتُّةُ قَالَ الْحَسَنُ بِاللَّيْنِ.

(The book) 'Al Mukarim' –

'The Prophet^{-saww} said: 'If there was anything which could avail from the death, the trio (broth of rice, chickpeas, and broad beans)'. It was said, 'O Rasool-Allah^{-saww}! What is the trio?' He^{-saww} said: 'Broth (of rice, chickpeas, broad beans) with milk''.²⁷⁶

²⁷⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 6

²⁷⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 7

²⁷⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 17 H 8

CHAPTER 18 – THE GHEE AND ITS TYPES

1 المَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْمُطَّلِبِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نِعَمَ الْإِدَامُ السَّمْنُ.

(The book) 'Al-Mahasin' – From his father, from Al Muttalib Bin Ziyad,

'From Abu Abdullah^{-asws} having said: 'Best of the sauces is the ghee''.²⁷⁷

2 وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَفْصٍ الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّمْنُ مَا دَخَلَ جَوْفًا مِثْلَهُ وَ إِنِّي لَأَكْرَهُهُ لِلشَّيْخِ.

And from him, from his father, from the one who mentioned it, from Abu Hafs Al Abbas,

'From Abu Abdullah^{-asws} having said: 'The ghee, nothing the likes of it enters inside, and I^{-asws} dislike it for the elderly''.²⁷⁸

3- وَ مِنْهُ، عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فُكِّلَمَهُ شَيْخٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ لَهُ مَا لِي أَرَى كَلَامَكَ مُتَغَيَّرًا قَالَ سَقَطَتْ مَقَادِيمُ فَمِي فَتَقْصُ كَلَامِي

And from him, from Al Washa, from Hammad Bin Usman who said,

'I was in the presence of Abu Abdullah^{-asws} and an old man from the people of Al-Iraq spoke it. He^{-asws} said to him: 'What is the matter I^{-asws} your speech to have changed?' He said, 'The front (teeth) of my mouth has fallen, and it breaks my speech'.²⁷⁹

3- وَ مِنْهُ، عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فُكِّلَمَهُ شَيْخٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ لَهُ مَا لِي أَرَى كَلَامَكَ مُتَغَيَّرًا قَالَ سَقَطَتْ مَقَادِيمُ فَمِي فَتَقْصُ كَلَامِي

And from him, from Al Washa, from Hammad Bin Usman who said,

'I was in the presence of Abu Abdullah^{-asws}, and an old man from the people of Al Iraq spoke to him^{-asws}. He^{-asws} said to him: 'What is the matter I^{-asws} see your speech to have changed?' He said, 'The front (teeth) of my mouth have fallen off, so my speech is deficient'.

²⁷⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 1

²⁷⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 2

²⁷⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 3 a

ثُمَّ قَالَ لَهُ عَلَيْكَ بِالْقَرِيدِ فَإِنَّهُ صَالِحٌ وَاجْتَنِبِ السَّمْنَ فَإِنَّهُ لَا يُلَاقِيهِ الشَّيْخُ.

Then he^{-asws} said to him: 'Upon you is with (eating) Al-Sareyd for it is healthy and shun the ghee (butter) for it does not suit the old man'.²⁸⁰

4 وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: سُمُونُ الْبَقْرِ شِفَاءٌ.

And from him, from Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws} from his^{-asws} forefathers^{-asws} having said: 'Ghee (butter) of the cow is a healing'.²⁸¹

5- وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَفْصٍ الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: سَمْنُ الْبَقْرِ دَوَاءٌ.

And from him, from his father, from the one who mentioned it, from Abu Hafs Al Abbar,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Ghee (butter) of the cow is a cure'.²⁸²

6 دَعَاؤُ الرَّاوَنْدِيِّ، عَنِ الرَّيَّانِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَتَخَذُ لَكَ حَلَوَاءَ قَالَ مَا اتَّخَذْتُ لِي مِنْهُ فَاجْعَلُوهُ بِسْمِنْ وَ قَالَ نَعَمْ الْإِدَامُ السَّمْنُ وَ إِنِّي لَا كَرِهُهُ لِلشَّيْخِ وَ قَالَ هُوَ فِي الصَّيْفِ خَيْرٌ مِنْهُ فِي الْبَيْتَاءِ.

(The book) 'Da'waat' of Al-Rawandy – from Al Rayyan who said,

'I said to Abu Abdullah^{-asws}, 'I shall take some sweets for you^{-asws}'. He^{-asws} said: 'Whatever you take from it for me^{-asws}, make it to be with the ghee (butter)'. And he^{-asws} said: 'Best of the sauces is the ghee, and I^{-asws} dislike it for the old man'. And he^{-asws} said: 'It is better during the summer than in the winter'.²⁸³

7- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص قَالَ: لَحْمُ الْبَقْرِ دَاءٌ وَ سَمْنُهَا شِفَاءٌ وَ لَبَنُهَا دَوَاءٌ وَ مَا دَخَلَ الْجَوْفَ مِثْلُ السَّمْنِ.

(The book) 'Al-Da'aim' –

²⁸⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 3 b

²⁸¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 4

²⁸² Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 5

²⁸³ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 6

‘From Rasool-Allah^{-saww} having said: ‘The cow meat (beef) is an illness, and its ghee is a healing, and its milk is a cure, and nothing enters the inside like the ghee does’’.²⁸⁴

8- الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَحْمُ الْبَقَرِ دَاءٌ وَ أَسْمَاقُهَا شِفَاءٌ وَ اللَّبَأُهَا دَوَاءٌ.

(The book) ‘Al-Mukarim’ –

‘From Abu Abdullah^{-asws} having said: ‘The cow meat (beef) is an illness, and its fats are a healing, and its milks are a cure’’.²⁸⁵

²⁸⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 7

²⁸⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 18 H 8

باب 19 الألبان و بدو خلقها و فوائدها و أنواعها و أحكامها

CHAPTER 19 – THE MILKS, AND THE BEGINNING OF THEIR CREATION, AND ITS BENEFITS, AND ITS TYPES, AND ITS RULINGS

الآيات

The Verses –

النحل وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

(Surah) Al Nahl - **And surely there is a lesson for you in the cattle. We Quench you from what is in their bellies – from what is between dung and blood – pure milk, palatable for the drinkers [16:66].**

المؤمنون وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا

(Surah) Al Mominoun: **And there is a lesson for you in the cattle. We Quench you from what is in their bellies, and for you there are many benefits, and from these you are eating [23:21].**

تفسير

(Forbidden) Interpretation (opinionated)

قال الرازي الفرث سرجين الكرش و روى الكلبي عن أبي صالح عن ابن عباس أنه قال إذا استقر العلف في الكرش صار أسفله فرثاً و أعلاه دماً و أوسطه لبناً فيجري الدم في العروق و اللبن في الضرع و يبقى الفرث كما هو فذاك هو قوله تعالى مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنًا خَالِصًا لا يشوبه الدم و لا الفرث.

Al Razy said, 'The **dung [16:66]** is manure of the stomach'. And it is reported by Al Kalby from Abu Salih, from Ibn Abbas having said, 'When the fodder settles in the stomach it's bottom becomes dung and its top, blood, and its middle, milk. The blood flows in the veins, and the milk in the udders, and the dung remain like what it was, and that is the Word of the Exalted: **from what is between dung and blood – pure milk, [16:66]** – neither tainted by the blood nor the dung'.

و لقائل أن يقول الدم و اللبن لا يتوالدان في الكرش البتة و الدليل عليه الحس فإن هذه الحيوان تذبح ذبحاً متواليماً و ما رأى أحد في كرشها لا دماً و لا لبناً و لو كان تولد الدم و اللبن في الكرش لوجب أن يشاهد ذلك في بعض الأحوال و الشيء الذي دلت المشاهدة على فساده لم يجز المصير إليه.

And for a speaker to be saying that the blood and the milk are not produced in the stomach anyway, and the evidence upon it is the sense, for this animal gets slaughtered consecutively, and no one has seen in its stomach, neither blood nor milk, and if the blood and the milk had

been produced in the stomach, it would oblige that it would be witnessed in one of the states, and the thing, the witnessing evidence's upon its spoiling, it is not allowed to resort to it.

بل الحق أن الحيوان إذا تناول الغذاء وصل ذلك العلف إلى معدته و إلى كرشه إن كان من الأنعام و غيرها فإن طبخ و حصل الهضم الأول فيه فما كان منه صافيا انجذب إلى الكبد و ما كان كثيفا نزل إلى الأمعاء ثم ذلك الذي يحصل منه في الكبد ينطبخ فيها و يصير دما و ذلك هو الهضم

But the truth is that the animal, when it takes the feed, that fodder arrives to its stomach and to its intestine, if it was from the cattle and others, so the churning and the digestion results. Firstly, whatever was clean from it, it pulled towards the liver, and whatever what its refuse, descends to the intestines. Then that which results from it in the liver, is churned in it and becomes blood, and it is the digestion.

الثاني و يكون ذلك الدم مخلوطا بالصفراء و السوداء و زيادة المائية أما الصفراء فتذهب إلى المرارة و السوداء إلى الطحال و المائية إلى الكلية و منها إلى المثانة و أما ذلك الدم فإنه يدخل في الأوردة و هي العروق النابتة من الكبد و هناك يحصل الهضم

The second, that that blood becomes mingled with the yellows and the blacks, and the increased water. As for the yellow, it goes to the gall bladder, and the black goes to the spleen, and the water to the kidneys, and from it to the bladder. And as for that blood, it enters into the veins, and these are the veins which sprout from the liver, and over there the digestion results.

الثالث و بين الكبد و بين الضرع عروق كثيرة فينصب الدم في تلك العروق إلى الضرع و الضرع لحم غددي رخو أبيض فيقلب الله الدم عند انصبابه إلى ذلك اللحم الغددي الرخو الأبيض من صورة الدم إلى صورة اللبن فهذا هو القول الصحيح في كيفية تولد اللبن.

The third – And between the liver and the udder there are many veins. The blood pours into those veins to the udder, and the udder is soft white glandular meat. Allah^{-azwj} Transforms the blood during its pouring to that soft white glandular meat from an image of the blood to an image of the milk. So this, it is the correct word regarding the method of the production of milk.

فإن قيل فهذه المعاني حاصلة في الحيوان الذكر فلم لم يحصل منه اللبن قلنا الحكمة الإلهية اقتضت تدبير كل شيء على الوجه اللائق به الموافق لمصلحته

If it is said, 'So this meaning results is the male animal, but the milk does not result from it', we would say, 'The Divine Wisdom Necessitates the management of all things based upon the appropriate aspect compatible with it for its interest.

فمزاج الذكر من كل حيوان أن يكون حارا يابسا و مزاج الأنثى يجب أن يكون باردا رطبا و الحكمة فيه أن الولد إنما يكون في داخل بدن الأنثى فوجب أن تكون الأنثى مختصة بمزيد الرطوبات لوجهين.

The temperament of the male from every animal is that he would be hot, dry, and the temperament of the female obliges that she would be cold, wet, and the wisdom in it is that the child rather happens to be in the interior of the body of the female, so it obliges that it should be the female would be specialised with increased wetness, for two aspects.

الأول أن الولد إنما يتولد من الرطوبات فوجب أن يحصل في بدن الأنثى رطوبات كثيرة ليصير مادة لتولد الولد.

The first is that the child rather is produced from the wetness, so it obliges that in the body of a female a lot of wetness should result in order to the substance to become producing the child.

و الثاني أن الولد إذا كبر وجب أن يكون بدن الأم قابلا للتمدد حتى يتسع لذلك الولد فإذا كانت الرطوبات غالبية على بدن الأم كانت بنيتها قابلا للتمدد و يتسع للولد

And the second is that the child, when it grows, the body of the mother should be able to expand until it is capacious for that child. So when the wetness was dominant upon the body of the mother, its construction would be abled for the expansion and be capacious for the child.

فثبت بما ذكرناه أنه تعالى خص بدن الأنثى من كل حيوان بمزيد الرطوبات بهذه الحكمة.

Thus, it is proven with what we have mention that the Exalted Specialised the body of the female from every animal with increased wetness due to this Wisdom.

ثم إن تلك الرطوبات التي كانت تصير مادة لازدياد بدن الجنين حين كان في رحم الأم فعند انفصال الجنين تنصب إلى الثدي و الضرع و تصير مادة لغذاء ذلك الطفل الصغير.

Then, that wetness which had become a substance to increase the body of the foetus when it was in the womb of the mother, so during the separation of the foetus, pours into the breast and the udder, and the substance becomes a feed of that small child.

إذا عرفت هذا فنقول ظهر أن السبب الذي لأجله يتولد اللبن من الدم في حق الأنثى غير حاصل في حق الذكر فظهر الفرق.

When you understand this, then we say, 'It is apparent that the cause due to which the milk is produced from the blood in the right of the female does not result in the right of the male. The difference is apparent'.

و إذا عرفت هذا فنقول المفسرون قالوا المراد من قوله **مِنْ بَيْنِ قُرْثٍ وَ دِمٍّ** هو أن هذه الثلاثة تتولد في موضع واحد فالقرث يكون في أسفل الكرش و الدم يكون في أعلاه و اللبن يكون في الوسط و قد دللنا على أن هذا القول على خلاف الحس و التجربة.

And when you understand this, we says, 'The interpreters said, 'The intent from His^{-azwj} Words: **from what is between dung and blood [16:66]**, it is that these three are produced in one place. The dung happens to be in the bottom of the stomach, and the blood happens to be in its top, and the milk happen to be in the middle', and we have evidenced upon that this word is upon opposite of the sense and the experience.

و أما نحن فنقول المراد به من الآية هو أن اللبن إنما يتولد من بعض أجزاء الدم و الدم إنما يتولد من الأجزاء اللطيفة التي في القرث و هو الأشياء المأكولة الحاصلة في الكرش فهذا اللبن متولد من الأجزاء التي كانت حاصلة فيما بين القرث أولا ثم كانت حاصلة فيما بين الدم ثانيا

And as for us, we said, 'The intent from the Verse, it is that the milk is rather produced from one of the parts of the blood, and the blood is rather produced from subtle parts which are in the dung, and it is the edible things which result in the stomach. So this milk is produced

from the parts which resulted in what is between the dung first, then it resulted in what is between the blood secondly.

و صفاه الله تعالى عن تلك الأجزاء الكثيفة الغليظة و خلق فيها الصفات التي باعتبارها صارت لبنا يكون موافقا لبدن الطفل فهذا ما حصلناه في هذه المقام.

And Allah^{-azwj} the Exalted has Described about those thick coarse parts and Created qualities in these which, by its reliance, become milk to be compatible for the body of the child. So this is what we have obtained in this place.

ثم اعلم أن حدوث اللبن في الثدي و اتصافه بالصفات التي باعتبارها يكون موافقا لتغذية الصبي مشتمل على حكمة عجيبة و أسرار بديعة يشهد صريح العقل بأنها لا تحصل إلا بتدبير الفاعل الحكيم المدبر الرحيم

Then know that the occurrence of the milk in the breast and its acquiring its qualities by the reliance of which it becomes compatible to feed the child is inclusive upon wondrous wisdom and wonderful secrets as witnessed by the clear intellect, which cannot result except by managed of a Wise Doer, the Wise, the Manager, the Merciful.

و بيانه من وجوه الأول أنه تعالى خلق في أسفل المعدة منفذا يخرج منه ثفل الغذاء فإذا تناول الإنسان غذاء أو شربة رقيقة انطبق ذلك المنفذ انطباقا كليا لا يخرج منه شيء من ذلك المأكول و المشروب إلى أن يكمل انخضامه في المعدة و ينجذب ما صفي منه إلى الكبد و يبقى الثفل هناك

And its explanation from its first aspect is that the Exalted Created in the lower stomach, an outlet from which the feed comes out. So when the human being takes the feed or the thin drink, that outlet layers with a total layering, nothing comes out from it from that food and drink, until its digestion in the stomach is perfected, and what is clear from it is pulled towards the liver, and the pomace remains over there.

فحينئذ يفتح ذلك المنفذ و ينزل منه ذلك الثفل و هذا من العجائب التي لا يمكن حصولها إلا بتدبير الفاعل الحكيم لأنه متى كانت الحاجة إلى خروج ذلك الجسم عن المعدة انفتح و يحصل الانطباق تارة و الانفتاح أخرى بحسب الحاجة و بقدر المنفعة و هذا مما لا يتأتى إلا بتقدير الفاعل الحكيم.

Then that outlet will open and that dregs will come out of it, and this is one of the wonders that can only be achieved by the management of the Wise Doer, because when there is a need for that body to leave the stomach, it is opened and the occlusion occurs sometimes and the opening occurs at other times according to the need and to the extent of the benefit, and this is something that does not happen except with the discretion of the Wise Doer.

الثاني أنه تعالى أودع في الكبد قوة تجذب الأجزاء اللطيفة الحاصلة في ذلك المأكول و المشروب و لا تجذب الأجزاء الكثيفة و خلق في الأمعاء قوة تجذب تلك الأجزاء الكثيفة التي هي الثفل و لا تجذب الأجزاء اللطيفة البتة و لو كان الأمر بالعكس لاختلت مصلحة البدن و لفسد نظام هذا التركيب

The second is that the Exalted has Deposited a power in the liver to attract the subtle parts resultant in that food and drink, and does not attract the thick parts, and has Created a force in the intestine which pull those thick parts which it's the refuse and does not attract the subtle parts. And if the matter was opposite, it would mess up the interest of the body and spoil the system of this arrangement.

الثالث أنه تعالى أودع في الكبد قوة هاضمة طابخة حتى إن تلك الأجزاء اللطيفة لتنطبخ في الكبد و تنقلب دما ثم إنه تعالى أودع في المرارة قوة جاذبة للصفراء و في الطحال قوة جاذبة للسوداء و في الكلية قوة جاذبة لزيادة المائية حتى يبقى الدم الصافي الموافق لتغذية البدن و تخصيص كل واحد من هذه الأعضاء بتلك القوة الحاصلة لا يمكن إلا بتدبير الحكيم العليم.

The third, He^{-azwj} the Exalted has Deposited in the liver, a digestive force churning until those subtle parts and churned in the liver and are transformed into blood. Then He^{-azwj} the Exalted Deposit in the gall bladder a force pulling the yellow, and in the spleen a force pulling the black, and in the kidney a force pulling the increased water until the pure blood remains compatible for feeding the body, and the specifying each one of these parts with these resultant forces cannot be possible except by a management of the Wise, the Knower.

الرابع أن في الوقت الذي يكون الجنين في رحم الأم ينصب من ذلك نصيب وافر إليه حتى يصير مادة لنمو أعضاء ذلك الولد و ازدياده

The fourth is that during the time which the foetus happens to be in the womb of the mother, a plentiful share from that portion pours to it until it becomes a substance for the growth of the body parts of that child, and its increase.

فإذا انفصل الجنين عن الرحم ينصب ذلك النصيب إلى جانب الثدي ليتولد منه اللبن الذي يكون غذاء له فإذا كبر لا ينصب ذلك النصيب لا إلى الرحم و لا إلى الثدي بل ينصب إلى جميع بدن المغتذي فانصباب ذلك الدم في كل وقت إلى عضو آخر انصبابا موافقا للمصلحة و الحكمة لا يتأتى إلا بتدبير الفاعل المختار الحكيم.

When the foetus separates from the womb, a share from that portion pours to a side of the breast for the milk to be produced from it, which happens to be a feed for it. When it is older, that share does not pour, neither to the womb nor to the breast, but it pours to entirety of the body as a feed. The pouting of that blood during all times to other parts with a pouring is compatible for the interests, and (this) Wisdom cannot come except by management of the Choosing Doer, the Wise.

الخامس أن عند تولد اللبن في الضرع أحدث تعالى في حلمة الثدي ثقباً صغيرة و مساماً ضيقة و جعلها بحيث إذا اتصل المصّ و الحلب بتلك الحلمة انفصل اللبن عنها في تلك المسام الضيقة و لما كانت تلك المسام ضيقة جداً فحينئذ لا يخرج منها إلا ما كان في غاية الصفاء و اللطافة

The fifth is that during the production of the milk in the udder, the exalted Creates in the nipple of the breast, a small hole and narrow pores, and Makes it so whereby when the sucking and the milks connect with that nipple, the milk separates from it into those narrow pores, and since those pores are very narrow, at that time nothing would come out from it except what would be at the peak of clearness and subtleness.

و أما الأجزاء الكثيفة فإنها لا يمكنها الخروج من تلك المنافذ الضيقة فيبقى في الداخل فما الحكمة في إحداث تلك الثقب الصغيرة و المنافذ الضيقة في رأس حلمة الثدي إلا أن تكون كالمصفاة فكل ما كان لطيفاً خرج و كل ما كان كثيفاً احتبس في الداخل و لم يخرج بهذا الطريق يصير ذلك اللبن خالصاً موافقاً لبدن الصبي سائغاً للشَّارِبِينَ

And as for the thick parts, it is not possible for these to come out from that narrow outlet, so it remains in the inside. So what is the wisdom in the occurrence of that small hole and the narrow outlets in the top of the nipple of the breast except that it would be like the filter? So all what was thin comes out, and all what would be thick is withheld in the inside and does

not come out. In this way, that milk becomes pure, compatible to the body of the child, **palatable for the drinkers [16:66].**

السادس أنه تعالى ألهم ذلك الصبي إلى المص فإن الأم كلما ألقمت حلمة الثدي في فم الصبي فذلك الصبي في الحال يأخذ في المص و لو لا أن الفاعل المختار الرحيم ألهم ذلك الطفل الصغير ذلك العمل المخصوص لم يحصل بتخليق ذلك اللبن في ذلك الثدي فائدة.

The sixth is that He^{-azwj} the Exalted Inspires that child to suck, for every time the mother places the nipple of the breast in the mouth of the child, so that child immediately takes to sucking, and had it not been for the Choosing Doer, the Merciful Inspiring that small child of doing that specific deed, no benefit would have resulted with the creation of that milk in that breast.

السابع أنا بينا أنه تعالى إنما خلق اللبن من فضلة الدم و إنما خلق الدم من الغذاء الذي تناوله الحيوان و الشاة لما تناولت العشب و الماء فآله تعالى خلق الدم من لطيف تلك الأجزاء ثم خلق اللبن من بعض أجزاء ذلك الدم

The seventh is that I have explained that rather the milk is created from the remnants of the blood, and rather the creation of the blood is from the feed which the animal takes, and the sheep, when the fodder and the water is taken. Allah^{-azwj} the Exalted Creates the blood from the subtle ones of those parts, then Creates the milk from some of the parts of that blood.

ثم إن اللبن حصلت فيه أجزاء ثلاثة على طبائع متضادة فما فيه من الدهن يكون حاراً رطباً و ما فيه من المائية يكون بارداً رطباً و ما فيه من الجبنية يكون بارداً يابساً و هذه الطبائع ما كانت حاصلة في العشب الذي تناوله الشاة.

Then the blood, three parts result in it based upon contradictory natures. Whatever was in it from the oil, would be hot, wet, and whatever was in it from the waters, would be cool, wet, and whatever was in it from the cheesy, would be cold, dry – and these natures were not obtained in the fodder which the sheep had taken.

فظهر بهذين أن هذه الأجسام لا تزال تتقلب من صفة إلى صفة من حالة إلى حالة مع أنه لا يناسب بعضها بعضاً و لا يشاكل بعضها بعضاً و عند ذلك يظهر أن هذه الأحوال إنما تحدث بتدبير فاعل حكيم رحيم يدبر أحوال هذا العالم على وفق مصالح العباد

So it is apparent with these two that these bodies do not cease to transfer from a quality to a quality, from a state to a state, along with a part not being appropriate with a part, not resembling with each other, and during that it is apparent that this situations, have rather occurred by management of a Wise Doer, Merciful, Managing the situations of this world based upon compatible interest of the servants.

فسبحان من شهد جميع ذرات العالم الأعلى و الأسفل بكمال قدرته و نهاية حكمته و رحمته لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Glorious is the One^{-azwj} Who Witnesses entirety of the particles of the world, the upper and the lower, with the Perfection of His^{-azwj} Ability, and peak of His^{-azwj} Wisdom and His^{-azwj} Mercy. **for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54].**

أما قوله سَائِعاً لِلشَّارِبِينَ فمعناه جارياً في حلوقهم لذيذاً هنيئاً يقال ساغ الشراب في الخلق و أساغه صاحبه و منه قوله وَ لَا يَكَاذُ يُسِيغُهُ

As for His^{-azwj} Words: **palatable for the drinkers [16:66]**, its meaning is, it flows in their throats, pleasurable, palatable. It is said, 'The drink is palatable in the throat', and it's palatability is its companion. And from it are His^{-azwj} Words: **and would hardly be able to swallow it [14:17]**.

و قال أهل التحقيق اعتبار حدوث اللبن كما يدل على وجود الصانع المختار فكذلك يدل على إمكان الحشر و النشر و ذلك لأن هذا العشب الذي يأكله الحيوان إنما يتولد من الماء و الأرض

And the people of research said, 'A lesson from the occurrence of the milk just as it evidence's upon existence of the Maker, the Chooser, like that it evidence's upon the possibility of the resurrection and the Publicising (of the deeds), and that is because this fodder which the animal eats, is rather produced from the water and the soil.

فخالق العالم دبر تدبيراً آخر انقلب ذلك الدم لبناً ثم دبر تدبيراً آخر حدث من ذلك اللبن الدهن و الجبن فهذا الاستقراء يدل على أنه تعالى قادر على أن يقلب هذه الأجسام من صفة إلى صفة و من حالة إلى حالة

The Creator of the world Manages another management, Transforming that blood into milk. Then He^{-azwj} Manages another occurrence from that milk, the oil, and the cheese (cheesy stuff). So this settlement evidence's upon that the Exalted is Able upon Transforming these bodies from a description to a description, and from a state to a state.

فإذا كان كذلك لم يمنع أيضاً أن يكون قادراً على أن يقلب أجزاء أبدان الأموات إلى صفة الحياة و العقل كما كانت قبل ذلك فهذا الاعتبار يدل من هذا الوجه على أن البعث و القيامة أمر ممكن غير ممتنع.

So when it was like that, it does not prevent as well that He^{-azwj} would be Able upon Transforming parts of the bodies of the dead to a description of the life and the intellect just as they would have been before that. This assessment indicated from this aspect upon that the Resurrection and the Qiyamah is a possible matter, not impossible.

و قال البيضاوي **وَ إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً دَلَالَةٌ يَعْبُرُ بِهَا مِنَ الْجَهْلِ إِلَى الْعِلْمِ تُسْتَفِيدُكُمْ بِمَا فِي بُطُونِهِ** استئناف لبيان العبرة

Al-Bayzawi said, '**And there is a lesson for you in the cattle.** – an evidence on takes lesson with, from the ignorance to the knowledge - **We Quench you from what is in their bellies, [23:21]** – resumption of explanation of the lesson.

ثم ذكر مختصراً مما ذكره الرازي ثم قال **خَالِصاً** صافياً لا يستصحبه لون الدم و لا رائحة الفرث أو مصفى عما يصحبه من الأجزاء الكثيفة بتضييق مخزجه **سَائِغاً لِلشَّارِبِينَ** سهل المرور في حلقهم.

Then he mentioned briefly from what Al Razy had mentioned, then said, '**pure milk**, - clear, not accompanied by the colour of blood, nor smell of the dung, or clean from what the thick parts to have accompanied it due to the narrowness of its outlet - **palatable for the drinkers [16:66]** – ease of passing in their throats.

و قال الطبرسي ره روى الكلبي عن ابن عباس قال إذا استقر العلف في الكرش صار أسفله فرثاً و أعلاه دماً و أوسطه لبناً فيجري الدم في العروق و اللبن في الضرع و يبقى الفرث كما هو فذلك قوله **مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنٌ خَالِصٌ** لا يشوبه الدم و لا الفرث و الكبد مسلطة على هذه الأصناف فتقسمها على الوجه الذي اقتضاه التدبير الإلهي.

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(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, from Al Jaroud Bin Muhammad, from Muhammad Bin Isa, from Kamil who said, 'I heard Musa Bin Abdullah Bin Al-Hassan saying,

'I heard our elders saying, 'The early milk of camel is a healing from every illness and ailment in the body''.²⁸⁹

وَعَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مِثْلَ ذَلِكَ إِلَّا أَنَّهُ زَادَ فِيهِ وَهُوَ يُنَقِّي الْبَدَنَ وَ يُخْرِجُ دَرَنَهُ وَ يَعْمِلُهُ عَسَلًا.

And from Abu Abdullah^{-asws} having said similar to that except that there is an increase in it: 'And it purifies the body and expels its dirt and washes it with a washing''.²⁹⁰

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَيْنَا بِشَكْرُجَاتٍ فَأَشَارَ بِيَدِهِ نَحْوَ وَاحِدَةٍ مِنْهُنَّ وَ قَالَ هَذَا شِيرَازُ الْأَثْنِ لِعَلِيلٍ عِنْدَنَا فَمَنْ شَاءَ فَلْيَأْكُلْ وَ مَنْ شَاءَ فَلْيَدَعْ.

(The book) 'Al-Mahasin' – From his father, from Khalaf Bin Hammad, from Yahya Bin Abdullah who said,

'We were in the presence of Abu Abdullah^{-asws} and we were brought platters. He^{-asws} indicated with his^{-asws} towards one of them and said: 'This is yoghurt of donkey milk for a sick one with us. The one who so desires, let him eat, and one who so desires, let him leave it''.²⁹¹

5- الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع وَ ذَكَرَ لَحْمَ الْبَقَرِ قَالَ أَلْبَانُهَا دَوَاءٌ وَ شَحُومُهَا شِفَاءٌ وَ لَحْمُهَا دَاءٌ.

(The book) 'Al Mukarim' –

'From Abu Abdullah^{-asws}, and the cow meat (beef) was mentioned. He^{-asws} said: 'Its milks are a cure (medicine), and its fats are a healing, and its meats are an illness''.²⁹²

6 الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ حَلِيدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الثَّلْبِينَ يَجْلُو الْقَلْبَ الْحَزِينَ كَمَا يَجْلُو الْأَصَابِعُ الْعَرَقَ مِنَ الْجَبِينِ.

(The book) 'Al-Mahasin' – From Ali Bin Hadeed, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The milk soup clears the aggrieved heart just as the fingers clear the sweat from the forehead''.²⁹³

²⁸⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 3 a

²⁹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 3 b

²⁹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 4

²⁹² Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 5

²⁹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 6

7 وَ مِنْهُ، عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ أَغْنَى عَنِ الْمَوْتِ شَيْءٌ لَأَعْنَتِ التَّلْبِيْنَةُ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا التَّلْبِيْنَةُ قَالَ الْحَسَنُ بِاللَّبَنِ.

And from him, from his father raising it,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If anything could have availed from the death, ‘Al Talbeyna’ would have availed’. It was said, ‘O Rasool-Allah^{-saww}! And what is ‘Al-Talbeyna’?’ He^{-asws} said: ‘The soup with the milk’.”²⁹⁴

8- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ مُوسَى السَّرِيعِيِّ عَنِ ابْنِ مُحَبُّوبٍ وَ هَارُونَ بْنِ أَبِي الْجَهْمِ عَنِ الشَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: شَكَا نُوحٌ إِلَى رَبِّهِ عَزَّ وَ جَلَّ ضَعْفَ بَدَنِهِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ اطْبُخِ اللَّحْمَ [اللَّحْمَ بِاللَّبَنِ] فَكُلْهَا فَإِنِّي جَعَلْتُ الْقُوَّةَ وَ الْبَرَكَةَ فِيهِمَا.

(The book) ‘Tibb Al-Aimma^{-asws}’ – From Muhammad Bin Musa Al Sarie, from Ibn Mahboub and Haroun Bin Abu Al Jahm, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Noah^{-as} complained to his^{-as} Lord^{-azwj} Mighty and Majestic of the weakness in his^{-as} body. Allah^{-azwj} the Exalted Revealed to him^{-as}: “Cook the milk (the meat with the milk) and eat it, for I^{-azwj} have Made the strength and the Blessings to be in these two!””²⁹⁵

9- الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي مَرْقِ حَمِّ الْبَقَرِ يَذْهَبُ بِالْبَيَاضِ.

(The book) ‘Al Mukarim’ –

‘From Abu Abdullah^{-asws} having said regarding the beef broth: ‘It does away with the whiteness (vitiligo)”.”²⁹⁶

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ بَنِي إِسْرَائِيلَ شَكَوْا إِلَى مُوسَى ع مَا يَلْقَوْنَ مِنَ الْبَرَصِ فَشَكََا ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ إِلَيْهِ مُرَّهُمْ فَلْيَأْكُلُوا حَمَّ الْبَقَرِ بِالسَّلْقِ.

And from Abu Ja’far^{-asws} having said: ‘The children of Israel complained to Musa^{-asws} of what they were facing of the vitiligo. He^{-as} took that complaint to Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} Revealed to him^{-as}: “Instruct them to be eating the cow meat (beef) with the chard!””²⁹⁷

²⁹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 7

²⁹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 8

²⁹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 9 a

²⁹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 9 b

10 المَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ: أَكَلْنَا مَعَ أَبِي عَبْدِ اللَّهِ عَ فَأَتَانَا بِلَحْمٍ جَزُورٍ وَ طَنَنْتُ أَنَّهُ مِنْ بَدَنَتِهِ فَأَكَلْنَا ثُمَّ أَتَيْنَا بَعْضَ [بُعْسٍ] مِنْ لَبَنٍ فَشَرِبَ مِنْهُ ثُمَّ قَالَ لِي اشْرَبْ يَا أَبَا مُحَمَّدٍ فَدَفَعْتُهُ فَقُلْتُ أَيْشٍ جَعَلْتَ فِدَاكَ قَالَ إِنَّهَا الْفِطْرَةُ ثُمَّ أَتَانَا بِتَمْرَةٍ فَأَكَلْنَا.

(The book) 'Al-Mahasin' – From Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Muhammad Bin Abu Hamza, from Abu Baseer who said,

'We ate with Abu Abdullah^{-asws} and we were brought the camel meat, and I thought it was from his^{-asws} sacrificial animal. We ate. Then we were brought with a pitcher of milk. He^{-asws} drank from it, then said to me: 'Drink, O Abu Muhammad!' I tasted it. I said, 'May I be sacrificed for you^{-asws}! Which thing is it?' He^{-asws} said: 'It is the 'Fitra (nature)'. Then we were brought the dates, and we ate".²⁹⁸

و أقول رَوَى مُسْلِمٌ فِي صَحِيحِهِ أَنَّ النَّبِيَّ ص أَتَى لَيْلَةً أُسْرِي بِهِ بِإِيلَاتٍ بِفَدَحَيْنِ مِنْ خَمْرٍ وَ لَبَنٍ فَتَنَظَّرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ فَقَالَ لَهُ جَبْرِئِيلُ عَ الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

Note - And I (Majlisi) am saying, 'Muslim has reported in his 'Saheeh' that the Prophet^{-saww}, on the night of the Ascension, was brought two cups, wine, and milk at Eilat (Bayt Al Maqdis). He^{-saww} looked at them and took the milk. Jibraeel^{-as} said to him^{-saww}: 'The Praise is for Allah^{-azwj} Who Guided you^{-saww} to 'Al Fitra' (nature)! Had you^{-saww} taken the wine, your^{-saww} community would have deviated".

11- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ كَانَ النَّبِيُّ صَ إِذَا أَكَلَ طَعَاماً يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ ارْزُقْنَا خَيْراً مِنْهُ وَ إِذَا أَكَلَ لَبَناً أَوْ شَرِبَهُ يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ ارْزُقْنَا مِنْهُ.

(The book) 'Al-Uyoun' – By the three previous chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al Husayn Bin Ali^{-asws} said: 'The Prophet^{-saww}, when he^{-saww} ate food, said: 'O Allah^{-azwj}! Bless for us in it and Grace us better than it'; and when he^{-saww} ate the milk (product) or drank it, said: 'O Allah^{-azwj}! Bless for us in it and Grace us from it".²⁹⁹

12- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَ تَنْتَدَاوِي فَقَالَ نَعَمْ فَتَدَاوُوا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يُنْزِلْ دَاءً إِلَّا وَ قَدْ أَنْزَلَ لَهُ دَوَاءً عَلَيْكُمْ بِالْبَّانِ الْبَقْرِ فَإِذَا تَرَدُّ مِنَ الشَّجَرِ.

(The book) 'Qurb Al Isnad' – From Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah who said, 'It was said, 'O Rasool-Allah^{-saww}! Should we take medication?' He^{-saww} said: 'Yes, do take medication, for Allah^{-azwj} Blessed and Exalted did not Send down any illness except and He^{-azwj} had already

²⁹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 10

²⁹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 11

Sent down a cure for it. Upon you all is with consuming the cow milk for it comes from the tree (plants which the cows eat)”.³⁰⁰

13 قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ الْأُتْنِ تُشْرَبُ لِلدَّوَاءِ أَوْ تُجْعَلُ فِي الدَّوَاءِ قَالَ لَا بَأْسَ.

(The book) ‘Qurb Al Asnad’ – From Abdullah Bin Al-Hassan,

‘From Ali son of Ja’far^{-asws}, from his brother (Musa^{-asws}), said, ‘I asked him^{-asws} about the donkey milk for the medicating, or to make it to be in the medicine. He^{-asws} said: ‘No problem’”.³⁰¹

14- الْمَحَاسِنُ، عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ: كَانَ النَّبِيُّ ص يُحِبُّ مِنَ الشَّرَابِ اللَّبَنَ.

(The book) ‘Al-Mahasin’ – From Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww}, from the drinks, loved the milk’”.³⁰²

15- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَأْكُلُ طَعَاماً وَ لَا يَشْرَبُ شَرَاباً إِلَّا قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ أَزِدْنَا بِهِ خَيْراً مِنْهُ إِلَّا اللَّبَنَ فَإِنَّهُ كَانَ يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ زِدْنَا مِنْهُ.

And from him, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} did not happen to eat any food nor drink any drink except he^{-saww} said: ‘O Allah^{-azwj}! Bless for us in it and Replace for us with better than it’, except the milk, for he^{-saww} was saying: ‘O Allah^{-azwj}! Bless for us in it and Increase it for us from it’”.³⁰³

16 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا شَرِبَ اللَّبَنَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ زِدْنَا مِنْهُ.

And from him, from his father, from Abdullah Bin Al Mugheira,

³⁰⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 12

³⁰¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 13

³⁰² Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 14

³⁰³ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 15

‘From Abu Al-Hassan^{-asws} having said: ‘It was so that whenever the Prophet^{-saww} drank the milk, said: ‘O Allah^{-azwj}! Bless for us in it and Increase for us from it’’.³⁰⁴

17- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ حِزَامٍ الْحَرِيرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحِيمِ بْنِ عَبْدِ الْمَجِيدِ الْقَصِيرِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع قَالَ: مَنْ أَصَابَهُ ضَعْفٌ فِي قَلْبِهِ أَوْ بَدَنِهِ فَلْيَأْكُلْ لَحْمَ الضَّأْنِ بِاللَّبَنِ فَإِنَّهُ يَخْرُجُ مِنْ أَوْصَالِهِ كُلِّ دَاءٍ وَ عَائِلَةٍ وَ يَقْوَى جِسْمُهُ وَ يَشْدُ مِنْهُ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – from Ibrahim Bin Hizam Al Hareyri, from Muhammad Bin Abu Nasr, from Sa’alba, from Abdul Raheem Bin Abdul Majeed Al Qaseyr,

‘From Ja’far Bin Muhammad Al Sadiq^{-asws} having said: ‘One who is afflicted with weakness in his heart or his body, let him eat meat of the lamb (mutton) with the milk, for it would expel every ailment and disease from his joints and his body would be strengthened, and intensify his physique’’.³⁰⁵

18- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا شَرِبَ اللَّبَنَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ زِدْنَا مِنْهُ.

(The book) ‘Al-Mahasin’ – from his father, from Abdullah Bin Al Mugheira,

‘From Abu Al-Hassan^{-asws} having said: ‘It was so that whenever the Prophet^{-saww} drank the milk, said: ‘O Allah^{-azwj}! Bless for us in it and Increase for us from it’’.³⁰⁶

19 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّبَنُ مِنْ طَعَامِ الْمُرْسَلِينَ.

And from him, from his father, from Usman Bin Isa, from Khalid Bin Najeeh,

‘From Abu Abdullah^{-asws} having said: ‘The milk is from the foods of the Messengers^{-as}’’.³⁰⁷

20- وَ مِنْهُ، عَنْ أَبِيهِ وَ ابْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع كَانَ يَسْتَحِبُّ أَنْ يُفْطِرَ عَلَى اللَّبَنِ.

And from him, from his father, and Ibn Bazie, from Muhammad Bin Yahya Al Khazaz, from Gias Bin Ibrahim,

³⁰⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 16

³⁰⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 17

³⁰⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 18

³⁰⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 19

‘From Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Ali^{-asws} used to recommend to break the fast upon the milk’^{.308}

21 وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أُخْتِ الْأَوْزَاعِيِّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ الْبَاهِلِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ عَلِيٌّ ع يُعْجِبُهُ أَنْ يُفْطِرَ عَلَى اللَّبَنِ.

And from him, from one of his companions, from son of a sister of Al Awzaie, from Mas’ada Bin Al Yas’a Al Bahily,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘It was so that Ali^{-asws} used to love breaking fast upon the milk’^{.309}

22- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ أَحَدٌ يَعْصُ بِشُرْبِ اللَّبَنِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ.

And from him, from Al Nowfali, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There isn’t anyone who would be choking by drinking the milk because Allah^{-azwj} Blessed and Exalted is Saying: **pure milk, palatable for the drinkers [16:66]**’^{.310}

23- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْأَصْهَرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ وَ أَنَا أَسْمَعُ جُعِلْتُ فِدَاكَ إِنِّي أَجِدُ الضَّعْفَ فِي بَدَنِي فَقَالَ عَلَيْكَ بِاللَّبَنِ فَإِنَّهُ يُنْبِتُ اللَّحْمَ وَ يُشَدُّ الْعَظْمَ.

(The book) ‘Al-Mahasin’ – from his father, from Al Qasim Bin Muhammad, from Abu Al-Hassan Al Asfahani who said,

‘I was in the presence of Abu Abdullah^{-asws}. A man said to him^{-asws} and I was listening, ‘May I be sacrificed for you^{-asws}! I feel the weakness in my body’. He^{-asws} said: ‘Upon you is with (drinking) the milk, for it builds the meat and intensifies the bones’^{.311}

24 وَ مِنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ يَنْفَعُ لَهُ اللَّبَنُ الْحَلِيبُ وَ الْعَسَلُ.

And from him, from Nuh Bin Shueyb, from the one who mentioned it,

³⁰⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 20

³⁰⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 21

³¹⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 22

³¹¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 23

‘From Abu Al-Hassan^{-asws} having said: ‘One upon whom the water of the back changes, it would be beneficial for him, the yoghurt milk, and the honey’’.³¹²

25- وَمِنْهُ، عَنِ ابْنِ أَبِي هَمَّامٍ عَنْ كَامِلِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اللَّبَنُ الْحَلِيبُ لِمَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ.

And from him, from Ibn Abu Hammam, from Kamil Bin Muhammad Bin Ibrahim Al Jufy, from his father who said,

‘The yoghurt milk is for the one upon whom the water of the back changes’’.³¹³

بيان: في القاموس الحليب اللبن المخلوب أو الحليب ما لم يتغير طعمه انتهى و تغير ماء الظهر كناية عن عدم انعقاد الولد منه.

Explanation – In the lexicon, ‘Al Haleeb’ is the sweetened milk, or ‘Al Haleeb’ is what its taste does not change – end. And ‘changing of the water of the back’ is a metaphor about the impossibility of the child being produced from it.

26- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الْفَارِسِيِّ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ رَجُلٌ إِنِّي أَكَلْتُ لَبَنًا فَضَرَّنِي

(The book) ‘Al-Mahasin’ – From Al Sayyari, from Ubeydullah Bin Abu Abdullah Al Farsy, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘A man said to him^{-asws}, ‘I ate (drank) the milk, and it harmed me’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهِ مَا ضَرَّ شَيْئًا فُطُّ وَ لَكِنَّكَ أَكَلْتَهُ مَعَ غَيْرِهِ فَضَرَّكَ الَّذِي أَكَلْتَهُ مَعَهُ فَظَنَنْتَ أَنَّ ذَلِكَ مِنَ اللَّبَنِ.

Abu Abdullah^{-asws} said: ‘No, by Allah^{-azwj}, it does not harm at all, but you (must have) eaten something else with it, so it harmed you, that which you had eaten with it, and you thought that (harm) was from the milk’’.³¹⁴

27- وَمِنْهُ، عَنْ أَبِي عَلِيٍّ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ عَبْدِ صَالِحٍ ع قَالَ: مَنْ أَكَلَ اللَّبَنَ فَقَالَ اللَّهُمَّ إِنِّي أَكُلُهُ عَلَى شَهْوَةِ رَسُولِ اللَّهِ ص إِيَّاهُ لَمْ يَضُرَّهُ.

And from him, from Abu Ali Ahmad Bin Is’haq,

‘From Abd Salih^{-asws} (7th Imam^{-asws}) having said: ‘One who eats (drinks) the milk, and he says, ‘O Allah^{-azwj}! I have consumed it based upon a desire of Rasool-Allah^{-saww} for it’, it would not harm him’’.³¹⁵

³¹² Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 24

³¹³ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 25

³¹⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 26

³¹⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 27

28 وَ مِنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَشْيَاخَنَا يَقُولُونَ إِنَّ اللَّبَانَ اللَّقَّاحَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ عَاهَةٍ.

And from him, from Nuh Bin Shueyb, from one of his companions, from Musa Bin Abdullah Bin Al-Hassan who said,

‘The early camel milk is a healing from every illness and ailment’.³¹⁶

29- وَ مِنْهُ، عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِاللَّبَنِ الْبَقَرِ فَإِنَّهَا تُخْلَطُ مِنْ كُلِّ شَجَرَةٍ.

And from him, from someone else, from Aban Bin Usman, from Zurara,

‘From one of the two (5th or 6th Imam^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Upon you all is with (consuming) the cow milk, for it is a mixture from every tree (plant)’.³¹⁷

30 وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: لَبَنُ الْبَقَرِ شِفَاءٌ.

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘The cow milk is a healing’.³¹⁸

31- وَ مِنْهُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: شَكُوْتُ إِلَى أَبِي جَعْفَرٍ ع دَرَبَ مَعِدَتِي فَقَالَ مَا يَمْتَعُكَ مِنْ شُرْبِ اللَّبَنِ الْبَقَرِ

And from him, from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather having said,

‘I complained to Abu Ja’far^{-asws} of the inflammation of my stomach. He^{-asws} said: ‘What prevents you from drinking the cow milk?’

فَقَالَ لِي شَرِبْتَهَا قَطُّ فَقُلْتُ مِرَاراً قَالَ فَكَيْفَ وَجَدْتَهَا تَذْبُغُ الْمَعِدَةَ وَ تَكْسُو الْكُلَيْتَيْنِ الشَّحْمَ وَ تُشْهِي الطَّعَامَ

He^{-asws} said to me: ‘Have you drunk it at all?’ I said, ‘Repeatedly’. He^{-asws} said: ‘How did you find it? It tans the stomach, and cover the fat of the kidneys, and makes the food to be desirous’.

فَقَالَ لَوْ كَانَتْ أَيَّامُهُ خَرَجْتُ أَنَا وَ أَنْتَ إِلَى يَنْبُعٍ حَتَّى نَشْرَبَهُ.

³¹⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 28

³¹⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 29

³¹⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 30

He^{-asws} said: 'Had it been it's days, I^{-asws} and you would have gone out to Yanbu until we drink it".³¹⁹

32- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ شُرْبِ اللَّبَنِ الْأُثْنِ فَقَالَ اشْرَبْهَا.

(The book) 'Al-Mahasin' – From his father, Muhammad Bin Isa, from Safwan, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{-asws} about drinking the donkey milks. He^{-asws} said: 'Drink it!'"³²⁰

33- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْمُبَارَكِ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ شُرْبِ اللَّبَنِ الْأُثْنِ فَقَالَ لَا بَأْسَ بِهَا.

And from him, from his father, from Al Husayn Bin Al Mubarak, from Abu Maryam Al Ansary who said,

'I asked Abu Ja'far^{-asws} about drinking the donkey milk. He^{-asws} said: 'There is no problem with it".³²¹

34- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ الْعِيصِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: تَعَدَّيْتُ مَعَهُ فَقَالَ هَذَا شِيرَازُ الْأُثْنِ اتَّخَذْنَاهُ لِمَرِيضٍ لَنَا فَإِنْ أَحْبَبْتَ أَنْ تَأْكُلَ مِنْهُ فَكُلْ.

And from him, from his father, from Safwan, from Al Ays,

'From Abu Abdullah^{-asws}, he (narrator) said, 'I had lunch with him^{-asws}. He^{-asws} said: 'This is yoghurt of donkey milk. We take it for a sick one of ours. If you like to eat from it, then eat".³²²

35 الْمَكَارِمُ، إِنَّ رَسُولَ اللَّهِ ص قَالَ: ذَانِكَ الْأَطْيَبَانِ التَّمْرُ وَ اللَّبَنُ إِنَّ رَسُولَ اللَّهِ ص كُلَّمَا شَرِبَ لَبَنًا تَمَضَّضَ وَ قَالَ إِنَّ لَهُ لَدَسْمًا.

(The book) 'Al Mukarim' –

'Rasool-Allah^{-saww} said: 'Those are medications of the dates and milk. Every time Rasool-Allah^{-saww} drank milk, he^{-saww} gargled and said: 'It is creaminess".³²³

وَ فِي رِوَايَةٍ قَالَ عَ إِذَا شَرِبْتُمُ اللَّبَنَ فَتَمَضَّضُوا فَإِنَّ لَهَا دَسْمًا.

³¹⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 31

³²⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 32

³²¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 33

³²² Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 34

³²³ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 35 a

And in a report, he^{-asws} said: ‘When you drink the milk, then gargle, for there is creaminess for it’.³²⁴

1 عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اللَّبَنُ الْبَقَرِ دَوَاءٌ.

From Amir Al-Momineen^{-asws} having said: ‘The cow milks is a cure’.³²⁵

7 عَنْ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ أَبْوَالُ الْإِبِلِ خَيْرٌ مِنَ اللَّبَنِهَا وَيَجْعَلُ اللَّهُ الشِّفَاءَ فِي اللَّبَنِهَا.

From Al Ja’fari who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Urine of the camels is better than their milks, and Allah^{-azwj} has Made the healing to be in their milks’.³²⁶

³²⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 35 b

³²⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 35 c

³²⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 19 H 35 d

CHAPTER 20 – THE CHEESE

1- مجالس ابن الشيخ عن هلال بن محمد الحفار عن إسماعيل بن عليّ الدغبلّي عن أبيه عن الرضا عن أبيه عن عليّ بن الحسين ع قال: شَيْئَانِ مَا دَخَلَا جَوْفًا قَطُّ إِلَّا أَفْسَدَاهُ الْجُبْنُ وَالْقَدِيدُ الْحَبَرُ.

(The book) 'Majalis' of Ibn Sheykh, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobaly, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Al Husayn^{-asws} having said: 'Two things do not enter inside at all except they spoil it – the cheese and the cured meat (jerk)'.³²⁷

2 وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ يُؤْكَلْنَ وَ يَهْرَلْنَ اللَّحْمُ الْيَابِسُ وَ الْجُبْنُ وَ الطَّلَعُ وَ فِي حَدِيثٍ آخَرَ الْجُوزُ وَ فِي حَدِيثٍ آخَرَ الْكُسْبُ إِلَى آخِرِ مَا مَرَّ فِي بَابِ اللَّحْمِ.

And from him, from one of his companions, raising it, said,

'Abu Abdullah^{-asws} said: 'Three are eaten and they make one slimmer – the dry meat, and the cheese' – and in another Hadeeth, 'The walnuts' – and in another Hadeeth, 'The oilcake' – up to the end of what has already passed in the chapters on the meat'.³²⁸

3- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الْجُبْنِ فَقَالَ لَقَدْ سَأَلْتَنِي عَنْ طَعَامٍ يُعْجِبُنِي ثُمَّ أُعْطِيَ الْعُلَامَ ذَرَاهِمَ فَقَالَ يَا غُلَامُ ابْتَغِ لِي جُبْنًا

And from him, from Ibn Mahboub, from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far^{-asws} about the cheese. He^{-asws} said: 'You have asked me^{-asws} about a food (item) which fascinates me^{-asws}'. Then he^{-asws} gave a Dirham to the slave and said: 'O slave! Buy some cheese for me^{-asws}!'

وَ دَعَا بِالْعَدَاةِ فَتَعَدَّيْنَا مَعَهُ وَ ابْنِي بِالْجُبْنِ فَقَالَ كُلْ فَلَمَّا فَرَغَ مِنَ الْعَدَاةِ قُلْتُ مَا تَقُولُ فِي الْجُبْنِ قَالَ أَوْ لَمْ تَرِنِي أَكَلْتُهُ قُلْتُ بَلَى وَ لَكِنِّي أَحْبَبْتُ أَنْ أَسْمَعَهُ مِنْكَ

And he^{-asws} called for the lunch, so we had lunch with him^{-asws}, and the cheese was brought. He^{-asws} said: 'Eat!' When we were free from the lunch, I said, 'What do you^{-asws} say regarding

³²⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 1

³²⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 2

the cheese?' He^{-asws} said: 'Or have you not seen me^{-asws} eating it?' I said, 'I would love to hear it from you^{-asws}'.

فَقَالَ سَأَخْبِرُكَ عَنِ الْجُبْنِ وَغَيْرِهِ كُلِّ مَا يَكُونُ فِيهِ حَلَالٌ وَحَرَامٌ فَهُوَ لَكَ حَلَالٌ حَتَّى تَعْرِفَ الْحَرَامَ بِعَيْنِهِ فَتَدَعَهُ.

He^{-asws} said: 'I^{-asws} shall inform you about the cheese and others. All what happens to have the Permissible and the Prohibited in it, so it is Permissible for you until you do know of the Prohibited (substance) exactly, so leave it'³²⁹.

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْجُبْنِ وَ قُلْتُ لَهُ أَخْبِرْنِي مَنْ رَأَى أَنَّهُ يُجْعَلُ فِيهِ الْمَيْتَةُ

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

'I asked Abu Ja'far^{-asws} about the cheese and I said to him^{-asws}, 'The one who saw informed me that the dead (animal meat) is made to be in it'.

فَقَالَ مِنْ أَجْلِ مَكَانٍ وَاحِدٍ يُجْعَلُ فِيهِ الْمَيْتَةُ حَرَمٌ فِي جَمِيعِ الْأَرْضِينَ إِذَا عَلِمْتَ أَنَّهُ مَيْتَةٌ فَلَا تَأْكُلْهُ وَ إِنْ لَمْ تَعْلَمْ فَاشْتَرِ وَ بَعْ وَ كُلْ وَ اللَّهُ إِلَيَّ لَأَعْتَزُّهُ السُّوقَ فَاشْتَرِي بِهَا اللَّحْمَ وَ السَّمْنَ وَ الْجُبْنَ وَ اللَّهُ مَا أَظُنُّ كُلَّهُمْ يُسَمُّونَ هَذِهِ الْبَرْبَرُ وَ هَذِهِ السُّودَانُ.

He^{-asws} said: 'For the reason of the dead being made to be in it in one place, would it be Prohibited in entirety of the lands? When you know that it is 'dead', then do not eat it, and if you do not know, then buy and sell and eat. By Allah^{-azwj}! I do go to the markets and buy the meat, and the butter, and the cheese at it. By Allah^{-azwj}! I^{-asws} do not thing all of them are naming, 'This is the Berber (cheese), and this is the Sudan (cheese)'³³⁰.

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الْجُبْنِ وَ أَنَّهُ تُوضَعُ فِيهِ الْإِنْفَحَةُ مِنَ الْمَيْتَةِ قَالَ لَا يَصْلُحُ ثُمَّ أَرْسَلَ بِدِرْهَمٍ فَقَالَ اشْتَرِ بِدِرْهَمٍ مِنْ رَجُلٍ مُسْلِمٍ وَ لَا تَسْأَلْهُ عَنْ شَيْءٍ.

And from him, from his father, from Safwan, from Mansour Bin Hazim, from Bakr Bin Habeeb who said,

'Abu Abdullah^{-asws} was asked about the cheese, and that the rennet of the dead (animal) is placed in it. He^{-asws} said: 'It is no correct'. Then he sent (the servant) with a Dirham and said: 'Buy (cheese) with a dirham from a Muslim man and do not ask him about anything'³³¹.

6- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمْرِو بْنِ أَبِي شَيْبَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْجُبْنِ قَالَ كَانَ أَبِي ذَكْرٍ لَهُ مِنْهُ شَيْءٌ فَكَرِهَهُ ثُمَّ أَكَلَهُ فَإِذَا اشْتَرَيْتُهُ فَأَقْطَعْ وَ ادْكُرْ اسْمَ اللَّهِ عَلَيْهِ وَ كُلْ.

³²⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H

³³⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 4

³³¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 5

And from him, from Ja'far Bin Bashir, from Amro Bin Abu Shibl who said,

'I asked Abu Abdullah^{-asws} about the cheese. He^{-asws} said: 'Something from it was mentioned to my^{-asws} father^{-asws}, and he^{-asws} disliked it, then he^{-asws} ate it. So when you buy it, then cut it and mentioned a Name of Allah^{-azwj} upon it and eat''³³²

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ الْحَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَنِ الْجُبْنِ فَقَالَ إِنَّ أَكْلَهُ يُعْجِنِي ثُمَّ دَعَا بِهِ فَأَكَلَهُ.

And from him, from his father, from Ibn Abu Umeyr, from Ubeydullah Al Halby, from Abdullah Bin Sinan who said,

'A man asked Abu Abdullah^{-asws} about the cheese. He^{-asws} said: 'Eating it fascinates me^{-asws}'. Then he^{-asws} called for it and ate it''³³³

8- وَ مِنْهُ، عَنِ الْمُطَّيْنِيِّ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَسَأَلَهُ رَجُلٌ مِنْ أَصْحَابِنَا عَنِ الْجُبْنِ فَقَالَ أَبُو جَعْفَرٍ ع إِنَّهُ لَطَعَامٌ يُعْجِنِي فَسَأَلْتُكَ عَنِ الْجُبْنِ وَ غَيْرِهِ كُلِّ شَيْءٍ فِيهِ الْحَلَالُ وَ الْحَرَامُ فَهُوَ لَكَ حَلَالٌ حَتَّى تَعْرِفَ الْحَرَامَ فَتَدَعُهُ بِعَيْنِهِ.

And from him, from Al Yaqteeni, from Safwan, from Muawiya, from a man from our companions who said,

'I was in the presence of Abu Ja'far^{-asws}. A man from our companions asked him^{-asws} about the cheese. Abu Ja'far^{-asws} said: 'It is a food which fascinates me^{-asws}. I^{-asws} shall inform you about the cheese and other. All things having the Permissible and the Prohibited (substances) in it, it is Permissible for you until you know exactly the Prohibited (substance), so you leave it''³³⁴

9 وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: الْجُبْنُ يَهْضِمُ الطَّعَامَ قَبْلَهُ وَ يُشَبِّهِ مَا بَعْدَهُ.

And from him, from one of our companions, raising it,

He^{-asws} said: 'The cheese digests the food before it and makes one desire what is after it''³³⁵

10 دَعَا ثَ الرَّائِدِيَّ، قَالَ الصَّادِقُ ع نَعَمْ اللَّقْمَةُ الْجُبْنُ يُطَيِّبُ النَّكْهَةَ وَ يَهْضِمُ مَا قَبْلَهُ وَ يُرِي مَا بَعْدَهُ.

³³² Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 6

³³³ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 7

³³⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 8

³³⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 9

(The book) 'Da'waat' of Al-Rawandy –

'Al-Sadiq^{asws} said: 'Best of the morsels is the cheese. It aromatises the mouth and digests what is (eaten) before it and makes pleasant what (is eaten) after it'.³³⁶

11- الدُرُوعُ الْوَاقِيَةُ، بِإِسْنَادِهِ إِلَى هَارُونَ بْنِ مُوسَى التَّلْعُكَبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الطَّبَرِيِّ عَنِ الْوَلِيدِ بْنِ أَتَانَ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نِعْمَ اللَّقْمَةُ الْجُبْنُ تُغَذِّبُ الْقَمَ وَ تُطَيِّبُ التَّكْهَةَ وَ تَحْضِمُ مَا قَبْلَهُ وَ تُشَوِّهِ الطَّعَامَ وَ مَنْ يَتَعَمَّدَ أَكْلَهُ رَأْسَ الشَّهْرِ أَوْشَكَ أَنْ لَا تُرَدَّ لَهُ حَاجَةٌ.

(The book) 'Al Durou Al Waqiya' – By his chain to Haroun Bin Musa Al Tal'akburi, from Muhammad Bin Hammam, from Muhammad Bin Yahya Al Farsy, from Muhammad Bin Yahya al Tabary, from Al-Waleed Bin Aban, from Muhammad Bin Sama'at, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'Best of the morsels is the cheese. It freshens the mouth and aromatises the mouth and digests what is (eaten) before it, and makes one desirous of the food, and the one who deliberates to eat it at the beginning of the month, almost no need would come to him'.³³⁷

12- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ النَّيْسَابُورِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْجُبْنِ فَقَالَ دَاءٌ لَا دَوَاءَ لَهُ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from ali Bin Ibrahim Al Hashimy, from his father, from Muhammad Bin Al Fuzeyl al Neshapuri, from one of his men,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} about the cheese. He^{asws} said: 'An illness, there is no cure for it'.

فَلَمَّا كَانَ بِالْعِشِيِّ دَخَلَ الرَّجُلُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَتَنَظَرَ إِلَى الْجُبْنِ عَلَى الْخُوانِ فَقَالَ جُعِلْتُ فِدَاكَ سَأَلْتُكَ بِالْعَدَاةِ عَنِ الْجُبْنِ فَقُلْتَ لِي إِنَّهُ هُوَ الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ وَ السَّاعَةَ أَرَاهُ عَلَى الْخُوانِ

When it was dinner time, the man entered to see Abu Abdullah^{asws}. He looked at the cheese on the table spread. He said, 'May I be sacrificed for you^{asws}! I had asked you^{asws} at lunchtime about the cheese and you^{asws} said to me it is the illness which there is no cure for it, and now I see it being upon the table spread!'

قَالَ فَقَالَ هُوَ ضَائِرٌ بِالْعَدَاةِ نَافِعٌ بِالْعِشِيِّ وَ يَرِيدُ فِي مَاءِ الظُّهْرِ.

³³⁶ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 10

³³⁷ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 11

He (the narrator) said, 'He^{-asws} said: 'It is harmful with the lunch, beneficial with the dinner, and it increase in the water of the back''.³³⁸

وَرُوي أَنَّ مَضَرَّةَ الْجُبْنِ فِي قَشْرِهِ.

And it is reported: 'The harm of the cheese is in its shell (outer covering)'.³³⁹

13- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْجُبْنُ وَالْجُوزُ فِي كُلِّ وَاحِدٍ مِنْهُمَا الشِّفَاءُ فَإِنْ افْتَرَقَا كَانَ فِي كُلِّ وَاحِدٍ مِنْهُمَا الدَّاءُ.

(The book) 'Al-Mahasin' – From Ibn Mahboub, from Abdul Aziz al Abdy who said,

'Abu Abdullah^{-asws} said: 'The cheese and the walnut, in each one of these two is the healing. If they are separated, there would be an illness in each one of them'.³⁴⁰

14- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْجُبْنَ وَالْجُوزَ إِذَا اجْتَمَعَا كَانَا دَوَاءً وَإِذَا افْتَرَقَا كَانَا دَاءً.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Idrees Bin Al-Hassan, from Ubeyd Bin Zurara, from his father,

'From Abu Abdullah^{-asws} having said: 'The cheese and the walnut, when they are together, they would be a cure, and when they are separated, they would be an illness''.³⁴¹

15 الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: الْجُبْنُ يَهْضِمُ مَا قَبْلَهُ وَ يُشَبِّهِ مَا بَعْدَهُ.

(The book) 'Al Mukarim' –

'From Al-Sadiq^{-asws} having said: 'The cheese digests what (was eaten) before it and makes one desire of what is (to be eaten) after it''.³⁴²

³³⁸ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 12

³³⁹ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 13 a

³⁴⁰ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 13 b

³⁴¹ Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 14

³⁴² Bihar Al-Anwaar – V 63 The book of animals - Ch 20 H 15

CHAPTER 21 – THE YOUGHURT AND THE MILK (AND MEAT) BROTH

1 الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى رَفَعَهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ أَرَادَ الْمَاسْتَ وَ لَا يَضُرُّهُ فَلْيَضُبَّ عَلَيْهَا الْهَاضُومَ قُلْتُ وَ مَا الْهَاضُومُ قَالَ النَّاعُوَاءُ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, raising it,

'From Abu Al-Hassan^{-asws} having said: 'One who wants the yoghurt, and it should not harm him, let him pour the digestive upon it'. I said, 'And what is the digestive?' He^{-asws} said: 'The Ajwain''³⁴³

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ أَبِي سُلَيْمَانَ الْحَمَّارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَنَا بِمَضِيرَةٍ وَ بَعْدَهَا بِطَعَامٍ ثُمَّ أَتَى بِقِنَاعٍ مِنْ رُطْبٍ عَلَيْهِ أَلْوَانُ الْخَبَرِ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Abu Suleyman Al Hammar who said,

'We were in the presence of Abu Abdullah^{-asws} and we were brought 'Mazeyra' (milk and meat broth), and after it with the food. Then they came with a basket of dates, upon it were varieties' – the Hadeeth''³⁴⁴

3- إِرْشَادُ الْقُلُوبِ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَوَجَدْتُهُ جَالِساً وَ بَيْنَ يَدَيْهِ إِنَاءٌ فِيهِ لَبَنٌ أَجْدُ رِيحِ مُوَضَّيَةٍ وَ فِي يَدِهِ رَغِيفٌ أَرَى قِشَاءً [قُشَارَ] الشَّعِيرِ فِي وَجْهِهِ وَ هُوَ يَكْسِرُ بِيَدِهِ وَ يَطْرَحُهُ فِيهِ الْخَبَرَ.

(The book) 'Irshad Al-Quloub' - from Suweyd Bin Gafala who said,

'I entered to see Ali^{-asws} Bin Abu Talib^{-asws} and found him^{-asws} seated and in front of him^{-asws} was a container wherein was milk. I felt the aroma of its sourness, and in his^{-asws} hand was bread and he^{-asws} was breaking it with his^{-asws} hand and dipping it in it' – the Hadeeth''³⁴⁵

³⁴³ Bihar Al-Anwaar – V 63 The book of animals - Ch 21 H 1

³⁴⁴ Bihar Al-Anwaar – V 63 The book of animals - Ch 21 H 2

³⁴⁵ Bihar Al-Anwaar – V 63 The book of animals - Ch 21 H 3

CHAPTERS ON THE VEGETATION

باب 1 جوامع أحوالها و نواذرها و أحوال الأشجار و ما يتعلق بها

CHAPTER 1 – A SUMMARY OF THEIR SITUATIONS, AND THEIR MISCELLANEOUS, AND SITUATIONS OF THE TREES AND WHAT IS RELATED WITH IT

الآيات

The Verses

الأعراف و البُلْد الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَ الَّذِي خُبْتُ لَا يَخْرُجُ إِلَّا نَكِيداً كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

(Surah) Al A'raaf: **And (as for) the good land, its vegetation comes out by the permission of its Lord, and (as for) that which is bad, it does not come out except a little; like that We Use the Signs for a people who are grateful [7:58].**

النحل هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ

(Surah) Al Nahl: **He is the One Who Sends down water from the sky for you; from it is a drink (you drink), and from it trees (grow), wherein you are pasturing, the vegetation grows for you with it [16:10].**

إِلَى قَوْلِهِ تَعَالَى وَ سَخَّرَ لَكُمْ اللَّيْلَ وَ النَّهَارَ إِلَى قَوْلِهِ وَ مَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفاً أَلْوَانُهُ

Up to Words of the Exalted: **And He Made subservient for you the night, and the day, [16:12] – up to His^{-azwj} Words: And what He has Multiplied for you in the earth of various types. Surely in that is a Sign for a people who are mindful [16:13].**

طَهُ فَأَخْرَجْنَا بِهِ أَزْوَاجاً مِنْ نَبَاتٍ شَتَّى كُلُوا وَ ارْزَعُوا أَنْعَامَكُمْ

(Surah) Ta Ha: **so We Extracted by it pairs from species of vegetation [20:53] Eat and pasture your cattle [20:54].**

التنزيل أَوْ لَمْ يَرَوْا أَنَّ نَسْفُ الْمَاءِ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعاً تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَ أَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ

(Surah) Al Tanzeel: **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not, see? [32:27].**

يَسْ وَ آيَةُ هُمْ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

(Surah) Yaseen: **And a Sign for them is the dead ground. We Revive it and Extract seeds from it, so they are eating from it [36:33].**

إِلَى قَوْلِهِ سُبْحَانَهُ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Up to Words of the Glorious: **Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36].**

الرَّحْمَنُ وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ

(Surah) Al Rahman: **And the star and the tree are both performing Sajdahs [55:6].**

عَبَسَ فَلْيُنظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

(Surah) Abasa: **Then let the human being look at his food (intake) [80:24].**

أَنَا صَبَبْنَا الْمَاءَ صَبًّا

Surely, We Pour the water with (abundant) pouring [80:25].

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

Then We Cleave the earth, with a cleaving [80:26].

فَأَنْبَتْنَا فِيهَا حَبًّا

So We Grow grain therein [80:27].

وَعِنَبًا وَقَضْبًا

And grapes and green fodder [80:28].

وَزَيْتُونًا وَنَخْلًا

And olive and palm [80:29].

وَ حَدَائِقَ عُظْبًا

And thick foliated gardens [80:30].

وَفَاكِهَةً وَأَبًّا

And fruits and grass [80:31].

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

Being a provision for you and for your cattle [80:32].

الْأَعْلَى الَّذِي أَخْرَجَ الْمَرْعَى

(Surah) Al A'ala: **And the One Who Brings forth the pasture [87:4].**

فَجَعَلَهُ غُثَاءً أَحْوَى

Then Makes it stubble, dried up [87:5].

تفسير

(Forbidden) Interpretation (opinionated)

وَالْبَلَدُ الطَّيِّبُ قِيلَ أَيِ الْأَرْضِ الْكَرِيمَةِ التَّرِيَةِ **يَخْرُجُ** نَبَاتُهُ بِإِذْنِ رَبِّهِ أَيِ بِمَشِيئَتِهِ وَتَيْسَرِهِ عِبْرَ بِهِ عَنْ كَثْرَةِ النَّبَاتِ وَحُسْنِهِ وَغَزَارَةِ نَفْعِهِ لِأَنَّهُ أَوْقَعَهُ عَلَى مَقَابِلِهِ

And (as for) the good land, [7:58] – It is said, 'i.e., the honourable ground, the soil - **its vegetation comes out by the permission of its Lord**, - i.e., by His^{-azwj} Desire, and His^{-azwj} Facilitation Expressing by it the abundance of the vegetation, and its beauty, and abundance of their benefits, because it falls upon its comparison.

وَالَّذِي خُبْتُ كَالْحَرَّةِ وَالسَّبْحَةِ لَا **يَخْرُجُ** إِلَّا نَكِدًا أَيِ قَلِيلًا عَدِيمِ النِّفْعِ وَنَصَبِهِ عَلَى الْحَالِ وَتَقْدِيرِ الْكَلَامِ وَالْبَلَدِ الَّذِي خُبْتُ لَا يَخْرُجُ نَبَاتُهُ إِلَّا نَكِدًا فَحَذَفَ الْمُضَافَ وَ أَقِيمَ الْمُضَافَ إِلَيْهِ مَقَامَهُ فَصَارَ مَرْفُوعًا مُسْتَتَرًا

and (as for) that which is bad, - like the hot (desert) and the swamp - **it does not come out except a little**; - i.e., little of no benefits, and its attribution is upon the situation and assessment of the speech, and the ground which is bad, it's vegetation does not emerge except a little. So the genitive was deleted, and the genitive was established to it in its place, so it became nominative and hidden.

كَذَلِكَ نُصَرِّفُ الْآيَاتِ أَيِ نَرُدُّهَا وَ نَكْرِهَا لِقَوْمٍ **يَشْكُرُونَ** نِعْمَةَ اللَّهِ فَيَتَفَكَّرُونَ فِيهَا وَ يَعْتَبِرُونَ بِهَا وَ الْآيَةُ مِثْلُ مَنْ تَدْبِرُ الْآيَاتِ وَ انْتَفَعَ بِهَا وَ مَنْ لَمْ يَرْفَعْ إِلَيْهَا رَأْسًا وَ لَمْ يَتَأَثَّرْ بِهَا.

like that We Use the Signs – i.e., We refer it and Repeat it - **for a people who are grateful [7:58]** – for the bounties of Allah^{-azwj}, so they would be thinking regarding it and taking lessons with it, and the Verse is an example for the one who ponders in the Verses and benefits with these, and for the one who does not raise a head to it and does not stumble with it.

و قال علي بن إبراهيم هو مثل الأئمة ع يخرج علمهم بإذن ربهم و لأعدائهم لا يخرج علمهم إلا كدرا فاسدا

And Ali Bin Ibrahim said, 'It is an example of the Imams^{-asws}. Their^{-asws} knowledge emerges by the Permission of their^{-asws} Lord^{-azwj}, and of their^{-asws} enemies, their knowledge does not emerge except a little, corrupted'.

و قال ابن شهر آشوب في المناقب قال عمرو بن العاص للحسين ع ما بال لحاكم أوفر من لحانا فقرأ ع هذه الآية.

And Ibn Shehr Ashub said in 'Al-Manaqib', 'Amro Bin Al-Aas said to Al-Husayn^{-asws}, 'What is the matter your^{-asws} beards are fuller than our beards are?' So he^{-asws} recited this Verse'.

و قال سبحانه هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ أَي ما تشربونه وَ مِنْهُ شَجَرٌ أَي و منه تكون شجر يعني الشجر الذي ترعاه المواشي و قيل كل ما نبت على الأرض شجر فِيهِ تُسَيِّمُونَ من سامت الماشية و أسامها صاحبها يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ و قرأ أبو بكر بالنون على التفخيم

And the Glorious Said: **He is the One Who Sends down water from the sky for you; from it is a drink (you drink)**, - i.e., you are drinking it - **and from it trees (grow)**, - i.e., from it the trees happen, meaning the trees which the cattle pastures (from). And it is said, 'All what grows upon the earth as a tree - **wherein you are pasturing [16:10]** – from the pastures of the livestock, and its pasture is its companion - **the vegetation grows for you with it [16:10]**. And Abu Bakr recited with the (letter) 'Noun' based upon the accentuation.

وَ الزُّيْتُونُ وَ النَّجِيلُ وَ الْأَغْنَابُ وَ مِنْ كُلِّ النَّمَرَاتِ أَي و بعض كلها إذ لم ينبت في الأرض كل ما يمكن من الثمار قيل و لعل تقديم ما يسأم فيه على ما يؤكل منه لأنه سيصير غذاء حيوانيا هو أشرف الأغذية و من هذا تقديم الزرع و التصريح بالأجناس الثلاثة و ترتيبها.

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. [16:11] – i.e., and some from all of these, when there does not grow in the earth all what is possible (to grow) from the fruits. It is said, 'And perhaps the forwarding of what is pastured it is based upon what is eaten from it, because it becomes an animal provision. It is nobles of the provisions. And from this forwarding is the cultivation and the explicit with the three types and its arrangement.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ على وجود الصانع و حكمته فإن من تأمل أن الحبة تقع في الأرض و تصل إليها نداوة تنفذ فيها فينشق أعلاها و يخرج منه ساق الشجرة و ينشق أسفلها فيخرج منه عروقه ثم ينمو و يخرج منه الأوراق و الأزهار و الأكمام و الثمار

Surely in that is a Sign for a people who ponder [16:11] – based upon the existence of the Maker and His^{-azwj} Wisdom, for the one who contemplates. The seed occurs in the ground and the dew arrives to it, penetrating into it, so it's top (part) splits up and a stalk of the tree (plant) emerges from it, and it's lower part, and the roots emerge from it. Then it grows and the leaves and the flowers and the clusters, and the fruits emerge from it.

و يشتمل كل منها على أجسام مختلفة الأشكال و الطباع مع اتحاد المواد و نسبة الطبائع السفلية و التأثيرات الفلكية إلى الكل علم أن ذلك ليس إلا بفعل فاعل مختار مقدس عن منازعة الأضداد و الأنداد.

And all of these are based upon different bodily shapes and natures, with a unity of the substances, and attribution of worldly natures and impacts of the skies to the whole. Know that this isn't except by a Deed of a Choosing Doer, Holy, (far) removed from the opposites and the rivals.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ عَظْفٌ عَلَى اللَّيْلِ أَوْ سَخِرَ لَكُمْ مَا خَلَقَ لَكُمْ فِيهَا مِنْ حَيَوَانَاتٍ وَنَبَاتَاتٍ مُخْتَلِفًا أَلْوَانُهُ أَوْ أَصْنَافُهُ فَإِنَّهَا تَتَخَالَفُ بِاللَّوْنِ غَالِبًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَذَكَّرُونَ أَنَّ اخْتِلَافَهَا فِي الطَّبَاعِ وَالْهَيْئَاتِ وَالْمَنَاطِرِ لَيْسَ إِلَّا بِصَنْعِ صَانِعٍ حَكِيمٍ.

And what He has Multiplied for you in the earth – Inclination upon the night, i.e., and He^{-azwj} has Subdued for you what He^{-azwj} Created for you in it, from the animals and the plants - **of various types.** – i.e., types, for these differ with the dominant colours - **Surely in that is a Sign for a people who are mindful [16:13]** – i.e., their differences in the natures, and appearances, and the looks, isn't except by the Making of a Wise Maker.

وَقَالَ تَعَالَى وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ قَبِيلَ عَدَلٍ مِنْ لَفْظِ الْغَيْبَةِ إِلَى صِبْغَةِ الْمُتَكَلِّمِ عَلَى الْحِكَايَةِ لِكَلَامِ اللَّهِ تَنْبِيْهَا عَلَى ظُهُورِ مَا فِيهِ مِنَ الدَّلَالَةِ عَلَى كَمَالِ الْقُدْرَةِ وَالْحِكْمَةِ وَ إِذْنَانَا بِأَنَّهُ مَطَاعٌ تَنْقَادُ الْأَشْيَاءُ الْمَخْتَلِفَةُ بِمَشِيئَتِهِ أَزْوَاجًا أَوْ أَصْنَافًا مِنْ نَبَاتٍ شَتَّى أَوْ مُتَفَرِّقَاتٍ فِي الصُّوَرِ وَالْأَعْرَاضِ وَ الْمَنَافِعِ يَصْلَحُ بَعْضُهَا لِلنَّاسِ وَ بَعْضُهَا لِلْبَهَائِمِ

And the Exalted Said: **and Sent down water from the sky, so He Extracts by it** – It is said, 'Utilising from the word 'backbiting) to the first person is based upon the narration of Speech of Allah^{-azwj}, as an alerting upon manifestation of what is in it from the evidence upon the perfection of the Power and the Wisdom, and a proclamation that He^{-azwj} is obeyed. The different things are being led by His^{-azwj} Desire - **pairs** – i.e., various types - **from species of vegetation [20:53]** – i.e., separate in the image and the display, and the benefits, some of these are correct for the people, and some of these for the animals.

فَلِذَلِكَ قَالَ كُلُوا وَ ارْعَوْا أَنْعَامَكُمْ أَوْ أَخْرَجْنَا أَصْنَافَ النَّبَاتِ قَائِلِينَ كُلُوا وَ ارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى لِذَوِي الْعُقُولِ النَّاهِيَةِ عَنْ اتِّبَاعِ الْبَاطِلِ وَ ارْتِكَابِ الْقَبَائِحِ جَمْعُ نَهْيَةٍ.

For that (reason), He^{-azwj} Said: **Eat and pasture your cattle [20:54]** – i.e., We^{-azwj} have Extracted types of plants Saying: **Eat and pasture your cattle, Surely in that are Signs for the possessors of intellect [20:54]** – for the ones with the intellects, the forbidders from following the falsehood and indulging the ugly deeds, forbidding entirely.

وَأَقُولُ هَذَا مِمَّا يَدُلُّ عَلَى عُمُومِ الْإِبَاحَةِ إِلَّا مَا أَخْرَجَهُ الدَّلِيلُ كَمَا مَرَّ.

And I (Majlisi) am saying, 'This is from what evidence's upon the general legalisation, except what the evidence brings out, like what has already passed.

وَ النَّجْمُ أَوْ النَّبَاتُ الَّذِي يَنْجُمُ أَوْ يَطْلُعُ مِنَ الْأَرْضِ وَ لَا سَاقَ لَهُ وَ الشَّجَرُ الَّذِي لَهُ سَاقٌ يَسْجُدَانِ يَنْقَادَانِ لِلَّهِ فِيمَا يَرِيدُ بِهَمَّا طَبْعًا انْقِيَادُ السَّاجِدِ مِنَ الْمُكَلَّفِينَ طَوْعًا

And the star – i.e., the plants which emerge from the ground having no leg for it - **and the tree** – having a leg for it - **are both performing Sajdahs [55:6]** – both subjugated to Allah^{-azwj}

in whatever He^{-azwj} Wants with them, a natural subjugation of the prostrator from the encumbered, willingly.

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ أَي يَنْبِت مَا يَرْعَاهُ الدَّوَابُّ فَجَعَلَهُ بَعْدَ خَضْرَاهُ غُثَاءً أَخْوَىٰ أَي يَابَسًا أَسْوَدَ وَ قِيلَ أَحْوَىٰ حَالٌ مِنَ الْمَرْعَىٰ أَي أَخْرَجَهُ أَحْوَىٰ مِنْ شِدَّةِ خَضْرَاهُ.

And the One Who Brings forth the pasture [87:4] – i.e., Growing what the animals pasture (from) - Then **Makes it stubble, dried up [87:5]** – i.e., dry, dark. And it is said, ‘The dried state of the pasture’ – i.e., Extracting it dry from the difficulty of its greenery.

أقول و قد مر سائر الآيات و تفسيرها في باب جوامع ما يحل.

I (Majlisi) am saying, ‘And the rest of the Verses and their interpretations have already passed in the chapters in a summary of what is Permissible’.

1 الْعُيُونُ وَ الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيَّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع - عَنْ أَوَّلِ شَجَرَةٍ غُرِسَتْ فِي الْأَرْضِ فَقَالَ الْعَوْسَجَةُ وَ مِنْهَا عَصَا مُوسَى ع

(The books) ‘Al-Uyoun’ and ‘Al Ilal’ – From Muhammad Bin Amro Bin Ali, from Muhammad Bin Abdullah Bin Jabalah, from Abdullah Bin Ahmad bin Aamir Al Taie, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Syrian asked Amir Al-Momineen^{-asws} about the first tree to have been planted in the earth. He^{-asws} said: ‘The bramble, and from it was the staff of Musa^{-as}’.

وَ سَأَلَهُ عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ فِي الْأَرْضِ فَقَالَ هِيَ الدُّبَّاءُ وَ هِيَ الْقَرْعُ.

And he asked him^{-asws} about the first tree to have grown in the earth. He^{-asws} said: ‘It is ‘Al-Duba’a’, and it is the pumpkin”’.³⁴⁶

بيان لا تنافي بين الأول و الثاني لأن الأول ما كان بغرس غارس و الثاني ما نبتت من غير غرس و أما ما سيأتي من أن أول الشجرة النخلة فيمكن أن تكون الأولية في إحداها إضافية أو المراد بما سيأتي ما له ثمرة معروفة أو إحداها ما نبت بالنواة و الأخرى ما نبت بالغصن و في المصباح العوسج فوعل من شجر الشوك له ثمر مدور و الواحدة عوسجة.

Explanation: *There is no negation between the first and the second, because the first is what had been planted by a planter, and the second is what had grown without planting. As for what I (Malisi) shall be coming with that the first tree was the date tree, it is possible that the firstness in one of them is additional, or the intent with what I shall be bringing is what has fruit for it, is well known, or one of them is what had grown with the kernel and the other is what grew with the planting. And in (the book) ‘Al Misbah’, the bramble is a verb of a thistle tree having a round fruit for it, and the singular is ‘Awsaja’.*

³⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 1

2 الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنِ الثُّعْمَانِ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا سُمِّيَ الْغُودُ خِلَافًا لِأَنَّ إِبْلِيسَ عَمِلَ صُورَةَ سُوءٍ عَلَى خِلَافِ صُورَةِ وَدِّ فَسُمِّيَ الْغُودُ خِلَافًا الْحَبَرَ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Al Numan, from Bureyd Al Ijlai who said,

'Abu Ja'far^{asws} said: 'But rather, the stick (Al-Oud) was named as contrary (Khilafan), because Iblees^{la} had worked out an image of evil based upon opposite of love, so 'Al-Oud' was named as 'Khilafan' – the Hadeeth".³⁴⁷

3- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يَخْلُقِ اللَّهُ عَرَّ وَ جَلَّ شَجَرَةً إِلَّا وَ لَهَا ثَمَرَةٌ تُؤْكَلُ فَلَمَّا قَالَ النَّاسُ اتَّخَذَ اللَّهُ وَلَدًا أَذْهَبَ نِصْفَ ثَمَرِهَا فَلَمَّا اتَّخَذُوا مَعَ اللَّهِ إِلَهًا شَاكَ الشَّجَرُ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic has not Created any tree except and there is fruit for it which can be eaten. When the people said: '**Allah has Taken a son. [2:116]**, half their fruits were gone. When they took a (another) god with Allah^{azwj}, the trees had thorns".³⁴⁸

4- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى الْعَلَوِيِّ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ الْقُطَّانِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ عِيسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص سَأَلَ كَيْفَ صَارَتِ الْأَشْجَارُ بَعْضُهَا مَعَ أَحْمَالٍ وَ بَعْضُهَا بِغَيْرِ أَحْمَالٍ

And from him, from Ahmad Bin Muhammad Bin Isa Al Alawy, from Muhammad Bin Ibrahim Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad Al Qattan, from Ahmad bin Muhammad Bin Abdullah,

'From Isa Bin Ja'far Bin Muhammad Bin Abdullah Bin Muhammad Bin Umar, son of Ali^{asws} Bin Abu Talib^{asws}, from his forefathers, from Umar son of Ali^{asws}, from his father Ali^{asws} Bin Abu Talib^{asws}: 'The Prophet^{saww} was asked, 'How did the trees become, some of them with the fruits, and some of them without fruits?'

فَقَالَ كُلَّمَا سَبَّحَ اللَّهُ آدَمُ تَسْبِيحَةً صَارَتْ لَهُ فِي الدُّنْيَا شَجَرَةٌ مَعَ جَمَلٍ وَ كُلَّمَا سَبَّحَتْ حَوَاءُ تَسْبِيحَةً صَارَتْ فِي الدُّنْيَا شَجَرَةٌ مِنْ غَيْرِ جَمَلٍ.

He^{asws} said: 'Every time Adam^{as} glorified a glorification (of Allah^{azwj}, a tree came to be for him^{as} in the world being with fruit, and every time Hawwa^{as} glorified, a tree came to be in the world without fruit".³⁴⁹

³⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 2

³⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3

³⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4

5- مجالس ابن الشيخ، عن أبيه عن المفيد عن جعفر بن محمد بن قولويه عن أبيه عن سعد بن عبد الله عن محمد بن أحمد الأشعري عن محمد بن الحسين عن محمد بن سليمان عن أبي حمزة الثمالي عن أبي جعفر ع قال: أول شجرة نبتت على وجه الأرض النخلة.

(The book) 'Majalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Ja'far Bin Muhammad Bin Qawlawayi, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad Al Ashari, from Muhammad Bin Al-Husayn, from Muhammad Bin Suleyman, from Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} having said: 'The first tree to have grown upon the surface of the earth is the palm (date) tree'.³⁵⁰

6- تفسير علي بن إبراهيم، عن أبيه عن إسحاق بن الهيثم عن سعد بن طريف عن الأصمغيني عن أبيه عن أمير المؤمنين ع قال: إن الشجر لم ينزل خصبداً كُله حتى دعي للرحمن ولد عز الرحمن وجل أن يكون له ولد فكادت السماوات أن تنقطع منه وتنشق الأرض وتجر الجبال هدأ فعند ذلك افسعر الشجر وصار له شوك جذار أن ينزل به العذاب الخبز.

Tafseer Ali Bin Ibrahim – From his father, from Is'haq Bin Al Heysam, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen^{asws} having said: 'The trees did not cease to be thornless, all of them, until a son was alleged to be for the Beneficent. The Beneficent is too Mighty and Majestic for there to be a son for Him^{azwj}. The skies were almost rent asunder from it, and the earth split up, and the mountains fell down crumbling. During that, the trees had scales and thorns came to be for it as a caution that the Punishment mighty befall with it' – the Hadeeth".³⁵¹

7 العياشي، عن يزيد بن عبد الملك عن أبي عبد الله ع قال: إنه لن يعضب الله شيء كعضب الطلح والسندر إن الطلح كانت كالأنثى والسندر كالبطيخ فلما قالت اليهود يد الله مغلولة أنقصنا حملهما فصغر فصار له عجم واشتد العجم

Al-Ayyashi, from Yazeed Bin Abdul Malik,

'From Abdullah^{asws} having said: 'Nothing will ever be angry for (the Sake of) Allah^{azwj} like that anger of the acacia and the lote. The acacia used to be like the citron and the lote like the melon. When the Jews said, **'The Hand of Allah is tied up!' [5:64]**, its fruit became deficient and smaller. A kernel came to be for it, and the kernel hardened.

فلما أن قالت النصارى المسيح ابن الله أذعرتا فخرج لهما هذا الشوك ونقصنا حملهما وصار النبق إلى هذا الحمل وذهب حمل الطلح فلا يحمل حتى يقوم قائمنا أو تقوم الساعة

When the Christians said, **'The Messiah is the son of Allah'. [9:30]**, they were alarmed, so there emerged for them, these thorns, and their fruits were deficient, and the lote came to

³⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 5

³⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 6

this fruit, and the fruit of the acacia was gone, so it will not bear fruit until the rise of our^{-asws} Qaim^{-ajfj}, or the Hour is established’.

قَالَ مَنْ سَقَى طَلْحَةً أَوْ سِدْرَةً فَكَأَنَّمَا سَقَى مُؤْمِنًا مِنْ ظِمَاءٍ.

He^{-asws} said: ‘One who waters an acacia (tree) or a lote (tree), it is as if he has quenched a Momin from a thirst’.³⁵²

بيان قَالَ ابْنُ الْأَثِيرِ فِي النَّهْيَةِ فِي الْحَدِيثِ مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ.

Explanation – Ibn Al-Aseer said in ‘Al-Nihaya’, ‘In the Hadeeth, ‘One who cuts a lote tree, Allah^{-azwj} would Lower his head into the Fire’.

سئل أبو داود السجستاني عن هذا الحديث فقال هو حديث مختصر و معناه من قطع سدره في فلاة يستظل بها ابن السبيل عبثا و ظلما بغير حق يكون له فيها صوب الله رأسه في النار أي نكسه.

Abu Dawood Al-Sijistany was asked about this Hadeeth. He said, ‘It is a brief Hadeeth and it’s meaning is, ‘One who cuts a lote tree in a wilderness, the traveller shades by it, in vain and unjustly, without there being any right for him in it, Allah^{-azwj} would lower his head into the Fire, i.e., stoop it’.

و أقول قد مر معنى الحديث في المجلد العاشر و أنه كانت سدره عند قبر الحسين ع و كانت علامة قبره فقطعها بعض الخلفاء ليعمي أثر قبره فالملعون قاطع تلك السدره و هي من معجزاته ع.

And I (Majlisi) am saying, ‘The Hadeeth has already passed in the tenth volume, and it is that there used to be a lote tree by the grave of Al-Husayn^{-asws}, and it was a sign of (location of) his^{-asws} grave. One of the caliphs had it cut down in order to blind (efface) the traces of his^{-asws} grace. The accursed is the cutter of that lote tree, and it is one of his^{-asws} miracles’.

قد مر في ج 45 ص 398 نقلا عن أمالي الطوسي 1 ر 333 بإسناده عن يحيى ابن المغيرة قال: كنت عند جرير بن عبد الحميد إذ جاءه رجل من أهل العراق فسأله جرير عن خبر الناس

Note: It has passed in volume 45 page 398, copied from ‘Amaali’ of Al Tusi V 1, p 333, by his chain from Yahya Ibn Al-Mugheira who said, ‘I was in the presence of Jareer Bin Abdul Hameed when a man from the people of Al-Iraq came to him. Jareer asked him about news of the people.

فقال: تركت الرشيد و قد كرب قبر الحسين عليه السلام و أمر أن تقطع السدره التي فيه فقطعت،

He said, ‘I left behind (caliph) Al Rasheed and he was tilling (cultivating) at the grave of Al-Husayn^{-asws}, may the greetings be upon him^{-asws}, and he had ordered with cutting off the lote tree which was by it, so it was cut down’.

قال: فرفع جرير يديه و قال: الله أكبر جاءنا فيه حديث عن رسول الله صلى الله عليه و آله أنه قال: «لعن الله قاطع السدره ثلاثا»

He (the narrator) said, 'Jareer raised his hands and said, 'Allah^{-azwj} is the Greatest! A Hadeeth has come to us regarding it from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}. He^{-saww} said: 'May Allah^{-azwj} Curse the cutter of the lote tree!' – thrice.

فلم نقف على معناه حتى الآن لان القصد بقطعه تغيير مصرع الحسين عليه السلام حتى لا يقف الناس على قبره.

We did not pause upon (understood) its meaning until now, because the purpose of cutting it is to change the lying place of Al-Husayn^{-asws}, may the greetings be upon him^{-asws}, until the people would not pause at his^{-asws} grave".

CHAPTER 2 – THE FRUITS AND THE NUMBER OF THEIR TYPES, AND ETTIQUETTES OF EATING THESE, AND A SUMMARY OF WHAT IS RELATED WITH IT

الآيات

(Forbidden) Tafseer (opinionated)

الأنعام وَ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَ جَنَّاتٍ مِنْ أَعْنَابٍ وَ الزَّيْتُونِ وَ الرُّمَانَ مُشْتَبِهًا وَ غَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَ يَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

(Surah) Al Anaam: **And He is the One Who Sends down water from the sky. So We Extract by it then We Extract by it vegetation of all things, and We Extract from it greenery, Extracting from it grains overlaid, and from the palm tree from its clusters low, near, and gardens of grapes, and the olives, and the pomegranates, alike and without likeness. Look at its fruits when it yields. Surely in that are Signs for a people who are believing [6:99].**

و قَالَ وَ هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَ غَيْرَ مَعْرُوشَاتٍ وَ النَّخْلَ وَ الزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَ الزَّيْتُونَ وَ الرُّمَانَ مُتَشَابِهًا وَ غَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ

And Said: **And He is the One Who Produces gardens, trellised and without trellises, and the palm trees, and the crops of different foods, and the olives, and the pomegranates resembling and without resemblance. Eat from its fruits when its yields [6:141].**

الرعد وَ فِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٍ وَ جَنَّاتٍ مِنْ أَعْنَابٍ وَ زُرْعٌ وَ نَخِيلٌ صِنْوَانٌ وَ غَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ نُفِضَلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

(Surah) Al Ra'ad: **And in the earth there are neighbouring tracts and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. Surely, in that there are Signs for a people using their intellects [13:4].**

النحل هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

(Surah) Al Nahl: **He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10].**

يُنَبِّئُكُمْ بِهِ الزَّرْعَ وَ الزَّيْتُونَ وَ النَّخِيلَ وَ الْأَعْنَابَ وَ مِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. Surely in that is a Sign for a people who ponder [16:11].

وَسَخَّرَ لَكُمُ اللَّيْلَ وَ النَّهَارَ إِلَى قَوْلِهِ تَعَالَى وَ مَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ

And He Made subservient for you the night, and the day, [16:12] - up to Words of the Exalted: And what He has Multiplied for you in the earth of various types. [16:13].

الْمُؤْمِنُونَ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَ أَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَ مِنْهَا تَأْكُلُونَ

(Surah) Al Mominoun: **Then We Grow gardens of palms trees and grapes by it for you, wherein are many fruits, and from these you are eating [23:19].**

وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَ صَبِغٍ لِلْأَكْلِينَ

And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20].

فَاطْرَأَ لَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا

(Surah) Fatir: **Do you not see that Allah Sends down water from the sky, then We Bring out by it fruits of different colours, and from the mountain tracts – white, and red, of various colours, and shades of black? [35:27].**

يَسَ وَ جَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَ أَعْنَابٍ وَ فَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

(Surah) Yaseen: **And We Make therein gardens of palms and grapevines, and We Make springs to gush forth in it [36:34].**

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَ مَا عَمِلَتْهُ أَيْدِيهِمْ أَ فَلَا يَشْكُرُونَ

For them to eat from its fruits, and what their hands had not worked for. So will they not be thankful? [36:35].

الرَّحْمَنِ فِيهَا فَاكِهَةٌ وَ النَّخْلُ ذَاتُ الْأَكْمَامِ

(Surah) Al-Rahman: **Therein are fruits, and the palm trees with the sheathed clusters [55:11].**

وَ الْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحَانُ

And the grain with the husk and the fragrance [55:12].

عَبَسَ فَلْيُنظَرْ الْإِنْسَانُ إِلَى طَعَامِهِ

(Surah) Abasa: **Then let the human being look at his food (intake) [80:24].**

أَنَا صَبَبْنَا الْمَاءَ صَبًّا

Surely, We Pour the water with (abundant) pouring [80:25].

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

Then We Cleave the earth, with a cleaving [80:26].

فَأَنْبَتْنَا فِيهَا حَبًّا

So We Grow grain therein [80:27].

وَعِنَبًا وَقَضْبًا

And grapes and green fodder [80:28].

وَزَيْتُونًا وَنَخْلًا

And olive and palm [80:29].

وَ حَدَائِقَ عُظْبًا

And thick foliated gardens [80:30].

وَ فَاكِهَةً وَأَبًّا

And fruits and grass [80:31].

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

Being a provision for you and for your cattle [80:32].

التين وَ الزَّيْتُون

(Surah) Teen: *(I Swear) by the fig and the olive [95:1].*

تفسير

(Forbidden) Interpretation (opinionated)

أَنْزَلَ مِنَ السَّمَاءِ مَاءً قِيلَ أَيُّ مِنَ السَّحَابِ أَوْ مِنْ جَانِبِ السَّمَاءِ فَأَخْرَجْنَا عَلَى تَلْوِينِ الْخَطَابِ بِهِ أَيُّ بِالْمَاءِ نَبَاتٌ كُلِّ شَيْءٍ أَيُّ نَبَتِ كُلِّ صِنْفٍ مِنَ النَّبَاتِ وَ الْمَعْنَى إِيْظَاهَارُ الْقُدْرَةِ فِي إِنْبَاتِ الْأَنْوَاعِ الْمَفْنَنَةِ بِمَاءٍ وَاحِدٍ فَأَخْرَجْنَا مِنْهُ أَيُّ مِنَ النَّبَاتِ أَوْ الْمَاءِ خَضِرًا أَيُّ شَيْئًا أَخْضَرَ يُقَالُ أَخْضَرَ يَخْضَرُ وَ خَضِرَ كَأَعُورٍ وَ عُورٍ وَ هُوَ الْخَارِجُ مِنَ الْحَبَّةِ الْمَتَشَعِّبِ تُخْرِجُ مِنْهُ أَيُّ مِنَ الْخَضِرِ حَبًّا مُتَرَاكِبًا وَ هُوَ السَّنْبَلُ.

Sends down water from the sky. – It is said, ‘I.e., from the clouds, or from a side of the sky - **So We Extract** – based upon the colourful Address - **by it** – with the water - **vegetation of all things**, - i.e., vegetation of all types from the plants, and the meaning is Demonstration of the Power in germinating of a variety of seeds with one water - **and We Extract from it** - i.e., from the plant or the water - **greenery**, - i.e., a green thing is called greenery, and it is outside from

the seed branched out - **Extracting from it** – i.e., from the greenery - **grains overlaid, [6:99]** – and it is the ear.

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ أَيْ وَأَخْرَجْنَا مِنَ النَّخْلِ نَخْلًا مِنْ طَلْعِهَا قِنْوَانٌ أَوْ يَجُوزُ أَنْ يَكُونَ مِنَ النَّخْلِ خَيْرٌ قِنْوَانٌ
وَمِنْ طَلْعِهَا بَدَلٌ مِنْهُ

and from the palm tree from its clusters [6:99] – i.e., and We Extract from the palm trees, a palm tree from its clusters, or from the palm trees something from its clusters, and it is allowed that it would be, ‘from the palm trees’. He^{-azwj} Informed ‘Clusters’, and ‘From its branches’ in replacement from it.

وَالْمَعْنَى وَحَاصِلُهُ مِنْ طَلْعِ النَّخْلِ قِنْوَانٌ وَهُوَ الْأَعْدَاقُ جَمْعُ قَنْوَكَسْنَوَانٍ جَمْعُ صِنَوٍ دَائِيَّةٌ قَرِيبَةٌ مِنَ الْمَتَنَاوِلِ لِقَصْرِ شَجَرِهِ أَوْ مُلْتَفَةً قَرِيبَ بَعْضِهَا مِنْ بَعْضٍ
وَإِنَّمَا اقْتَصَرَ عَلَى ذِكْرِهَا عَنْ مُقَابَلِهَا لِدَلَالَتِهَا عَلَيْهِ وَزِيَادَةِ النِّعْمَةِ فِيهَا.

And the meaning, and its result is, ‘clusters from branches of the palm trees’, and it is ‘Al Azaaq’, plural of ‘Qanwa’, like ‘Sanwan’ is plural of ‘Sanou’ - **low**, - near from the taker due to the short tree, or wrapped, a part of it near from a part, and rather He^{-azwj} Confined upon its mention about its contract to its evidence upon it, and the increased benefits in it.

وَالزَّيْتُونُ وَالزَّيْتَانُ أَيْضًا عَطَفَ عَلَى نَبَاتٍ أَوْ نَصَبَ عَلَى الْإِخْتِصَاصِ لِعِزَّةِ هَذَيْنِ الصَّنِفَيْنِ عِنْدَهُمْ وَجَنَّاتٍ مِنْ أَعْنَابٍ عَطَفَ عَلَى نَبَاتٍ كُلِّ شَيْءٍ.

and gardens of grapes, - is an inclination to - vegetation of all things, [6:99]. and the olives, and the pomegranates, - as well incline towards vegetation, or attributed to the specifics for the honour of these two attributes in their view.

مُشْتَبِهًا وَغَيْرَ مُشْتَبِهٍ حَالٌ مِنَ الرِّمَانِ أَوْ مِنَ الْجَمِيعِ أَيْ بَعْضُ ذَلِكَ مُشْتَبَاهٌ وَبَعْضُهُ غَيْرُ مُشْتَبَاهٍ فِي الْهَيْئَةِ وَالْقَدْرِ وَالْوَلَوْنِ وَالطَّعْمِ انْظُرُوا إِلَى ثَمَرِهِ أَيْ
إِلَى ثَمَرِ كُلِّ وَاحِدٍ مِنْ ذَلِكَ إِذَا أَثْمَرَ إِذَا أَخْرَجَ ثَمَرَهُ كَيْفَ يَثْمُرُ ضَيْئًا لَا يَكَادُ يَنْتَفِعُ بِهِ وَيَنْعِهِ إِلَى حَالٍ نَضَجَ كَيْفَ يَعُودُ ضَخِيمًا ذَا نَفْعٍ وَلَذَّةٍ وَهُوَ
فِي الْأَصْلِ مَصْدَرٌ يَنْعَتُ الثَّمَرَةَ إِذَا أُدْرِكَتْ.

alike and without likeness. – a sat of the pomegranate, or of the entirety, i.e., some of that is alike and some of it is unlike in the appearance, and the worth, and the colour, and the taste - **Look at its fruits** – at the fruit of each one of that - **when it yields [6:99]** - when it's fruit emerges, how it yields so little, one almost does not benefit with it, and the state of its maturity, how it returns to be huge then is beneficial, and pleasurable, and it originally describes the fruit, then it matures.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ أَيْ لآيَاتٍ عَلَى وَجُودِ الْقَادِرِ الْحَكِيمِ وَتَوْحِيدِهِ فَإِنَّ حَدُوثَ الْأَجْنَاسِ الْمُخْتَلِفَةِ وَالْأَنْوَاعِ الْمُفْتَنَةِ مِنْ أَصْلِ وَاحِدٍ وَنَقْلَهَا
مِنْ حَالٍ إِلَى حَالٍ لَا يَكُونُ إِلَّا بِإِحْدَاثِ قَادِرٍ يَعْلَمُ تَفَاصِيلَهَا وَيَرْجَحُ مَا تَقْتَضِيهِ حِكْمَتُهُ مِمَّا يُمْكِنُ مِنْ أَحْوَالِهَا وَلَا يَعُوقُهُ عَنْ فِعْلِهِ نَدَّ يَعََارِضُهُ أَوْ ضِدَّ
يَعَانِدُهُ.

Surely in that are Signs for a people who are believing [6:99] – i.e., the Verses are based upon existence of the Powerful, the Wise and His^{-azwj} Oneness, for the occurrences of the difference species and the types of seeds are from one origin, and its transferring from a state to a state cannot take place except by the Innovation of a Powerful One Who knows their details, and Prefers what is required by His^{-azwj} Wisdom from what is possible from its

situations, and is no hindered from His^{-azwj} Actions by a peer objecting to it, or an adversary being inimical to Him^{-azwj}.

وَفِي الْأَرْضِ قِطْعٌ مُتجاوراتٌ بعضها طيبة و بعضها سبخة و بعضها رخوة و بعضها صلبة و بعضها يصلح للزرع دون الشجر و بعضها بالعكس

And in the earth, there are neighbouring tracts [13:4] – some of these are good, some of these are swampy, and some of these are soft, and some of these are solid, and some of these are correct for the cultivation besides the trees, and some of these are the opposite.

و لو لا تخصيص قادر موقع لأفعاله على وجه دون وجه لم تكن كذلك لاشتراك تلك القطع في الطبيعة الأرضية و ما يلزمها و يعرض لها بتوسط ما يعرض من الأسباب السماوية من حيث إنها متضامة متشاركة في النسب و الأوضاع

And had the Powerful One not Specified the place of His^{-azwj} Actions based upon an aspect besides an aspect, it would not have been like that, for the participation of those pieces in the earthly natures, and what is necessary for it, and there is presented to it as intermediary of what is presented from the heavenly causes from whereby it is complementary in the proportions and the placings.

وَجَنَّاتٌ مِنْ أَعْنَابٍ وَ زُرُّعٌ وَ نَخِيلٌ أي و بساتين فيها أنواع الأشجار و الزروع و توحيد الزرع لأنه مصدر في أصله و قرأ حفص و غيره وَ زُرُّعٌ وَ نَخِيلٌ بالرفع عطفا على وَ جَنَّاتٌ صِنَوَانٌ غلات أصلها واحد وَ عَصْرٌ صِنَوَانٍ أي و متفرقات مختلفة الأصول

and gardens of grapes cultivated, – i.e., and orchards where are a variety of three and cultivations, and the singular is ‘Al Zara’, because it is a source in its origin. And Hafs and others recited it as ‘And the cultivation and the palm trees’ with the raising, inclining upon, ‘**and single-rooted** gardens’ of palm trees. Its origin is one, and **other than single-rooted** – i.e., separate, of different roots.

و قرأ حفص بالضم و هو لغة تميم كقنوان في جمع قنو في الأكل في الثمر شكلا و قدرا و رائحة و طعما و ذلك أيضا مما يدل على وجود الصانع الحكيم فإن اختلافها مع اتحاد الأصول و الأسباب لا يكون إلا بتخصيص قادر مختار لِقَوْمٍ يَعْقِلُونَ يستعملون عقولهم بالتفكير.

And Hafs recited with the ‘Zamma’, and it is a complete language like ‘Kinwan’ (clusters) in the plural as ‘Qanu’ - **regarding the eating** – regarding the fruits alike, and worthy, and aroma, and taste. And that also is from what evidence’s upon the existence of the Wise Maker, for their differences with the unity of the roots and the causes cannot happen except by specification of a Powerful Chooser - **for a people using their intellects [13:4]** – submitting their intellects with the thinking.

فِيهَا فَاكِهَةٌ أي ضروب مما يتفكه به ذات الأَكْمَامِ أوعية التمر وَ الْحَبُّ كالحنطة و الشعير و سائر ما يتغذى به ذُو الْعَصْفِ ذو الورق اليابس كالتبن وَ الرِّجْحَانُ يعني المشموم أو الرزق من قولهم خرجت أطلب رجحان الله.

Therein are fruits, - i.e., a variety from what one can suffice with - **with the sheathed clusters [55:11]** – receptacles of dates - **And the grain** – like the wheat, and the barley and rest of what one provides with - **with the husk** – with the dry leaves like the hay - **and the fragrance [55:12]** – meaning the smells, or the sustenance, from their words, ‘I went out seeking the aromas of Allah^{-azwj}’.

وَالزَّيْتُونِ وَالتِّينِ قِيلَ خَصَهُمَا مِنَ الثَّمَارِ بِالقِسْمِ لِأَنَّ التَّيْنَ فَاكِهَةٌ طَيِّبَةٌ لَا فَضْلَةَ لَهُ وَغَذَاءٌ لَطِيفٌ سَرِيعٌ الْهَضْمِ وَدَوَاءٌ كَثِيرٌ النِّفْعِ فَإِنَّهُ يَلِينُ الطَّبْعَ وَ يَحْلِلُ الْبَلْغَمَ وَ يَطْهَرُ الْكَلَيْتَيْنِ وَ يَزِيلُ رَمْلَ الْمَثَانَةِ وَ يَفْتَحُ سَدَّةَ الْكَبِدِ وَ الطَّحَالِ وَ يَسْمِنُ الْبَدَنَ

(I Swear) by the fig and the olive [95:1] – It is said, ‘He^{-azwj} Specified these two from the fruits because the fig is a good fruit, not having remnants for it, and a light feed, quick of the digestion, and a cure of many benefits, for it softens the natures, and releases the phlegm, and cleans the kidneys, and removes the bladder sand, and opens the blockage of the liver and the spleen and fattens the body.

و الزيتون فاكهة و إدام و دواء و له دهن لطيف كثير المنافع و قد مر تأويلهما برسول الله و أمير المؤمنين أو بالحسين صلوات الله عليهم.

And the olive is a fruit and a sauce (dip), and a cure, and there is gentle oil for it of many benefits, and their interpretation by Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} has already passed, or with Al-Hassaneyn^{-asws} (Al-Hassan^{-asws} and Al-Husayn^{-asws}), may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

1- الْحِصَالُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْخَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَهْبَطَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ ع مِنَ الْجَنَّةِ أَهْبَطَ مَعَهُ عِشْرِينَ وَ مِائَةً قَضِيبٍ مِنْهَا أَرْبَعُونَ مَا يُؤْكَلُ دَاخِلُهَا وَ خَارِجُهَا وَ أَرْبَعُونَ مِنْهَا مَا يُؤْكَلُ دَاخِلُهَا وَ يُرْمَى بِخَارِجِهَا وَ أَرْبَعُونَ مِنْهَا مَا يُؤْكَلُ خَارِجُهَا وَ يُرْمَى بِدَاخِلِهَا وَ غَرَارَةٌ فِيهَا بَزْرُ كُلِّ شَيْءٍ.

(The book) ‘Al-Khisal’ – From his father, and Muhammad Bin Al-Hassan Bin Al-Waleed, from Sa’ad Bin Abdullah, and Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Mighty and Majestic Sent down Adam^{-as} from the Paradise, Sent down one hundred and twenty twigs with him^{-as}. From these were forty what its interior and exterior can be eaten, and forty of these were what its interior can be eaten and its outside to be thrown away, and forty of these were what its exterior can be eaten, and its interior be thrown away, and a bag wherein were seeds of all things’³⁵³.

2- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْقِرَانِ بَيْنَ التَّيْنِ وَ التَّمْرِ وَ سَائِرِ الْفَوَاكِهِ قَالَ كَتَبَ رَسُولُ اللَّهِ ص عَنِ الْقِرَانِ فَإِنْ كُنْتَ وَحْدَكَ فَكُلْ كَيْفَ أَحْبَبْتَ وَ إِنْ كُنْتَ مَعَ قَوْمٍ مُسْلِمِينَ فَلَا تَقْرُنْ.

(The book) ‘Al Ilal’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Musa Bin Al Qasim Al Bajaly,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the pairing (two different fruits in one mouthful) between the fig, and the dates and rest of the

³⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1

fruits. He^{-asws} said: 'Rasool-Allah^{-saww} has prohibited from the pairing. If you were alone, then eat however you like, and if you were with a group of Muslims, then do not pair".³⁵⁴

3- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى أَوْ غَيْرِهِ رَفَعَهُ قَالَ: إِذَا أَكَلْتَ أَحَدًا فَأَرَدْتَ أَنْ تَقْرَنَ فَأَعْلِمَهُ بِذَلِكَ.

And from him, from one of his companions, from Muhammad Bin Al Musanna or someone else, raising it, said,

'When you eat one (fruit), then you want to pair, then let him (guest) know of that".³⁵⁵

4- وَ مِنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ نَادِرِ الْحَادِمِ قَالَ: أَكَلَ الْعِلْمَانُ فَاكِهَةً وَ لَمْ يَسْتَقْصُوا أَكْلَهَا وَ رَمَوْا بِهَا فَقَالَ أَبُو الْحَسَنِ ع سُبْحَانَ اللَّهِ إِنْ كُنْتُمْ اسْتَغْنَيْتُمْ فَإِنَّ النَّاسَ لَمْ يَسْتَغْنُوا أَطْعَمُوهُ مَنْ يَحْتَاجُ إِلَيْهِ.

And from him, from Nuh Bin Shueyb, from Nadir the servant who said,

'The servants ate fruits and were not thorough in eating it and they threw them. Abu Al-Hassan^{-asws} said: 'Glory be to Allah^{-azwj}! If you are needless, then the people are not needless. Feed it to the one who is needy to it!"³⁵⁶

5- وَ مِنْهُ، عَنِ النَّهْيكِيِّ عَنْ مَنْصُورِ بْنِ يُؤُسَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ لَا تَضُرُّ الْعِنَبَ الرَّازِقِيُّ وَ قَصَبُ السُّكَّرِ وَ التُّفَّاحِ.

And from him, from Al Naheyki, from Mansour Bin Yunus who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'And (eating) 'Al-Raziqy' grapes, and sugar cane, and the apple do not harm".³⁵⁷

6- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّهُ كَانَ يَكْرَهُ تَقْسِيرَ الثَّمَرَةِ.

And from him, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having disliked the skin of the fruit".³⁵⁸

³⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2

³⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3

³⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4

³⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 5

³⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 6

7 وَ مِنْهُ، عَنْ حُسَيْنِ بْنِ الْمُنْذِرِ عَمَّنْ ذَكَرَهُ عَنْ فُرَاتِ بْنِ أَخْنَفَ قَالَ: إِنَّ لِكُلِّ ثَمَرَةٍ سَمًّا مَا فَإِذَا أُتِيتُمْ بِهَا فَأَمْسُوْهَا بِالْمَاءِ أَوْ اغْمِسُوْهَا فِي الْمَاءِ يَغْنِي اغْسِلُوْهَا.

And from him, from Husayn Bin Al Munzir, from the one who mentioned it, from Furat Bin Ahnaf who said,

‘For every fruit there is a kind of poison, so whenever you are brought it, then wipe it with the water or immerse it in the water, meaning wash it’.³⁵⁹

8- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَيْئَانِ يُؤْكَلَانِ بِالْيَدَيْنِ الْعِنَبُ وَ الرُّمَّانُ.

(The book) ‘Al-Mahasin’ – From Usman Bin Isa, from Abu Ayoub,

‘From Abu Abdullah^{asws} having said: ‘Two things are eating with the hands – the grapes and the pomegranates’.³⁶⁰

9- وَ مِنْهُ، قَالَ زُيْدُ بْنُ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: دَخَلَ أَبُو عُرْكَاشَةَ بْنُ مِحْصَنِ الْأَسَدِيِّ عَلَى أَبِي جَعْفَرٍ ع فَكَانَ أَبُو عَبْدِ اللَّهِ ع قَائِمًا عِنْدَهُ فَقَدَّمَ إِلَيْهِ عِنَبًا فَقَالَ حَبَّةٌ حَبَّةٌ يَأْكُلُ الشَّيْخُ الْكَبِيرُ أَوْ الصَّبِيُّ الصَّغِيرُ وَ ثَلَاثَةٌ وَ أَرْبَعَةٌ مَنْ يَظُنُّ أَنَّهُ لَا يَشْبَعُ فَكُلْهُ حَبَّتَيْنِ حَبَّتَيْنِ فَإِنَّهُ يُسْتَحَبُّ

And from him, said, ‘It is reported from Isa Bin Abdul Rahman, from his father who said,

‘Abu Ukkasha Bin Mihsan Al-Asadi entered to see Abu Ja’far^{asws}, and Abu Abdullah^{asws} was standing in his^{asws} presence. He^{asws} forwarded grapes towards him. He^{asws} said: ‘Seed by seed is eaten by the old man or the young child, and three and four. One who thinks that he is not satiated, eat it as two seeds by two seeds, for it is recommended’.

وَ نَزَوِي أَنَّ الْيَمَارَ إِذَا أَذْرَكَتْ فِيْهَا الشِّفَاءُ لِقَوْلِهِ جَلَّ وَ عَزَّ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ.

And we are reporting that the fruits when they mature, there is healing in it due to Words of Majestic and Mighty: ***Eat from its fruits when its yields [6:141]***.³⁶¹

10- الْمَكَارِمُ، كَانَ النَّبِيُّ ص رُبَّمَا أَكَلَ الْعِنَبَ حَبَّةً حَبَّةً وَ كَانَ ص رُبَّمَا أَكَلَهُ خَرْطًا حَتَّى تُرَى رُوَالُهُ عَلَى لِحْيَتِهِ كَتَحَدُّرِ اللُّؤْلُؤِ وَ الرُّوَالُ الْمَاءُ الَّذِي يَخْرُجُ مِنْ تَحْتِ الْقَشْرِ وَ كَانَ يَأْكُلُ الْقَيْثَاءَ بِالرُّطْبِ وَ الْقَيْثَاءَ بِالْمَلْحِ

(The book) ‘Al-Makarim’ –

‘The Prophet^{saww} would sometimes eat the grapes, seed by seed, and sometimes he^{saww} would eat a bunch until you would see its water upon his^{saww} beard like the pearls rolling

³⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 7

³⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 8

³⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 9

down, and its water is the water which emerges from under the skin, and he^{-saww} would eat the cucumber with the dates, and the cucumber with the salt.

وَكَانَ يَأْكُلُ الْفَاكِهَةَ الرُّطْبَةَ وَكَانَ أَحَبُّهَا إِلَيْهِ الْبَطِيخُ وَالْعِنَبُ وَكَانَ يَأْكُلُ الْبَطِيخَ بِالْمُخَبَّرِ وَرُبَّمَا أَكَلَ بِالسُّكَّرِ وَكَانَ رُبَّمَا أَكَلَ صَ الْبَطِيخَ بِالرُّطْبِ وَ يَسْتَعِينُ بِالْيَدَيْنِ جَمِيعاً

And he^{-saww} would eat the wet fruit, and the most beloved to him^{-saww} was the melon, and the grapes, and he^{-saww} would eat the melon with the bread, and sometimes he^{-asws} would eat with the sugar, and sometimes he^{-saww} would eat the melon with the dates, and he^{-saww} would seek assistance with both the two hands together.

وَكَانَ صَ يَأْكُلُ التَّمْرَ وَ يَشْرَبُ عَلَيْهِ الْمَاءَ وَ كَانَ التَّمْرُ وَ الْمَاءُ أَكْثَرَ طَعَامِهِ وَ كَانَ يَتَمَجَّعُ اللَّبَنَ وَ التَّمْرَ وَ يُسَوِّيهِمَا الْأَطْيَبَيْنِ.

And he^{-saww} would eat the dates and drink the water upon it, and the dates and the water was most of his^{-saww} food, and he^{-saww} would crave the milk and the dates and he^{-saww} named them as ‘the two good ones’.³⁶²

6- وَ عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أُتِيَ بِفَاكِهَةٍ حَدِيثَةٍ قَبَّلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ وَ يَقُولُ اللَّهُمَّ أَرَيْتَنَا أَوَّلَهَا فَأَرِنَا آخِرَهَا

And from Al-Sadiq^{-asws} having said: ‘It was so that whenever Rasool-Allah^{-saww} was brought a new (beginning of season) fruit, would kiss it, and place it upon his^{-saww} eyes, and he^{-saww} would say: ‘O Allah^{-azwj}! You^{-azwj} have Shown us it’s beginning, so Show us its ending’.

وَ فِي رِوَايَةٍ ابْنِ بَابُوَيْهِ اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهَا فِي عَافِيَةٍ أَرِنَا آخِرَهَا فِي عَافِيَةٍ.

And in a reported by Ibn Babuwayh, ‘O Allah^{-azwj}! Just as You^{-azwj} have Shown us it’s beginning in good health, Show us its ending in good health’.³⁶³

14 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ الْفَاكِهَةَ وَ بَدَأَ بِبِسْمِ اللَّهِ لَمْ تَضُرَّهُ

And from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘One who eats the fruit and begins with (saying), ‘In the Name of Allah^{-azwj}’, it would not harm him’.

وَ قَالَ ص لَمَّا أُخْرِجَ آدَمُ ع مِنَ الْجَنَّةِ زَوَّدَهُ اللَّهُ تَعَالَى مِنْ ثَمَارِ الْجَنَّةِ وَ عَلَّمَهُ صَنْعَةَ كُلِّ شَيْءٍ فَيَمَارِكُمْ مِنْ ثَمَارِ الْجَنَّةِ غَيْرَ أَنَّ هَذِهِ تَعْبَرُ وَ تِلْكَ لَا تَتَعَبَرُ.

And he^{-saww} said: ‘When Adam^{-as} was expelled from the Paradise, Allah^{-azwj} the Exalted Provided him^{-as} from fruits of the Paradise, and Taught him^{-as} making of all things. So your

³⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 10 a

³⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 10 b

fruits are from fruits of the Paradise, apart from that these change (decay over time), and those (in Paradise) will not change (decay)".³⁶⁴ (This is not a Hadeeth)

11 الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْبَطَ آدَمُ عِثْرَيْنِ صِنْفًا مِنْ فَاكِهَةِ الْجَنَّةِ مِنْهَا مَا يُؤْكَلُ دَاخِلُهُ وَخَارِجُهُ وَ مِنْهَا مَا يُؤْكَلُ دَاخِلُهُ وَ يُطْرَحُ خَارِجُهُ وَ مِنْهَا مَا يُؤْكَلُ خَارِجُهُ وَ يُطْرَحُ دَاخِلُهُ.

(The book) 'Al-Durr Al-Mansour' –

'From Ibn Abbas who said, 'Adam^{as} came down with thirty types of fruits of the Paradise. From these is what its inside and its outside can be eaten, and from these is what its inside can be eaten, and its outside thrown away, and from these is what its outside can be eaten, and its inside is thrown away".³⁶⁵ (This is not a Hadeeth and also from a non-Shia source)

12 14 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الْقِرَانِ بَيْنَ التَّمْرَتَيْنِ فِي فَمٍ وَ عَنْ سَائِرِ الْفَاكِهَةِ كَذَلِكَ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{saww}: 'He^{saww} prohibited from the pairing between the two dates in a mouth, and from rest of the fruits like that".³⁶⁶

5 قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا ذَلِكَ إِذَا كَانَ مَعَ النَّاسِ فِي طَعَامٍ مُشْتَرَكٍ فَأَمَّا مَنْ أَكَلَ وَخَدَهُ فَلْيَأْكُلْ كَيْفَ أَحَبَّ.

Abu Ja'far^{asws} said: 'But rather, that is when he^{saww} was with the people participating in a meal. As for the one who eats alone, let him eat however he likes to".³⁶⁷

بيان قَالَ فِي النِّهَايَةِ فِي الْحَدِيثِ أَنَّهُ نَهَى عَنِ الْقِرَانِ إِلَّا أَنْ يَسْتَأْذِنَ أَحَدُكُمْ صَاحِبَهُ.

Explanation – He said in 'Al Nihaya' in the Hadeeth, 'He^{saww} Prohibited the pairing except if one of you seeks permission of his companion".

و يروى الإفران و الأول أصح و هو أن يقرن بين التمرتين في الأكل و إنما نهى عنه لأن فيه شرها و ذلك يزري بفاعله أو لأن فيه غبنا برفيقه

³⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 10 c

³⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 11

³⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 12 a

³⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 12 b

And it is reported of the pairing, and the first is more correct, and it is that the pairing between the two (types of) dates in the meal, and rather he^{-saww} had prohibited from it because in it is its evil, and that is a disrespect by its doer, or because in it is unfairness with his friend.

و قيل إنما نحى لما كانوا فيه من شدة العيش و قلة الطعام و كانوا مع هذا يواسون من القليل فإذا اجتمعوا على الأكل آثر بعضهم بعضا على نفسه و قد يكون في القوم من قد اشتد جوعه فرما قرن بين التمرتين أو عظم اللقمة فأرشدهم إلى الإذن فيه لتطيب به أنفاس الباقين.

And it is said, 'But rather he^{-saww} had prohibited that due to what they were in the difficult life, and along with this, they were comforting from the little. So when they gathered upon the meal, one of them would prefer the other over himself, and there would be among the people, one whose anger would be severe. Sometimes he would pair between the two dates, or a large morsel. So he^{-saww} guided them to the permission in it, for the rest to feel good'.

و منه حديث جبلة قال كنا في المدينة في بعث العراق فكان ابن الزبير يرزقنا التمر و كان ابن عمر يمر فيقول لا تقارنوا إلا أن يستأذن الرجل أخاه هذا لأجل ما فيه من الغبن و لأن ملكهم فيه سواء و روي نحوه عن أبي هريرة في أصحاب الصفة انتهى.

And from it is Hadeeth of Jabalah who said, 'We were in Al-Medina among a group dispatched from Al Iraq, and Ibn Al-Zubeyr was gracing us the dates, and Ibn Umar passed by. He said, 'Do not be pairing except if the man seeks permission of his brother. This is due to what is in it from the unfairness, and because their ownership in it is equal'. And approximate to it is reported from Abu Hureyra regarding companions of the platform' – end.

و قال الكرماني النهي للتحريم أو الكراهية بحسب الأحوال و الإذن و قال الطيبي و لا حاجة إلى الإذن عند الاتساع و كذا إذا كان الطعام كثيرا يشبع الجميع لكن الأدب حسن.

And Al-Kirmany said, 'The forbiddance is for the prohibition or the abhorrence in accordance with the situations and the permission'. And Al-Tabie said, 'And there is no need to the permission during the capacity, and like that is when the food was a lot (able to) satiate all, but having the etiquette is better.

و 14 قَالَ فِي إِكْمَالِ الْإِكْمَالِ فِي رِوَايَةِ مُسْلِمٍ عَنْ ابْنِ عُثْمَرَ أَنَّهُ قَالَ: لَا تُقَارِنُوا فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُقَارِنُوا إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ صَاحِبَهُ.

And he said in 'Ikmal Al Ikmal', in a report from Ibn Umar having said: 'Do not be pairing, for Rasool-Allah^{-saww} has prohibited from the pairing except if the man were to seek permission of his companion'.

هذا النهي متفق عليه حتى يستأذنهم فإذا أذنوا فلا بأس و اختلفوا في أن هذا النهي على التحريم أو على الكراهة و الأدب فنقل القاضي عياض عن أهل الظاهر أنه للتحريم و عن غيرهم أنه للكراهة و الأدب.

The prohibition, there is consensus upon it until permission is sought. If they were to seek permission, there is no problem, and they differed regarding that this prohibition, is it based upon the prohibition, or upon the abhorrence, and the etiquette. Al-Qazy Iyaz transmitted from the people (going with) the apparent that it is for the prohibition, and from others that it is the abhorrence and the etiquette.

و الصواب التفصيل فإن كان الطعام مشتركاً بينهم فالقران حرام إلا برضاهم و يحصل الرضا بتصريحهم أو بما يقوم مقام التصريح من قرينة حال أو إدلال عليهم كلهم بحيث يعلم يقيناً أو ظناً قوياً أنهم يرضون به و متى شك في رضاهم فهو حرام و إن كان الطعام لغيرهم أو لأحدهم اشترط رضاه وحده فإن قرن بغير رضاه فحرام و يستحب أن يستأذن الآكلين معه و لا يجب.

And the correct of the detail is, if the meal was a participation between them, then the pairing is prohibited except if he pleases them, and the pleasure is resulted by their being explicit, or with what stands in place of the explicit from a state of pairing, or evidence upon all of them whereby he knows with certainty of a strong guess that they are pleased with him; and when there is doubt in their being please, it is prohibited, and even if the food was for others or for one of them, his lone pleasure is conditional. If the pairing was without his pleasure, it is prohibited, and it is recommended that he seeks permission of the eaters with him, and he does not answer.

و إن كان الطعام لنفسه و قد ضعفهم به فلا يحرم عليه القران ثم إن كان في الطعام قلة فحسن أن لا يقترن لتساويهم و إن كان كثيراً بحيث يفضل عنهم فلا بأس بقرانه لكن الأدب مطلقاً التأدب في الأكل و ترك الشره إلا أن يكون مستعجلاً و يريد الإسراع لشغل آخر.

And if the meal was for himself and he had guests with him, the pairing is not prohibited upon him. Then if there was scarcity in the food, it is better if he does not pair in order to equalise them, and if there was plenty whereby, he prefers from them, there is no problem with his pairing, but the etiquette is absolute, the politeness in the eating, and leaving its evil, except that if he happens to be hasty and wants the quickness for another occupation.

و قال الخطابي إنما كان هذا في زمنهم و حين كان الطعام ضيقاً فأما اليوم مع اتساع الحال فلا حاجة إلى الإذن و ليس كما قال بل الصواب ما ذكرناه من التفصيل.

And Al Khataie said, 'But rather this was during their time when the food was scarce. As for today with the capacious situation, there is no need to the permission'. And it isn't like what he said. But the correct is what we have mentioned from the detail'.

13- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ الْكُوفِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الطَّحَّانِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَمْسٌ مِنَ فَاكِهَةِ الْجَنَّةِ فِي الدُّنْيَا الرُّمَّانُ الْمَلَّاسِيُّ وَ التَّقَّاحُ الْأَصْفَهَانِيُّ وَ السَّقَّرَجُلُ وَ الْعِنَبُ وَ الرُّطَبُ الْمُسْتَأْنُ.

(The book) 'Al-Mahasin' – From his father, from Ahmad Bin Suleyman Al Kufy, from Ahmad Bin Yahya Al Tahhan, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'Five are from the fruits of Paradise in the world – the Al-Malasy pomegranate, and the Asfahany apple, and the quince, and the grape, and Al-Mashan date".³⁶⁸

14 مجالس ابن الشيخ، عَنْ أَبِيهِ عَنْ هِلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَرْبَعَةٌ نَزَلَتْ مِنَ الْجَنَّةِ الْعِنَبُ الرَّازِقِيُّ وَ الرُّطَبُ الْمَشَانُ وَ الرُّمَانُ الْأَمْلَسِيُّ وَ التُّفَّاحُ الشَّعْشَعَانِيُّ يَعْنِي الشَّامِيَّ وَ فِي خَبَرٍ آخَرَ وَ السَّقَرَجَلُ.

(The book) 'Majalis' of Ibn Sheykh – From his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobali, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Four have descended from the Paradise – the Al-Raziqi grape, and Al-Mashan dates, and Al-Amlasy pomegranate, and Al-Sha'shany apple, meaning the Syrian'. And in another Hadeeth: 'And the quince'.³⁶⁹

15- الْفِرْدَوْسُ، عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الْعِنَبَ حَبَّةً حَبَّةً فَإِنَّهُ أَهْنٌ وَ أَمْرٌ.

(The book) 'Al-Firdows' –

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Eat the grapes seed by seed, for it is wholesome, welcoming''.³⁷⁰ (From a non-Shia source)

وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ أَكَلَ مِنَ الْفَوَاكِهِ وَثَرًا لَمْ تَضُرَّهُ.

And from Ibn Abbas who said, 'One who eats from fruits, one by one, it will not harm him'.³⁷¹

³⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 14

³⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 15 a

³⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 15 b

CHAPTER 3 – THE DATE AND ITS MERITS AND ITS TYPES

الآيات

The Verses

مريم وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطَبًا جَنِيًّا

(Surah) Maryam: **And shake towards you the palm trunk, it would drop upon you ripe dates [19:25].**

التكاثر ثُمَّ لَتَسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

(Surah) Al Takasur: **Then you will be Questioned on that Day about the boons [102:8].**

تفسير

Interpretation

قال الطبرسي ره قَالَ الْبَاقِرُ ع لَمْ تَسْتَشْفِ الْيَسَاءَ بِمِثْلِ الرُّطَبِ إِنَّ اللَّهَ أَطْعَمَهُ مَرْيَمَ فِي نَفَاسِهَا.

Al-Tabarsee said, 'Al-Baqir^{asws} said: 'The women will not heal with the likes of the dates. Allah^{azwj} Fed it to Maryam^{as} during her childbirth''.

و قال في الآية الثانية رُوِيَ أَنَّ بَعْضَ الصَّحَابَةِ أَضَافَ النَّبِيَّ ص مَعَ جَمَاعَةٍ مِنْ أَصْحَابِهِ فَوَجَدُوا عِنْدَهُ تَمْرًا وَ مَاءً بَارِدًا فَأَكَلُوا فَلَمَّا خَرَجُوا قَالَ هَذَا مِنَ النَّعِيمِ الَّذِي يُسْأَلُونَ عَنْهُ.

And he (Tabarsee) said regarding the second Verse, 'One of the companions hosted the Prophet^{saww} along with a group of his^{saww} companions. They found in his presence, dates, and cold water. They ate. When they went out, he^{saww} said: 'This is from the boon which they would be Questioned about''.

أقول قد مرت الأخبار الكثيرة في أن النعيم هو الولاية.

Note: I (Majlisi) am saying, 'Many Ahadeeth have been that the boon, it is the Wilayah'.

1 الخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يُعَدَّلُ الْطَّبَاعُ الرَّهْطَانُ السُّورَانِيُّ وَ الْبُسْرُ الْمَطْبُوحُ وَ الْبَنْفَسَجُ وَ الْهَنْدَبَاءُ.

(The book) Al-Khisal – From Muhammad Bin Al-Hassan Bin Al-Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Sayyari, from Muhammad Bin Aslam, from Nuh Bin Shueyb, from Abdul Aziz Bin Al Muhtady raising it to,

‘Abu Abdullah^{-asws} having said: ‘Four (things) moderate the nature – Al-Suarany pomegranate, and the cooked premature dates, and the violet (oil), and the endive’^{.372}

2- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ الرَّثَّاتِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ وَرَدَ عَلَيْهِ وَفَدَ عَبْدُ الْقَيْسِ فَسَلَّمُوا ثُمَّ وَضَعُوا بَيْنَ يَدَيْهِ جَلَّةً تَمْرٍ

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Sahl, from Ali Bin Al Zayyat, from Ubeydullah Bin Abdullah, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘While we were in the presence of Rasool-Allah^{-saww} when a delegation of Abdul Qays arrived to him^{-saww}. They greeted, then they placed a basked of dates in front of him^{-saww}.

فَقَالَ رَسُولُ اللَّهِ أ صدقة أم هديّة قالوا بل هديّة يا رسول الله قال أي تمراتكم هذه قالوا التمر

Rasool-Allah^{-saww} said: ‘Is it charity or a gift?’ They said, ‘But, it is a gift, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘Which of your dates is this?’ They said, ‘Al-Barney’.

فَقَالَ ص فِي تَمْرَتِكُمْ هَذِهِ تَسْمَعُ خَصَالَ إِنَّ هَذَا جَبْرَيْلُ ع يُخْبِرُنِي أَنَّ فِيهِ تِسْعَ خَصَالٍ يُطَيِّبُ التَّكْهَمَ وَ يُطَيِّبُ الْمَعْدَةَ وَ يَهْضِمُ الطَّعَامَ وَ يَزِيدُ فِي السَّمْعِ وَ الْبَصَرِ وَ يُقَوِّي الظُّهْرَ وَ يُجَبِّلُ الشَّيْطَانَ وَ يُقَرِّبُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ يُبَاعِدُ مِنَ الشَّيْطَانِ.

He^{-saww} said: ‘There are nine qualities in these dates of yours. This here is Jibraeel^{-as} informing me^{-saww} that there are nine qualities in it – freshening the breath, and freshens the stomach, and digests the food, and increases in the hearing and the sight, and strengthens the back, and confuses the Satan^{-la}, and draws closer to Allah^{-azwj} Mighty and Majestic, and distances from the Satan^{-la}’^{.373}

3- الْحِصَالُ، رُوِيَ أَنَّهُ كَانَ رَسُولُ اللَّهِ ص بِأَكْلِ الْبَطِيخِ بِالرُّطَبِ وَ قَالَ الصَّادِقُ ع أَكُلِ التَّمْرِ الرِّيِّ عَلَى الرِّيِّ يُورِثُ الْفَالِجَ.

(The book) ‘Al-Khisal’ – It is reported that Rasool-Allah^{-saww} used to eat the melon with the dates. And Al-Sadiq^{-asws} said: ‘Eating Al-Barney dates upon the empty stomach inherits the hemiplegia (partial paralysis)’^{.374}

³⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1

³⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 2

³⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 3

4- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لَتَسْتَفْلَنَ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ الرُّطْبُ وَ الْمَاءُ الْبَارِدُ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**. He^{-asws} said: 'The dates and the cold water''.³⁷⁵

14 وَ قَالَ ع كَانَ النَّبِيُّ ص إِذَا أَكَلَ التَّمْرَ يَطْرَحُ النَّوَى عَلَى ظَهْرِ كَفِّهِ ثُمَّ يَقْدِفُ بِهِ.

And he^{-asws} said: 'It was so that whenever the Prophet^{-saww} ate the dates, he^{-saww} would drop the kernel upon the back of his^{-saww} palm, then throw it''.³⁷⁶

وَ قَالَ ع جَاءَ جِبْرِيلُ ع إِلَى النَّبِيِّ ص فَقَالَ عَلَيْكُمْ بِالْبَرْنِيِّ فَإِنَّهُ خَيْرٌ مُمَرِّكُمْ يُقَرِّبُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ يُبْعِدُ مِنَ النَّارِ.

And he^{-asws} said: 'Jibraeel^{-as} came to the Prophet^{-saww}. He^{-as} said: 'Upon you all is with (eating) Al-Barney (dates) for it is best of your dates, drawing closer to Allah^{-azwj} mighty and Majestic and distances from the Fire''.³⁷⁷

14 وَ قَالَ ع إِنَّ النَّبِيَّ ص أَيْ يَبْطِخُ وَ رُطْبٍ فَأَكَلَ مِنْهُمَا وَ قَالَ هَذَانِ الْأُطْيَانِ.

And he^{-asws} said: 'The Prophet^{-saww} was brought a melon and dates. He^{-saww} ate from these and said: 'These are two fresheners''.³⁷⁸

14 وَ قَالَ ع قَالَ رَسُولُ اللَّهِ ص كُلُوا التَّمْرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدِّيدَانَ فِي الْبَطْنِ.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Eat the dates upon the empty stomach for it would kill the worms in the belly''.³⁷⁹

صَحِيفَةُ الرِّضَا عَنْهُ ع عَنْ آبَائِهِ ع مِثْلَ الْحَدِيثِ الثَّانِي وَ الْآخِرِ.

³⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 a

³⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 b

³⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 c

³⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 d

³⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 e

(The book) 'Saheefa Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} – similar to the second Hadeeth and the last one".³⁸⁰

و قال الصدوق رحمه الله يعني بذلك كل التمر إلا البرني فإن أكله على الريق يورث الفالج.

Note: and Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'It mean by that all the dates except Al Barny, for eating it upon the empty stomach inherits the partial paralysis".³⁸¹

5 العُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَنبَسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: كَانَ النَّبِيُّ ص يَأْكُلُ الطَّلَعَ وَ الْجُمَارَ بِالتَّمْرِ وَ يَقُولُ إِنَّ إِبْلِيسَ يَشْتَدُّ غَضَبُهُ وَ يَقُولُ عَاشَ ابْنُ آدَمَ حَتَّى أَكَلَ الْعَتِيقَ بِالْحَدِيثِ.

(The book) 'Al-Uyoun' – From Muhammad Bin Ahmad bin Al-Husayn Al Baghdady, from Ali Bin Muhammad Bin Ambasa, from Darim Bin Qabeysa,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} used to eat the pollen and the palm core with the dates, and he^{-saww} said: 'Iblees^{-la} intensifies his^{-la} anger and says, 'The son of Adam^{-as} lives until he eats the old with the new".³⁸²

6- العُيُونُ، بِالسَّنَادِ الْمُتَقَدِّمِ عَنِ النَّبِيِّ ص قَالَ: الْكُفَاةُ مِنَ الْمَنْ الَّذِي أَنْزَلَ اللَّهُ تَعَالَى عَلَى بَنِي إِسْرَائِيلَ وَ هِيَ شِفَاءُ الْعَيْنِ وَ الْعَجْوَةُ الَّتِي هِيَ مِنَ الْبَرْنِيِّ مِنَ الْجَنَّةِ وَ هِيَ شِفَاءُ مِنَ السَّمِّ.

(The book) 'Al-Uyoun' – By the previous chains,

'From the Prophet^{-saww} having said: 'The truffles are from the Manna which Allah^{-azwj} the Exalted had Sent down upon the children of Israel, and it is a healing for the eyes and the pain, and Al-Ajwa (dates), it is from Al-Barny (dates) from the Paradise, and it is a healing from the poison".³⁸³

7- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُشَيْرَانَ عَنْ عُثْمَانَ بْنِ أَحْمَدَ بْنِ السِّمَّاكِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُنَادِيِّ عَنْ شُجَاعِ بْنِ الْوَلِيدِ عَنْ هَاشِمِ بْنِ هَاشِمٍ عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ سَعْدًا قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ بِتَمَرَاتٍ مِنْ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَ لَا سِحْرٌ.

³⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 f

³⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 g

³⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 5

³⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 6

(The book) 'Majalis' of Ibn Sheykh – from him, from Ali Bin Muhammad Bin Bushran, from Usman Bin Ahmad Bin Al Simak, from Muhammad bin Abdullah Al Munady, from Shuja'a bin Al-Waleed, from Hashim Bin Hashim, from Aamir Bin Sa'ad, 'Sa'ad said,

'Rasool-Allah^{-saww} said: 'One who (starts) a morning with dates of Ajwa, it would not harm him that day, neither poison nor sorcery'.³⁸⁴

8- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بُغْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ آدَمَ مِنْ طِينَتِهِ فَضَلَّتْ مِنْ تِلْكَ الطِّينَةِ فَضْلَةٌ فَخَلَقَ اللَّهُ مِنْهَا النَّخْلَةَ فَمِنْ أَجْلِ ذَلِكَ إِذَا قُطِعَتْ رَأْسُهَا لَمْ تُنْبِتْ وَ هِيَ تَحْتَاجُ إِلَى اللَّقَاحِ.

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Created Adam^{-as} from his^{-as} clay, a remnant remained from that clay, so He^{-azwj} Created the palm tree from it. So, from that reason, whenever its top is cut off, it does not grow, and it is need to the pollination'.³⁸⁵

9- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: كُلُّ النَّخْلِ يَنْبُتُ فِي مُسْتَنْقَعِ الْمَاءِ إِلَّا الْعَجْوَةَ فَإِنَّهَا نَزَلَ بِعَلِّهَا مِنَ الْجَنَّةِ.

And from him, from his father, from Abdullah Bin Ja'far Al Himeyri, from Ahmad bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'All date palms grow in a swamp of water except Al-Ajwa, for it descended un-watered from the Paradise'.³⁸⁶

10- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا تَأْكُلُ الْحَامِلُ مِنْ شَيْءٍ وَ لَا تَنْدَاوِي بِهِ أَفْضَلُ مِنَ الرُّطْبِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَرْيَمَ ع وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطْبًا جَنِيًّا فَكُلِي وَ اشْرَبِي وَ قَرِّي عَيْنًا حَتَّى كُونُوا أَوْلَادَكُمْ بِالثَّمَرِ فَهَكَذَا فَعَلَ رَسُولُ اللَّهِ ص بِالْحَسَنِ وَ الْحُسَيْنِ ع.

(The book) 'Al-Khisal' – From his father, from Sa'ad, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} who said, 'Amir Al-Momineen^{-asws} said: 'A pregnant woman will neither eat from anything, nor medicate with anything superior to

³⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7

³⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 8

³⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9

the dates. Allah-^{azwj} Mighty and Majestic Said to Maryam-^{as}: ***And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] So eat and drink and refresh the eyes. [19:26].*** Let your children relish with the dates, for that is how Rasool-Allah-^{saww} had done with Al-Hassan-^{asws} and Al-Husayn-^{asws}.³⁸⁷

11- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ وَفَدَ عَبْدُ الْقَيْسِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ص قَالَ فَوَضَعُوا بَيْنَ يَدَيْهِ جُلَّةً تَمْرٍ فَقَالَ رَسُولُ اللَّهِ ص أَمْ صَدَقَةٌ أَمْ هَدِيَّةٌ قَالُوا بَلْ هَدِيَّةٌ فَقَالَ النَّبِيُّ ص أَيُّ تَمْرَاتِكُمْ هَذِهِ قَالُوا هُوَ الْبَرِّيُّ يَا رَسُولَ اللَّهِ

(The book) 'Al-Mahasin' – from his father, from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Abu Abdullah-^{asws} having said: 'A delegation of Abdul Qays arrived to Rasool-Allah-^{saww}. They placed a basket of dates in front of him. Rasool-Allah-^{saww} said: 'Is it charity or a gift?' They said, 'But, it is a gift'. Rasool-Allah-^{saww} said: 'Which dates of yours are these?' They said, 'These are Al-Barney, O Rasool-Allah-^{saww}!'

فَقَالَ هَذَا جَبْرِئِيلُ يُخْبِرُنِي أَنَّ فِي تَمْرَتِكُمْ هَذِهِ تِسْعَ خَصَالٍ تُخْبِلُ الشَّيْطَانَ وَ يُقَوِّي الظَّهْرَ وَ تَزِيدُ فِي الْمُجَامَعَةِ وَ تَزِيدُ فِي السَّمْعِ وَ الْبَصَرِ وَ تُقَرِّبُ مِنَ اللَّهِ وَ تُبَاعِدُ مِنَ الشَّيْطَانِ وَ تَهْضُمُ الطَّعَامَ وَ تَذْهَبُ بِالْإِذَا وَ تُطَيِّبُ النَّكْهَةَ.

This here is Jibraeel-^{as}. He-^{as} informs me-^{saww} that these dates of yours have nine qualities – confusing the Satan-^{la}, and strengthens the back, and increases in the virility, and increases in the hearing and the sight, and draws closer to Allah-^{azwj} and distances from the Satan-^{la}, and digests the food, and removes the illness, and freshens the breath".³⁸⁸

12- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا مِنْ أَهْلِ الرِّيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنْ خَلْقِ النَّخْلِ بَدْءًا أَيْمًا هُوَ

(The book) 'Al-Mahasin' – From one of our companions, from people of Al Rayy, raising it to,

'Abu Abdullah-^{asws}, he (the narrator) said, 'He-^{asws} was asked about creation of the palm trees, 'What did it begin from?'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ آدَمَ مِنَ الطِّينَةِ الَّتِي خَلَقَهُ مِنْهَا فَضَّلَ مِنْهَا فَخَلَقَ مِنْهَا خُلَّتَيْنِ ذَكَرًا وَ أُنْثَى فَمِنْ أَجْلِ ذَلِكَ أَنَّهَا خُلِقَتْ مِنْ طِينِ آدَمَ تَحْتَاجُ الْأُنْثَى إِلَى اللَّحَاحِ كَمَا تَحْتَاجُ الْمَرْأَةُ إِلَى اللَّحَاحِ وَ يَكُونُ مِنْهُ جَيِّدٌ وَ رَدِيٌّ وَ دَقِيقٌ وَ غَلِيظٌ وَ ذَكَرٌ وَ أُنْثَى وَ وَالِدٌ وَ عَقِيمٌ

He-^{asws} said: 'When Allah-^{azwj} Blessed and Exalted Created Adam-^{as} from the clay He-^{azwj} Created him-^{as}, a remnant remained from it. He-^{azwj} Created two date palm trees, a male and a female. So, from that reason, it has been Created from the clay of Adam-^{as}. The female is needy to the pollination like what the woman is needy to the impregnation, and there becomes from it, the good and the bad, and thin and thick, and male and female, productive and non-productive'.

³⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10

³⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 11

ثُمَّ قَالَ إِنَّهَا كَانَتْ عَجْوَةً فَأَمَرَ اللَّهُ آدَمَ ع أَنْ يَنْزِلَ بِهَا مَعَهُ حِينَ أُخْرِجَ مِنَ الْجَنَّةِ فَعَرَسَهَا بِمَكَّةَ فَمَا كَانَ مِنْ نَسْلِهَا فِيهِ الْعَجْوَةُ وَ مَا كَانَ مِنْ نَوَاهَا فَهُوَ سَائِرُ النَّخْلِ الَّذِي فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا.

Then he^{-asws} said: 'It was Ajwa, so Allah^{-azwj} Commanded Adam^{-as} to take it down with him^{-as} when he^{-as} was expelled from the Paradise. He^{-as} planted it at Makkah. So, whatever was from its offspring, it is Al-Ajwa, and whatever was from its kernels, it is rest of the date palms which is in the easts of the earth and its wests".³⁸⁹

13 الْمَحَاسِنُ، عَنْ مَرْوَكٍ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَوْصُوا بِعَمَلِكُمُ النَّخْلَةَ خَيْرًا فَإِنَّهَا خُلِقَتْ مِنْ طِينَةِ آدَمَ لَا تَرَوْنَ أَنَّهُ لَيْسَ شَيْءٌ مِنَ الشَّجَرَةِ تُلْفَحُ غَيْرُهَا.

(The book) 'Al-Mahasin' – From Marwak, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Advise your generality to good the date tree, for it has been Created from the clay of Adam^{-as}. Are you not seeing that there isn't anything from the tree (requiring manual) pollinating apart from it?"³⁹⁰

14 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْحُطَّابِ الْحَلَّالِ عَنْ عَلَاءِ بْنِ رَزِينَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا عَلَاءُ هَلْ تَدْرِي مَا أَوَّلُ شَجَرَةٍ نَبَتْ عَلَى وَجْهِ الْأَرْضِ

(The book) 'Al-Mahasin' – From Muhammad Bin Ali, from Ali Bin Al Khattab Al Hallal, from Ala'a Bin Razeyn,

'From Abu Abdullah^{-asws} having said: 'O Ala'a! Do you know what is the first tree to have been grown upon the surface of the earth?'

قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ فَإِنَّهَا الْعَجْوَةُ فَمَا خَلَصَ فَهُوَ الْعَجْوَةُ وَ مَا كَانَ غَيْرَ ذَلِكَ فَإِنَّمَا هُوَ مِنَ الْأَشْيَاءِ.

He^{-asws} said: 'It is Al-Ajwa. So, whatever is pure, it is Al-Ajwa, and whatever was other than that, it is rather from the things".³⁹¹

بيان فما خالص أي نبت من غصن من أغصانه بغير واسطة أو بها أو بوسائط أو شابهها مشابحة تامة

Explanation of 'So whatever is pure' – i.e., grown from a branch (twig) from its branches without an intermediary, or with it, or with mediation, or it's like a complete likeness.

³⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12

³⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 13

³⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 14

و ما كان غير ذلك على الوجهين فإنما هو من الأشياء أي من غيرها من أنواع التمر و في الكافي من الأشباه أي يشبهها و ليست هي و يحتمل أن يكون بالياء المثناة و الهاء جمع شية أي الألوان المختلفة.

And ‘What was other than that’, is based upon two aspects. ‘It is rather from the things’ – i.e., from others from the types of dates. And in (the book) Al-Kafi, ‘From its like, i.e., resembling it, and it isn’t it’. And it is possible that happens to be with (the letter) ‘Ya’ and ‘Al Ha’, plural of ‘various’, i.e., different colours’.

15- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: كُلُّ التَّمْرِ تَنْبُثُ فِي مُسْتَنْقَعِ الْمَاءِ إِلَّا الْعَجْوَةَ فَإِنَّهَا نَزَلَ بِغُلْهَا مِنَ الْجَنَّةِ.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Al Mugheira, and Muhammad Bin Sinan, from Talha Bin Yazeed,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘All date (trees) grew in a swamp of water except for the Ajwa, for it was Sent down un-watered from the Paradise’’.³⁹²

16- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَجْوَةُ مِنْ أُمِّ التَّمْرِ وَ هِيَ الَّتِي أَنْزَلَ بِهَا آدَمُ مِنَ الْجَنَّةِ.

And from him, from Muhammad Bin Ali, from Abdul Rahman Al Asady, from Salim Bin Mukram,

‘From Abu Abdullah^{-asws} having said: ‘Al-Ajwa is mother of (all) dates, and it is which Adam^{-as} descended with from the Paradise’’.³⁹³

بَيَانٌ فِي الْكَافِي هِيَ أُمُّ التَّمْرِ وَ هِيَ الَّتِي أَنْزَلَهَا اللَّهُ تَعَالَى لِآدَمَ ع مِنَ الْجَنَّةِ.

Explanation – In (the book) ‘Al-Kafi’ – ‘It is mother of the dates, and it is which Allah^{-azwj} the Exalted Sent down for Adam^{-as} from the Paradise’.

17- الْمَحَاسِنُ، عَنِ الْوَشَاءِ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَجْوَةُ أُمُّ التَّمْرِ وَ هِيَ الَّتِي أَنْزَلَ بِهَا آدَمُ ع مِنَ الْجَنَّةِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى مَا قَطَعْتُمْ مِنْ لَبَنٍ أَوْ تَرَكْتُمُوها قَائِمَةً عَلَى أُصُولِهَا يَعْنِي الْعَجْوَةَ.

(The book) ‘Al-Mahasin’ – From Al Washa, from Abu Khadeeja Saalim Bin Mukrim,

³⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 15

³⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 16

‘From Abu Abdullah^{-asws} having said: ‘The Ajwa is mother of the dates, and it is which Adam^{-as} descended with from the Paradise, and it is Word of Allah^{-azwj} Blessed and Exalted: **Whatever palm-tree you cut down or you leave it standing upon its roots, [59:5]** – meaning Al-Ajwa’.³⁹⁴

16 وَ فِي حَدِيثٍ آخَرَ قَالَ: أَصْلُ التَّمْرِ كَلْبُهُ مِنَ الْعَجْوَةِ.

And in another Hadeeth, said, ‘The origin of the dates, all of them, is from the Ajwa’.³⁹⁵

18 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: كَانَتْ لَخْلَةُ مَرْيَمَ الْعَجْوَةُ نَزَلَتْ فِي كَانُونٍ وَ نَزَلَ مَعَ آدَمَ مِنَ الْجَنَّةِ الْعَبِيثُ وَ الْعَجْوَةُ مِنْهُمَا تَفَرَّقَ أَنْوَاعُ النَّخْلِ.

(The book) ‘Al-Mahasin’ – From his father, from Umar Bin Khallad,

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘The date tree of Maryam^{-as} was Al-Ajwa. It descended in January and was Sent down with Adam^{-as} from the Paradise – Al-Ateeq and Al-Ajwa. The variety of the dates trees separated from these two’.³⁹⁶

بيان كانون الأول و الثاني شهران من الشهور الرومية في قلب الشتاء و كأن المراد هنا الأول.

Explanation – ‘*Kanoun the first and the second*’ (January and February), are two months from the Roman months in the heart of the winter, and it is as if the intent over here is the first (January).

19- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَامِرِ بْنِ كَثِيرٍ السَّرَّاجِ عَنْ مُحَمَّدِ بْنِ سُوقَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَوَدَّعْتُهُ وَ كَانَ أَصْحَابُنَا يُقَدِّمُونَنِي فَقَالَ لِي يَا ابْنَ سُوقَةَ إِنَّ أَصْلَ كُلِّ تَمْرَةٍ مِنَ الْعَجْوَةِ فَمَا لَمْ يَكُنْ مِنَ الْعَجْوَةِ فَلَيْسَ بِتَمْرٍ.

(The book) ‘Al-Mahasin’ – From Muhammad Bin Ali, from Aamir Bin Kaseer Al Sarraj, from Muhammad Bin Sowqah who said,

‘I entered to see Abu Ja’far^{-asws} to bade him^{-asws} farewell, and our companions had preceded me. He^{-asws} said to me: ‘O Ibn Sowqah! The origin of every date is from Al-Ajwa. So, whatever does not happen to be from Al-Ajwa, it isn’t a date’.³⁹⁷

³⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 17 a

³⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 17 b

³⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 18

³⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 19

20- الْمَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ مَيْسَرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَ أَوْ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ تَعَالَى فَلْيَنْظُرُوا فِيهَا أَرْكَى طَعَاماً قَالَ أَرْكَى طَعَاماً التَّمْرُ.

(The book) 'Al-Mahasin' – From Ibrahim Bin Uqbah, from Muhammad Bin Muyassir, from his father,

'From Abu Ja'far^{-asws} or from Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} the Exalted: **and let him look which is the purest of the food, [18:19].** He^{-asws} said: 'Purest of food is the date'.³⁹⁸

21- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ عُنْبَسَةَ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَا قُدِّمَ لِرَسُولِ اللَّهِ صَ طَعَامٌ فِيهِ تَمْرٌ إِلَّا بَدَأَ بِالتَّمْرِ.

(The book) 'Al-Mahasin' – From his father, from Ibn Sinan, from Ibrahim Bin Mihzam, from Anbasa Bin Bijad,

'From Abdullah^{-asws} having said: 'No meal was forwarded to Rasool-Allah^{-saww} wherein were dates, except he^{-saww} began with the dates'.³⁹⁹

22- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ حُلْوَاءُ رَسُولِ اللَّهِ صَ التَّمْرَ.

And from him, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

'From Abu Abdullah^{-asws} having said: 'The sweet (dish) of Rasool-Allah^{-saww} was the date'.⁴⁰⁰

23- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ عَ كَانَ رَسُولُ اللَّهِ صَ أَوَّلَ مَا يُفْطَرُ عَلَيْهِ فِي زَمَنِ الرُّطْبِ الرُّطْبُ وَ فِي زَمَنِ التَّمْرِ التَّمْرُ.

And from him, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}, the first of what he^{-saww} broke fast upon during the time (season) of ripe dates, was the ripe dates, and in the time of dry dates, the dry dates'.⁴⁰¹

³⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 20

³⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 21

⁴⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 22

⁴⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 23

24- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ يُفْطِرُ عَلَى التَّمْرِ فِي زَمَنِ التَّمْرِ وَ عَلَى الرُّطَبِ فِي زَمَنِ الرُّطَبِ.

And from him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Mihzan, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to break Fast upon the dry dates in the time of the dry dates, and upon the ripe dates in the time of the ripe dates’’.⁴⁰²

25 وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ وَ غَيْرِهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يُحِبُّ أَنْ يَرَى الرَّجُلَ [الرَّجُلَ] تَمَرِيًّا لِحُبِّ رَسُولِ اللَّهِ ص التَّمْرِ.

And from him, from Abu Al Qasim Al Kufy, and someone else from Hanan Bin Sadeyr, from his father who said,

‘Ali Bin Al-Husayn^{-asws} used to love to see a date-eating man due to the love of Rasool-Allah^{-saww} for the dates’’.⁴⁰³

26- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلْنَا عَلَيْهِ فَدَعَا لَنَا بِتَمَرٍ فَأَكَلْنَا ثُمَّ أَزْدَدَنَا مِنْهُ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لِأُحِبُّ الرَّجُلَ أَوْ قَالَ يُعْجِبُنِي الرَّجُلُ أَنْ يَكُونَ تَمَرِيًّا.

And from him, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from one of our companions, from Uqba Bin Bashir,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘We entered to see him^{-asws}. He^{-asws} called for the dates for us. We ate, then we were increased from it. Then he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} love the man’ or said: ‘The man fascinates me if he happens to be a date-eating one’’.⁴⁰⁴

27- وَ مِنْهُ، عَنِ ابْنِ الْمُطْبِئِيِّ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ أَبِي الْحُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لِأُحِبُّ الرَّجُلَ أَنْ يَكُونَ تَمَرِيًّا.

And from him, from Al Yaqteeny, from Abu Muhammad Al Ansary, from Abu Al-Husayn Al Ahmasy,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} love the mean if he happens to be a date-eater’’.⁴⁰⁵

⁴⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 24

⁴⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 25

⁴⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 26

⁴⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 27

28 المَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ وَ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يَكُونَ تَمْرِيًّا.

(The book) 'Al-Mahasin' – from his father, from Abdullah Bin Al Mugheira and Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! The man tends to fascinate me^{-saww} if he happens to be a date-eater".⁴⁰⁶

29- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْعَجْوَةُ مِنَ الْجَنَّةِ وَ فِيهَا شِفَاءٌ مِنَ السِّمِّ.

And from him, from Muhammad bin Ali, from Muhammad Bin Al Fuzeyl, from Abdul Rahman Bin Zayd Bin Aslam who said,

'Abu Abdullah^{-asws} said: 'Al-Ajwa is from the Paradise, and there is healing in it from the poison".⁴⁰⁷

14 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص مِثْلُهُ إِلَّا أَنَّ فِيهِ وَ هِيَ شِفَاءٌ.

The book 'Al Imamah Wa Al Tabsira' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Ismail son of Musa Bin Ja'far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it except and in it is: 'And it is a healing".⁴⁰⁸

30- المَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ وَ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقُنْدَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ عَجْوَةٍ عِنْدَ مَنَامِهِ قَتَلَنَ الدِّيدَانَ فِي بَطْنِهِ.

(The book) 'Al-Mahasin' – from Abu Al Qasim, and Yaqoub Bin Yazeed, from Ziyad Bin Marwan Al Qandy, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who eats seven Ajwa dates during his sleep-time, would kill the worms in his belly".⁴⁰⁹

⁴⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 28

⁴⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 29 a

⁴⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 29 b

⁴⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 30

31- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَالِفُوا أَصْحَابَ الْمُسْكِرِ وَ كُلُوا التَّمْرَ فَإِنَّ فِيهِ شِفَاءً مِنَ الْأَدْوَاءِ.

And from him, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Oppose the people of intoxications and eat the dates, for there is a healing in it from illnesses’’.⁴¹⁰

32- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ بَعْضَ أَصْحَابِنَا يَشْكُو الْبَخَرَ فَكَتَبَ إِلَيْهِ كُلِّ التَّمْرِ الْبَرْنِيِّ عَلَى الرِّيقِ وَ اشْرَبَ عَلَيْهِ الْمَاءَ

And from him, from Muhammad Bin Al-Hassan Bin Shamoun who said,

‘I wrote to Abu Al-Hassan^{-asws}, ‘One of our companions is complaining of the vapour (odour of the mouth)’. He^{-asws} wrote to him: ‘Eat Al Barny dates upon the empty stomach and drink the water upon it’.

فَفَعَلَ فَسَمِنَ وَ غَلَبَتْ عَلَيْهِ الرُّطُوبَةُ فَكَتَبَ إِلَيْهِ يَشْكُو ذَلِكَ فَكَتَبَ إِلَيْهِ كُلِّ التَّمْرِ الْبَرْنِيِّ عَلَى الرِّيقِ وَ لَا تَشْرَبَ عَلَيْهِ الْمَاءَ فَاغْتَدَلَ.

He did so, and the wetness prevailed upon him, so he wrote to him^{-asws} complaining of that. He^{-asws} wrote to him: ‘Eat Al Barny upon the empty stomach, and do not drink the water upon it’. He became moderate (cured)’’.⁴¹¹

33- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي عَمْرٍو عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَيْرُ ثَمَرِكُمُ الْبَرْنِيُّ يَذْهَبُ بِالْدَّاءِ وَ لَا دَاءَ فِيهِ وَ يُشَبِّعُ وَ يَذْهَبُ بِالْبَلْعَمِ وَ مَعَ كُلِّ تَمْرَةٍ حَسَنَةٌ.

And from him, from Muhammad Bin Ali, from Amro Bin Usman, from Abu Amro, from a man,

‘From Abu Abdullah^{-asws} having said: ‘Best of your dates is Al Barny. It does away with the illness and there is no illness in it, and it satiates and does away with the phlegm, and with every date is a good deed’’.⁴¹²

وَ فِي حَدِيثٍ آخَرَ يُهَيِّئُ وَ يُرِيءُ وَ يَذْهَبُ بِالْإِعْيَاءِ وَ يُشَبِّعُ.

⁴¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 31

⁴¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 32

⁴¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 33 a

And in another Hadeeth: ‘Wholesome, enjoyable and does away with the fatigue and it satiates’.⁴¹³

34- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ عَنْ عَمْرِو بْنِ عُمَيْرٍ الصُّوفِيِّ قَالَ: هَبَطَ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص وَ بَيْنَ يَدَيْهِ طَبَقٌ مِنْ زُطْبٍ أَوْ تَمْرٍ فَقَالَ جِبْرِئِيلُ أَيُّ شَيْءٍ هَذَا قَالَ النَّبِيُّ قَالَ يَا مُحَمَّدُ كُلْهُ فَإِنَّهُ يُهَيِّئُ وَ يُمَرِّئُ وَ يَذْهَبُ بِالْإِعْيَاءِ وَ يُخْرِجُ الدَّاءَ وَ لَا دَاءَ فِيهِ وَ مَعَ كُلِّ تَمْرَةٍ حَسَنَةٌ.

And from him, from one of our companions, from Ahmad Bin Abdul Raheem, from amro Bin Umeyr Al Sowfy who said,

‘Jibraeel^{-saww} came down unto Rasool-Allah^{-saww} and there was a tray of ripe dates in front of him^{-saww} or dry dates. Jibraeel^{-as} said: ‘Which thing is this?’ He^{-saww} said: ‘Al Barny’. He^{-as} said: ‘O Muhammad^{-saww}! Eat it, for it is wholesome, enjoyable, and it does away with the fatigue and expels the illness, and there is no illness in it, and with every date is a good deed’.⁴¹⁴

35- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ ثَمَرِكُمُ النَّبِيُّ يَذْهَبُ بِالدَّاءِ وَ لَا دَاءَ فِيهِ.

And from him, from Ja’far Bin Muhammad, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Best of your dates is Al Barny, doing away with the illness and there is no illness in it’.⁴¹⁵

وَ زَادَ فِيهِ غَيْرُهُ وَ مَنْ بَاتَ وَ فِي جَوْفِهِ مِنْهُ وَاحِدَةٌ سَبَّحَتْ سَبْعَ مَرَّاتٍ.

And someone else increased in it: ‘And one who spends a night and in his inside is one from it, it would glorify (Allah^{-azwj}) seven times’.⁴¹⁶

36 وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِيرَةِ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَيْرُ ثَمَرِكُمُ النَّبِيُّ وَ هُوَ دَوَاءٌ لَيْسَ فِيهِ دَاءٌ.

And from him, from his father, from Ibn Al Mugheira, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws} having said: ‘Best of your dates is Al-Barny, and it is a cure. There isn’t any illness in it’.⁴¹⁷

⁴¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 33 b

⁴¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 34

⁴¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 35 a

⁴¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 35 b

⁴¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 36

37- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ رَفَعَهُ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ ص تَمْرٌ بَرْنِيٍّ مِنْ تَمْرِ الْيَمَامَةِ فَقَالَ يَا عُمَيْرُ أَكْثِرْ لَنَا مِنْ هَذَا التَّمْرِ

And from him, from Al-Hassan Bin Ali Bin Abu Usman, raising it, said,

‘There were gifted to Rasool-Allah^{-saww}, Barny dates from the dates of Al-Medina. He^{-saww} said: ‘O Umeyr! Increase for us^{-saww} from these dates!’

فَهَبَطَ جِبْرِئِيلُ ع فَقَالَ مَا هَذَا فَقَالَ تَمْرٌ بَرْنِيٍّ أَهْدَيْ لَنَا مِنَ الْيَمَامَةِ

Jibraeel^{-as} came down. He^{-as} said: ‘What is this?’ He^{-saww} said: ‘Barny dates gifted to us^{-saww} from Al-Medina’.

فَقَالَ جِبْرِئِيلُ لِلنَّبِيِّ ص التَّمْرُ الْبَرْنِيُّ يُشْبِعُ وَ يُهَنِّئُ وَ يُبْرِئُ وَ هُوَ الدَّوَاءُ وَ لَا دَاءَ لَهُ مَعَ كُلِّ تَمْرَةٍ حَسَنَةٍ وَ يُرْضِي الرَّبَّ وَ يُسْخِطُ الشَّيْطَانَ وَ يَزِيدُ فِي مَاءِ فَقَارِ الظَّهْرِ.

Jibraeel^{-as} said to the Prophet^{-saww}: ‘The Barny dates satiate, and are wholesome and enjoyable, and it is the cure and there is no illness for it. With every date there is a good deed, and it pleases the Lord^{-azwj} and angers the Satan^{-la} and increases in water of the vertebra of the back’.⁴¹⁸

38- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ عَنْ أَبِي سَعِيدٍ الشَّامِيِّ عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَطْعَمُوا الْبَرْنِيَّ نِسَاءَكُمْ فِي نِفَاسِهِنَّ تَخْلُمُ أَوْلَادُكُمْ.

And from him, from Muhammad Bin Al Handany, from Abu Saeed Al Shamy, from Salih Bin Uqbah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Feed Al Barny (dates) to your womenfolk during their childbirth (pregnancy), your children will be forbearing’.⁴¹⁹

1 وَ فِي حَدِيثٍ آخَرَ لِأَمِيرِ الْمُؤْمِنِينَ ع قَالَ: خَيْرُ تَمْرَاتِكُمُ الْبَرْنِيُّ فَأَطْعَمُوا نِسَاءَكُمْ فِي نِفَاسِهِنَّ تَخْلُمُ أَوْلَادُكُمْ خَلَمَاءَ.

And in another Hadeeth of Amir Al-Momineen^{-asws} having said: ‘The best of your dates is Al Barny. Feed your womenfolk during their childbirth (pregnancy), your children will come out forbearing’.⁴²⁰

39- الْمَحَاسِنُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ كَانَ طَعَامُ أَطْيَبِ مِنَ الرُّطَبِ لِأَطْعَمَهُ اللَّهُ مَرْيَمَ.

⁴¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 37

⁴¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 38 a

⁴²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 38 b

(The book) 'Al-Mahasin' – from a number of our companions, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Had there been any food better than the ripe dates, Allah^{-azwj} would have Fed it to Maryam^{-as}'.⁴²¹

40- وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ وَ يُونُسَ بْنِ يَزِيدَ عَنِ الْقُنْدِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اسْتَشْفَتْ نَفْسَاءُ بِمِثْلِ الرُّطَبِ لِأَنَّ اللَّهَ أَطْعَمَ مَرْيَمَ جَنِينًا فِي نَفْسِهَا.

And from him, from Abu Al Qasim and Yunus Bin Yazeed, from Al Qandy, from Ibn Sinan, from Abu Al Bakhtary,

'From Abu Abdullah^{-asws} having said: 'The ones in childbirth (pregnant) will not be healed with the likes of ripe dates, because Allah^{-azwj} Fed Maryam fresh (dates) during her childbirth''.⁴²²

41- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ رَفَعَهُ إِلَى عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَكُنْ أَوَّلُ مَا تَأْكُلُ النُّفْسَاءُ الرُّطَبَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِمَرْيَمَ بِنْتِ عِمْرَانَ- وَ هَزَيَ إِلَيْكَ يَجْذَعُ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطَبًا جَنِينًا

And from him, from a number of his companions, from Ali Bin Asbat, from his uncle Yaqoub, raising it to,

'Ali^{-asws} said: 'Rasool-Allah^{-saww} said: 'Let the first of what the ones in childbirth eat, be the ripe dates, for Allah^{-azwj} Mighty and Majestic Said to Maryam Bint Imran^{-as}: **And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] So eat and drink and refresh the eyes. [19:26]**'.

قِيلَ يَا رَسُولَ اللَّهِ فَإِنْ لَمْ يَكُنْ إِبَّانَ الرُّطَبِ

It was said, 'O Rasool-Allah^{-saww}! Supposing it does not happen to be the season of dates?'

قَالَ سَمِعْتُ مَرَاتٍ مِنْ مَرَاتٍ الْمَدِينَةِ فَإِنْ لَمْ يَكُنْ فَسَمِعْتُ مَرَاتٍ مِنْ مَرَاتٍ أَمْصَارَتُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ وَ عَزَّي وَ جَلَالِي وَ عَظَمَتِي وَ ارْتِفَاعِ مَكَانِي لَا تَأْكُلُ نَفْسَاءُ يَوْمَ تَلِدُ الرُّطَبَ فَيَكُونُ غُلَامًا إِلَّا كَانَ حَلِيمًا وَ إِنْ كَانَتْ جَارِيَةً كَانَتْ حَلِيمَةً.

He^{-asws} said: 'Seven dates from the dates of Al-Medina. If these do not happen to be, then seven dates from the dates of your city, for Allah^{-azwj} Blessed and Exalted Said: "By My^{-azwj} Might and My^{-azwj} Majestic, and My^{-azwj} Magnificence, and Loftiness of My^{-azwj} Position! The ones in childbirth will not eat the fresh dates on the day they give birth, so if it is a boy, except he would be forbearing, and if it were to be a girl, she would be forbearing!"⁴²³

⁴²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 39

⁴²² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 40

⁴²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 41

42- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّرْفَانُ سَيِّدُ مُورِكُمْ.

(The book) 'Al-Mahasin' – From his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

'Abu Abdullah^{-asws} said: 'Al-Sarafan' is chief of your dates".⁴²⁴

43- وَمِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَرْبٍ صَاحِبِ الْجَوَارِي قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع وَ عَبْدِ اللَّهِ بْنُ الْحُسَيْنِ بَعَثَنِي هَذِيلُ بْنُ صَدَقَةَ بْنِ الْحَشَّاشِ فَاشْتَرَيْتُ سَلَّةَ رُطَبٍ صَرْفَانٍ مِنْ بُسْتَانِ إِسْمَاعِيلَ فَلَمَّا جِئْتُ بِهِ قَالَ مَا هَذَا قُلْتُ رُطَبٌ بَعَثَهُ إِلَيْكُمْ هَذِيلُ بْنُ صَدَقَةَ

And from him, from his father, from Muhammad Bin Sinan, from Harb, companions of Al Jawary who said,

'When Abu Abdullah^{-asws} and Abdullah Bin Al-Hassan arrived, Huzeyl Bin Sadaqa Bin Al Hashash sent me. I bought a bunch of Sarafan dates from an orchard of Ismail. When I came with it, he^{-asws} said: 'What is this?' I said, 'Fresh dates sent to you^{-asws} by Huzeyl Bin Sadaqa'.

فَقَالَ لِي قَرْنُهُ قَرْنُهُ إِلَيْهِ فَقَلَبَهُ بِإصْبَعِهِ ثُمَّ قَالَ نَعَمْ التَّمَرُ هَذِهِ الْعَجْوَةُ لَا دَاءَ وَلَا غَائِلَةٌ.

He^{-asws} said to me: 'Bring it closer!' I brought it closer to him^{-asws}. He^{-asws} turned it around with his^{-asws} fingers, then said: 'Best dates are these Al-Ajwa. There is neither any illness for it nor affliction".⁴²⁵

44- وَمِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحَيْرَةَ رَكِبَ دَابَّتَهُ وَ مَضَى إِلَى الْخَوَزَنِيِّ ثُمَّ نَزَلَ فَاسْتَظَلَّ بِظِلِّ دَابَّتِهِ وَ مَعَهُ غُلَامٌ أَسْوَدُ وَ تَمَّ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَاشْتَرَى تَحْلًا فَقَالَ لِلْغُلَامِ مَنْ هَذَا فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ

And from him, from his father, from Sa'dan Bin Muslim, from one of our companions who said,

'When Abu Abdullah^{-asws} arrived at Al Hira, he^{-asws} rode his^{-asws} animal and went to Al Khawarnaq. Then he^{-asws} descended and took shelter with the shade of his^{-asws} animal, and there was a black slave with him^{-asws} and also a man from the people of Al Kufa. He^{-asws} bought a date tree. He said to the slave, 'Who is this?' He said, 'Ja'far Bin Muhammad^{-asws}'.

قَالَ فَخَرَجَ فَجَاءَ بِطَبَقٍ صَحْمٍ فَوَضَعَهُ بَيْنَ يَدَيْهِ فَأَشَارَ إِلَى الْبَرْبَرِيِّ فَقَالَ مَا هَذَا فَقَالَ السَّابِرِيُّ فَقَالَ هُوَ عِنْدَنَا الْبَيْضُ

He (the narrator) said, 'He went out and came back with a huge plate and placed it in front of him^{-asws}. He^{-asws} indicated towards Al Barny dates and said: 'What is this?' He said, 'Al-Sabiry dates'. He^{-asws} said: 'With us it is (called) Al-Beyz'.

ثُمَّ قَالَ لِلْمُسْتَانِ مَا هَذَا فَقَالَ لَهُ الْمُسْتَانُ قَالَ هُوَ عِنْدَنَا أُمُّ جِرْدَانَ

⁴²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 42

⁴²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 43

Then he^{-asws} said for Al Mashan (dates): ‘What is this?’ He said to him^{-asws}, ‘Al Mashan’. He^{-asws} said: ‘With us it is (called) Umm Al-Jirzan’.

وَنَظَرَ إِلَى الصَّرْفَانِ فَقَالَ مَا هَذَا قَالَ الصَّرْفَانُ فَقَالَ هُوَ عِنْدَنَا الْعُجْوَةُ وَفِيهَا شِفَاءٌ.

And he^{-asws} looked at Al-Sarfan (dates). He^{-asws} said: ‘What is this?’ He said, ‘Al-Sarfan’. He^{-asws} said: ‘With us it is (called) ‘Al-Ajwa’, and there is healing in it’.⁴²⁶

45- الْمَحَاسِنُ، عَنْ سَعْدَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّرْفَانُ مِنَ الْعُجْوَةِ وَفِيهِ شِفَاءٌ مِنَ الدَّاءِ.

(The book) ‘Al-Mahasin’ – From Sa’dan, from a man,

‘From Abu Abdullah^{-asws} having said: ‘Al Sarfan (date) is from Al-Ajwa, and there is healing in is from the illness’.⁴²⁷

46- وَمِنْهُ، عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مَحْبُوبِ بْنِ يُوسُفَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحِيرَةَ خَرَجَ مَعَ أَصْحَابٍ لَنَا إِلَى بَعْضِ الْبُسَاتِينِ فَلَمَّا رَأَاهُ صَاحِبُ الْبُسْتَانِ أَعْظَمَهُ فَأَجْتَنَى لَهُ أَلْوَانًا مِنَ الرُّطَبِ

And from him, from Ibn Abu Najran, from Mahboub Bin Yusuf, from one of his companions who said,

‘When Abu Abdullah^{-asws} arrived at Al Hira, he^{-asws} went out with companions of ours to one of the orchards. When the owner of the orchard saw him^{-asws}, revered him^{-asws}, and he gathered types of dates.

فَوَضَعَهُ بَيْنَ يَدَيْهِ وَوَضَعَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ عَلَى لَوْنٍ مِنْهُ فَقَالَ مَا تُسَمُّونَ هَذَا فَقُلْنَا السَّابِرِيُّ قَالَ هَذَا نُسَمِّيهِ عِنْدَنَا عِدْقُ ابْنِ زَيْدٍ

He placed it in front of him^{-asws}, and Abu Abdullah^{-asws} placed his^{-asws} hand upon a type from it. He^{-asws} said: ‘What are you naming this?’ We said, ‘Al-Sabiry’. He^{-asws} said: ‘This, we are naming with us as ‘Izq Ibn Zayd’.

ثُمَّ قَالَ لِلْوَنِ آخَرَ مَا تُسَمُّونَ هَذَا أَوْ قَالَ فَهَذَا قُلْنَا الصَّرْفَانُ قَالَ نَعَمْ التَّفَرُّ لَا دَاءَ وَ لَا عَائِلَةٌ أَمَا إِنَّهُ مِنَ الْعُجْوَةِ.

Then he^{-asws} said for another type: ‘What are you naming this?’ Or said, ‘So (what about) this?’ We said, ‘Al-Sarfan’. He^{-asws} said: ‘Best of the dates. There is neither any illness nor affliction. But it is from Al-Ajwa’.⁴²⁸

⁴²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 44

⁴²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 45

⁴²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 46

47- الْمَحَاسِنُ، عَنْ عَبْدِ الْعَزِيزِ عَمَّنْ رَفَعَ الْحَدِيثَ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَشْبَهُ تُمُورِكُمْ بِالطَّعَامِ الصَّرْفَانِ.

(The book) 'Al-Mahasin' -From Abdul Aziz, from the one who raised the Hadeeth to,

'Abu Abdullah^{-asws} said: 'Amir Al-Momineen^{-asws} said: 'Resemble your dates with the meal of Al Sarfan (dates)'.⁴²⁹

48- وَ مِنْهُ، عَنْ أَبِيهِ وَ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع أَتَدْرِي بِمَا حَمَلَتْ مَرْيَمُ فَقُلْتُ لَا إِلَّا أَنْ تُخْبِرَنِي فَقَالَ مِنْ تَمْرِ الصَّرْفَانِ نَزَلَ بِهَا جِبْرِيلُ فَأَطْعَمَهَا فَحَمَلَتْ.

And from him, from his father, and Bakr Bin Salih, from Suleyman Al Ja'fary who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'Do you know what Maryam^{-as} had conceived from?' I said, 'No, unless if you^{-asws} were to inform me'. He^{-asws} said: 'From Al-Sarfan dates Jibraeel^{-as} had descended with and fed it to her^{-as}, so she^{-as} conceived'.⁴³⁰

49 وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نِعَمَ التَّمَرُ الصَّرْفَانُ لَا دَاءَ وَ لَا غَائِلَةٌ.

And from him, from one of his companions who said,

'Abu Abdullah^{-asws} said: 'Best of the dates is Al Sarfan. There is neither any illness for it nor affliction'.⁴³¹

50- وَ مِنْهُ، عَنِ الْحَجَّالِ عَنْ أَبِي سُلَيْمَانَ الْحَمَّارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَيْنَا بِبُخَاعٍ مِنْ رُطَبٍ فِيهِ أَلْوَانٌ مِنَ التَّمْرِ فَجَعَلَ يَأْخُذُ الْوَاحِدَةَ بَعْدَ الْوَاحِدَةِ وَ قَالَ أَيُّ شَيْءٍ نُسَمُّونَ هَذِهِ حَتَّى وَضَعَ يَدَهُ عَلَى وَاحِدَةٍ مِنْهَا قُلْنَا نُسَمِّيُهَا الْمُشَانَ

And from him, from Al Hajjal, from Abu Suleyman Al Hammar who said,

'We were in the presence of Abu Abdullah^{-asws}, and we were brought a basket of dates wherein were (various) types of dates. He^{-asws} went on to take the one after the one and said: 'Which thing are you naming this?', until he^{-asws} placed his^{-asws} hand upon one of them. We said, 'We name it as Al-Mashan'.

قَالَ لَكِنَّا نُسَمِّيُهَا أَمْ جِرْدَانٍ إِنَّ رَسُولَ اللَّهِ ص أُتِيَ بِشَيْءٍ مِنْهَا وَ دَعَا لَهَا فَلَيْسَ شَيْءٌ مِنْ نَحْلِنَا أَحْمَلُ لِمَا يُؤْخَذُ مِنْهَا.

⁴²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 47

⁴³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 48

⁴³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 49

He^{-asws} said: 'But we are naming is at 'Umm Jirzan'. Rasool-Allah^{-saww} had been brought something from these, and he^{-saww} had supplicated for it. So there isn't anything from our date trees more fruit-bearing, due to him^{-saww} having taken from it".⁴³²

6 تَوْضِيحُ رَوَاهُ فِي الْكَافِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ أَبِي سُلَيْمَانَ الْحَمَّارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَجَاءَنَا بِمَضِيرَةٍ وَبَطْعَامٍ بَعْدَهَا ثُمَّ أَتَانِي بِقَنَاجٍ مِنْ طَبِّ عَلَيْهِ أَلْوَانٌ فَجَعَلُ يَأْخُذُ بِيَدِهِ الْوَاحِدَةَ بَعْدَ الْوَاحِدَةِ

Clarification – It is reported in (the book) Al-Kafi – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Abu Suleyman Al Hammar who said, 'We were in the presence of Abu Abdullah^{-asws} and they came to us with milk broth (as starters) and the meal after it. Then we were brought a basket of dates having variety upon it. He^{-asws} went on to take in his^{-asws} hand, the one after the one.

فَقَالَ أَيُّ شَيْءٍ تُسَمُّونَ هَذِهِ فَتَقُولُ كَذَا وَكَذَا حَتَّى آخَذَ وَاحِدَةً فَقَالَ مَا تُسَمُّونَ هَذِهِ فَقُلْنَا الْمُشَانُ فَقَالَ نَحْنُ نُسَمِّيهَا أُمَّ جِرْزَانَ إِنَّ رَسُولَ اللَّهِ ص أَتَى بِشَيْءٍ مِنْهَا فَأَكَلَ مِنْهَا وَدَعَا لَهَا فَلَيْسَ شَيْءٌ مِنْ نَحْلِ أَجْمَلٍ مِنْهَا.

He^{-asws} said: 'Which thing are you naming this?' We were saying, 'Such and such', until he^{-asws} took one and said: 'What are you naming this?' We said, 'Al Mushan'. He^{-asws} said: 'We are naming it as 'Umm Jirzan'. Rasool-Allah^{-saww} had been brought something from these, so he^{-saww} ate from it and supplicated for it. Thus, (due to his^{-saww} supplication), there isn't anything from the dates trees more fruit-bearing than it".

51 الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ الْمُسْلِمِيِّ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَمَّنْ رَأَى أَمِيرَ الْمُؤْمِنِينَ ع يَأْكُلُ الْخَبْزَ بِالتَّمْرِ.

(The book) 'Al-Mahasin' – from Ali Bin Al Hakam, from Al Rabie Al Musly, from Marouf Bin Kharbouz,

'From the one who saw Amir Al-Momineen^{-asws} eating the bread with the dates".⁴³³

52 وَ مِنْهُ، عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْخُذُ التَّمْرَ فَيَضَعُهَا عَلَى اللَّقْمَةِ وَ يَقُولُ هَذِهِ أَذْمُ هَذِهِ.

And from him, from one of them,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} used to take the date and place it upon the morsel and say: 'This is a sauce of this".⁴³⁴

⁴³² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 50

⁴³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 51

⁴³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 52

53 وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ خَنَانِ بْنِ سَدَيْرٍ عَنْ أَبِيهِ قَالَ: دَخَلَ عَلَيَّ أَبُو جَعْفَرٍ ع بِالْمَدِينَةِ فَقَدَّمْتُ إِلَيْهِ تَمْرَ نَرْسِيَانٍ وَ زُبْدًا فَأَكَلْتُ ثُمَّ قَالَ مَا أَطْيَبَ هَذَا أَيُّ شَيْءٍ هُوَ عِنْدَكُمْ قُلْتُ النَّرْسِيَانُ فَقَالَ أَهْدِ إِلَيَّ مِنْ نَوَاهُ حَتَّى أُغْرِسَهُ فِي أَرْضِي.

And from him, from a number of his companions, from Hanan Bin Sadeyr, from his father who said,

‘Abu Ja’far^{-asws} entered to see me at Al-Medina. I forwarded to him^{-asws} Nirsian dates and butter. He^{-asws} ate. Then he^{-asws} said: ‘How fresh this is! Which this is it (called) with you all?’ I said, ‘Al Nirsian’. He^{-asws} said: ‘Gift to me^{-asws} from its kernels until I^{-asws} plant it in my^{-asws} land’^{.435}

54 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: ذُكِرَ التَّمْرُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَالَ الْوَاحِدُ عِنْدَكُمْ أَطْيَبُ مِنَ الْوَاحِدِ عِنْدَنَا وَ الْجَمِيعُ عِنْدَنَا أَطْيَبُ مِنَ الْجَمِيعِ عِنْدَكُمْ.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Abu Umeir, from Hisham Bin Al Hakam who said,

‘The dates were mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘The one with you is better than the one with us, and all of the ones with us (in Al-Medina) are fresher than entirety of what are with you (in Al Iraq)’^{.436}

55 الْمَحَاسِنُ، عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مِثْمُونٍ عَنْ أَبِي الْحَسَنِ عَنْ عَمَّارِ السَّابَّاحِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَأُتِيَ بِرُطَبٍ فَجَعَلَ يَأْكُلُ مِنْهُ وَ يَشْرَبُ الْمَاءَ وَ يُنَاوِلُنِي الْإِنَاءَ فَأَكْرَهُ أَنْ أُرَدَّهُ فَأَشْرَبُ حَتَّى فَعَلَ ذَلِكَ مِرَارًا

(The book) ‘Al-Mahasin’ – From Ibn Fazzal, from Sa’alba Bin Maymoun, from Abu Al-Hassan, from Ammar Al Sabaty who said,

‘I was with Abu Abdullah^{-asws} and they came with the dates. He^{-asws} went on to eat from it and drink the water, and he^{-asws} gave me the container. I disliked to return it, so I drank, to the extent that he^{-asws} did that repeatedly.

فَقُلْتُ لَهُ إِنِّي كُنْتُ صَاحِبَ بَلْعَمٍ فَشَكَوْتُ إِلَى أَهْرَانَ طَبِيبِ الْحِجَازِ فَقَالَ لِي أَلَمْ تُسْتَنَّ قُلْتُ نَعَمْ قَالَ فَفِيهِ نَخْلٌ قُلْتُ نَعَمْ قَالَ عُدَّ عَلَيَّ مَا فِيهِ فَعَدَدْتُ عَلَيْهِ حَتَّى بَلَغْتُ الْهَيْرُونَ فَقَالَ لِي كُلْ مِنْهُ سَبْعَ تَمَرَاتٍ حِينَ تُرِيدُ أَنْ تَنَامَ وَ لَا تَشْرَبِ الْمَاءَ فَفَعَلْتُ كُنْتُ أُرِيدُ أَنْ أَتَبَرَّقَ فَلَا أَقْدِرُ عَلَى ذَلِكَ فَشَكَوْتُ ذَلِكَ إِلَيْهِ فَقَالَ اشْرَبِ الْمَاءَ قَلِيلًا وَ أَفْسِكْ حَتَّى تَعْتَدِلَ طَبِيعَتُكَ فَفَعَلْتُ

I said to him^{-asws}, ‘I was with phlegm and complained to Ahran, physician of Al-Hijaz. He said to me, ‘Is there an orchard for you?’ I said, ‘Yes’. He said, ‘Is there a date tree in it?’ I said, ‘Yes’. He said, ‘Count to me what is in it’. I counted to him until I reached Al-Heyroun. He said to me, ‘Eat seven dates from it when you want to sleep, and do not drink the water’. I did so. I wanted to spit but was not able upon that. So I complained to him. He said, ‘Drink a little water and withhold until your health is better’. I did so’.

⁴³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 53

⁴³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 54

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا أَنَا فَلَوْ لَا الْمَاءُ بِالْبَيْتِ لَا أُذَوُّهُ.

Abu Abdullah^{-asws} said: 'As for I^{-asws}, had there been no water in the house, I^{-asws} would not have tasted it'.⁴³⁷

56 وَ مِنْهُ، عَنْ أَبِي عَلِيٍّ أَحْمَدَ بْنِ إِسْحَاقَ رَفَعَهُ قَالَ: مَنْ أَكَلَ التَّمْرَ عَلَى شَهْوَةِ رَسُولِ اللَّهِ صِ إِيَّاهُ لَمْ يَضُرَّهُ.

And from him, from Abu Ali Ahmad Is'haq, raising it, said,

'One who eats the dates based upon a desire of Rasool-Allah^{-saww} for it, it would not harm him'.⁴³⁸

57 الْمَحَاسِنُ، عَنْ أَبِيهِ وَ بَكْرِ بْنِ صَالِحٍ جَمِيعاً عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: دَعَانَا بَعْضُ آلِ عَلِيٍّ عَ قَالَ فَجَاءَ الرِّضَا عَ وَ جِئْنَا مَعَهُ قَالَ فَأَكَلْنَا وَ وَقَعَ عَلَى التَّكْدِرِ فَأَلْقَى نَفْسَهُ عَلَيْهِ وَ النَّاسُ يَدْخُلُونَ وَ الْمَوَائِدُ تُنْصَبُ لَهُمْ وَ هُوَ مُشْرِفٌ عَلَيْهِمْ وَ هُمْ يَتَحَدَّثُونَ إِذَا نَظَرُوا إِلَيَّ فَأَصْغَى بِرَأْسِهِ فَقَالَ أَبْغِي قِطْعَةً تَمْرٍ

(The book) 'Al-Mahasin' – from his father and Bakr Bin Salih, altogether from Suleyman Bin Ja'far Al Ja'fari who said,

'One of the progeny of Ali^{-asws} invited us. Al-Reza^{-asws} came and we came with him^{-asws}. We ate and (the host) fell into difficulties so he^{-asws} cast his^{-asws} self upon it, and the people were entering, and the meals were set up for them, and he^{-asws} was overlooking upon them, and they were discussing, when he^{-asws} looked at me and inclined with his^{-asws} head. He^{-asws} said: 'Seek out a punch of dates for me^{-asws}'.

قَالَ فَخَرَجْتُ فَجِئْتُهُ بِقِطْعَةٍ تَمْرٍ فِي قِطْعَةٍ قَرِيَةٍ فَأَقْبَلَ يَتَنَاوَلُ وَ أَنَا قَائِمٌ وَ هُوَ مُضْطَجِعٌ فَتَنَاوَلَ مِنْهَا تَمْرَاتٍ وَ هِيَ بِيَدِي

He (the narrator) said, 'I went out and came to him with a bunch of dates in a tray with water. He^{-asws} went on to take while I was standing, and he^{-asws} was gargling. He^{-asws} took some dates from it, and it (tray) was in my hand'.

قَالَ ثُمَّ رَكِبْنَا دَوَابَّنَا وَ أَتَيْنَا فَقَالَ مَا كَانَ فِي طَعَامِهِمْ شَيْءٌ أَحَبَّ إِلَيَّ مِنَ التَّمْرَاتِ الَّتِي أَكَلْتُهَا.

He (the narrator) said, 'Then we rode our animals and we^{-asws} departed. He^{-asws} said: 'There wasn't anything in your meal more beloved to me^{-asws} than the dates which I^{-asws} eaten'.⁴³⁹

⁴³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 55

⁴³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 56

⁴³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 57

58 1 الْمَكَارِمُ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُلُوا التَّمْرَ فَإِنَّ فِيهِ شِفَاءً مِنَ الْأَدْوَاءِ.

(The book) 'Al Mukarim' –

'From Amir Al-Momineen^{-asws} having said: 'Eat the dates for there is healing in it from the illnesses''.⁴⁴⁰

14 عَنْ النَّبِيِّ ص قَالَ: مَنْ تَصَبَّحَ بِعَشْرِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سِحْرٌ وَلَا سَمٌ.

From the Prophet^{-saww} having said: 'One who eats seven Ajwa dates in the morning, he would not be harmed that day, neither by sorcery nor poison''.⁴⁴¹

6 وَ عَنْهُ ع قَالَ: بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ.

And from him^{-asws} having said: 'A house with not dates in it, its people are hungry''.⁴⁴²

14 عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ ع كُلُوا التَّمْرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدُّودَ.

From Ibn Abbas who said, 'He^{-asws} said: 'Eat the dates upon the empty stomach, for it kills the worms''.⁴⁴³

14 وَ قَالَ ص نَزَلَ عَلَيَّ جِبْرِيلُ بِالْبَرْنِيِّ مِنَ الْجَنَّةِ.

And he^{-saww} said: 'Jibraeel^{-as} descended unto me^{-saww} with Al Barny (dates) from the Paradise''.⁴⁴⁴

14 وَ قَالَ ع أَطْعَمُوا الْمَرْأَةَ فِي شَهْرِهَا الَّذِي تَلَدُ فِيهِ التَّمْرَ فَإِنَّ وَلَدَهَا يَكُونُ حَلِيمًا نَقِيًّا.

⁴⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 a

⁴⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 b

⁴⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 c

⁴⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 d

⁴⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 e

And he^{-asws} said: 'Feed the dates to the woman during her month which she is to give birth in, so her child would be forbearing, pure'.⁴⁴⁵

14 وَ قَالَ ع عَلَيْكُمْ بِالْبَرْنِيِّ فَإِنَّهُ يَذْهَبُ بِالْإِغْيَاءِ وَ يُدْفِئُ مِنَ الْقَرِّ وَ يُشْبِعُ مِنَ الْجُوعِ وَ فِيهِ اثْنَانِ وَ سَبْعُونَ تَاباً مِنَ الشِّفَاءِ.

And he^{-asws} said: 'Upon you all is with (eating) Al Barny, for it does away with the fatigue, and defends from the nose inflammation, and satiates from the hunger, and in it there are seventy-two types of healing'.⁴⁴⁶

6 عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَطْعَمُوا نِسَاءَكُمْ التَّمَرَ الْبَرْنِيَّ فِي نَفَاسِهِنَّ يُحْمِلُوا أَوْلَادَكُمْ.

And from Abu Abdullah^{-asws} having said: 'Feed your womenfolk Al Barny dates during their childbirth, it would make your children forbearing'.⁴⁴⁷

3 عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَبِيهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ يَبْتَدِئُ طَعَامَهُ إِذَا كَانَ صَائِماً بِالتَّمْرِ.

From Al-Husayn Bin Ali^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} used to begin his^{-saww} meal with the dates, when he^{-saww} was fasting'.⁴⁴⁸

59 دَعَاؤُ الرَّاوْدِيَّ، قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الرُّطَبَ بِيَمِينِهِ فَيَطْرُقُ النَّوَى فِي يَسَارِهِ وَ لَا يُلْقِيهِ فِي الْأَرْضِ فَمَرَّتْ شَاةٌ فَأَشَارَ إِلَيْهَا بِالنَّوَى فَدَنَتْ مِنْهُ فَجَعَلَتْ تَأْكُلُ مِنْ كَوِّهِ الْيُسْرَى وَ يَأْكُلُ ص بِيَمِينِهِ حَتَّى فَرَغَ.

(The book) 'Da'waat' of Al-Rawandy who said,

'Rasool-Allah^{-saww} was eating the dates with his^{-saww} right hand, and he^{-saww} dropped the kernel in his^{-saww} left hand and did not throw it in the ground. A sheep passed by. He^{-saww} gestured to it with the kernel. It came closer to him^{-saww} and went on to eat from his^{-saww} left palm, and he^{-saww} ate with his^{-saww} right hand until he^{-saww} was free'.⁴⁴⁹

60 كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ أَنَّهُ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ أَوَّلِ شَيْءٍ اهْتَرَّ عَلَى وَجْهِ الْأَرْضِ قَالَ هِيَ النَّخْلَةُ وَ مَثَلُهَا مَثَلُ ابْنِ آدَمَ إِذَا قُطِعَ رَأْسُهُ هَلَكَ وَ إِذَا قُطِعَتْ رَأْسُ النَّخْلَةِ إِنَّمَا هِيَ جَذَعٌ مُلْمَى.

⁴⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 f

⁴⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 g

⁴⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 h

⁴⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 58 i

⁴⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 59

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, by his chain from Ibn Nubata,

'Amir Al-Momineen^{-asws} was asked about the first thing to have shaken upon the surface of the earth. He^{-asws} said: 'The date tree, and its example is an example of a son of Adam^{-as}. When his head it cut off, he is destroyed (dies), and when the head (top) of the date tree is cut off, it is a thrown away trunk'.⁴⁵⁰

61 الشَّهَابُ، قَالَ رَسُولُ اللَّهِ ص خَيْرُ الْمَالِ سِكَّةٌ مَأْمُورَةٌ وَفَرَسٌ مَأْمُورَةٌ وَقَالَ نَعَمْ الْمَالُ النَّخْلُ الرَّاسِيخَاتُ فِي الْوَحْلِ الْمُطْعِمَاتُ فِي الْمَحَلِّ.

Al-Shihab,

'Rasool-Allah^{-saww} said: 'Best of the wealth is the pollinating date tree and an obedient horse'. And he^{-saww} said: 'Best of the wealth is the tall date tree in the mud, the feeder during the drought'.⁴⁵¹

و16 فِي حَدِيثٍ آخَرَ أَكْرَمُوا النَّخْلَةَ فَإِنَّهَا عَمَّتُكُمْ.

And in another Hadeeth: 'Honour the date tree for it is your 'auntie''.⁴⁵²

و تشبيهها بالعمة من وجهين. أحدهما أنها أنزلت مع آدم ع من الجنة وكان يحبها غاية المحبة حتى أمر بأن يصحب بعضها إذا دفن فأصبح جريدتين منها.

Note: And its resemblance with the auntie is from two aspects. One of these is that it descended with Adam^{-as} from the Paradise, and he^{-as} used to love it the peak of love to the extent that he^{-as} instructed with accompanying part of it when he^{-as} is buried, so two branches (twigs) from it were accompanied.

و الثاني أن بعض أحوالها يشبه أحوال ابن آدم لا تحمل من غير تلقيح و إن قطع رأسها جفت.

And the second is the some of its situations resembles the situations of the son of Adam^{-as}. It does not bear fruit from without impregnation (pollination), and if its head it cut off, it dies.

و فائدة الحديث تعظيم حرمة النخل و راوي الحديث موسى بن جعفر الكاظم ع عن أبيه عن آبائه ع عن رسول الله ص.

And a benefit of the Hadeeth is reverence of the sanctity of the date tree, and reporter of the Hadeeth is Musa Bin Ja'far Al Kazim^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}.

⁴⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 60

⁴⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 61 a

⁴⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 61 b

62 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ فَضِيلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَنْزَلَ اللَّهُ الْعَجْوَةَ وَالْعَيْقَ مِنَ السَّمَاءِ فُلْتُ وَمَا الْعَيْقُ قَالَ الْفَحْلُ.

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Rabie, from Fuzeyl,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Sent down Al-Ajwa and Al-Ateeq from the sky'. I said, 'And what is 'Al-Ateeq'?' He^{-asws} said: 'The stallion (male date tree)'".⁴⁵³

63 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ زَكَرِيَّ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ آدَمَ ع نَزَلَ بِالْعَجْوَةِ وَالْعَيْقِ الْفَحْلِ فَكَانَ مِنَ الْعَجْوَةِ الْعُذُوقُ كُلُّهَا وَ التَّمْرُ كُلُّهُ كَانَ مِنَ الْعَجْوَةِ.

(The book) 'Al-Mahasin' – from his father, from the one who mentioned it, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'Adam^{-as} descended with Al-Ajwa and Al Ateeq the stallion (male palm tree). So, whatever was from Al-Ajwa, are the fruits, all of them, and the dates, all of that were from Al-Ajwa".⁴⁵⁴

64 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع أَنَّ الَّذِي حَمَلَ نُوحٌ مَعَهُ فِي السَّفِينَةِ مِنَ النَّحْلِ الْعَجْوَةُ وَالْعَدْقُ.

(The book) 'Al-Mahasin' – From his father, from Ibn Abu Umeyr, from the one who narrated it having heard it,

'From Abu Abdullah^{-asws}: 'That which Noah^{-as} had carried with him^{-as} in the ship, from the date trees, was Al-Ajwa and Al-Azq".⁴⁵⁵

65 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَلِيجَةَ قَالَ: أَخَذْنَا مِنَ الْمَدِينَةِ نَوَى الْعَجْوَةِ فَعَرَسَهُ صَاحِبٌ لَنَا فِي بُسْتَانٍ فَخَرَجَ مِنْهُ السُّكَّرُ وَالْهَيْرُونُ وَالشَّهْرَبُورُ وَالصَّرْفَانُ وَ كُلُّ ضَرْبٍ مِنَ التَّمْرِ.

And from him, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said,

'We took from Al-Medina, kernels of Al-Ajwa. A companion of our planted these for us in an orchard. There emerged from it, Al-Sukr, and Al-Heyroun, and Al-Sarfan, and every type of date".⁴⁵⁶

⁴⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 62

⁴⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 63

⁴⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 64

⁴⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 65

66 الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ مِمَّا يَكُونُ بَيْنَ لَابَتَيِ الْمَدِينَةِ لَمْ يَضُرَّهُ لَيْلَتُهُ وَ يَوْمُهُ ذَلِكَ سَمٌّ وَلَا غَيْرُهُ.

(The book) 'Al-Mahasin' – from one of his companions, raising it, said,

'One who eats seven dates from what happens to be in the area of Al-Medina, he will not be harmed during that night of his and its day, neither poison nor anything else'.⁴⁵⁷

67 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَاطِيِّ عَنْ عُبَيْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ فِي يَوْمٍ سَبْعَ عَجَوَاتٍ تَمْرٍ عَلَى الرَّيْقِ مِنْ تَمْرِ الْعَالِيَةِ لَمْ يَضُرَّهُ سَمٌّ وَلَا شَيْطَانٌ.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost Bin Abu Mansour, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'One who eats seven Ajwa dates a day upon the empty stomach, from the high dates, neither will poison harm him or a Satan^{-la'}'.⁴⁵⁸

تَوْضِيحٌ رَوَاهُ فِي الْكَافِي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ هَكَذَا مَنْ أَكَلَ فِي كُلِّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةٍ.

It is reported in Al-Kafi, from the number, from Al-Barqy like this, 'One who eats during every day, seven Ajwa dates'.⁴⁵⁹

14 وَ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنِ النَّبِيِّ ص مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ مِنْ بَيْنِ لَابَتَيْهَا حِينَ يُصْبِحُ لَمْ يَضُرَّهُ سَمٌّ حَتَّى يُمَسِيَ.

And it is reported by Muslim in his (book) 'Saheeh', from the Prophet^{saww}: 'One who eats seven dates from between the two ends (of Al-Medina) when it is morning, poison will not harm him until evening'.⁴⁶⁰ (From a non-Shia source)

16 وَ فِي رِوَايَةٍ أُخْرَى مَنْ يُصْبِحُ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ سَمٌّ وَلَا سِحْرٌ.

And in another report: 'One who comes to a morning with seven Ajwa dates, it would not harm him during that day, neither poison nor sorcery'.⁴⁶¹

⁴⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 66

⁴⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 67 a

⁴⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 67 b

⁴⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 67 c

⁴⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 67 d

16 وَ فِي رِوَايَةٍ أُخْرَى إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً وَإِنَّهَا تَزِيْقُ أَوَّلَ الْبُكْرَةِ.

And in another report: ‘In the high Ajwa there is healing, and it is an antidote in the early morning’.⁴⁶²

68 الْفِرْدَوْسُ، عَنِ النَّبِيِّ ص قَالَ: كُلُوا الْبَلَحَ بِالتَّمْرِ فَإِنَّ الشَّيْطَانَ إِذَا أَكَلَهُ ابْنُ آدَمَ غَضِبَ فَقَالَ بَقِيَ ابْنُ آدَمَ حَتَّى أَكَلَ الْجَدِيدَ بِالْخَلْقِ.

(The book) ‘Al-Firdows’ – from the Prophet^{-saww} having said: ‘Eat unripe dates with the ripe dates, for the Satan^{-la} is angered when the son of Adam^{-as} eats it. He^{-la} says, ‘The son of Adam^{-as} has remained until he eats the new with the Created one’’.⁴⁶³ (From a non-Shia source)

69 الْفِرْدَوْسُ، كُلُوا التَّمَرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدُّودَ.

(The book) ‘Al-Firdows’ – ‘Eat the dates upon the empty stomach, for it will kill the worms’’.⁴⁶⁴ (From a non-Shia source)

70 كِتَابُ تَارِيخِ الْمَدِينَةِ، لِلسَّيِّدِ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ الشَّافِعِيِّ السَّمُهودِيِّ قَالَ: فِي عَدِّ تُمُورِ الْمَدِينَةِ أَنْوَاعٌ تَمَرُهَا كَثِيرَةٌ بَلَغَتْ مِائَةً وَ بَضْعاً وَ ثَلَاثِينَ نَوْعاً مِنَ الصَّيْحَانِي.

The book ‘Tareekh Al-Medina’ of the Seyyid Ali Bin Abdullah Al-Hassani Al Shafie al Amhoudy who said,

‘Regarding numbering the dates of Al-Medina, the types of its dates are many, reaching some one hundred and thirty types from Al-Seyhani’’.⁴⁶⁵

14 وَ فِي فَضْلِ أَهْلِ الْبَيْتِ لِابْنِ الْمُؤَيَّدِ الْحَمَوِيِّ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص يَوْماً فِي بَعْضِ حِطَّانٍ وَ يَدُ عَلِيٍّ فِي يَدِهِ

And in (the book) ‘Fazl Ahl Al-Bayt^{-asws}’ of Ibn Al-Muwayyid Al-Hlmawy, from Jabir, may Allah^{-azwj} be Pleased with him, said, ‘I was with the Prophet^{-saww} on day in one the gardens and the hand of Ali^{-asws} was in his^{-saww} hand’.

قَالَ فَمَرَزْنَا بِنَخْلٍ فَصَاحَ النَّخْلُ هَذَا مُحَمَّدٌ سَيِّدُ الْأَنْبِيَاءِ وَ هَذَا عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ أَبُو الْأَيْمَةِ الطَّاهِرِينَ

⁴⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 67 e

⁴⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 68

⁴⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 69

⁴⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 70 a

He (Jabir) said, 'We passed by a date tree. The date tree shouted, 'This is Muhammad^{-saww}, chief of the Prophets^{-as}, and this is Ali^{-asws} chief of the successors^{-asws}, father^{-asws} of the pure Imams^{-asws}!'

ثُمَّ مَرَرْنَا بِنَخْلٍ فَصَاحَ النَّخْلُ هَذَا مُحَمَّدٌ رَسُولُ اللَّهِ وَ هَذَا عَلِيٌّ سَيِّدُ اللَّهِ

Then we passed by a date tree. The date tree shouted, 'This is Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, and this is Ali^{-asws}, sword of Allah^{-azwj}!'

فَالْتَفَتَ النَّبِيُّ ص إِلَى عَلِيٍّ ع فَقَالَ لَهُ سَمِّهِ الصَّيْحَانِيَّ فَمَسَمِي مِنْ ذَلِكَ الْيَوْمِ الصَّيْحَانِيَّ فَكَانَ هَذَا سَبَبَ تَسْمِيَةِ هَذَا النَّوعِ بِذَلِكَ أَوْ الْمُرَادُ نَخْلُ ذَلِكَ الْحَائِطِ وَ بِالْمَدِينَةِ الْيَوْمَ مَوْضِعٌ يُعْرَفُ بِالصَّيْحَانِي.

The Prophet^{-saww} turned towards Ali^{-asws}. He^{-saww} said to him^{-asws}: 'Name it as 'Al-Seyhani'. So it was named as 'Al-Seyhani' from that day. So this was the cause of the naming of this type with that, and the intent with the date trees of that garden and (the ones) at Al-Medina today, is a place known as Al-Seyhani''.⁴⁶⁶

71 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ كَانَ يُحِبُّ التَّمْرَ وَ يَقُولُ الْعَجْوَةُ مِنَ الْجَنَّةِ وَ كَانَ يَضَعُ التَّمْرَةَ عَلَى اللُّثْمَةِ وَ يَقُولُ هَذِهِ إِذَا مَ هَذِهِ

(The book) 'Al-Da'aim' –

From Rasool-Allah^{-saww}, He^{-saww} used to love the dates, and he^{-saww} said: 'Al-Ajwa is from the Paradise', and he^{-saww} would place the date upon the morsel and saying, 'This is a sauce (dip) of this'.

وَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنِّي أُحِبُّ الرَّجُلَ يَكُونُ تَمْرِيًّا حُبَّ رَسُولِ اللَّهِ ص التَّمْرَ

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} love the man who happens to be date-eating, due to the love of Rasool-Allah^{-azwj} for the date'.

وَ كَانَ ص إِذَا قُدِّمَ إِلَيْهِ الطَّعَامُ وَ فِيهِ التَّمْرُ بَدَأَ بِالتَّمْرِ وَ كَانَ يُفْطِرُ عَلَى التَّمْرِ فِي زَمَنِ التَّمْرِ وَ عَلَى الرُّطْبِ فِي زَمَنِ الرُّطْبِ.

And he^{-saww}, whenever the meal was forwarded to him^{-saww} and the dates were in it, would begin with the dates, and he^{-saww} would break fast upon the dry date in the time of the dry dates, and upon the fresh dates, in the time of the fresh dates''.⁴⁶⁷

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ رَجُلًا مِنْ أَصْحَابِهِ أَكَلَ عَنْدهُ طَعَامًا فَلَمَّا أَنْ رَفَعَ الطَّعَامَ قَالَ جَعْفَرٌ ع يَا جَارِيَةُ اثْنَا يَمَّا عِنْدَكَ فَأَتْنَهُ بِتَمْرٍ

⁴⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 70 b

⁴⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 70 c

From Ja'far^{-asws} Bin Muhammad^{-asws}. A man from his^{-asws} companions ate a meal in his^{-asws} presence. When the meal was raised, Ja'far^{-asws} said: 'O maid! Come to us with whatever is with you'. She came with dates.

فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ هَذَا زَمَنُ الْفَاجِيَةِ وَالْأَعْنَابِ وَكَانَ صَبِيحاً فَقَالَ كُلْ فَإِنَّهُ خُلِقَ مِنْ رَسُولِ اللَّهِ ص الْعَجْوَةُ لَا دَاءَ وَ لَا عَائِلَةٍ.

The man said, 'May I be sacrificed for you^{-asws}! These are the times of the fruits and the grapes!' And it was summer. He^{-asws} said: 'Eat, for it is a mannerism from Rasool-Allah^{-azwj}. Al-Ajwa, there is neither any illness nor affliction (in it)'.⁴⁶⁸

⁴⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 70 d

CHAPTER 4 – PALM CORE AND THE POLLEN

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ عُمَرَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يَهْرِلُنَّ الْبَيْضُ وَ السَّمَكُ وَ الطَّلْعُ.

(The book) Al-Khisaal – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Musa Bin Umar, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘Three make one slim – the eggs, and the fish, and the pollen’’. ⁴⁶⁹

2- الْمَحَاسِنُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي أَيُّوبَ الْمَكِّيِّ عَنْ مُحَمَّدِ بْنِ الْبُخْتَرِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ يُؤْكَلْنَ وَ يَهْرِلُنَّ الطَّلْعُ وَ الْكُسْبُ وَ الْجُوزُ.

(The book) ‘Al-Mahasin’ – From Mansour Bin Al Abbas, from Muhammad Bin Abdullah, from Abu Ayoub Al Makky, from Muhammad Bin Al Bakhtari, from Umar Bin Yazeed,

‘From Abu Abdullah^{asws} having said: ‘Three are eaten and make one slim – the pollen, and the oilcake and the walnuts’’. ⁴⁷⁰

⁴⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 1

⁴⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 2

CHAPTER 5 – THE GRAPES

1 الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّهْجِيِّ عَنِ النَّهْكَيِّ عَنْ مَنْصُورِ بْنِ يُونُسَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ ثَلَاثَةٌ لَا يَضُرُّ الْعَنْبَ الرَّازِقِيُّ وَ قَصَبُ السُّكَّرِ وَ الثَّقَاخُ اللَّبَنَانِيُّ.

(The book) 'Al-Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Al Naheyki, from Mansour Bin Yunus who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'Three do not harm – Al-Raziqy grapes, and sugar cane, and the Lebanese apple''.⁴⁷¹

2 الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْثَانِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْقَزَائِيِّ كُلِّهِمْ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الْعَنْبَ حَبَّةً حَبَّةً فَإِنَّهَا أَهْنَاءُ وَ أَفْرَأُ.

(The book) 'Al-Uyoun' – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah al Neysabouri, from Abdullah Bin Ahmad Bin Aamir, from his father, and from Ahmad Bin Ibrahim, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy, from Al Huseyn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman Al Farra, all of them,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Eat the grapes seed by seed, for it is wholesome, enjoyable''.⁴⁷²

3 الْمَحَاسِنُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أُمِّ رَاشِدٍ مَوْلَاةٍ أُمِّ هَانِيٍّ قَالَتْ كُنْتُ وَصِيفَةً أَخْدُمُ عَلِيًّا وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ كَانَا عَنْدَهُ وَ دَعَا بِعَنْبٍ وَ كَانَ يُجِبُهُ فَأَكَلُوا.

(The book) 'Al-Mahasin' – from a number of his companions, from Ibn Sinan, from Abu Al Jaroud, from Umm Rashid, maid of Umm Hany who said,

'I was the head maidservant serving Ali^{-asws}, and Talha and Al-Zubeyr were in his^{-asws} presence, and he^{-asws} called for grapes, and he^{-asws} used to love it, and they ate'.⁴⁷³

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يُعْجِبُهُ الْعَنْبُ فَكَانَ ذَاتَ يَوْمٍ صَائِمًا فَلَمَّا أَفْطَرَ كَانَ أَوَّلَ مَا جَاءَتْ الْعَنْبَ أَتَتْهُ أُمُّ وَلَدٍ لَهُ بِعُنُقُودٍ فَوَضَعَهُ بَيْنَ يَدَيْهِ فَجَاءَ سَائِلٌ فَدَفَعَ إِلَيْهِ

⁴⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 1

⁴⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 2

⁴⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 3

(The book) 'Al-Mahasin' – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'It was so that the grapes used to fascinate Ali^{-asws} Bin Al-Husayn^{-asws}. One day he^{-asws} was fasting. When he^{-asws} broke, the first of what came were the grapes. A mother of his^{-asws} children came to him^{-asws} with a bunk and placed it in front of him^{-asws}. A beggar came, so he^{-asws} handed it to him.

فَدَسْتُ إِلَيْهِ أَغْنِي إِلَى السَّائِلِ فَاشْتَرْتُهُ مِنْهُ ثُمَّ أَتَيْتُهُ فَوَضَعْتُهُ بَيْنَ يَدَيْهِ فَجَاءَ سَائِلٌ آخَرٌ فَأَعْطَاهُ فَفَعَلْتُ أُمُّ الْوَلَدِ مِثْلَ ذَلِكَ حَتَّى فَعَلَ ثَلَاثَ مَرَّاتٍ فَلَمَّا كَانَ فِي الرَّابِعِ أَكَلَهُ.

She went to him, meaning the beggar, and bought it back from him. Then she came to him^{-asws} and placed it in front of him^{-asws}. Another beggar came. So he^{-asws} gave it to him. The mother of the children did like that until it had been done three times. When it was during the fourth, he^{-asws} ate it".⁴⁷⁴

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ الْمُسْلِيِّ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَمَّنْ رَأَى أَمِيرَ الْمُؤْمِنِينَ ع يَأْكُلُ الْخُبْزَ بِالْعَنْبِ.

And from him, from Ali Bin Al Hakam, from Al Rabie Al Musly, from Marouf Bin Kharbouz,

'From the one who saw Amir Al-Momineen^{-asws} eating the bread with the grapes".⁴⁷⁵

6- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَبِي الْجَارُودِ عَنِ زِيَادِ بْنِ سَوْقَةَ عَنْ حَسَنِ بْنِ حَسَنِ عَنْ أَبِيهِ قَالَ: دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى امْرَأَتِهِ الْغَامِرِيَّةِ وَ عِنْدَهَا نِسْوَةٌ مِنْ أَهْلِهَا فَقَالَ هَلْ زَوَّدْتُمُوهُنَّ بَعْدَ قَالَتْ وَ اللَّهُ مَا أَطْعَمْتُهُنَّ شَيْئاً

And from him, from a number of his companions, from Abu Al Jaroud, from Ziyad Bin Sowqah, from Hassan Bin Hassan, from his father who said,

'Amir Al-Momineen^{-asws} entered to see his^{-asws} wife Al-Aamiriyya and there were women from her family in her presence. He^{-asws} said: 'Have you provided them with anything yet?' She said, 'By Allah^{-azwj}! I have not fed them anything'.

قَالَ فَأَخْرَجَ دِرْهَمًا مِنْ حُجْرَتِهِ وَ قَالَ اشْتَرُوا بِهَذَا عِنَبًا فَجِيءَ بِهِ

He (the narrator) said, 'He^{-asws} brought out a Dirham from his^{-asws} side (pocket) and said: 'Buy grapes with it'.

فَقَالَ أَطْعِمِيهِنَّ فَكَأَتْهُنَّ اسْتَحْبَبْنَ مِنْهُ

⁴⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 4

⁴⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 5

He^{-asws} said: 'Feed them!' It was as if they were embarrassed from it'.

قَالَ فَأَخَذَ عُنُقُوداً بِيَدِهِ ثُمَّ تَنَحَّى وَخَذَهُ فَأَكَلَهُ.

He (the narrator) said, 'He^{-asws} took a bunch in his^{-asws} hand, then detached one and ate it'.⁴⁷⁶

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَرَّبَ إِلَيَّ عِنَباً فَأَكَلْنَا مِنْهُ.

And from him, from his father, from Safwan, from Abu Usama Zayd Al Shaham who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} drew grapes near to me, and we ate from it'.⁴⁷⁷

8 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى الْيَقْطِينِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَكَلْتُمُ الْعِنَبَ فَكُلُّوهُ حَبَّةً حَبَّةً فَإِنَّهَا أَهْنَأُ وَأَمْرَأُ.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Al Dihqan, from Dorost, from Abdullah Bin Sinan who said,

'When you eat the grapes, then eat it seed by seed (one by one), for it is wholesome, enjoyable'.⁴⁷⁸

9 وَ مِنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ الْعَمَّ فَأَمَرَهُ بِأَكْلِ الْعِنَبِ.

And from him, from Bakr Bin Salih, raising it,

'From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the sorrows. He^{-azwj} Commanded him^{-as} with eating the grapes'.⁴⁷⁹

10- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ فُرَاتٍ بْنِ أَخْنَفٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ نُوحًا شَكَأَ إِلَى اللَّهِ الْعَمَّ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ كُلِ الْعِنَبَ فَإِنَّهُ يَذْهَبُ بِالْغَمِّ.

And from him, from Usman Bin Isa, from Furat Bin Ahmad who said,

⁴⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 6

⁴⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 7

⁴⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 8

⁴⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 9

'Abu Abdullah^{-asws} said: 'Noah^{-as} complained to Allah^{-azwj} of the sorrows, so Allah^{-azwj} Revealed to him^{-as}: "Eat the grapes for it will go away with the sorrows!"'⁴⁸⁰

11- وَ مِنْهُ، عَنِ الْقَاسِمِ الرِّثَابِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُوسَى بْنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا حَسَرَ الْمَاءُ عَنْ عِظَامِ الْمُؤْتَى فَرَأَى ذَلِكَ نُوحٌ ع جَزَعًا شَدِيدًا وَ اغْتَمَّ لِذَلِكَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ كُلِ الْعِنَبَ الْأَسْوَدَ لِيَذْهَبَ غَمُّكَ.

And from him, from Al Qasim Al Zayyat, from Aban Bin Usman, from Musa Bin Al A'ala,

'From Abu Abdullah^{-asws} having said: 'When the water (of the flood) abated from the bones of the dead, Noah^{-as} saw that. He^{-as} was alarmed with severe alarmed, and he^{-as} was sorrowful at that. Allah^{-azwj} Revealed to him^{-as}: "Eat the black grapes to remove your^{-as} sorrows!"'⁴⁸¹

12- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: شَيْئَانِ يُؤْكَلَانِ بِالْيَدَيْنِ الْعِنَبُ وَ الرُّمَّانُ.

(The book) 'Al Mukarim' –

'From Al-Sadiq^{-asws} having said: 'Two things are eaten by the two hands – the grapes and the pomegranate''⁴⁸²

مِنْ الْفِرْدَوْسِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص خَيْرُ طَعَامِكُمُ الْخُبْزُ وَ خَيْرُ فَاكِهِتِكُمُ الْعِنَبُ

From (the book) 'Al-Firdows' – From Ayesha who said,

'Rasool-Allah^{-saww} said: 'Best of your foods is the bread, and best of your fruits is the grapes'.

وَ قَالَ ص لَخُلِقَتِ التَّخْلَةُ وَ الرُّمَّانُ وَ الْعِنَبُ مِنْ فَضْلَةِ طِينَةِ آدَمَ ع

And he^{-saww} said: 'The date tree, and the pomegranate, and the grapes were created from the remnants of the clay of Adam^{-as}'.

وَ قَالَ ص رِبْعُ أُمَّتِي الْبَطِيخُ وَ الْعِنَبُ.

And he^{-saww} said: 'Spring of my^{-saww} community are the melons and the grapes''⁴⁸³ (From a non-Shia source)

⁴⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 10

⁴⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 11

⁴⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 12 a

⁴⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 12 b

1 عَنْ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ كَانَ يَأْكُلُ الْعِنَبَ بِالْخُبْزِ.

From Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, he^{-asws} used to eat the grapes with the bread”.⁴⁸⁴

1 وَ هَذَا الْإِسْنَادُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: الْعِنَبُ أُذْمٌ وَ فَاكِهَةٌ وَ طَعَامٌ وَ حُلْوَاءٌ.

And by this chain, from Amir Al-Momineen^{-asws} having said: ‘The grapes are a dip (sauce), and fruit, and food, and sweet’”.⁴⁸⁵

13- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِيقِيِّ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ رَفَعَهُ إِلَى عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُسَمُّوا الْعِنَبَ الْكَرْمَ فَإِنَّ الْمُؤْمِنَ هُوَ الْكَرْمُ.

(The book) ‘Al Ilal’ – From his father, from Muhammad Bin Yahya Al attar, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Asbat, from his uncle Yaquob, raising it to,

‘Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not name the grapes as ‘Al-Karm’ (the vine), for the Momin, he is ‘Al-Karm’ (the honourable)’”.⁴⁸⁶

⁴⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 12 c

⁴⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 12 d

⁴⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 12 e

CHAPTER 6 – THE RAISINS

1 الحِصَالُ، عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ بَكْرِ الْهَوَازِيِّ عَنْ زَيْدِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالزَّبِيبِ فَإِنَّهُ يَكْشِفُ الْمِرَّةَ وَيَذْهَبُ بِالْبَلْغَمِ وَيَشُدُّ الْعَصَبَ وَيَذْهَبُ بِالْإِعْيَاءِ وَيُحْسِنُ الْخُلُقَ وَيُطَيِّبُ النَّفْسَ وَيَذْهَبُ بِالْعَمَلِ.

(The book) 'Al-Khisaal' – from Ahmad Bin Ibrahim Bin Bakr al Khowzy, from Zayd Bin Muhammad Al Baghdady, from Abdullah Bin Ahmad Al Taie,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all is with (eating) the raisins, for it removes the bile, and does away with the phlegm, and strengthens the nerves, and removes the fatigue, and improves the morals, and freshens the breath, and removes the sorrows''.⁴⁸⁷

2 الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ مِثْلَهُ وَ فِيهِ بِالضَّنَاءِ مَكَانَ قَوْلِهِ بِالْإِعْيَاءِ.

(The book) 'Al-Uyoun' –

By the three previous chains (from Al-Reza^{-asws}) – similar to it, and in it is: 'The thirst in place of his^{-asws} word: 'the misery''.⁴⁸⁸

3 الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنْ عَلِيِّ ع قَالَ: مَنْ أَكَلَ إِحْدَى وَ عِشْرِينَ زَبِيبَةً حَمْرَاءَ عَلَى الرِّيقِ لَمْ يَجِدْ فِي جَسَدِهِ شَيْئًا يَكْرَهُهُ.

(The book) 'Al-Uyoun' –

By the three previous chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'One who eats twenty-one red raising upon the empty stomach will not feel anything in his body he dislikes''.⁴⁸⁹

4- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ هَلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: مَنْ أَكَلَ أَحَدَ إِحْدَى وَ عِشْرِينَ زَبِيبَةً حَمْرَاءَ عَلَى الرِّيقِ لَمْ يَمْرُضْ إِلَّا مَرَضَ الْمَوْتِ.

(The book) 'Ibn Al Sheykh' – from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobaly, from his father,

⁴⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 1

⁴⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 2

⁴⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 3

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘One who is habitual of eating twenty-one red raisins upon the empty stomach, will not get sick except the sickness (at the time of) of death’.⁴⁹⁰

5 الْمَجَالِسُ، بِإِسْنَادِ الْبَغْبَلِيِّ عَنِ الرَّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: الزَّيْبُ يَشُدُّ الْقَلْبَ وَ يَذْهَبُ بِالْمَرَضِ وَ يُطْفِئُ الْحَرَارَةَ وَ يُطَيِّبُ النَّفْسَ.

(The book) ‘Al Majaalis’ – By a chain of Al deobaly,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘The raisins strengthen the heart, and do away with the sickness, and extinguish the heat, and freshen the breath’.⁴⁹¹

6 الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِحْدَى وَ عَشْرُونَ زَبِيَّةً حَمْرَاءَ فِي كُلِّ يَوْمٍ عَلَى الرِّيقِ تَدْفَعُ جَمِيعَ الْأَمْرَاضِ إِلَّا مَرَضَ الْمَوْتِ.

(The book) ‘Al-Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘(Eating) twenty-one red raisins every day upon the empty stomach repels entirety of the illnesses except the illness (at the time of) of death’.⁴⁹²

7- وَ مِنْهُ، عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: مَنْ اصْطَبَحَ إِحْدَى وَ عَشْرِينَ زَبِيَّةً حَمْرَاءَ لَمْ يَمْرُضْ إِلَّا مَرَضَ الْمَوْتِ إِنْ شَاءَ اللَّهُ تَعَالَى.

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘One who eats in the morning, twenty-one red raising, will not fall sick except the sickness (at the time) of death, if Allah^{-azwj} the Exalted so Desires’.⁴⁹³

8- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ مِصْرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الزَّيْبُ يَشُدُّ الْعَصَبَ وَ يَذْهَبُ بِالنَّصَبِ وَ يُطَيِّبُ النَّفْسَ.

⁴⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 4

⁴⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 5

⁴⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 6

⁴⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 7

(The book) 'Al Mahaasin' – from Ahmad Bin Muhammad Bin Abu Nasr who said, 'A man from the people of Egypt narrated to me,

'From Abu Abdullah^{-asws} having said: 'The raisins strengthen the nerves, removes the exhaustion, and freshen the breath''.⁴⁹⁴

9 الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ أَكَلَ إِحْدَى وَ عَشْرِينَ زَبِيبَةً حَمَاءً أَوَّلَ النَّهَارِ دَفَعَ اللَّهُ عَنْهُ كُلَّ مَرَضٍ وَ سَقَمٍ.

(The book) 'Al Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'One who eats twenty-one red raisins at the beginning of the day, Allah^{-azwj} would Repel from him every disease and sickness''.⁴⁹⁵

وَ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع يَا أَبَنَ رَسُولِ اللَّهِ إِنَّ النَّاسَ يَقُولُونَ فِي هَذَا الزَّبِيبِ قَوْلًا عَنْكُمْ فَمَا هُوَ قَالَ نَعَمْ وَ دَكَرَ الْحَدِيثَ.

And from Hareyz Bin Abdullah who said,

'I said to Abu Abdullah Al-Sadiq^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The people are saying regarding this raising, a word from you (Imams^{-asws}), so what is it?' He^{-asws} said: 'Yes' – and mentioned the Hadeeth''.⁴⁹⁶

10- الْمَكَارِمُ، عَنِ النَّبِيِّ ص قَالَ: عَلَيْكُمْ بِالزَّبِيبِ فَإِنَّهُ يُطْفِئُ الْمَرَّةَ وَ يَأْكُلُ الْبَلْعَمَ وَ يُصِحُّ الْجِسْمَ وَ يُحَسِّنُ الْخُلُقَ وَ يَشُدُّ الْعَصَبَ وَ يَذْهَبُ بِالْوَصَبِ.

(The book) 'Al Mukarim' –

'From the Prophet^{-saww} having said: 'Upon you all is with (eating) the raisins, for it extinguishes the bile, and consumes the phlegm, and corrects the body, and improves the manners, and strengthens the nerves, and does away with the tiredness''.⁴⁹⁷

⁴⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 8

⁴⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 9 a

⁴⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 9 b

⁴⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 9 c

11- الإِخْتِصَاصُ، عَنْ عَلِيِّ بْنِ زُنْجُوَيْهِ الدِّينَوَرِيِّ عَنْ سَعِيدِ بْنِ زِيَادٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ زِيَادِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي هِنْدٍ قَالَ: أَهْدَى إِلَى رَسُولِ اللَّهِ طَبَقٌ مُغَطًى فَكَشَفَ الْغَطَاءَ عَنْهُ ثُمَّ قَالَ كُلُوا بِسْمِ اللَّهِ نِعَمَ الطَّعَامِ الرَّيِّبُ يَشُدُّ الْعَصَبَ وَيَذْهَبُ بِالْوَصَبِ وَيُطْفِئُ الْغَضَبَ وَيَرْضِي الرَّبَّ وَيَذْهَبُ بِالْبَلْعِ وَيُطَيِّبُ النَّكْهَةَ وَيُصَفِّي اللَّوْنَ.

(The book) 'Al Ikhtisas' – From Ali Bin Zajwiya Al Deynawari, from Saeed Bin Ziyad, from his father, from his grandfather, from his father Ziyad Bin Abu Hind, from Abu Hind who said,

'A covered tray was gifted to Rasool-Allah^{-saww}. He^{-saww} uncovered the covering from it, then said: 'Eat in the Name of Allah^{-azwj}! Best of the foods is the raisin. It strengthens the nerves, and does away with the tiredness, and extinguishes the anger, and pleases the lord^{-azwj}, and removes the phlegm, and freshens the breath, and cleans the colour (complexion)'.⁴⁹⁸

⁴⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 9 d

CHAPTER 7 – MERITS OF THE POMEGRANATE AND ITS TYPES

1 الْعِيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ غَامِرٍ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخَوْزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْنَانِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ مَهْرُوزٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ كُلِّهِمْ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الرُّمَانَ فَلَيْسَتْ مِنْهُ حَبَّةٌ تَفْعُ فِي الْمَعِدَةِ إِلَّا أَنْزَلَتْ الْقُلُوبَ وَ أَخْرَجَتْ الشَّيْطَانَ أَرْبَعِينَ يَوْمًا.

(The book) 'Al-Uyoun' – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah, from Abdullah Bin Ahmad Bin Aamir, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy, and from Al-Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, all of them,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Eat the pomegranate for there isn't any seed from it falling into the stomach except it irradiates the heart and expels the Satan^{-la} for forty days''.⁴⁹⁹

1 وَ يَهْدِيهِ الْأَسَانِيدُ عَنْ عَلِيٍّ ع قَالَ: كُلُوا الرُّمَانَ بِشَحْمِهِ فَإِنَّهُ دَبَاغٌ لِلْمَعِدَةِ.

And these chains, from Ali^{-asws} having said: 'Eat the pomegranate with its lining, for it tans the stomach''.⁵⁰⁰

3 وَ يَهْدِيهِ الْأَسَانِيدُ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيٍّ إِنَّ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ كَانَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَكَلَ الرُّمَانَ لَمْ يَشْرِكْهُ أَحَدٌ فِيهِ وَ يَقُولُ فِي كُلِّ رُمَانَةٍ حَبَّةٌ مِنْ حَبَّاتِ الْجَنَّةِ.

And by these chains,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws} said that Abdullah Bin Al-Abbas had said, 'Rasool-Allah^{-saww}, when he^{-saww} ate the pomegranate, did not participate anyone in it, and he^{-saww} said: 'Every pomegranate there is a seed from the seeds of Paradise''.⁵⁰¹

⁴⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 a

⁵⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 b

⁵⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 c

2- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يُعَدَّلُنَ الطَّنَاجُ الرُّمَانُ السُّورَانِيُّ وَ الْبُسْرُ الْمُطْبُوحُ وَ الْبَنْفَسُجُ وَ الْهَنْدَبَاءُ.

The book) 'Al-Khisaal' – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Sayyari, from Muhammad Bin Aslam, from Nuh Bin Shueyb, from Abdul Aziz Bin Al Muhtady, raising it to,

'Abu Abdullah^{-asws}: 'For moderate the natures – Al-Sowrany pomegranate, and the cooked unripe dates, and the violet (oil), and the endive".⁵⁰²

3- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ يَحْيَى الطَّحَّانِ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَمْسَةٌ مِنْ فَاكِهَةِ الْجَنَّةِ فِي الدُّنْيَا الرُّمَانُ الْإِمْلِيسِيُّ وَ التَّقَاخُ وَ السَّفَرَجَلُ وَ الْعَنْبُ وَ الرُّطْبُ الْمُشَانُ.

(The book) 'Al-Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Ahmad Bin Suleyman, from Ahmad Bin Yahya Al tahhan, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'Five are from the fruits of Paradise in the world – Al-Amleysi pomegranate, and the apple, and the quince, and the grape, and Al-Mushan date".⁵⁰³

4- مجاليس ابن الشيخ، عَنْ وَالِدِهِ عَنْ هِلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيِّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَرْبَعَةٌ نَزَلَتْ مِنَ الْجَنَّةِ الرَّازِقِيُّ وَ الرُّطْبُ الْمُشَانُ وَ الرُّمَانُ الْإِمْلِيسِيُّ وَ التَّقَاخُ الشَّعْشَعَانِيُّ يَغْنِي الشَّامِيَّ وَ فِي خَيْرٍ آخَرَ وَ السَّفَرَجَلُ.

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobely, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Four were Sent down from the Paradise – Al-Raziqy date, and Al-Mushan date, and Al-Amleysi pomegranate, and Al-Sha'shany apple, meaning the Syrian'. And in another Hadeeth: 'And the quince".⁵⁰⁴

5- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَطْعَمُوا صِبْيَانَكُمْ الرُّمَانَ فَإِنَّهُ أَسْرَعُ لِالْإِسْتِثْمِ.

And from him, by this chain,

'From Amir Al-Momineen^{-asws} having said: 'Feed your children the pomegranate for it is quickest for (opening) their tongues (speaking)".⁵⁰⁵

⁵⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 2

⁵⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 3

⁵⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 4

⁵⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 5

6- وَ بِالْإِسْنَادِ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ رُفْءَانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ

And by the chain,

‘From him^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘There is none from a pomegranate except and in it is a seed from the Paradise’.

قَالَ فَأَنَا أَحِبُّ أَنْ لَا أَتْرَكَ شَيْئاً مِنْهَا.

He^{-asws} said: ‘I^{-asws} love not to leave anything from it (uneaten)’.⁵⁰⁶

7- وَ مِنْهُ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: شَيْتَانِ مَا دَخَلَا جَوْفًا قَطُّ إِلَّا أَفْسَدَاهُ وَ شَيْتَانِ مَا دَخَلَا جَوْفًا قَطُّ إِلَّا أَصْلَحَاهُ فَأَمَّا اللَّذَانِ يُصْلِحَانِ جَوْفَ ابْنِ آدَمَ فَالرُّمَانُ وَ الْمَاءُ الْفَاتِرُ وَ أَمَّا اللَّذَانِ يُفْسِدَانِ فَالْجُبْنُ وَ الْقَدِيدُ.

And from him, by the chain,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘There are two thing which do not enter inside at all except they spoil it, two things which do not enter inside at all except they correct it. As for those which correct the inside of a son of Adam^{-as} – the pomegranate and the lukewarm water, and as for those which spoil – the cheese and the cured meat’.⁵⁰⁷

8- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الرُّمَانَ بِشَحْمِهِ فَإِنَّهُ دَبَاغٌ لِلْمَعِدَةِ وَ فِي كُلِّ حَبَّةٍ مِنَ الرُّمَانِ إِذَا اسْتَقَرَّتْ فِي الْمَعِدَةِ حَيَاةٌ لِلْقَلْبِ وَ إِثَارَةٌ لِلنَّفْسِ وَ تَمْرُضُ وَسْوَاسَ الشَّيْطَانِ أَرْبَعِينَ لَيْلَةً.

(The book) ‘Al-Khisal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Eat the pomegranate with its lining for it tans the stomach, and in every seed of the pomegranate when it settles in the stomach, there is life for the heart, and irradiation for the soul, and sickens (destroys) the insinuations of Satan^{-la} for forty nights’.⁵⁰⁸

9 الطب، طب الأئمة عليهم السلام عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ الْمُؤَدِّينَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ الرُّمَانُ مِنْ فَوَاكِهِ الْجَنَّةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمَا فَاكِهَةٌ وَ تَحْلُلُ وَ رُفْءَانٌ.

⁵⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 6

⁵⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 7

⁵⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 8

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Suleyman bin Muhammad Al Muwazzin, from Usman Bin Isa, from Ismail Bin Jabir,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} – similar to it and there is an increased at the end of it: 'And the pomegranate is from the fruits of Paradise. Allah^{-azwj} Mighty and Majestic Said: ***'In both of them are fruits, and palm trees, and pomegranates [55:68]'***.⁵⁰⁹

10 الْمَحَاسِنُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: الْفَاكِهَةُ عِشْرُونَ وَمِائَةٌ لَوْ أَنَّ سَيِّدَهَا الرُّمَّانُ.

(The book) 'Al-Mahasin' – from Haroun Bin Muslim, from Mas'ada Bin ziyad,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The fruits are of one hundred and twenty types. Their chief is the pomegranate''.⁵¹⁰

11 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَاطِي عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: بِمَا أَوْصَى بِهِ آدَمُ إِلَى هَبَةِ اللَّهِ عَلَيْكَ بِالرُّمَّانِ فَإِنَّكَ إِنْ أَكَلْتَهُ وَأَنْتَ جَائِعٌ أَجْزَأَكَ وَإِنْ أَكَلْتَهُ وَأَنْتَ شَبْعَانٌ أَمْرَأَكَ.

And from it, from Muhammad bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'From what Adam^{-as} had bequeathed to Hibtullah^{-as}: 'Upon you is with (eating) the pomegranate, for when you^{-as} eat it while you^{-as} are hungry, it will suffice you^{-as}, and if you^{-as} were to eat it while you^{-as} are satiated, it will make you desirous (for eating again)''.⁵¹¹

12- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَمْ يَأْكُلِ الرُّمَّانَ جَائِعٌ إِلَّا أَجْزَأَهُ وَ لَمْ يَأْكُلْهُ شَبْعَانٌ إِلَّا أَمْرَأَهُ.

And from him, from Abu Yusuf, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'A hungry one will not eat the pomegranate except it would suffice him, and a satiated one will not eat it except it would make him desirous (for more food)''.⁵¹²

⁵⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 9

⁵¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 10

⁵¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 11

⁵¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 12

13- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ كُنْتُ بِالْعِرَاقِ لَأَكَلْتُ كُلَّ يَوْمٍ رُمَانَةً سُورَانِيَّةً وَ اعْتَمَسْتُ فِي الْفُرَاتِ غَمْسَةً.

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Abdul Aziz Al Abdy who said,

'Abu Abdullah^{-asws} said: 'If I^{-asws} had been in Al-Iraq today, I^{-asws} would have eaten Sowraniya pomegranate and Immersed in the Euphrates with an immersion'.⁵¹³

14- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَأْكُلُ الرُّمَانَ كُلَّ لَيْلَةٍ جُمُعَةٍ.

And from him, from his father, from Al Qasim Bin Muhammad, from a man, from Saeed Bin Gazwan who said,

'Abu Abdullah^{-asws} was eating the pomegranate every night of Friday (Thursday night)".⁵¹⁴

15- وَ مِنْهُ، عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ رُمَانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ.

And from him, from Al Yaqteeni, from Yunus, from a man,

'From Abu Abdullah^{-asws} having said: 'There is none from a pomegranate except and in it is a seed from the Paradise'.⁵¹⁵

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي كُلِّ رُمَانَةٍ حَبَّةٌ مِنَ الْجَنَّةِ.

And from him, from his father, from Safwan, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'In every pomegranate there is a seed from the Paradise'.⁵¹⁶

17- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ رُمَانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ فَإِذَا شَدَّ مِنْهَا شَيْءٌ فَخَذُوهُ وَ مَا وَقَعَتْ أَوْ مَا دَخَلَتْ تِلْكَ الْحَبَّةُ مَعِدَةَ امْرِئٍ قَطُّ إِلَّا أَنَارَتْهَا أَرْبَعِينَ لَيْلَةً وَ نَفَتْ عَنْهُ شَيْطَانُ الْوَسْوَسةِ وَ رَوَى بَعْضُهُمْ وَ نَفَتْ عَنْهُ وَسْوَسةُ الشَّيْطَانِ.

And from him, from Al-Nowfaly by his chain,

⁵¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 13

⁵¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 14

⁵¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 15

⁵¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 16

‘From Abu Abdullah^{-asws} having said: ‘There is none from a pomegranate except and in it is a seed from the Paradise. When something from it rolls off and falls, then take it, and whatever falls off, or none of that seed enters a stomach of a person at all except it will irradiate it for forty nights, and the Satan^{-la} would distance the insinuations away from him’. And one of them reported: ‘And the insinuations of Satan^{-la} would distance away from him’^{.517}

18- الْمَحَاسِنُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنَّى عَنْ زِيَادٍ عَنْ يَحْيَى الْحَنْظَلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ بَيْنَ يَدَيْهِ طَبَقٌ فِيهِ رُمَّانٌ فَقَالَ لِي يَا زِيَادُ اذْنُ وَ كُلْ مِنْ هَذَا الرُّمَّانِ أَمَا إِنَّهُ لَيْسَ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْ أَنْ يَشْرَكَنِي فِيهِ أَحَدٌ مِنَ الرُّمَّانِ أَمَا إِنَّهُ لَيْسَ مِنْ رُمَّانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ حَبِّ الْجَنَّةِ.

(The book) ‘Al-Mahasin’ – from Al-Hassan Bin Ali Al Washa, and Ali Bin Al Hakam, from Musanna, from Ziyad, from Yahya Al Hanzaly who said,

‘I entered to see Abu Abdullah^{-asws}, and in front of him^{-asws} there was a tray having a pomegranate in it. He^{-asws} said to me: ‘O Ziyad! Come near and eat from this pomegranate, although there isn’t anything more hateful to me^{-asws} than participating someone in it, than in the pomegranate. Surely there isn’t any pomegranate except and in it is a seed from the seeds of the Paradise’^{.518}

19- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ كَانَ أَبِي لِيَأْخُذَ الرُّمَّانَةَ فَيَصْعَدُ بِهَا إِلَى فَوْقِ فَيَأْكُلُهَا وَحْدَهُ خَشِيَةً أَنْ يَسْقُطَ مِنْهَا شَيْءٌ وَ مَا مِنْ شَيْءٍ أَشَارَكَ فِيهِ أَبْغَضَ إِلَيَّ مِنَ الرُّمَّانِ إِنَّهُ لَيْسَ مِنْ رُمَّانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ.

And from him, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman and Hisham,

‘From Abu Abdullah^{-asws}, similar to it except he^{-asws} said: ‘It was so that my^{-asws} father^{-asws} tended to take the pomegranate, and he^{-asws} would climb with it to above and eat it alone, fearing that something from it might fall off, and there isn’t anything I^{-asws} participate (others) in more hateful to me^{-asws} than in the pomegranate. There isn’t any pomegranate except, and it there is a seed from the Paradise’^{.519}

وَ مِنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ شَيْءٍ أَشَارَكَ فِيهِ أَبْغَضَ إِلَيَّ مِنَ الرُّمَّانِ وَ مَا مِنْ رُمَّانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ وَ رَوَاهُ التَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع.

And from him, from Ibn Abu Umeyr, from Hammad Bin Usman,

⁵¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 17

⁵¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 18

⁵¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 19 a

'From Abu Abdullah^{-asws} having said: 'There is nothing I^{-asws} participate in more hateful to me^{-asws} than in the pomegranate, and there is none from a pomegranate except and in it there is a seed from the Paradise'. And Al-Nowfaly, from Al-Sakuni, from Abu Abdullah^{-asws}'⁵²⁰

16 وَ فِي حَدِيثٍ آخَرَ وَ مَا مِنْ رُْمَانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ وَ إِذَا أَكَلَهَا الْكَافِرُ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا فَانْتَزَعَهَا مِنْهُ.

And in another Hadeeth: 'And there is none from a pomegranate except and in it is a seed from the Paradise, and when the Kafir eats it, Allah^{-azwj} Sends an Angel to him and snatches it from him'⁵²¹

20- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الرَّمَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ شَيْءٍ أَشَارَكُ فِيهِ أَبْغَضَ إِلَيَّ مِنَ الرُّمَانِ إِنَّهُ لَيْسَ مِنْ رُْمَانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ.

And from him, from Ali Bin Al Hakam, from Aban Bin Usman, from Ismail Al Rammah,

'From Abu Abdullah^{-asws} having said: 'There is none from anything I^{-asws} participate (others) in, more hateful to me^{-asws} than in the pomegranate. Surely there isn't any pomegranate except and in it there is a seed from the Paradise'⁵²²

21- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ عَمْرِو بْنِ أَبَانَ الْكَلْبِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولَانِ مَا عَلَى وَجْهِ الْأَرْضِ ثَمَرَةٌ كَانَتْ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ ص مِنَ الرُّمَانِ وَ قَدْ كَانَ وَ اللَّهُ إِذَا أَكَلَهَا أَحَبَّ أَنْ لَا يَشْرَكَهُ فِيهَا أَحَدٌ.

And from him, from his father, from Fazalah, from Amro Bin Aban Al Kalby who said,

'I heard Abu Ja'far^{-asws} and Abu Abdullah^{-asws} saying: 'There has not been any fruit on the surface of the earth more beloved to Rasool-Allah^{-saww} than the pomegranate, and by Allah^{-azwj}, it was so that whenever he^{-saww} ate it, he^{-saww} loved it that no one should participate with him^{-saww} in it'⁵²³

22- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبِي لَمْ يُحِبَّ أَنْ يَشْرَكَهُ فِيهَا أَحَدٌ فِي كُلِّ رُْمَانَةٍ حَبَّةٌ مِنَ الْجَنَّةِ.

⁵²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 19 b

⁵²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 19 c

⁵²² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 20

⁵²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 21

And from him, from his father, from Safwan, from Mansour Bin Hazim,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} did not like to participate anyone with him^{-asws} in eating the pomegranate, because in every pomegranate there is a seed from the Paradise’^{.524}

23- وَ مِنْهُ، عَنْ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَكَلَ الرُّمَانَ بَسَطَ تَحْتَهُ مِندِيلًا فَسُئِلَ عَنْ ذَلِكَ فَقَالَ لِأَنَّ فِيهِ حَبَّاتٍ مِنَ الْجَنَّةِ

And from him, from Usman, from Sama’at,

‘From Abu Abdullah^{-asws} having said: ‘Whenever Amir Al-Momineen^{-asws} ate the pomegranate, would spread out a town beneath it. He^{-asws} was asked about that. He^{-asws} said: ‘Because in it there are seeds from the Paradise’.

فَقِيلَ لَهُ إِنَّ الْيَهُودِيَّ وَ النَّصْرَانِيَّ وَ مَنْ سِوَاهُم يَأْكُلُونَهَا قَالَ إِذَا كَانَ ذَلِكَ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا فَانْتَرَعَهَا مِنْهُ لِقَالًا يَأْكُلَهَا.

It was said to him^{-asws}, ‘The Jews and the Christians and the ones besides them are eating it!’ He^{-asws} said: ‘When that happens, Allah^{-azwj} Sends an Angel to him who snatches it away from him, lest he eats it’^{.525}

24- الْمَحَاسِنُ، عَنْ أَبِي يُوسُفَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ إِذَا أَكَلَ الرُّمَانَ بَسَطَ الْمِنْدِيلَ عَلَى حَجَرِهِ فَكُلَّمَا وَقَعَتْ حَبَّةٌ أَكَلَهَا وَ يَقُولُ لَوْ كُنْتُ مُسْتَأْثَرًا عَلَى أَحَدٍ لَأَسْتَأْذِنْتُ الرُّمَانَ.

(The book) ‘Al-Mahasin’ – from Abu Yusuf, from Ibrahim Bin Abdul Hameed, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, whenever he^{-asws} ate the pomegranate, would spread out the towel upon his^{-asws} lap. Every time a seed fell, he^{-asws} would seat it, and he^{-asws} said: ‘If I^{-asws} had to prefer myself^{-asws} over anyone, I^{-asws} would prefer (it with) the pomegranate’^{.526}

25- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَمَّنْ حَدَّثَهُ قَالَ: رَأَيْتُ أُمَّ سَعِيدٍ الْأَحْمَسِيَّةَ وَ هِيَ تَأْكُلُ رُمَانًا وَ قَدْ بَسَطَتْ ثَوْبًا قُدَّامَهَا تَجْمَعُ كُلَّمَا سَقَطَ مِنْهَا عَلَيْهِ فَقُلْتُ مَا هَذَا الَّذِي تَصْنَعِينَ

(The book) ‘Al-Mahasin’ – From Al-Hassan Bin Ali Bin Yaqteen, from the one who narrated it, said,

⁵²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 22

⁵²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 23

⁵²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 24

'I saw Umm Saeed Al-Ahmasiya, and she was eating a pomegranate, and she had spread out a cloth in front of her, collecting every time (seeds) from it fell off upon it. I said, 'What is this which you are doing?'

فَقَالَتْ قَالَ مَوْلَايَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا مِنْ رُمَانَةٍ إِلَّا وَفِيهَا حَبَّةٌ مِنَ الْجَنَّةِ فَأَنَا أُحِبُّ أَنْ لَا يَسْبِقَنِي أَحَدٌ إِلَى تِلْكَ الْحَبَّةِ.

She said, 'My Master Ja'far^{-asws} Bin Muhammad^{-asws} said: 'There is none from a pomegranate except and in it there is a seed from the Paradise, so I loved it that no one should precede me to that seed'.⁵²⁷

26- وَ مِنْهُ، عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي كُلِّ رُمَانَةٍ حَبَّةٌ مِنْ رُمَانِ الْجَنَّةِ فَكُلُوا مَا يَنْتَثِرُ مِنَ الرُّمَانِ.

And from him, from someone who reported it,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In every pomegranate there is a seed from the Pomegranates of Paradise, so eat whatever gets scattered from the Pomegranate'.⁵²⁸

27- وَ مِنْهُ عَنِ التَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ عَلِيُّ ع كُلُوا الرُّمَانَ بِسُحْمِهِ فَإِنَّهُ دِبَاغُ الْمَعْدَةِ وَ مَا مِنْ حَبَّةٍ اسْتَقَرَّتْ فِي مَعْدَةِ امْرِئٍ مُسْلِمٍ إِلَّا أَنْارَتْهَا وَ أَمْرَضَتْ شَيْطَانَ وَ مَوَسَّتَهَا أَرْبَعِينَ صَبَاحًا.

And from him, from Al-Nowfaly, by his chain who said,

'Ali^{-asws} said: 'Eat the pomegranate with its lining for it tans the stomach, and there is none from a seed settling in a stomach of a Muslim person except it irradiates it and sickens Satan^{-la} of his^{-la} insinuations for forty mornings'.⁵²⁹

وَ فِي حَدِيثٍ آخَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلُوا الرُّمَانَ بِسُحْمِهِ فَإِنَّهُ يَدْبُغُ الْمَعْدَةَ وَ يَزِيدُ فِي الدِّهْنِ.

And in another Hadeeth, said,

'Abu Abdullah^{-asws} said: 'Eat the pomegranate with its lining for it tans the stomach and increases in the brain'.⁵³⁰

⁵²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 25

⁵²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 26

⁵²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 27 a

⁵³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 27 b

28- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ حَبَّةَ رُمَّانَةٍ أَمْرَضَتْ شَيْطَانَ الْوَسْوَسةِ أَرْبَعِينَ صَبَاحًا.

(The book) 'Al-Mahasin' – from his father, from Safwan from Mansour Bin Hazim,

'From Abu Abdullah^{-asws} having said: 'One who eats a seed of a pomegranate, would sicken a Satan^{-la} of the insinuation for forty mornings''.⁵³¹

29- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ الرُّمَّانُ فَقَالَ الْمُرُّ أَصْلَحُ فِي الْبَطْنِ.

And from him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'The pomegranate was mentioned, so he^{-asws} said: 'The sweet & sour (Al Muzz) is healthy in the body''.⁵³²

30 الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الرُّمَّانَ الْمُرَّ بِشَحْمِهِ فَإِنَّهُ يَدْبُغُ الْمَعِدَةَ.

(The book) 'Al-Mahasin' – From Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Eat the sweet & sour pomegranate with its lining, for it tans the stomach''.⁵³³

31- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الرُّمَّانَ بِقَشْرِهِ فَإِنَّهُ دَبَاغُ الْبَطْنِ.

(The book) 'From one of our companions, raising it, said,

'Rasool-Allah^{-saww} said: 'Eat the pomegranate along with its crust (lining), for it tans the stomach''.⁵³⁴

32- وَ مِنْهُ، عَنْ بَعْضِهِمْ رَفَعَهُ إِلَى صَعْصَعَةَ بْنِ صُوحَانَ فِي حَدِيثٍ آخَرَ أَنَّهُ دَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ عَلَى الْعِشَاءِ فَقَالَ يَا صَعْصَعَةُ اذْنُ فَكُنْ

And from him, from one of them raising it to Sa'sa Bin Sowhan in another Hadeeth,

'He entered to see Amir Al-Momineen^{-asws} and he^{-asws} was upon the dinner. He^{-asws} said: 'O Sa'sa! Come near and eat!'

⁵³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 28

⁵³² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 29

⁵³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 30

⁵³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 31

قَالَ قُلْتُ قَدْ تَعَشَيْتُ وَ بَيْنَ يَدَيْهِ نِصْفُ رُمَانَةٍ فَكَسَرَ لِي وَ تَاوَلَنِي بَعْضَهُ وَ قَالَ كُلْهُ مَعَ قَشَرِهِ يُرِيدُ مَعَ شَحْمِهِ فَإِنَّهُ يَذْهَبُ بِالْحَفَرِ وَ بِالْبَحْرِ وَ يُطَيِّبُ النَّفْسَ.

He (the narrator) said, 'I said, 'I have had my dinner', and in front of him^{-asws} was half a pomegranate. He^{-asws} broke it for me and gave me part of it and said: 'Eat it along with its scale', intending with its lining for it does away with the plaque, and with the vapour (bad breath), and freshens the breath".⁵³⁵

33- الْمُحَاسِنُ، عَنِ الْوَشَاءِ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنَّى عَنْ زِيَادِ بْنِ يَحْيَى الْخُزْطَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَكَلَ رُمَانَةً عَلَى الرِّيقِ أَتَارَتْ قَلْبُهُ فَطَرَدَتْ شَيْطَانُ الْوَسْوَسةِ أَرْبَعِينَ صَبَاحًا.

(The book) 'Al-Mahasin' – from Al Washa, and Ali Bin Al Hakam, from Musanna, from Ziyad Bin Yahya Al Hanzaly who said,

'One who eats a pomegranate upon the empty stomach, it would irradiate his heart and repels the insinuation of Satan^{-la} for forty morning".⁵³⁶

34- وَ مِنْهُ، عَنِ ابْنِ بَقَّاحٍ عَنْ صَالِحِ بْنِ عُقْبَةَ الْقَمَّاطِ عَنْ زَيْدِ بْنِ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَكَلَ رُمَانَةً أَتَارَتْ قَلْبُهُ وَ مَنْ أَتَارَتْ قَلْبُهُ فَالشَّيْطَانُ بَعِيدٌ مِنْهُ فَقُلْتُ أَيَّ رُمَانٍ قَالَ سُورَانِيكُمْ هَذَا.

And from him, from Ibn Baqqah, from Salih Bin Uqba Al Qammat, from Yazeed Bin Abdul Malik who said,

'I heard Abu Abdullah^{-asws} saying: 'One who eats a pomegranate, it would irradiate his heart, and the one whose heart is irradiated, the Satan^{-la} would be remote from him'. I said, 'Which pomegranate?' He^{-asws} said: 'This Sowraniya of yours".⁵³⁷

35- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَكَلَ رُمَانَةً عَلَى الرِّيقِ أَتَارَتْ قَلْبُهُ أَرْبَعِينَ يَوْمًا.

And from him, from his father, from Ibn Abu Umery, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying: 'One who eats a pomegranate upon the empty stomach, it would irradiate his heart for forty days".⁵³⁸

⁵³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 32

⁵³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 33

⁵³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 34

⁵³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 35

36- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ بْنِ غَزْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَكَلَ رُمَانَةً نَوَّرَ اللَّهُ قَلْبَهُ وَ طَرَدَ عَنْهُ الشَّيْطَانَ الْوَسْوَسةَ أَرْبَعِينَ صَبَاحًا.

And from him, from Al Qasim Bin Muhammad, from Saeed Bin Muhammad Bin Gazwan who said,

‘Abu Abdullah^{-asws} said: ‘One who eats a pomegranate, Allah^{-azwj} would Irradiate his heart and Expel the insinuations of Satan^{-la} for forty mornings’.⁵³⁹

37- وَ مِنْهُ، عَنْ بَعْضِهِمْ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ رُمَانَةً أَتَارَتْ قَلْبُهُ وَ رَفَعَتْ عَنْهُ الْوَسْوَسةَ أَرْبَعِينَ صَبَاحًا.

And from him, from one of them, raising it, said,

‘Rasool-Allah^{-saww} said: ‘One who eats a pomegranate, it would irradiate his heart and raise the insinuations (of Satan^{-la}) away from him for forty mornings’.⁵⁴⁰

38- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ النَّوْفَلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ فِي يَدِهِ رُمَانَةٌ فَقَالَ يَا مُعْتَبَرُ أَغْطِيهِ رُمَانًا فَإِنِّي لَمْ أَشْرِكْ فِي شَيْءٍ أَبْغَضَ إِلَيَّ مِنْ أَنْ أَشْرَكَ فِي رُمَانَةٍ

And from him, from one of his companions, from Salih Bin Uqba, from Yazeed Bin Abdul Malik Al-Nowfaly who said,

‘I entered to see Abu Abdullah^{-asws} and there was a pomegranate in his^{-asws} hand. He^{-asws} said: ‘O Moattab! Get a pomegranate for I^{-asws} do not participate in anything more hateful to me than participating (someone) in a pomegranate!’

ثُمَّ احْتَجَمَ وَ أَمَرَنِي أَنْ أَحْتَجِمَ فَاحْتَجَمْتُ ثُمَّ دَعَا لِي بِرُمَانَةٍ وَ أَخَذَ رُمَانَةً أُخْرَى ثُمَّ قَالَ لِي يَا يَزِيدُ أَيُّمَا مُؤْمِنٍ أَكَلَ رُمَانَةً حَتَّى يَسْتَوْفِيَهَا أَذْهَبَ اللَّهُ الشَّيْطَانَ مِنْ إِيَّارَةِ قَلْبِهِ أَرْبَعِينَ يَوْمًا

Then he^{-asws} had cupping done and instructed me to get cupping done. I had cupping done. Then he^{-asws} called for a pomegranate for me and took another pomegranate, then said to me: ‘O Yazeed! Whichever Momin eats a pomegranate until he finishes it, Allah^{-azwj} Allah^{-azwj} would Remove the Satan^{-la} from (meddling in) the illumination of his heart for forty days.

وَ مَنْ أَكَلَ اثْنَتَيْنِ أَذْهَبَ اللَّهُ الشَّيْطَانَ عَنْ إِيَّارَةِ قَلْبِهِ مِائَةَ يَوْمٍ وَ مَنْ أَكَلَ ثَلَاثًا حَتَّى يَسْتَوْفِيَهَا أَذْهَبَ اللَّهُ الشَّيْطَانَ عَنْ إِيَّارَةِ قَلْبِهِ سَنَةً وَ مَنْ أَذْهَبَ اللَّهُ الشَّيْطَانَ عَنْ إِيَّارَةِ قَلْبِهِ لَمْ يُذْنِبْ وَ مَنْ لَمْ يُذْنِبْ دَخَلَ الْجَنَّةَ.

And one who eats two, Allah^{-azwj} would Remove the Satan^{-la} from (meddling in the) illumination of his heart for one hundred days. And one who eats three, until he finishes it, Allah^{-azwj} would Remove the Satan^{-la} from (meddling in the) illumination of his heart for a year,

⁵³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 36

⁵⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 37

and the one whom Allah^{-azwj} Removes the Satan^{-la} from (meddling in the) illumination of his heart, would not sin, and the one who does not sin would enter the Paradise”.⁵⁴¹

39- الْمَحَاسِنُ، عَنْ النَّهْكَيِّ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع يَقُولُ مَنْ أَكَلَ رُمَانَةً يَوْمَ الْجُمُعَةِ عَلَى الرِّيقِ نَوَّرَتْ قَلْبُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ أَكَلَ رُمَانَتَيْنِ فَمَنْائِينَ يَوْمًا فَإِنْ أَكَلَ ثَلَاثًا فَمِائَةً وَ عَشْرُونَ [عِشْرِينَ] يَوْمًا وَ طَرَدَتْ عَنْهُ وَسْوَسةُ الشَّيْطَانِ وَ مَنْ طَرَدَتْ عَنْهُ وَسْوَسةُ الشَّيْطَانِ لَمْ يَغْصِ اللَّهُ وَ مَنْ لَمْ يَغْصِ اللَّهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(The book) ‘Al-Mahasin’ – From Al Naheyki Abdullah Bin Muhammad, from Ziyad Bin Marwan who said,

‘I heard Abu Al-Hassan^{-asws} the 1st saying: ‘One who eats a pomegranate on the day of Fridays upon the empty stomach, it would irradiate his heart for forty mornings. If he were to eat two pomegranates, (it would be for) eighty days. If he were to eat three (it would be for) one hundred and twenty days and repel the insinuations of the Satan^{-la}, and the one from whom the insinuations of the Satan^{-la}, will not disobey Allah^{-azwj}, and the one who does not disobey Allah^{-azwj}, Allah^{-azwj} would Enter him into the Paradise’”.⁵⁴²

40- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَطِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: عَلَيْكُمْ بِالرُّمَانِ فَإِنَّهُ لَيْسَ مِنْ حَبَّةٍ تَقَعُ فِي الْمَعْدَةِ إِلَّا أَنْارَتْ وَ أَطْفَأَتْ شَيْطَانَ الْوَسْوَسةِ.

(The book) ‘Al-Mahasin’ – From Muhammad Bin Isa Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘Upon you is with (eating) the pomegranate for there isn’t a seed falling into the stomach except it would irradiate (his heart) and extinguish the insinuations of Satan^{-la}’”.⁵⁴³

41- وَ مِنْهُ، عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عَلَيْكُمْ بِالرُّمَانِ الْخَلْوِ فَكُلُوهُ فَإِنَّهُ لَيْسَتْ مِنْ حَبَّةٍ تَقَعُ فِي مَعْدَةِ مُؤْمِنٍ إِلَّا أَنْارَتْهَا وَ أَطْفَأَتْ شَيْطَانَ الْوَسْوَسةِ.

And from him, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Upon you is with (eating) the sweet pomegranate, so eat it, for there isn’t any seed falling in a stomach of a Momin except it would irradiate it and extinguish the insinuations of Satan^{-la}’”.⁵⁴⁴

⁵⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 38

⁵⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 39

⁵⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 40

⁵⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 41 a

وَبِإِسْنَادِهِ قَالَ: مَنْ أَكَلَ الرُّمَانَ طَرَدَ عَنْهُ شَيْطَانُ الْوَسْوَسةِ.

And by his chain, he^{-asws} said: ‘One who eats the pomegranate, it would repel the insinuations of Satan^{-la} away from him’^{.545}

42- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكُمْ بِالرُّمَانِ فَإِنَّهُ لَيْسَ مِنْ حَبَّةٍ رُمَانٍ تَقَعُ فِي الْمَعِدَةِ إِلَّا أَنْارَتْ وَ أَطْفَأَتْ شَيْطَانُ الْوَسْوَسةِ أَرْبَعِينَ صَبَاحًا.

(The book) ‘Al-Mahasin’ – From his father, from Safwan, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘Upon you is with (eating) pomegranate, for there isn’t any seed from a pomegranate falling into the stomach except it irradiates, and it extinguishes the insinuations of Satan^{-la} for forty mornings’^{.546}

43 وَ مِنْهُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: الرُّمَانُ سَيِّدُ الْفَاكِهَةِ وَ مَنْ أَكَلَ رُمَانَةً أَغْضَبَ شَيْطَانَهُ أَرْبَعِينَ صَبَاحًا.

And from him, from Haroun Bin Muslim, from Mas’ada Bin Ziyad,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The pomegranate is chief of the fruits, and the one who eats a pomegranate angers Satan^{-la} for forty mornings’^{.547}

44 الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْمُبَارَكِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ ع قَالَ: كُلُوا الرُّمَانَ يُنْفِي أَفْوَاهَكُمْ.

(The book) ‘Al-Mahasin’ – from his father, from Al-Husayn Bin Al Mubarak, from Qays Bin Al Rabie,

‘From Abdullah son of Al-Hassan^{-asws} having said: ‘Eat the pomegranate purifies your mouths’^{.548}

45- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع حَطَبَ الرُّمَانِ يُنْفِي الْهُوَامَ.

And from him, from Al Qasim Bin Al-Hassan Bin Ali Bin Yaqtee who said,

⁵⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 41 b

⁵⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 42

⁵⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 43

⁵⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 44

'Abu Al-Hassan Al-Reza^{-asws} said: 'Pomegranate firewood negates the vermin''.⁵⁴⁹

46- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنِ الْخُرَاسَانِيِّ قَالَ: أَكَلُ الرُّمَّانِ يَزِيدُ فِي مَاءِ الرَّجُلِ وَ يُحَسِّنُ الْوَلَدَ.

And from him, from Al-Hassan Bin Saeed, from Amro Bin Ibrahim, from Al Khurasan who said,

'Eating the pomegranate increases in water of the man and improves the child''.⁵⁵⁰

47- الْمَحَاسِنُ، عَنِ الْحَسَنِ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَطْعَمُوا صِبْيَانَكُمْ الرُّمَّانَ فَإِنَّهُ أَسْرَعُ لِسَبَابِهِمْ.

(The book) 'Al-Mahasin' – From Al-Hassan Bin Abu Usman, from Muhammad Bin Abu Hamza Al Sumaly, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Abdullah^{-asws} said: 'Feed your children the pomegranate for it is quick for their youthfulness''.⁵⁵¹

48- الْخَرَائِجُ، رُوي أَنَّ يَهُودِيًّا قَالَ لِعَلِيِّ ع إِنَّ مُحَمَّدًا قَالَ إِنَّ فِي كُلِّ رُمَّانَةٍ حَبَّةً مِنَ الْجَنَّةِ وَ أَنَا كَسَرْتُ وَاحِدَةً وَ أَكَلْتُهَا كُلَّهَا

(The book) 'Al Kharaij' –

'It is reported that a Jew said to Ali^{-asws}, 'Muhammad^{-saww} said: 'In every pomegranate there is a seed from the Paradise, and I have broken one and ate all of it'.

فَقَالَ ع صَدَقَ رَسُولُ اللَّهِ ص وَ ضَرَبَ يَدَهُ عَلَى لِحْيَتِهِ فَوَقَعَتْ حَبَّةٌ رُمَّانٍ فَتَنَاوَلَهَا ع وَ أَكَلَهَا وَ قَالَ لَمْ يَأْكُلْهَا الْكَافِرُ وَ الْحَمْدُ لِلَّهِ.

He^{-asws} said, 'Rasool-Allah^{-saww} spoke the truth', and he^{-asws} struck his^{-asws} hand upon his bread. A seed of pomegranate fell, and he^{-asws} took it and ate it and said: 'The Kafir will not eat it, and the Praise is for Allah^{-azwj}'.⁵⁵²

49- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ رُمَّانًا عِنْدَ مَتَامِهِ فَهُوَ آمِنٌ فِي نَفْسِهِ إِلَى أَنْ يُصْبَحَ.

⁵⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 45

⁵⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 46

⁵⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 47

⁵⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 48

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, from Abu Abdullah^{-asws} having said: 'One who eats a pomegranate prior to his sleep would be safe regarding himself up to the morning'.⁵⁵³

6 وَ عَنِ الْحَارِثِ بْنِ الْمُغْبِيرَةِ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع ثِقَالًا أَجِدُهُ فِي فُؤَادِي وَ كَثْرَةَ الثَّخَمَةِ مِنْ طَعَامِي فَقَالَ تَنَاوَلْ مِنْ هَذَا الرُّمَّانِ الْخُلُوِّ وَ كُلَّهُ بِشَحْمِهِ فَإِنَّهُ يَذْبُغُ الْمَعِدَةَ دَبْغًا وَ يَشْفِي الثَّخَمَةَ وَ يَهْضِمُ الطَّعَامَ وَ يُسَبِّحُ فِي الْجَوْفِ.

And from Al Haris Bin Al Mugheira who said,

'I complained to Abu Abdullah^{-asws} of the heaviness I was feeling in my heart, and frequency of indigestion from my food. He^{-asws} said: 'Take from this sweet pomegranate and eat it with its lining, for it tans the stomach with a tanning, and heals the indigestion, and digests the food, and it glorifies (Allah^{-azwj}) in the inside'.⁵⁵⁴

50- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ رُمَّانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنْ رُمَّانِ الْجَنَّةِ فَإِذَا تَبَدَّدَ مِنْهَا شَيْءٌ فَخُدُّهُ وَ مَا وَقَعَتْ أَوْ مَا دَخَلَتْ تِلْكَ الْحَبَّةُ مَعِدَةَ امْرِئٍ مُسْلِمٍ إِلَّا أَنَارَتْهَا أَرْبَعِينَ صَبَاحًا.

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a pomegranate except and in it is a seed from the pomegranates of Paradise. When something from it dissipates, take it, and whatever falls off, or none of those seeds enter a stomach of a Muslim person except it irradiates it for forty mornings'.⁵⁵⁵

6 وَ عَنْهُ ع أَنَّهُ كَانَ يَأْكُلُ الرُّمَّانَ لَيْلَةَ الْجُمُعَةِ.

And from him^{-asws}, he^{-asws} used to eat the pomegranate on the night of Friday".⁵⁵⁶

1 وَ عَنْهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُلُوا الرُّمَّانَ بِشَحْمِهِ فَإِنَّهُ دَبَّاحُ الْمَعِدَةِ وَ مَا مِنْ حَبَّةٍ اسْتَقَرَّتْ فِي مَعِدَةِ امْرِئٍ مُسْلِمٍ إِلَّا أَنَارَتْهَا وَ نَعَتْ شَيْطَانَ الْوَسْوَسةَ عَنْهَا أَرْبَعِينَ صَبَاحًا.

And from him,

'From Amir Al-Momineen^{-asws} said: 'Eat the pomegranate with its lining for it tans the stomach, and there is none from a seed settling in the stomach of a Muslim person except it

⁵⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 49 a

⁵⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 49 b

⁵⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 a

⁵⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 b

would irradiate it and negate the insinuations of Satan^{la} away from him, for forty mornings”.⁵⁵⁷

14 وَ عَنْ النَّبِيِّ ص قَالَ: كَانَ إِذَا أَكَلَهُ ص لَا يَشْرُكُهُ فِيهِ أَحَدٌ.

And from the Prophet^{-saww}, he (the narrator) said, ‘When he^{-saww} ate it, did not participate anyone in it’.⁵⁵⁸

1 وَ عَنْ مَرْجَانَةَ مَوْلَاةٍ صَفِيَّةٍ قَالَتْ رَأَيْتُ عَلِيًّا ع يَأْكُلُ رُمَّانًا فَرَأَيْتُهُ يَلْتَقِطُ مَا يَسْقُطُ مِنْهُ.

And from Marjana, a slave of Safiya, she said,

‘I saw Ali^{-asws} eating a pomegranate. I saw him^{-asws} picking up whatever fell off from it’.⁵⁵⁹

14 وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَكَلَ رُمَّانَةً حَتَّى يَسْتَتِمَهَا نَوَّرَ اللَّهُ قَلْبَهُ أَرْبَعِينَ لَيْلَةً.

And from Amir Al-Momineen^{-asws} having said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘One who eats a pomegranate until he finishes it, Allah^{-azwj} would Irradiate his heart for forty nights’.⁵⁶⁰

وَ قَالَ النَّبِيُّ ص خُلِقَ آدَمُ ع وَ النَّخْلَةُ وَ الْعِنَبَةُ وَ الرُّمَّانَةُ مِنْ طِينَةٍ وَاحِدَةٍ.

And the Prophet^{-saww} said: ‘Adam^{-as}, and the date tree, and the grapes, and the pomegranates were Created from one clay’.⁵⁶¹

16 وَ مِنْ إِفْلَاءِ الشَّيْخِ أَبِي جَعْفَرٍ الطُّوسِيِّ رَحِمَهُ اللَّهُ أَطْعَمُوا صِبْيَانَكُمْ الرُّمَّانَ فَإِنَّهُ أَسْرَعُ لِلْأَسْنَتِهِمْ.

And from dictation by the Sheykh Abu Ja’far Al Tusi, may Allah^{-azwj} have Mercy on him, ‘Feed your children the pomegranate for it is quick to (free) their tongues (for talking)’.⁵⁶²

⁵⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 c

⁵⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 d

⁵⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 e

⁵⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 f

⁵⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 g

⁵⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 50 h

51 كِتَابُ الْغَايَاتِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا شَيْءٌ أَشَارِكُ فِيهِ أَبْغَضَ إِلَيَّ مِنَ الرُّمَّانِ لِأَنَّهُ لَيْسَ مِنْ رُمَّانَةٍ إِلَّا وَفِيهَا حَبَّةٌ مِنَ الْجَنَّةِ وَ مَنْ أَكَلَ رُمَّانَةً عَلَى الرِّيقِ أَتَارَتْ قَلْبُهُ وَ طَرَدَتْ عَنْهُ وَسْوَسةُ الشَّيْطَانِ أَرْبَعِينَ صَبَاحاً.

(The book) 'Kitab Al Gayaat' –

'From Abu Abdullah^{-asws} having said: 'There is nothing I^{-asws} participate (anyone) in it more hateful to me than in the pomegranate, because there isn't any of the pomegranates except and in it there is a seed from the pomegranate, and one who eats a pomegranate upon the empty stomach, it would irradiate his heart, and repel from him the insinuations of Satan^{-la} for forty morning".⁵⁶³

52 الدَّعَائِمُ، عَنْ عَلِيِّ ع أَنَّهُ كَانَ يَأْكُلُ الرُّمَّانَ بِشَحْمِهِ وَ يَأْمُرُ بِذَلِكَ وَ يَقُولُ هُوَ دِبَاغُ الْمَعْدَةِ وَ لَيْسَ مِنْ رُمَّانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ مِنَ الْجَنَّةِ فَإِذَا شَدَّ مِنْهَا شَيْءٌ فَتَتَبَعُوهُ وَ كُلُّوهُ وَ كَانَ لَا يُشَارِكُ أَحَدًا فِي الرُّمَّانَةِ وَ يَتَّبِعُ مَا سَقَطَ مِنْهَا وَ يَقُولُ مَا أَذْخَلَ أَحَدُ الرُّمَّانِ جَوْفَهُ إِلَّا طَرَدَ مِنْهُ وَسْوَسةُ الشَّيْطَانِ.

(The book) 'Al-Da'aim' –

'From Ali^{-asws}, he^{-asws} used to eat the pomegranate with its lining, and he^{-asws} instructed with that, and he^{-asws} said: 'It tans the stomach and there isn't any pomegranate except and in it there is a seed from the pomegranate. So, when something from it rolls off, pursue it and eat it, and he^{-asws} would not participate anyone in the pomegranate and pursue whatever had fallen off from it and he^{-asws} said: 'The pomegranate does not enter inside anyone except it repels the insinuations of Satan^{-la}".⁵⁶⁴

⁵⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 51

⁵⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 52

CHAPTER 8 – THE APPLE, AND THE QUINCE, AND THE PEARS AND THEIR TYPES AND THEIR BENEFITS

1- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلَوْنِي عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبِي نَافِعٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ يَمْرُضُ مِنَّا الْمَرِيضُ فَيَأْمُرُهُ الْمُعَالِجُونَ بِالْحُمِيَةِ قَالَ لَا وَ لَكِنَّا أَهْلَ الْبَيْتِ لَا نَحْتَمِي إِلَّا مِنَ التَّمْرِ وَ نَتَدَاوَى بِالتُّفَاحِ وَ الْمَاءِ الْبَارِدِ

(The book) 'Al Ilal' – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Al-Husayn Bin Saeed, from Muhammad Bin Is'haq, from Muhammad Bin Al Feyz who said,

'I said, 'May I be sacrificed for you^{-asws}! The patient from us falls sick, so the doctors instruct him with the dieting'. He^{-asws} said: 'No, but the People^{-asws} of the Household, we^{-asws} do not diet except from the dates, and we^{-asws} treat (the fever) with the apple and the cold water'.

قَالَ قُلْتُ وَ لِمَ تَحْتَمُونَ مِنَ التَّمْرِ قَالَ لِأَنَّ نَبِيَّ اللَّهِ صَحَّى عَلَيْنَا عَنْهُ فِي مَرَضِهِ.

He (the narrator) said, 'I said, 'And why are they^{-asws} dieting from the dates?' He^{-asws} said: 'Because the Prophet^{-saww} of Allah^{-azwj} dieted Ali^{-asws} from it during his^{-asws} illness''.⁵⁶⁵

2- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ فَضَالَةَ وَ وَهْبِ بْنِ حَفْصٍ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الزُّبَيْرَ دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ يَدِيهِ سَفَرَجَلَةٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا زُبَيْرُ مَا هَذِهِ يَدِيكَ قَالَ يَا رَسُولَ اللَّهِ هَذِهِ سَفَرَجَلَةٌ

(The book) 'Al-Khisal' – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Ali Al Basry, from Fazala and Wuheyb Bin Hafs, from Shihad Bin Abd Rabbih who said,

'Al-Zubeyr entered to see Rasool-Allah^{-saww} and in his hand was a quince. Rasool-Allah^{-saww} said to him: 'O Zubeyr! What is this in your hand?' He said, 'O Rasool-Allah^{-saww}! This is a quince'.

فَقَالَ يَا زُبَيْرُ كُلِ السَّفَرَجَلَ فَإِنَّ فِيهِ ثَلَاثَ خِصَالٍ قَالَ وَ مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ الْجُودُ وَ يُسَخِّي الْبَخِيلَ وَ يُشَجِّعُ الْجَبَانَ.

He^{-saww} said: 'O Zubeyr! Eat the quince, for there are three qualities in it'. He said, 'And what are these, O Rasool-Allah^{-saww}?'. He^{-saww} said: 'It comforts the heart, and makes the stingy to be generous, and emboldens the coward''.⁵⁶⁶

⁵⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 1

⁵⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 2 a

14 فِي حَدِيثِ طَلْحَةَ رَمَى إِلَيَّ رَسُولُ اللَّهِ ص بِسَفَرَجَلَةٍ فَقَالَ دُونُكَهَا فَإِنَّهَا تُجِئُ الْفُؤَادَ.

And in a Hadeeth by Talha, 'Rasool-Allah^{-saww} threw a quince towards me. He^{-saww} said: 'Please take it, for it would comfort the heart''.⁵⁶⁷

3- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ فِي بَابِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: دَخَلَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ عَلَى رَسُولِ اللَّهِ ص وَ فِي يَدِ رَسُولِ اللَّهِ ص سَفَرَجَلَةٌ فَدَخَا بِهَا إِلَيْهِ وَ قَالَ خُذْهَا يَا أَبَا مُحَمَّدٍ فَإِنَّهَا تُجِئُ الْقُلُوبَ.

(The book) 'Al-Uyoun' –

By the three previous chains in the subject of the pomegranate, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Talha Bin Ubeydullah entered to see Rasool-Allah^{-saww} and in the hand of Rasool-Allah^{-saww} was a quince. He^{-saww} threw it towards him and said: 'Take it, O Abu Muhammad, for it comforts the heart''.⁵⁶⁸

4 الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنْ عَلِيٍّ ع قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص يَوْمًا وَ فِي يَدِهِ سَفَرَجَلٌ فَجَعَلَ يَأْكُلُ وَ يُطْعِمُنِي وَ يَقُولُ كُلْ يَا عَلِيُّ فَإِنَّهَا هَدِيَّةُ الْجَبَّارِ إِلَيَّ وَ إِلَيْكَ

(The book) 'Al-Uyoun' – From Muhammad Bin Ahmad Bin Al-Husayn Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'I^{-asws} entered to see Rasool-Allah^{-saww} one day and in his^{-saww} hand was a quince. He^{-saww} went on to eat and feed me^{-asws}, and said: 'Eat, O Ali^{-asws}, for it is a gift by the Subduer to me^{-saww} and to you^{-asws}!'

قَالَ فَوَجَدْتُ فِيهَا كُلَّ لَذَّةٍ فَقَالَ لِي يَا عَلِيُّ مَنْ أَكَلَ السَّفَرَجَلَ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ صَفَا دِهْنُهُ وَ امْتَلَأَ جَوْفُهُ حِلْمًا وَ عِلْمًا وَ وَقِيَ مِنْ كَيْدِ إِبْلِيسَ وَ جُنُودِهِ.

He^{-asws} said: 'I^{-asws} found every pleasure in it'. He^{-saww} said to me^{-asws}: 'One who eats the quince for three days upon the empty stomach would clean his brain, and fill his inside with forbearance and knowledge, and would be safe from the plots of Iblees^{-la} and his^{-la} armies''.⁵⁶⁹

5- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِّيِّ عَنِ النَّهْبِيجِيِّ عَنْ مَنْصُورِ بْنِ يُوسُفَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ ثَلَاثَةَ لَا تَضُرُّ الْعَيْنَ الرَّاقِيَّ وَ قَصَبَ السُّكَّرِ وَ التَّفَاحَ اللَّبَنَانِيَّ.

⁵⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 2 b

⁵⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 3

⁵⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 4

(The book) 'Al-Khisal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Naheyki, from Mansour Bin Yunus who said,

'I heard Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} saying: 'Three do not harm – Al-Raziqy grapes, and the sugar cane, and the Lebanese apple''.⁵⁷⁰

6 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَكُلُ الثَّقَاحِ نَضُوحٌ لِلْمَعِدَةِ.

And from him, from his father, from Sa'ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer and Muhammad Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} having said: 'Eating the apple aromatises/cleans the stomach''.⁵⁷¹

1 وَ قَالَ ع أَكُلُ السَّفَرْجَلِ قُوَّةٌ لِلْقَلْبِ الضَّعِيفِ وَ يُطَيِّبُ الْمَعِدَةَ وَ يُدَكِّي الْفُؤَادَ وَ يُشَجِّعُ الْجَبَانَ وَ يُحَيِّنُ الْوَلَدَ.

And he^{-asws} said: 'Eating the quince is strengthening for the weak heart, and perfumes the stomach, and cleans the heart, and emboldens the cowards, and improves the child''.⁵⁷²

وَ قَالَ ع الْكُمُتْرَى يَجْلُو الْقَلْبَ وَ يُسَكِّنُ أَوْجَاعَ الْخَوْفِ.

And he^{-asws} said: 'The pear polishes the heart and settles the interior pains''.⁵⁷³

7- الْمَخَاسِرُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ سَفَرْجَلَةً أَنْطَقَ اللَّهُ الْحِكْمَةَ عَلَى لِسَانِهِ أَرْبَعِينَ يَوْمًا.

(The book) 'Al-Mahasin' – From one of our companions, from Al-Husayn Bin Usman, from Al-Husayn Bin Hashim, from Jameel Bin Darraj,

'From Abu Abdullah^{-asws} having said: 'One who eats a quince, Allah^{-azwj} would Cause the wisdom to speak upon his tongues for forty days''.⁵⁷⁴

⁵⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 5

⁵⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 a

⁵⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 b

⁵⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 c

⁵⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 d

Explanation – *The speaking is attributed to the wisdom upon the metaphor like what it is in Words of the Exalted: **This is Our Book, speaking to you with the Truth.** [45:29]*⁵⁷⁵

8 المَحَاسِنُ، عَنْ أَبِي يُوسُفَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ وَ زِيَادِ بْنِ مَرْوَانَ كِلَيْهِمَا عَنْ أَبِي الْحَسَنِ ع قَالَ: أَهْدَيْتُ لِلنَّبِيِّ ص سَفَرَجَلًا فَضَرَبَ يَدَهُ عَلَى سَفَرَجَلَةٍ فَقَطَعَهَا وَ كَانَ يُحِبُّهَا حُبًّا شَدِيدًا فَأَكَلَهَا وَ أَطْعَمَ مَنْ كَانَ بِحَضْرَتِهِ مِنْ أَصْحَابِهِ ثُمَّ قَالَ عَلَيْكُمْ بِالسَّفَرَجَلِ فَإِنَّهُ يَجْلُو الْقُلُوبَ وَ يَذْهَبُ بِطَحَاءِ الصَّدْرِ.

(The book) 'Al-Mahasin' – from Abu Yusuf, from Ibrahim Bin Abdul Hameed, and Ziyad Bin Marwan, both of them,

'From Abu Al-Hassan^{-asws} having said: 'A quince was gifted to the Prophet^{-saww}. He^{-saww} struck his^{-saww} hand to a quince and cut it, and he^{-saww} used to love with intense love. He^{-saww} ate it and fed the ones from his^{-saww} companions who were in his^{-saww} presence, then said: 'Upon you all is with (eating) the quince, for it polishes the heart and removes the cloudiness (sorrow) in the chest'⁵⁷⁶

9- المَحَاسِنُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ: كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عِنْدَ النَّبِيِّ ص فَأَهْدَيْتُ إِلَى النَّبِيِّ ص سَفَرَجَلًا فَقَطَعَ النَّبِيُّ ص قِطْعَةً وَ نَآوَلَهَا جَعْفَرًا فَأَبَى أَنْ يَأْكُلَهَا فَقَالَ خُذْهَا وَ كُلْهَا فَإِنَّهَا تُدَكِّي الْقُلُوبَ وَ تُشَجِّعُ الْجَبَانَ.

(The book) 'Al-Mahasin' – From Al-Nowfaly, by his chain said,

'Ja'far^{-asws} Bin Abu Talib^{-asws} was in the presence of the Prophet^{-saww}. He^{-as} gifted a quince to the Prophet^{-saww}. The Prophet^{-saww} cut out a piece and gave it to Ja'far^{-asws}, but he^{-as} refused to eat it. He^{-saww} said: 'Take it and eat it, for it purifies the heard and emboldens the coward'⁵⁷⁷

بيان لعل إباءه رضي الله عنه كان للإيثار فلا ينافي حسن الأدب.

Explanation – *Perhaps his^{-as} refusal, may Allah^{-azwj} be Pleased with him^{-as}, was for the preferring (Rasool-Allah^{-saww}), so it does not negate the good etiquettes.*

10- المَحَاسِنُ، عَنْ أَبِي الْحَسَنِ الْبَجَلِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كَسَرَ رَسُولُ اللَّهِ ص سَفَرَجَلَةً وَ أَطْعَمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ قَالَ لَهُ كُلْ فَإِنَّهُ يُصَيِّمِي اللَّوْنَ وَ يُحَسِّنُ الْوَلَدَ.

⁵⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7

⁵⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 8

⁵⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 9

(The book) 'Al-Mahasin' – From Abu Al-Hassan Al Bajaly, from Al-Hassan Bin Ibrahim, from Suleyman Bin Ja'far Al Ja'fary,

'From Abu Al-Hassan Musa Bin Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} broke a quince and fed Ja'far^{-asws} Bin Abu Talib^{-as} and said to him^{-as}: 'Eat, for it clears the complexion and improves the child''⁵⁷⁸

11- وَ مِنْهُ، عَنْ سِجَادَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ سَفَرْجَلَةً عَلَى الرِّيقِ طَابَ مَاؤُهُ وَ حَسُنَ وَلَدُهُ.

And from him, from Sijadah raising it to,

'Abu Abdullah^{-asws} having said: 'One who eats a quince upon the empty stomach, it would make his water better and improve his child''⁵⁷⁹

12 الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: نَظَرَ أَبُو عَبْدِ اللَّهِ ع إِلَى غُلَامٍ جَمِيلٍ فَقَالَ يَنْبَغِي أَنْ يَكُونَ أَبُو هَذَا الْغُلَامِ أَكَلَ السَّفَرْجَلَ وَ قَالَ السَّفَرْجَلُ يُحَسِّنُ الْوَجْهَ وَ يُجَيِّمُ الْفُؤَادَ.

(The book) 'Al-Mahasin' – From one of our companions, from the one who mentioned it, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'Abu Abdullah^{-asws} looked at a beautiful boy. He^{-asws} said 'It is befitting that the father of his boy had eaten the quince'. And he^{-asws} said: 'The quince improves the face and comforts the heart''⁵⁸⁰

13- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانَ أَوْ عَمْرٍو عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ حَمْزَةَ بْنِ بَرِيعٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لُجَعْفَرٍ يَا جَعْفَرُ كُلِ السَّفَرْجَلَ فَإِنَّهُ يُقَوِّي الْقَلْبَ وَ يُشَجِّعُ الْجَبَانَ

And from him, from Muhammad Bin Sinan, or someone else, from Al-Husayn Bin Usman, from Hamza Bin Bazie,

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}) having said: 'Rasool-Allah^{-saww} said to Ja'far^{-as}! O Ja'far^{-as}! Eat the quince for it strengthens the heart and embolden the coward'.

وَ رَوَاهُ أَبُو سُمَيْنَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع.

And it is reported by Abu Usama, from Ahmad Bin Abdullah Al-Asady, 'From a man from Abu Abdullah^{-asws} (same)'⁵⁸¹

⁵⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 10

⁵⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 11

⁵⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 12

⁵⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 13

14- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ شُعَيْبِ الْعَقْرُقُوطِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكُلِ السَّفَرَجِلَ قُوَّةً لِلْقَلْبِ وَ ذَكَاةً لِلْفُؤَادِ وَ يُشَجِّعُ الْجَبَانَ.

(The book) 'Al-Mahasin' – From one of his companions, from Abdullah Bin Abdul Rahman Al Asamma, from Shueyb Al Aqarquqy, from Abu Baseer,

'Eating the quince is strengthening for the heart, and intelligence for the heart, and emboldens the coward"⁵⁸²

15- وَ مِنْهُ، عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَكُلِ السَّفَرَجِلَ قُوَّةً لِلْقَلْبِ الضَّعِيفِ وَ يُطَيِّبُ الْمَعِدَّةَ وَ يُدَكِّبُ الْفُؤَادَ وَ يُشَجِّعُ الْجَبَانَ.

And from him, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Eating the quince is strength for the weak heart, and it perfumes the stomach, and intelligence for the heart, and emboldens the cowards"⁵⁸³

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ طَلْحَةَ بْنِ عَمْرٍو قَالَ: دَخَلَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ عَلَى رَسُولِ اللَّهِ ص وَ فِي يَدِهِ سَفَرَجَلَةٌ فَأَلْقَاهَا إِلَى طَلْحَةَ وَ قَالَ كُلُّهَا فَإِنَّهَا تُجَمُّ الْفُؤَادَ.

And from him, from his father, from Abu Al Bakhtary, from Talha Bin Amro who said,

'Talha Bin Ubeydullah entered to see Rasool-Allah^{-saww} and there was a quince in his^{-saww} hand. He^{-saww} cast it to Talha and said: 'Eat it, for it comforts the heart"⁵⁸⁴ (From a non-Shia source)

16 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو رَفَعَهُ قَالَ: السَّفَرَجِلُ يَدْبُغُ الْمَعِدَّةَ وَ يَشْدُ الْفُؤَادَ.

And from him, from Muhammad Bin Amro raising it, said,

'The quince tans the stomach and strengthens the heart"⁵⁸⁵ (From a non-Shia source)

⁵⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 14

⁵⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 15

⁵⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 16

⁵⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 17

18- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ السَّقَرَجَلُ يَذْهَبُ بِهَمِّ الْحَزِينِ كَمَا تَذْهَبُ الْيَدُ بِعَرَقِ الْجَبِينِ.

And from him, from a number of his companions, from Ali Bin Asbaat, from Abu Muhammad Al Jowhari, from Sufyan Bin Uyayna who said,

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘The quince does away with the worries of the grief-stricken, like what the hand removes the sweat of the forehead’^{.586}

19- وَ مِنْهُ، عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ: عَلَيْكُمْ بِالسَّقَرَجَلِ فَكُلُوهُ فَإِنَّهُ يَزِيدُ فِي الْعَقْلِ وَالْمُرُوءَةِ.

And from him, from Al Sayyari, raising it, said,

‘Upon you is with (eating) the quince, so eat it, for it increases in the intellect and the manliness’^{.587}

20- وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ إِسْحَاقَ بْنِ مُطَهَّرٍ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّقَرَجَلُ يُفْرِجُ الْمَعِدَةَ وَ يَشُدُّ الْفُؤَادَ وَ مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا أَكَلَ السَّقَرَجَلِ.

And from him, from Al Sayyari, from Abu Ja’far, from Is’haq Bin Mutahhar, mentioning it,

‘From Abu Abdullah^{-asws} having said: ‘The quince relieves the stomach and strengthens the heart, and Allah^{-azwj} has not Sent any Prophet^{-saww} at all except he^{-as} ate the quince’^{.588}

وَ قَالَ ع التُّفَّاحُ نَضُوحُ الْمَعِدَةِ وَ قَالَ كُلِ التُّفَّاحَ فَإِنَّهُ يُطْفِئُ الْحَرَارَةَ وَ يَبْرِدُ الْجُؤُفَ وَ يَذْهَبُ بِالْحُمَّى وَ فِي حَدِيثٍ آخَرَ يَذْهَبُ بِالْوَبَاءِ.

And he^{-asws} said: ‘The quince comforts the stomach’. And he^{-asws} said: ‘Eat the apple for it extinguishes the heat and cools the interior and does away with the fever’. And in another Hadeeth, ‘Does away with the plague’^{.589}

21- الْمَخَاسِنُ، عَنْ أَبِي يُوسُفَ عَنِ الْقُنْدِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ لَهُ الْحُمَّى فَقَالَ إِنَّا أَهْلُ بَيْتٍ لَا نَتَدَاوَى إِلَّا بِإِفَاضَةِ الْمَاءِ الْبَارِدِ يُصَبُّ عَلَيْنَا وَ أَكُلِ التُّفَّاحِ.

⁵⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 18

⁵⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 19

⁵⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 20 a

⁵⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 20 b

(The book) 'Al-Mahasin' – From Abu Yusuf, from Al Qandy, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'The fever was mentioned to him^{-asws}. He^{-asws} said: 'We^{-asws}, People^{-asws} of the Household do not medicate except by having the cold water poured upon us^{-asws} and eating the apple''.⁵⁹⁰

22- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي التُّفَّاحِ مَا دَاوَوْا مَرَضَهُمْ إِلَّا بِهِ.

And from him, from his father, from Yunus, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Had the people known what is in the apple, they would not have medicated their sick ones except by it''.⁵⁹¹

23- وَ مِنْهُ، عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَطْعَمُوا تَحْمُومِيَكُمْ التُّفَّاحَ فَمَا مِنْ شَيْءٍ أَنْفَعَ مِنَ التُّفَّاحِ.

And from him, from one of them,

'From Abu Abdullah^{-asws} having said: 'Feed your feverish ones the apple, for there is nothing more beneficial than the apple''.⁵⁹²

24- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ قَالَ: بَعَثَنِي الْمُفَضَّلُ بْنُ عُمَرَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَدَخَلْتُ عَلَيْهِ فِي يَوْمٍ صَائِفٍ وَ قُدَّامَهُ طَبَقٌ فِيهِ تَفَّاحٌ أَخْضَرُ فَوَ اللَّهِ إِنْ صَبَرْتُ أَنْ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَ تَأْكُلُ هَذَا وَ النَّاسُ يَكْرَهُونَهُ

And from him, from Muhammad Bin Ali Al Hamdany, from Abdullah Bin Sinan, from Dorost Bin Abu Mansour who said,

'Al-Mufazzal Bin Umar sent me to Abu Abdullah^{-asws}. I entered to see him^{-asws} during a summer's day and in front of him what a tray wherein was a green apple. By Allah^{-azwj}! I could not be patient until I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} are eating this while the people are disliking it?'

فَقَالَ كَأَنَّهُ لَمْ يَزَلْ يَعْزِيْنِي إِلَيَّ وَ عَمَّكَ فِي لَيْلَتِي هَذِهِ فَبَعَثْتُ فَأَتَيْتُ بِهِ وَ هَذَا يَقْلَعُ الْحُمَى وَ يُسَكِّنُ الْحَرَارَةَ فَقَدِمْتُ فَأَصَبْتُ أَهْلِي تَحْمُومِينَ فَأَطْعَمْتُهُمْ فَأَقْلَعَتْ عَنِي [عَنْهُمْ].

He^{-asws} said: 'It is as if you have not ceased to know me^{-asws}. I^{-asws} fell ill during this night of mine, so I^{-asws} was brought it, and this will uproot the fever and settle the heat'. I (the

⁵⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 21

⁵⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 22

⁵⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 23

narrator)) arrived to my family who were afflicted with fever. I fed them and it was uprooted from me (from them)".⁵⁹³

25- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ عَنِ الْحَسَنِ بْنِ الْمُثَنَّى عَنْ سُلَيْمَانَ بْنِ دُرُسْتَوَيْهِ الْوَاسِطِيِّ قَالَ: وَجَّهَنِي الْمُفَضَّلُ بْنُ عُمَرَ بِخَوَاجٍ إِلَى أَبِي عَبْدِ اللَّهِ ع فَإِذَا قُدَّامَهُ تَفَاحٌ أَخْضَرٌ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ مَا هَذَا فَقَالَ يَا سُلَيْمَانُ إِنِّي وَعِكَتُ الْبَارِحَةَ فَبَعَثْتُ إِلَى هَذَا لِأَكُلَهُ أَسْتَطْفِي بِهِ الْحَرَارَةَ وَ يُبْرِئُ الْجَوْفَ وَ يَذْهَبُ بِالْحُمَّى.

(The book) 'Al-Mahasin' – from Muhammad Bin Jamhour, from Al-Hassan Bin Al Musanna, from Suleyman Bin Dorostawayh who said,

'Al-Mufazzal Bin Umar diverted me to Abu Abdullah^{-asws} with needs, and there, in front of him^{-asws} was a green apple. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is this?' He^{-asws} said: 'O Suleyman! I^{-asws} fell ill last night, so I sent for this to eat it in order to extinguish the heat by it and cool the inside and remove the fever".⁵⁹⁴

26- الْمَحَاسِنُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْقُنْدِيِّ قَالَ: أَصَابَ النَّاسَ وَبَاءٌ وَ نَحْنُ بِمَكَّةَ فَأَصَابَنِي فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ ع فَكَتَبَ إِلَيَّ كُلِّ التُّفَاحِ فَأَكَلْتُهُ فَعُوفِيتُ.

(The book) 'Al-Mahasin' – From Abdul Rahman Bin Hammad and Yaqoub Bin Yazeed, from Al Qandy who said,

'The plague afflicted the people while we were in Makkah. It afflicted me, so I wrote to Abu Al-Hassan^{-asws}. He^{-asws} wrote to me: 'Eat the apple'. I ate it and recovered".⁵⁹⁵

27 وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنِ الْقُنْدِيِّ قَالَ: دَخَلْتُ الْمَدِينَةَ وَ مَعِيَ أَخِي يُوسُفُ فَأَصَابَ النَّاسَ الرُّعَافُ وَ كَانَ الرَّجُلُ إِذَا رَعَفَ يَوْمَيْنِ مَاتَ فَرَجَعْتُ إِلَى الْمَنْزِلِ فَإِذَا سَيْفٌ أَخِي يَرْعُفُ رُعَافًا شَدِيدًا فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا زَيْدُ أَطْعِمْ سَيْفًا التُّفَاحِ فَرَجَعْتُ فَأَطْعَمْتُهُ إِيَّاهُ فَبَرَأَ.

And from him, from Abu Yusuf, from Al Qandy who said,

'I entered Al-Medina and my brother Yusuf was with me. The people were afflicted with nosebleed, and it was so that when the man had nosebleed for two days, he died. I returned to the house, and there my bother Sayf had severe nosebleed. I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Yazeed! Feed Sayf the apple'. I returned and fed it to him, and he was cured".⁵⁹⁶

⁵⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 24

⁵⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 25

⁵⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 26

⁵⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 27

28- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنِ الْقَنْدِيِّ قَالَ: أَصَابَ النَّاسَ وَبَاءٌ بِمَكَّةَ فَأَصَابَنِي فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ فُكْتُبَ إِلَيَّ كُلِّي التُّفَّاحَ فَأَكَلْتُهُ فَعُوفِيتُ.

And from him, from Abu Yusuf, from Al Qandy who said,

‘Plague afflicted the people in Makkah. It afflicted me, so I wrote to Abu Al-Hassan^{-asws}. He^{-asws} wrote to me: ‘Eat the apple’. I ate it and recovered”^{.597}

29- وَ مِنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَ يَقُولُ التُّفَّاحُ شِفَاءٌ مِنْ خِصَالٍ مِنَ السِّمِّ وَ السِّحْرِ وَ اللَّمَمِ يَغْرِضُ مِنْ أَهْلِ الْأَرْضِ وَ الْبَلْعَمِ الْعَالِبِ وَ لَيْسَ شَيْءٌ أَسْرَعَ مَنْفَعَةً مِنْهُ.

And from him, from Bakr Bin Salih, from Al Ja'fari who said,

‘I heard Abu Al-Hassan^{-asws} the 1st saying: ‘The apple is a healing from (various) traits, from the poison, and the sorcery, and the insanity presenting from people of the earth (by the Jinn), and the dominant phlegm, and there isn't anything of quicker benefit than it”^{.598}

30- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَصَمِّ عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنْ أَبِي بَصِيرٍ وَ زَوَاهُ الْقَاسِمُ بْنُ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ عَلِيُّ عَ التُّفَّاحُ نَضُوحُ الْمَعِدَةِ.

(The book) ‘Al-Mahasin’ – From one of our companions, from Al Asamma Shueyb Al Aqarquqy, from Abu Baseer, and it is reported by Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘The apple comforts the stomach”^{.599}

31- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ التُّفَّاحُ نَضُوحُ الْمَعِدَةِ.

And from him, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir who said, ‘I heard Abu Abdullah^{-asws} saying: ‘The apple comforts the stomach”^{.600}

32- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كُلُوا الْكُمُثَى فَإِنَّهُ يَجْلُو الْقُلُوبَ وَ يُسَكِّنُ أَوْجَاعَ الْجُوفِ بِإِذْنِ اللَّهِ تَعَالَى.

And from him, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

⁵⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 28

⁵⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 29

⁵⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 30

⁶⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 31

‘From Abu Abdullah^{-asws} having said: ‘Eat the pear for it polishes the heart and settles the interior pains by the Permission of Allah^{-azwj} the Exalted’’.⁶⁰¹

33 الطب، طب الأئمة عليهم السلام عَنْ جَابِرِ بْنِ عُمَرَ الشَّكْسَكِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَيُّوبَ عَنْ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي الثَّقَاحِ مَا دَاوَوْا مَرَضَاهُمْ إِلَّا بِهِ أَلَا وَ إِنَّهُ أَسْرَعُ شَيْءٍ مَنْفَعَةً لِلْفُؤَادِ خَاصَّةً وَ إِنَّهُ نَصُوحُهُ.

(The book) ‘Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws}, from Jabir Bin Umar Al Saksaky, from Muhammad Bin Isa Bin Ayoub, from Fazalat, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{-asws} said: ‘Had the people known what is in the apple, they would not have medicated their sick except by it. Indeed, and it is the quickest of things beneficial to the heart in particular, and it comforts it’’.⁶⁰²

5 وَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ الْبَاقِرَ ع يَقُولُ إِذَا أَرَدْتَ أَكْلَ الثَّقَاحِ فَشَمِّهِ ثُمَّ كُلْهُ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ أَخْرَجَ مِنْ بَدَنِكَ كُلَّ دَاءٍ وَ غَائِلَةٍ وَ يُسَكِّنُ مَا يُوجَدُ مِنْ قَبْلِ الْأَرْوَاحِ كُلِّهَا.

And from Abu Baseer who said,

‘I heard Al-Baqir^{-asws} saying: ‘Whenever you want to eat the apple, smell it then eat it, for when you were to do that, every illness and suffering will come out from your body and it would settle what you feel from the directions of the souls (Jinn), all of them’’.⁶⁰³

34 الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُرَيْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَرْمَنِِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ ظَبْيَانَ عَنِ الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي زَيْنَبٍ عَنْ جَابِرِ الْجَعْفِيِّ عَنِ الْبَاقِرِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الْكُمَثْرَى فَإِنَّهُ يَبْلُوُ الْقَلْبَ.

(The book) ‘Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws} – from Muhammad Bin Ja’far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Ibn Zabyan, from Al Mufazzal, from Muhammad Bin Ismail Bin Abu Zainab, from Jabir Al Jufy,

‘From Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Eat the pear for it polishes the heart’’.⁶⁰⁴

6 وَ عَنْ زِيَادِ بْنِ الْجَهْمِ عَنِ الْحَلْبِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ شَكََا إِلَيْهِ وَجَعًا يَجِدُهُ فِي قَلْبِهِ وَ غِطَاءً عَلَيْهِ فَقَالَ كُلِ الْكُمَثْرَى.

From Ziyad Bin Al Jahm, from Al Halby who said,

⁶⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 32

⁶⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 33 a

⁶⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 33 b

⁶⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 34 a

'Abu Abdullah^{-asws} said to a man who had complained to him^{-asws} of pain he was feeling in his heard and a covering upon it. He^{-asws} said: 'Eat the pear''.⁶⁰⁵

35- وَ مِنْهُ، عَنِ الْخَضِرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَكُلِ السَّفَرَجَلِ يَزِيدُ فِي قُوَّةِ الرَّجُلِ وَ يَذْهَبُ بِضَعْفِهِ.

And from him, from Al Khazr Bin Muhammad, from Ali Bin Al Abbas, from Ibn Fazzal, from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Eating the quince increases in the strength of a man and does away with his weakness''.⁶⁰⁶

36 وَ مِنْهُ، عَنِ الْأَشْعَثِ بْنِ عَبْدِ اللَّهِ الْأَشْعَثِ مِنْ وَلَدِ مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ قَيْسِ الْكِنْدِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْمُخْتَارِ مِنْ وَلَدِ الْمُخْتَارِ بْنِ أَبِي عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْحِجَامَةِ يَوْمَ السَّبْتِ قَالَ يَضْعُفُ فُلْتُ إِنَّمَا عَلَيَّ مِنْ ضَعْفِي وَ قَلَّةِ قُوَّتِي قَالَ فَعَلَيْكَ بِأَكْلِ السَّفَرَجَلِ الْخُلُوْ مَعَ حَبِّهِ فَإِنَّهُ يُقْوِي الضَّعْفَ وَ يُطَيِّبُ الْمَعِدَةَ وَ يَذْكِي الْمَعِدَةَ.

And from him, from Al Ash'as Bin Abdullah Al Ash'as, from a son of Muhammad Bin Al Ash'as Bin Qays Al Kindy, from Ibrahim Bin Al Mukhtar, from a son of Al Mukhtar Bin Abu Ubeyda, from Muhammad Bin Sinan, from Talha Bin Zayd who said,

'I asked Abu Abdullah^{-asws} about the cupping on the day of Saturday. He^{-asws} said: 'He would be weakened'. I said, 'But rather my reason (for getting it done) is due to my weakness and scarcity of my strength'. He^{-asws} said: 'Upon you is with eating the sweet quince with its seed for it would strengthens the weakness and make good the stomach and clean the stomach''.⁶⁰⁷

وَ عَنْهُ ع أَنَّهُ قَالَ: إِنَّ فِي السَّفَرَجَلِ خَصْلَةً لَيْسَتْ فِي سَائِرِ الْفَوَاكِهِ فُلْتُ وَ مَا ذَاكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ يُشَجِّعُ الْجَبَانَ هَذَا وَ اللَّهُ مِنْ عِلْمِ الْأَنْبِيَاءِ ع.

And him^{-asws} having said: 'In the quince there is a quality which isn't in rest of the fruits'. I said, 'And what is that O son^{-asws} of Rasool-Allah^{-saww}? He^{-asws} said: 'This emboldens the coward. By Allah^{-azwj}! It is from the knowledge of the Prophets^{-as}''.⁶⁰⁸

37- الْمَكَارِمُ، قَالَ النَّبِيُّ ص كُلُوا السَّفَرَجَلِ فَإِنَّهُ يَجْلُو عَنِ الْفَوَادِ.

(The book) 'Al-Makarim' –

⁶⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 34 b

⁶⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 35

⁶⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 36 a

⁶⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 36 b

‘The Prophet^{-saww} said: ‘Eat the quince for it polishes the heart’’.⁶⁰⁹

16 وَ عَنْهُ ع قَالَ: كُلُوا السَّقَرَجَلَ وَ تَهَادَوْا بَيْنَكُمْ فَإِنَّهُ يَجْلُو الْبَصَرَ وَ يُنْبِثُ الْمَوَدَّةَ فِي الْقَلْبِ وَ أَطْعَمُوا حَبَالَكُمْ فَإِنَّهُ يُحْسِنُ أَوْلَادَكُمْ وَ فِي رِوَايَةٍ يُحْسِنُ أَخْلَاقَ أَوْلَادَكُمْ.

And from him^{-asws} having said: ‘Eat the quince and gift it between you for it polishes the sight and grows the cordiality in the heart and feed your pregnant women for it would improve your children’. And in a report: ‘It would improve the morals of your children’’.⁶¹⁰

1 وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: السَّقَرَجَلُ قُوَّةُ الْقَلْبِ وَ حَيَاةُ الْفؤَادِ وَ يُشَجِّعُ الْجَبَانَ.

From Amir Al-Momineen^{-asws} having said: ‘The quince strength of the heart and life of the heart, and it emboldens the coward’’.⁶¹¹

1 وَ قَالَ ع رَائِحَةُ السَّقَرَجَلِ رَائِحَةُ الْأَنْبِيَاءِ.

And he^{-asws} said: ‘Aroma of the quince is aroma of the Prophets^{-as}’’.⁶¹²

وَ عَنْ أَنَسٍ قَالَ النَّبِيُّ ص كُلُوا السَّقَرَجَلَ عَلَى الرِّيقِ.

And from Anas (a well-known fabricator), ‘Rasool-Allah^{-saww} said: ‘Eat the quince upon the empty stomach’’.⁶¹³

وَ عَنْ الرِّضَا ع قَالَ: عَلَيْكُمْ بِالسَّقَرَجَلِ فَإِنَّهُ يَزِيدُ فِي الْعَقْلِ.

And from Al-Reza^{-asws} having said: ‘Upon you all is with (eating) the quince for it increases in the intellect’’.⁶¹⁴

وَ عَنْ الصَّادِقِ ع قَالَ: مَنْ أَكَلَ السَّقَرَجَلَ عَلَى الرِّيقِ طَابَ مَاؤُهُ وَ حَسُنَ وَجْهُهُ.

⁶⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 a

⁶¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 b

⁶¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 c

⁶¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 d

⁶¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 e

⁶¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 f

And from Al-Sadiq^{-asws} having said: ‘One who eats the quince upon the empty stomach, his water would be good, and his face would be handsome’.⁶¹⁵

6 وَ مِنْ كِتَابِ الْجَامِعِ لِأَبِي جَعْفَرٍ الْأَشْعَرِيِّ عَنْهُ ع قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا وَ فِي يَدَيْهِ سَفَرْجَلَةٌ أَوْ بِيَدِهِ سَفَرْجَلَةٌ وَ قَالَ أَيْضاً رَائِحَةُ الْأَنْبِيَاءِ رَائِحَةُ السَّفَرْجَلِ وَ رَائِحَةُ حُورِ الْعَيْنِ الْأَسْوَدِ وَ رَائِحَةُ الْمَلَائِكَةِ الْوَرْدُ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَجَدَ مِنْهُ رِيحَ السَّفَرْجَلِ.

And from the book ‘Al Jamie’ of Abu Ja’far Al Ashari,

‘From him^{-asws} having said: ‘Allah^{-azwj} has not Sent a Prophet^{-as} at all except and in his^{-as} hand was a quince’, or (said) ‘With his^{-as} hand was a quince’. And he^{-asws} said as well: ‘Aroma of the Prophets^{-as} is aroma of the quince, and aroma of the Maiden Houries is of the myrtle, and aroma of the Angels is of the rose, and Allah^{-azwj} has not Sent any Prophet^{-as} except and the aroma of the quince was found (emanating) from him^{-as}’.⁶¹⁶

5 وَ عَنِ الْبَاقِرِ ع قَالَ: السَّفَرْجَلُ يَذْهَبُ بِحَمِّ الْحَزِينِ.

And from Al-Baqir^{-asws} having said: ‘The quince removes the worries of the grief-stricken’.⁶¹⁷

6 وَ عَنِ الصَّادِقِ ع أَنَّهُ نَظَرَ إِلَى غُلَامٍ حَمِيلٍ فَقَالَ يَنْبَغِي أَنْ يَكُونَ أَبُو هَذَا أَكَلَ السَّفَرْجَلِ.

And from Al-Sadiq^{-asws}, he^{-asws} looked at a beautiful boy. He^{-asws} said: ‘It is befitting that the father of this one had eaten the quince’.⁶¹⁸

14 وَ قَالَ النَّبِيُّ كُلُوا السَّفَرْجَلَ فَإِنَّهُ يَجْلُو عَنِ الْفُؤَادِ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا أَطْعَمَهُ مِنْ سَفَرْجَلِ الْجَنَّةِ فَيَزِيدُ فِيهِ قُوَّةَ أَرْبَعِينَ رَجُلًا.

And the Prophet^{-saww} said: ‘Eat the quince for it polishes the heart, and Allah^{-azwj} has not Sent any Prophet^{-as} except and He^{-azwj} had Fed him^{-as} from a quince of the Paradise, so it increased in him^{-as} the strength of forty men’.⁶¹⁹

16 وَ قَالَ ع كُلُوا السَّفَرْجَلَ فَإِنَّهُ يَزِيدُ فِي الدَّهْنِ وَ يَذْهَبُ بِطَخَاءِ الصَّدْرِ وَ يُحَيِّثُ الْوَلَدَ.

⁶¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 g

⁶¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 h

⁶¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 i

⁶¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 j

⁶¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 k

And he^{-asws} said: ‘Eat the quince for it increases in the brain and removes cloudiness (of sorrow) of the chest and improves the child’.⁶²⁰

16 وَ فِي الْحَدِيثِ أَنَّ التُّفَّاحَ يُورِثُ النِّسْيَانَ وَ ذَلِكَ لِأَنَّهُ يُؤَلِّدُ فِي الْمَعِدَةِ لُرُوحَةً.

And in the Hadeeth: ‘The apple inherits the forgetfulness, and that is because it produces the fluidity in the stomach’.⁶²¹

14 وَ قَالَ النَّبِيُّ ﷺ ص كُلُوا التُّفَّاحَ عَلَى الرِّيقِ فَإِنَّهُ نَضُوحُ الْمَعِدَةِ.

And the Prophet^{-saww} said: ‘Eat the apple upon the empty stomach for it comforts the stomach’.⁶²²

7 وَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: إِنَّا أَهْلُ بَيْتٍ لَا نَتَدَاوَى إِلَّا بِإِفَاضَةِ الْمَاءِ الْبَارِدِ لِلْحُمَّى وَ أَكْلِ التُّفَّاحِ.

And from Musa Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘We^{-asws}, People^{-asws} of the Household do not medicate except it pouring the cold water for the feverish one and eating the apple’.⁶²³

وَ عَنِ الصَّادِقِ ع قَالَ: الْكُمَثْرَى يَذْبُغُ الْمَعِدَةَ وَ يُقْوِيهَا هُوَ وَ السَّفَرَجَلُ.

And from Al-Sadiq^{-asws} having said: ‘The pear tans the stomach and strengthens it, it (pear) and the quince’.⁶²⁴

38- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَخَلَ طَلْحَةُ عَلَى رَسُولِ اللَّهِ وَ فِي يَدِهِ ص سَفَرَجَلَةٌ فَرَمَى بِهَا إِلَيْهِ وَ قَالَ خُذْهَا يَا بَا مُحَمَّدٍ فَإِنَّهَا تُجَمُّ الْقَلْبَ.

(The book) ‘Dawaat’ of Al-Rawandy’ –

⁶²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 l

⁶²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 m

⁶²² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 n

⁶²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 o

⁶²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 37 p

'Amir Al-Momineen^{-asws} said: 'Talha entered to see Rasool-Allah^{-saww} and in his^{-saww} hand was a quince. He^{-saww} threw it to him and said: 'Take it, O Abu Muhammad, for it comforts the heart''.⁶²⁵

14 وَ قَالَ ص أَطْعِمُوا حَبَالَكُمْ السَّفَرَجَل فَإِنَّهُ يُحَسِّنُ أَخْلَاقَ أَوْلَادِكُمْ.

And he^{-saww} said: 'Feed your pregnant women the quince for it would improve the manners of your children''.⁶²⁶

39 كِتَابُ الْإِمَامَةِ وَ التَّيْبَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص زَائِحَةُ الْأَنْبِيَاءِ زَائِحَةُ السَّفَرَجَلِ وَ زَائِحَةُ الْخَوَرِ الْعَيْنِ زَائِحَةُ الْأَسِ وَ زَائِحَةُ الْمَلَائِكَةِ زَائِحَةُ الْوَرْدِ وَ زَائِحَةُ ابْنَتِي فَاطِمَةَ الزَّهْرَاءِ زَائِحَةُ السَّفَرَجَلِ وَ الْأَسِ وَ الْوَرْدِ

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ashas,

'From Musa Bin Ismail son of Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Aroma of the Prophets^{-as} is aroma of the quince, and aroma of the Maiden Houries is aroma of the myrtle, and aroma of the Angels is aroma of the rose, and aroma of my^{-saww} daughter^{-asws} Fatima Al-Zahra^{-asws} is aroma of the quince and the myrtle and the rose.

وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا وَصِيًّا إِلَّا وَجَدَ مِنْهُ زَائِحَةَ السَّفَرَجَلِ فَكُلُوهَا وَ أَطْعِمُوا حَبَالَكُمْ يُحَسِّنُ أَوْلَادَكُمْ.

And Allah^{-azwj} has not Sent any Prophet^{-as} nor any successor^{-asws} except the aroma of quince is found (emanating) from him^{-as}, so eat it and feed it to your pregnant ones, it will improve your children''.⁶²⁷

40- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَطَعَ سَفَرَجَلَةً فَأَكَلَ مِنْهَا وَ نَاولَ جَعْفَرَ بْنَ أَبِي طَالِبٍ وَ قَالَ كُلْ فَإِنَّ السَّفَرَجَلَ يُدَكِّي الْقَلْبَ وَ يُشَجِّعُ الْجَبَانَ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww}, he^{-saww} had cut a quince and had eaten from it and gave Ja'far^{-asws} Bin Abu Talib^{-asws} (from it) and said: 'Eat, for the quince cleans the heart and emboldens the coward''.⁶²⁸

⁶²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 38 a

⁶²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 38 b

⁶²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 39

⁶²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 40 a

1 وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: عَلَيْكُمْ بِالتَّقَاتِ فَكُلُوهُ فَإِنَّهُ نَضُوحُ الْمَعِدَةِ.

And from Ali^{-asws} having said: ‘Upon you all is with the apple, so eat it, for it comforts the stomach’.⁶²⁹

41- صَحِيفَةُ الرِّضَا عَنْهُ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَخَذَ جِبْرَائِيلُ ع بِيَدَيَّ وَ أَقْعَدَنِي عَلَى دُرُنُوكٍ مِنْ دَرَانِيكِ الْجَنَّةِ ثُمَّ نَازَلَنِي سَفَرَجَلَةً

(The book) ‘Saheefa Al-Reza^{-asws}’ – from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, Jibreel^{-as} held my^{-saww} hand and had me^{-saww} seated upon a ride from the rides of Paradise.

فَأَنَا كُنْتُ أَقْلَبُهَا إِذَا انْفَلَقَتْ فَخَرَجَتْ مِنْهَا جَارِيَةٌ حُورَاءٌ لَمْ أَرِ أَحْسَنَ مِنْهَا فَقَالَتْ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ قُلْتُ مَنْ أَنْتِ

Then he^{-as} gave me^{-as} a quince. I^{-saww} was turning it when it split and a girl emerged from it, a Houries I^{-saww} had not seen any more excellent than her. She said, ‘The greetings be to you’^{-saww}, O Muhammad^{-saww}! I^{-saww} said: ‘Who are you?’

قَالَتْ أَنَا الرَّاغِبَةُ الْمَرْضِيَّةُ خَلَقَنِي الْجَبَّارُ مِنْ ثَلَاثَةِ أَصْنَافٍ أَسْفَلِي مِنْ مِسْكِ وَ وَسْطِي مِنْ كَافُورٍ وَ أَعْلَايَ مِنْ عَنَبٍ عُجْنْتُ مِنْ مَاءِ الْحَيَوَانِ ثُمَّ قَالَ لِي الْجَبَّارُ كُونِي فَكُنْتُ خَلَقَنِي لِأَخِيكَ وَ ابْنِ عَمِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

She said, ‘I am the pleasing, the pleased. The Subduer Created me of three types. My lower part is from musk, and my middle is from camphor, and my top part is from Ambergis. I was kneaded from the water of (the river) Al Haywaan. Then the Subduer Said to me: “Be!” So I came into being. He^{-azwj} has Created me for your^{-saww} brother^{-asws} and son^{-asws} of your^{-saww} uncle^{-as}, Ali^{-asws} Bin Abu Talib^{-asws}’.⁶³⁰

42- الدُّرُّ الْمَنْشُورُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِحَةَ قَالَ: أَوَّلُ شَيْءٍ أَكَلَهُ آدَمُ حِينَ أَهْبَطَ إِلَى الْأَرْضِ الْكُمُثْرَى وَ إِنَّهُ لَمَّا أَرَادَ أَنْ يَتَغَوَّطَ أَخَذَهُ مِنْ ذَلِكَ كَمَا تَأْخُذُ الْمَرْأَةُ عِنْدَ الْوِلَادَةِ فَذَهَبَ شَرْقاً وَ غَرْباً لَا يَدْرِي كَيْفَ يَصْنَعُ حَتَّى نَزَلَ إِلَيْهِ جِبْرَائِيلُ فَأَقْعَى لَهُ فَأَقْعَى آدَمُ فَخَرَجَ ذَلِكَ مِنْهُ فَلَمَّا وَجَدَ رِيحَهُ مَكَثَ يَبْكِي سَبْعِينَ سَنَةً.

(The non-Shia book) Al Durr Al Mansour, from Ali Bin Abu Talha who said,

‘The first thing Adam^{-as} ate when he^{-as} came down to the earth was the pear, and when he^{-as} wanted to defecate, he^{-as} was seized from that like what the woman gets seized during the childbirth. So he^{-as} went east and west, not know how he^{-as} should be dealing (with it), until Jibraeel^{-as} descended to him^{-as} and crouched (squatted) for him^{-as}. So Adam^{-as} crouched

⁶²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 40 b

⁶³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 41

(squatted) and that was expelled from him^{-as}. When he^{-as} smelt its smell, he^{-as} remained crying for seventy years”.⁶³¹

43- الْفِرْدَوْسُ، قَالَ رَسُولُ اللَّهِ ﷺ كُلُوا السَّقَرَجَلَ عَلَى الرَّيْقِ.

(The non-Shia book) ‘Al-Firdows’ –

‘Rasool-Allah^{-saww} said: ‘Eat the quince upon the empty stomach’”.⁶³²

44- الْكَافِي، عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ الْقَاسَانِيِّ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا ع أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْجِبُهُ النَّظَرُ إِلَى الْأُتْرُجِ الْأَخْضَرِ وَالتَّقَاحِ الْأَحْمَرِ.

(The book) ‘Al-Kafi’ – From Ali, from his father, from Al Qasany, from Abu Ayoub Al Madeyni, from Suleyman Al Ja’fary,

‘From Al-Reza^{-asws}: ‘Rasool-Allah^{-saww} was fascinated with looking at the green citron and the red apple’”.⁶³³

⁶³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 42

⁶³² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 43

⁶³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 44

CHAPTER 9 – THE OLIVE AND THE OIL AND WHAT CAN BE WORKED FROM THEM

1 الْعُيُونُ، بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكَ بِالزَّيْتِ فَكُلْهُ وَ ادَّهِنْ بِهِ فَإِنَّ مَنْ أَكَلَهُ وَ ادَّهِنْ بِهِ لَمْ يَقْرَنْهُ الشَّيْطَانُ أَرْبَعِينَ يَوْمًا.

(The book) 'Al-Uyoun' –

By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you is with the oil (olive oil). Consume it and massage with it, for the one who consumes it and massages with it, the Satan^{-la} will not come near him for forty days".⁶³⁴

صحيفة الرضا، بالإسناد عنه ع مثله.

(The book) 'Saheefa Al-Reza^{-asws}' – By the chain from him^{-asws} – similar to it.⁶³⁵

3- وَ مِنْهُمَا، عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالزَّيْتِ فَإِنَّهُ يَكْشِفُ الْمِرَّةَ وَ يَذْهَبُ الْبَلْعَمَ وَ يَشُدُّ الْعَصَبَ وَ يُحَيِّنُ الْخُلُقَ وَ يُطَيِّبُ النَّفْسَ وَ يَذْهَبُ بِالْعَم.

And from them both,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you is with the oil, for it uncovers the bile, and does away with the phlegm, and strengthens the nerves, and improves the morals, and freshens the breath, and removes the sorrows".⁶³⁶

أقول: في بعض النسخ مكان بالزيت بالزبيب لكن ذكره الراوندي في دعواته و الطبرسي في المكارم و فيهما عليهما بالزيت.

Note: I (Majlisi) am saying, 'In some of the copies, in place of 'with the oil', is 'with the raisins', but Al-Rawandi mentioned it in his (book) 'Da'waat', and Al Tabarsee in 'Al-Makarim', and in these two it is, 'Upon you is with the oil'.

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ مَوْلَى الْأُمِّ هَانِي قَالَ: مَرَرْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ فِي رِدَائِي طَعَامٌ بِدِينَارٍ فَقَالَ كَيْفَ أَصْبَحْتَ أَيُّ أَبَا فَلَانٍ

⁶³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 1

⁶³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 2

⁶³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 3

(The book) 'Al-Mahasin' – From his father, from Sa'dan, from a slave of Umm Hany, said,

'I passed by Abu Abdullah^{-asws} and in my cloak was food (I had bought) for a Dinar. He^{-asws} said: 'How is your morning, O father of so and so?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ تَسْأَلُنِي كَيْفَ أَصْبَحْتُ وَ هَذَا بِدِينَارٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are asking me, 'How is your morning', and this is for a Dinar!'

قَالَ أَفَلَا أَعْلَمْتُكَ كَيْفَ تَأْكُلُهُ قُلْتُ بَلَى قَالَ فَادْعِ بِصَحْفَةٍ فَاجْعَلْ فِيهَا مَاءً وَ زَيْتاً وَ شَيْئاً مِنْ مِلْحٍ وَ انْزِدْ فِيهَا فُكْلَ وَ الْعُقْ أَصَابِعَكَ.

He^{-asws} said: 'Shall I^{-asws} teach you how to eat it?' I said, 'Yes'. He^{-asws} said: 'Call for a bowl and make water and oil and something from salt to be in it, and make a gruel in it, and eat, and lick your fingers'.⁶³⁷

بيان قوله هذا بدینار كأنه شكایة عن غلاء السعر أو كثرة العیال.

Explanation – His words, 'This is for a Dinar', it is as if it is a complaint about the high price or many dependants".

5- الْمُحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحُلُّ وَ الزَّيْتُ مِنْ طَعَامِ الْمُسْلِمِينَ.

(The book) 'Al-Mahasin' – From Usman Bin Isa Bin Khalid Bin Najeeh,

'From Abu Abdullah^{-asws} having said: 'The vinegar and the oil is from the food of the Muslims (Messengers^{-as})'.⁶³⁸

6 وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: مَا أَفْقَرَ بَيْتٌ يَأْتِدُمُونَ بِالْحُلِّ وَ الزَّيْتِ وَ ذَلِكَ إِدَامُ الْأَنْبِيَاءِ.

And from him, from his father, from Ibn Al-Mugheira, from Al-Sakuny,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'A house is not desolate (where) they are being habitual with the vinegar and the oil, and that is a sauce (dip) of the Prophets^{-as}'.⁶³⁹

⁶³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 4

⁶³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 5

⁶³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 6

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْوَاسِطِيِّ عَنْ عَجَلَانَ قَالَ: تَعَشَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بَعْدَ عَتَمَةٍ وَكَانَ يَتَعَشَّى بَعْدَ الْعَتَمَةِ فَأَنِي بِخَلِّ وَزَيْتٍ وَلَحْمٍ بَارِدٍ

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Abdal Wasity, from Ajlan who said,

'I had dinner with Abu Abdullah^{-asws} after evening, and he^{-asws} used to have dinner after evening. They came with the vinegar, and oil, and cold meat'.

قَالَ فَجَعَلَ يَنْتِفِ اللَّحْمَ فَيُلْقِيهِ وَ يَأْكُلُ الْخَلَّ وَ الزَّيْتَ وَ يَدْعُ اللَّحْمَ فَقَالَ إِنَّ هَذَا طَعَامُنَا وَ طَعَامُ الْأَنْبِيَاءِ.

He (the narrator) said, 'He^{-asws} went on to pluck the meat and morsel (eat) it, and he^{-asws} ate the vinegar and the oil and left the meat. He^{-asws} said: 'This is our^{-asws} food and food of the Prophets^{-as}'.⁶⁴⁰

8- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عَمِيْسٍ عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ: كُنْتُ أَفْطِرُ مَعَ أَبِي عَبْدِ اللَّهِ ع وَ مَعَ أَبِي الْحَسَنِ الْأَوَّلِ ع فِي شَهْرِ رَمَضَانَ فَكَانَ أَوَّلَ مَا يُؤْتَى بِهِ قِصْعَةً مِنْ تَرِيدٍ خَلٍّ وَ زَيْتٍ فَكَانَ أَقَلَّ مَا يَتَنَاوَلُ مِنْهُ ثَلَاثَ لُقْمٍ ثُمَّ يُؤْتَى بِالْجُفْنَةِ.

And from him, from Usman Bin Isa, from Khalid Bin Najeel who said,

'I was breaking fast with Abu Abdullah^{-asws} and with Abu Al-Hassan^{-asws} the 1st during a month of Ramazan. The first of what they came with was a pot of porridge, vinegar, and oil. The least of what he^{-asws} took from it were three morsels. Then they came with the basket (of grilled meat etc.)'.⁶⁴¹

9- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَحَبَّ الْأَصْبَاغِ إِلَى رَسُولِ اللَّهِ ص الْخَلُّ وَ الزَّيْتُ [وَ قَالَ هُوَ] طَعَامُ الْأَنْبِيَاءِ.

(The book) 'Al-Mahasin' – From Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws} having said: 'The most beloved of the dips to Rasool-Allah^{-saww} were the vinegar and the oil, and he^{-saww} said: 'It is food of the Prophets^{-as}'.⁶⁴²

10 وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَيُّوبَ بْنِ الْحَزْرَةِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الطَّعَامِ فَقَالَ عَلَيْكَ بِالْخَلِّ وَ الزَّيْتِ فَإِنَّهُ مَرِيءٌ وَ إِنَّ عَلِيًّا ع كَانَ يُكْثِرُ أَكْلَهُ وَ إِنِّي أُكْثِرُ أَكْلَهُ لِأَنَّهُ مَرِيءٌ.

⁶⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 7

⁶⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 8

⁶⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 9

And from him, from his father, from the one who mentioned it, from Ayoub Bin Al Hurr, from Muhammad Bin Ali Al Halby who said,

‘I asked Abu Abdullah^{-asws} about the food. He^{-asws} said: ‘Upon you is with the vinegar and the oil, for it is enjoyable, and Ali^{-asws} used to frequently eat it, and I^{-asws} frequently eat it because it is enjoyable’’.⁶⁴³

11 الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ يَا جَارِيَةُ اثْنَيْنَا بِطَعَامِنَا الْمَعْرُوفِ فَأَيُّ بَقْصَعَةٍ فِيهَا خَلٌّ وَ زَيْتٌ فَأَكَلْنَا.

(The book) ‘Al-Mahasin’ – from Ibn Fazzal, from Yunus Bin Yaqoub, from Abdul A’ala who said,

‘I ate with Abu Abdullah^{-asws}. He^{-asws} said: ‘O maid! Bring us our well-known meal!’ She came with a basket wherein was vinegar and oil. We ate’’.⁶⁴⁴

12- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ سَلَمَةَ الْقَلَانِسِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا تَكَلَّمْتُ قَالَ مَا لِي أَسْمَعُ كَلَامَكَ قَدْ ضَعُفَ قُلْتُ سَقَطَ فَمِي

And from him, from Usman Bin Isa, from Hammad Bin Usman, from Salama Al Qalanisy who said,

‘I entered to see Abu Abdullah^{-asws}. When I spoke, he^{-asws} said: ‘What is the matter I^{-asws} hear your speech to have weakened?’ I said, ‘My mouth has fallen’’.⁶⁴⁵

قَالَ فَكَأَنَّهُ شَقَّ عَلَيْهِ ذَلِكَ قَالَ فَأَيُّ شَيْءٍ تَأْكُلُ قُلْتُ أَكُلُ مَا كَانَ فِي الْبَيْتِ قَالَ عَلَيْكَ بِالْثَرِيدِ فَإِنَّ فِيهِ بَرَكَهٌ فَإِنْ لَمْ يَكُنْ لَحْمٌ فَالْخَلُّ وَ الزَّيْتُ.

He (the narrator) said, ‘It is as if that was grievous upon him^{-asws}. He^{-asws} said: ‘Which thing do you eat?’ I said, ‘I eat whatever there is in the house’. He^{-asws} said: ‘Upon you is with (eating) the meat porridge for there are Blessings in it. If there does not happen to be meat, then vinegar and oil (olive oil)’’.⁶⁴⁵

13- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَا أَفْقَرُ بَيْتٍ فِيهِ الْخَلُّ وَ الزَّيْتُ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘It is not desolate; a house wherein is the vinegar and the oil’’.⁶⁴⁶

⁶⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 10

⁶⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 11

⁶⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 12

⁶⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 13

14 وَ مِنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زَيْدِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع أَشْبَهَ النَّاسِ طَعْمَةً بِرَسُولِ اللَّهِ ص يَأْكُلُ الْخَلَّ وَالزَّيْتَ وَيُطْعِمُ النَّاسَ الْخُبْزَ وَاللَّحْمَ.

And from him, from Ismail Bin Mihran, from Hammad Bin Usman, from Zayd Bin Al Hasan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Amir Al-Momineen^{-asws} was the most resembling of the people with Rasool-Allah^{-saww} in food. He^{-asws} ate the vinegar, and the oil, and feed the people bread and meat’^{.647}

15- وَ مِنْهُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الرَّزَّاعِ الْبَصْرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ عِنْدَهُ الزَّيْتُونُ فَقَالَ رَجُلٌ يَجْلِبُ الرِّيحَ فَقَالَ لَا وَ لَكِنَّهُ يَطْرُدُ الرِّيحَ.

And from him, from Mansour Bin Al Abbas, from Ibrahim Bin Muhammad Al Zara’a Al Basry, from a man,

‘From Abu Abdullah^{-asws}, he (the narrator) said: ‘The olives were mentioned in his^{-asws} presence. A man said, ‘It pull (makes) the wind’. He^{-asws} said: ‘No, but it expels the wind’^{.648}

16- وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَوْ غَيْرِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّهُمْ يَقُولُونَ الزَّيْتُ يُهَيِّجُ الرِّيحَ فَقَالَ إِنَّ الزَّيْتُونَ يَطْرُدُ الرِّيحَ.

And from him, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Ammar, or someone else who said,

‘I said to Abu Abdullah^{-asws}, ‘They are saying the oil stirs the winds’. He^{-asws} said: ‘The olive expels the winds’^{.649}

17- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى الْقُطَيْبِيِّ عَنْ عُبيدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: كَانَ بِنَا أَوْصَى بِهِ آدَمُ إِلَى هَبَّةِ اللَّهِ ع أَنَّ كُلَّ الزَّيْتُونِ فَإِنَّهُ مِنْ شَجَرَةِ مُبَارَكَةٍ.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost Al Wasity, from Ibrahim Bin Abdul Hameed,

‘From Abu Al-Hassan^{-asws} having said: ‘It was from what Adam^{-as} had bequeathed to Hibtullah^{-as}: ‘Eat the olive for it is a Blessed tree’^{.650}

⁶⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 14

⁶⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 15

⁶⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 16

⁶⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 17

186 وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُطَهَّرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الزَّيْتُونُ يَزِيدُ فِي الْمَاءِ.

And from him, from Yaqoub Bin Yazeed, from Muhammad Bin Abdullah Al Mutahhary, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘The olive increases in the water (of the back i.e., semen)’⁶⁵¹.

19- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الزَّيْتَ وَ ادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.

And from him, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Eat the oil and massage with it, for it is from a Blessed tree (olive)’⁶⁵².

20 الْمَحَاسِنُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ وَاسِعٍ عَنْ إِسْحَاقَ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي دَاوُدَ النَّخَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ادَّهِنُوا بِالزَّيْتِ وَ اتَّيَدُوا بِهِ فَإِنَّهُ ذَهْنَةُ الْأَخْيَارِ وَ إِذَا لَمْ تُصْطَفَ مَسَحَتْ بِالْقُدْسِ مَرَّتَيْنِ بُورَكَتْ مُقْبِلَةً وَ بُورَكَتْ مُدْبِرَةً لَا يَضُرُّ مَعَهَا دَاءٌ.

(The book) ‘Al-Mahasin’ – From Mansour Bin Al Abbas, from Muhammad Bin Abdullah Bin Wasie, from Is'haq Bin Ismail, from Muhammad Bin Yazeed, from Abu Dawood Al Nakhaie,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} having said: ‘Massage with the oil and use it as a dip, for it is a massage of the good ones, and a dip sauce of the chosen ones. It has been touched twice by the Holiness, being Blessed while coming (beginning of season) and Blessed going (end of season. No illness harms with it’⁶⁵³.

21 الْمَحَاسِنُ، عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع عَنْ جَدِّهِ قَالَ: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا ع أَنَّ قَالَ لَهُ يَا عَلِيُّ كُلِ الزَّيْتَ وَ ادَّهِنْ بِهِ فَإِنَّهُ مَنْ أَكَلَ الزَّيْتَ لَمْ يَفْرِهِ الشَّيْطَانُ أَرْبَعِينَ يَوْمًا.

(The book) ‘Al-Mahasin’ – From his father, from the one who narrated it,

‘From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws} with that he^{-saww} said to him^{-asws}: ‘Eat the oil and massage with it, for the one who eats the oil, the Satan^{-la} would not come near him for forty days’⁶⁵⁴.

⁶⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 18

⁶⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 19

⁶⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 20

⁶⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 21

22- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الزَّيْتُ طَعَامُ الْأَتْقِيَاءِ.

(The book) 'Al-Mahasin' – from Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws} having said: 'The oil is food of the pious ones''.⁶⁵⁵

23- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَعَا بِالْمَائِدَةِ فَأَتَيْنَا بِقِصْعَةٍ فِيهَا تَرِيدٌ وَ لَحْمٌ فَدَعَا بِزَيْتٍ فَصَبَّهُ عَلَى اللَّحْمِ فَأَكَلَهُ.

And from him, from his father, from Sa'dan Bin Muslim, from Ismail Bin Jabir who said,

'I was in the presence of Abu Abdullah^{-asws}. He^{-asws} called for the meal. They came to us with a basked wherein was porridge and meat. He^{-asws} called for the oil and poured it upon the meat and ate it''.⁶⁵⁶

24- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنِ الْجَرِيرِيِّ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الزَّيْتُ دُهْنُ الْأَبْرَارِ وَ إِذَا مِ الْأَخْيَارِ بُورِكَ فِيهِ مُقْبَلًا وَ بُورِكَ فِيهِ مُدْبِرًا أَنْعَمَسَ فِي الْقُلُوبِ مَرَّتَيْنِ.

And from him, from Al-Husayn Bin Yazeed Al-Nowfaly, from Al-Jareeri, from Abdul Momin Al-Ansari,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The oil is massage of the righteous ones, and a dip sauce of the good ones. There are Blessings in it coming (beginning of season), and there are Blessings in in turning back (end of season), having been immersed in the Holiness twice''.⁶⁵⁷

25- الْمَكَارِمُ، عَنِ الرِّضَا ع قَالَ: نِعْمَ الطَّعَامُ الزَّيْتُ يُطَيِّبُ النَّكْهَةَ وَ يَذْهَبُ بِالْبَلْعِ وَ يُصَفِّي اللَّوْنَ وَ يَشُدُّ الْعَصَبَ وَ يَذْهَبُ بِالْوَصَبِ وَ يُطْفِئُ الْعُصْبَ.

(The book) 'Al-Makarim' –

'From Al-Reza^{-asws} having said: 'Best of the food is the oil. It freshens the breath, and does away with the phlegm, and clears the complexion, and strengthens the nerves, and removes the fatigue, and extinguishes the anger''.⁶⁵⁸

⁶⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 22

⁶⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 23

⁶⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 24

⁶⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 25 a

6 وَ عَنِ الصَّادِقِ ع قَالَ: الزَّيْتُ دُهْنُ الْأَبْرَارِ وَ طَعَامُ الْأَخْيَارِ.

And from Al-Sadiq^{asws} having said: ‘The oil is a massage of the righteous ones, and food of the goodly ones’’.⁶⁵⁹

26- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانَ دُهْنُ الْأَوَّلِينَ إِلَّا زَيْتٌ.

(The book) ‘Al-Mahasin’ – From Al-Husayn Bin Sayf, from his brother, from his father Sayf Bin Ameyra, from Muhammad bin Humran who said,

‘Abu Abdullah^{asws} said: ‘There was no massage of the former ones except the (olive) oil’’.⁶⁶⁰

⁶⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 25 b

⁶⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 25 c

CHAPTER 10 – THE FIG

1- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ رَجُلٍ سَمَّاهُ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا خَرَجَ مَلِكُ الْقِبْطِ يُرِيدُ هَذِمَ بَيْتَ الْمَقْدِسِ اجْتَمَعَ النَّاسُ إِلَى حَزَقِيلَ النَّبِيِّ ع فَشَكُّوا ذَلِكَ إِلَيْهِ فَقَالَ لَعَلِّي أَنَا جِي رَبِّي اللَّيْلَةَ

(The book) 'Al-Mahasin' – From one of our companions, from a man whom he named, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'When the king of the Coptic(s) went out intending to demolish Bayt Al-Maqdis, the people gathered to the Prophet^{as} Hizqeel^{as}. They complained of that to him^{as}. He^{as} said: 'Perhaps I^{as} may whisper to my^{as} Lord^{azwj} tonight'.

فَلَمَّا جَنَّتِ اللَّيْلُ نَاجَى رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي قَدْ كَفَيْتُكُمْ وَ كَانُوا قَدْ مَضَوْا

When the night shielded, he^{as} whispered to his^{as} Lord^{azwj}. Allah^{azwj} Revealed to him^{as}: "I^{azwj} shall Suffice you all!", and they (Hizqeel^{as} had already gone (left town))!"

فَأَوْحَى اللَّهُ إِلَى مَلِكِ الْهُوَاءِ أَنْ أَمْسِكْ عَلَيْهِمْ أَنْفَاسَهُمْ فَمَاتُوا كُلُّهُمْ وَ أَصْبَحَ حَزَقِيلُ النَّبِيُّ ع وَ أَحْبَرَ قَوْمَهُ بِذَلِكَ

Allah^{azwj} Revealed to an Angel of the air: "Withhold their breaths upon them!" They died, all of them, and the Prophet^{as} Hizqeel^{as} woke up in the morning and informed his^{as} people of that.

فَخَرَجُوا فَوَجَدُوهُمْ قَدْ مَاتُوا وَ دَخَلَ حَزَقِيلُ النَّبِيُّ ع الْعُجْبُ فَقَالَ فِي نَفْسِهِ مَا فَضَّلَ سُلَيْمَانَ النَّبِيُّ ع عَلَيَّ وَ قَدْ أُعْطِيتُ مِثْلَ هَذَا

They went out and found them to had died, and the self-conceitedness entered into the Prophet^{as} Hizqeel^{as}. He^{as} said within himself^{as}: 'What is the superiority of the Prophet^{as} Suleyman^{as} over me^{as}, and I^{as} have been Given the likes of this?'

قَالَ فَخَرَجْتُ عَلَى كَبِدِهِ فَرَحَةً فَأَذَنْتُهُ فَخَشَعَ لِلَّهِ وَ تَذَلَّلَ وَ قَعَدَ عَلَى الرَّمَادِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ خُذْ لَبَنَ التِّينِ فَخُكَّهُ عَلَى صَدْرِكَ مِنْ خَارِجٍ فَفَعَلَ فَسَكَنَ عَنْهُ ذَلِكَ.

He (the narrator) said, 'An ulcer emerged upon his^{as} liver and hurt him^{as}. He^{as} became humbled to Allah^{azwj} and submissive, and he^{as} saw upon the ashes. Allah^{azwj} Revealed to him^{as}: "Take milk of the fig and rub it upon your^{as} chest from outside!" He^{as} did so and that settled from him^{as}''⁶⁶¹.

2- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: التِّينُ يَذْهَبُ بِالْبَحْرِ وَ يَشُدُّ الْعَظْمَ وَ يُنْبِثُ الشَّعْرَ وَ يَذْهَبُ بِالذَّاءِ حَتَّى لَا يَحْتَاجَ مَعَهُ إِلَى دَوَاءٍ

⁶⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 1

(The book) 'Al-Mahasin' – From Ahmad Bin Muhammad Bin Abu Nasr,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'The fig does away with the vapour (bad breath) and strengthens the bones, and builds the hair, and removes the illness to the extent that with it, one would not be needy to any medication'.

وَقَالَ عَ التَّيْنُ أَشْبَهُ شَيْءٍ بِنبَاتِ الْجَنَّةِ وَهُوَ يَذْهَبُ بِالْبَخَرِ.

And he^{asws} said: 'The fig is the most resembling of things with the plants of Paradise, and he does away with the vapour (bad breath)'.⁶⁶²

الْمَكَارِمُ، عَنِ الرِّضَا عِ مِثْلَهُ إِلَى قَوْلِهِ إِلَى دَوَاءٍ.

(The book) 'Al-Makarim' –

'From Al-Reza^{asws} – similar to it up to his^{asws} words: 'To any medication''.⁶⁶³

الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ وَ عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ أَحْمَدَ إِلَى قَوْلِهِ بِنبَاتِ الْجَنَّةِ وَ فِيهِ وَ يَشُدُّ الْفَمَ وَ الْعَظْمَ.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from his father, from Ahmad, and from the number, from Sahl, from Muhammad Bin Al Ash'as, from Ahmad,

'Up to his^{asws} words: 'Plants of Paradise', and in it: 'And it strengthens the mouth and the bones''.⁶⁶⁴

3- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ: كُنْتُ بِخُرَاسَانَ أَيَّامَ الرِّضَا عِ وَ الْمَأْمُونِ فَقُلْتُ لِلرِّضَا عِ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي أَكْلِ التَّيْنِ فَقَالَ هُوَ جَيِّدٌ لِلْقَوْلَنْجِ فَكُلُوهُ.

(The book) 'Tibb Al-Aimma^{asws}', may the greetings be upon them^{asws} – from Ahmad Bin Muhammad Bin Abdullah Al Neshapuri, from Muhammad Bin Arafa who said,

'I was at Khurasan in the days of Al-Reza^{asws} and (the caliph) Al-Mamoun. I said to Al-Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What are you^{asws} saying regarding eating the fig?' He^{asws} said: 'It is good for (curing) the Coli, so eat it''.⁶⁶⁵

⁶⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 2 a

⁶⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 2 b

⁶⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 2 c

⁶⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 3 a

1 وَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكُمْ بِأَكْلِ التِّينِ فَإِنَّهُ نَافِعٌ [لِلْقَوْلِجِ وَ أَفْلُوا مِنْ أَكْلِ السَّمَكِ فَإِنَّ أَكْلَهُ يُذِيلُ الْبَدَنَ وَ يُكَثِّرُ الْبُلْعَمَ وَ يُغَلِّظُ النَّفْسَ.

From Abu Ja'far Al-Baqir^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Upon you is with (eating) the fig, for it is beneficial for the Coli, and reduce from eating the fish, for eating it slims the body and increases the phlegm and thickens the breathing".⁶⁶⁶

1 وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَكُلِ التِّينَ يُلَيِّنُ السَّدَدَ وَ هُوَ نَافِعٌ لِرِيَّاحِ الْقَوْلِجِ فَاتَّخِذُوا مِنْهُ بِالنَّهَارِ وَ كُلُّوهُ بِاللَّيْلِ وَ لَا تُكْثِرُوا مِنْهُ.

And from Amir Al-Momineen^{-asws} having said: 'Eating the fig softens the blockage, and it is beneficial for the winds of Coli, so frequent from it at daytime, and eat it at night and do not frequent from it".⁶⁶⁷

4- الْمَكَارِمُ، عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ قَالَ: أَهْدَيْتُ إِلَى النَّبِيِّ ص طَبَقٌ عَلَيْهِ تِينٌ فَقَالَ لِأَصْحَابِهِ كُلُّوا فَلَوْ قُلْتُ فَكِهَةٌ نَزَلَتْ مِنَ الْجَنَّةِ لَقُلْتُ هَذِهِ لِأَنَّهُ فَكِهَةٌ بِلَا عَجَمٍ فَإِنَّهَا تَقْطَعُ الْبُؤْسِيرَ وَ تَنْفَعُ مِنَ الثَّرَسِ.

(The book) 'Al-Makarim' –

'From Abu Zarr^{-ra}, 'A tray was gifted to the Prophet^{-saww}, upon it were figs. He^{-saww} said to his^{-as} companions: 'Eat! If I^{-saww} were to say of a fruit having descended from the Paradise, I^{-saww} would say this one, because it is a fruit without a pip. It cuts the haemorrhoids and is beneficial from the gout".⁶⁶⁸

5 الْفِرْدَوْسُ، عَنْ أَبِي ذَرٍّ مِثْلَهُ وَ فِيهِ فَإِنَّ فَكِهَةَ الْجَنَّةِ بِلَا عَجَمٍ فَكُلُّوها فَإِنَّهَا تَقْطَعُ الْبُؤْسِيرَ.

(The book) 'Al-Firdows' –

'From Abu Zarr^{-ra} – similar to it, and in it, 'It is a fruit of Paradise without any pip, so eat it, for it cuts the haemorrhoids".⁶⁶⁹

6- الْمَكَارِمُ، فِي الْحَدِيثِ مَنْ أَرَادَ أَنْ يَرِقَّ قَلْبُهُ فَلْيُذِمَّ أَكْلَ الْبَلَسِ وَ هُوَ التِّينُ.

⁶⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 3 b

⁶⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 3 c

⁶⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 4

⁶⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 5

(The book) 'Al-Makarim' –

In the Hadeeth: 'One who wants his heart to be soft (kind), let him be habitual in eating 'Al-Bala', and it is the fig".⁶⁷⁰

14 وَ عَنْ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كُلُوا التَّيْنَ الرُّطْبَ وَ النَّبَاسَ فَإِنَّهُ يَزِيدُ فِي الْجَمَاعِ وَ يَقْطَعُ الْبَوَاسِيرَ وَ يَنْفَعُ مِنَ الْقُرْسِ وَ الْإِبْرَدَةِ.

And from Ka'ab who said,

'Rasool-Allah^{-saww} said: 'Eat the fig, the wet and the dry, for it increases in the virility and cuts the Haemorrhoids and is beneficial from the gout and the frigidity".⁶⁷¹

7- الْفِرْدَوْسُ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ يَرِقَّ قَلْبُهُ فَلْيُذِمِّنْ أَكْلَ الْبَلَسِ يَعْنِي التَّيْنَ.

(The book) 'Al-Firdows' – From Ibn Abbas,

'From the Prophet^{-saww} said: 'One who loves his hear to be soft (kind), let him be habitual in eating 'Al-Balas', meaning the fig".⁶⁷²

14 وَ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُوا التَّيْنَ فَإِنَّ عَلَى كُلِّ نَاحِيَةٍ مِنْهُ بِسْمِ اللَّهِ الْقَوِيَّ.

And from him, from the Prophet^{-saww} having said: 'Eat the fig, upon every corner from it is a Name of Allah^{-azwj}, the Strong".⁶⁷³

⁶⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 6 a

⁶⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 6 b

⁶⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 7 a

⁶⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 7 b

CHAPTER 11 – THE BANANA

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي أُسَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَرَّبَ إِلَيَّ مَوْزاً فَأَكَلْنَا مَعَهُ.

(The book) 'Al-Mahasin' – from his father, from Safwan, from Abu Usama who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} forwarded bananas towards me. We ate with him^{-asws}'.⁶⁷⁴

2 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي هَاشِمٍ عَنْ أَبِي خَلِيجَةَ قَالَ: أَذْخَلْتُ أَنَا وَالْمُفَضَّلُ إِلَى أَبِي خَالِدٍ الْكَعْبِيِّ صَاحِبِ الشَّامَةِ فَأَتَانِي بِمَوْزٍ وَ رُطْبٍ فَقَالَ كُلُوا مِنْ هَذَا فَإِنَّهُ طَيِّبٌ.

And from him, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from abu Hashim, from Abu Khadeeja who said,

'I am Al-Mufazzal entered to see Khalid Al-Ka'aby, companion of Al Shamah. He came with bananas and dates. He said, 'Eat from this, for it is good''.⁶⁷⁵ (Not a Hadeeth)

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ يَحْيَى بْنِ مُوسَى الصُّنْعَائِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الثَّانِي ع يَمِينِي وَ أَبُو جَعْفَرٍ ع عَلَى فَخْذِهِ وَ هُوَ يُقَبِّلُ مَوْزاً وَ يُطْعِمُهُ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Amro, from Yahya Bin Musa Al San'any who said,

'I entered to see Abu Al-Hassan^{-asws} the 2nd at Mina and Abu Ja'far^{-asws} was upon his^{-asws} thigh, and he^{-asws} was peeling a banana and feeding him^{-asws}'.⁶⁷⁶

⁶⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 1

⁶⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 2

⁶⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 3

CHAPTER 12 – THE JUNE BERRIES

1 العيون، بالأسانيد الثلاثة المتقدمة عن الرضا عن آبائه عن الحسين بن علي ع قال: دخل رسول الله ص على علي بن أبي طالب ع وهو مخموم فأمره بأكل العنباء.

(The book) 'Al-Uyoun' –

By the three previous chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} entered to see Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} had fever, so he^{-saww} instructed him^{-asws} with eating the Juneberries'.⁶⁷⁷

2- المكارم، عن ابن بكير قال سمعت أبا عبد الله ع يقول في العنباء إن لحمه يثبت اللحم و عظمه يثبت العظم و جلده يثبت الجلد و مع ذلك فإنه يسخن الكلبيتين و يذنب المعدة و هو أمان من البواسير و التثقيب و يقوي الساقين و يفتح عرق الجذام بإذن الله.

(The book) 'Al-Makarim' – From Ibn Bukeyr who said,

'I heard Abu Abdullah^{-asws} saying regarding the Juneberries: 'Its flesh builds the meat, and its bones builds the bones, and its skin builds the skin, and along with that, it warms the kidneys, and tans the stomach, and it is a safety from the Haemorrhoids, and the incontinence, and strengthens the legs, and suppresses the vein of leprosy, by the Permission of Allah^{-azwj}'.⁶⁷⁸

⁶⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 1

⁶⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 2

باب 13 قصب السكر

CHAPTER 13 – THE SUGAR CANE

1 الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنِ النَّهْيكِيِّ عَنْ مَنْصُورِ بْنِ يُونُسَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ ثَلَاثَةٌ لَا تَضُرُّ الْعَنْبَ الرَّازِقِيَّ وَ قَصَبُ السُّكَّرِ وَ الثَّقَفُ اللَّبْنَانِيُّ.

(The book) 'Al-Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Al Naheyki, from Mansour Bin Yunus who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'Three do not harm – Al-Raziqy grapes, and the sugar cane, and the Lebanese apple''.⁶⁷⁹

2 الْمَكَارِمُ، عَنْهُ ع مِثْلُهُ.

(The book) 'Al-Makarim' –

'From him^{-asws} – similar to it''.⁶⁸⁰

و عَنْهُ ع قَالَ: قَصَبُ السُّكَّرِ يَفْتَحُ السُّدَدَ وَ لَا دَاءَ فِيهِ وَ لَا غَائِلَةٌ.

And from him^{-asws} said: 'The sugar cane opens the blockage and there is no illness in it nor any affliction''.⁶⁸¹

⁶⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 1

⁶⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 2 a

⁶⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 2 b

CHAPTER 14 – THE PRUNE AND THE APRICOT

1- الطب، طب الأئمة عليهم السلام عن إبراهيم بن عبد الحميد عن محمد بن مروان عن عمرو بن شمير عن جابر عن أبي جعفر ع قال: شكا رجل إلى أبي جعفر ع مراراً حاجت به حتى كاد أن يجن فقال له سكتنه بالإجاص.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim Bin Abdul Hameed, from Muhammad Bin Marwan, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'A man complained to Abu Ja'far^{-asws} of bile stirring with him until he almost went mad. He^{-asws} said to him: 'Settle it with the prune'''.⁶⁸²

6 و عن الأزرقي بن سليمان قال: سألت أبا عبد الله ع عن الإجاص فقال نافع للمرار و يلبس المفاصل فلا تكثر منه فيغيبك رياحاً في مفاصلك.

From Al Azraq Bin Suleyman who said,

'I asked Abu Abdullah^{-asws} about the prune. He^{-asws} said: 'Beneficial for the bile, and it softens the joints, but do not frequent from it for the winds would follow you into your joints'''.⁶⁸³

و عنه ع أنه قال: الإجاص على الرقيق يسكن المرار إلا أنه يهيج الرياح.

And from him^{-asws} having said: 'The prune (eaten) upon the empty stomach would settle the bile except that he stirs the winds'''.⁶⁸⁴

16 و عنهم ع عليكم بالإجاص العتيق فإن العتيق قد بقي نفعه و ذهب ضرره و كُلوهُ مُقَسِّراً فإنه نافع لكل مرار و حرارة و وهج يهيج منها.

And from them^{-asws}: 'Upon you all is with (eating) the old prune, for the old one, its benefit remains, and its harm is gone, and eat it with the skin for it is beneficial for every bitterness and heat and agitation agitating from it'''.⁶⁸⁵

⁶⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 a

⁶⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 b

⁶⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 c

⁶⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 d

2- الْمَكَارِمُ، عَنْ زِيَادِ الْقَنْدِيِّ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع وَ بَيْنَ يَدَيْهِ تَوْرٌ فِيهِ إِجَاصٌ أَسْوَدُ فِي إِبَانِهِ فَقَالَ إِنَّهُ هَاجَتْ بِي حَرَارَةٌ وَ أَرَى الْإِجَاصَ يُطْفِئُ الْحَرَارَةَ وَ يُسْكِنُ الصَّفْرَاءَ وَ أَنَّ الْيَاسَ مِنْهُ يُسْكِنُ الدَّمَ وَ يُسْكِنُ الدَّاءَ الدَّوِيَّ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al-Makarim' – From Ziyad Al Qandy who said,

'I entered to see Al-Reza^{-asws} and in front of him^{-asws} was a container wherein was a black prune in its season. He^{-asws} said: 'Heat has stirred with me^{-asws} and I^{-asws} view the prune would extinguish the heat and settle the paleness, and that the dry from it settles the blood and settles the illness difficult to treat, by the Permission of Allah^{-azwj} Mighty and Majestic''.⁶⁸⁶

7 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ الْقَنْدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ وَ بَيْنَ يَدَيْهِ تَوْرٌ مَاءٍ إِلَى قَوْلِهِ وَ إِنَّ الْإِجَاصَ الطَّرِيَّ إِلَى قَوْلِهِ وَ يَسْلُ الدَّاءَ الدَّوِيَّ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Yaquub Bin Yazeed, from Ziyad Al Qandy who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st and in front of him^{-asws} was a container of water' – up to his^{-asws} words: 'And the fresh pair' – up to his^{-asws} words: 'And it flows out the illness difficult to treat''.⁶⁸⁷

3- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ الْعَمَرِيِّ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى قَوْمِهِ فَبَقِيَ فِيهِمْ أَرْبَعِينَ سَنَةً فَلَمْ يُؤْمِنُوا بِهِ

(The book) 'Al Ilal' – From Ahmad Bin Muhammad Bin Isa Al Alawy, from Muhammad Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Umary, from his forefathers,

'From Umar son of Ali^{-asws}, from his father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A Prophet^{-as} from Prophets^{-as} of Allah^{-saww}. Allah^{-azwj} Set him^{-as} to his^{-as} people. He^{-as} remained among them for forty years, but they did not believe in him^{-as}.

فَكَانَ هُمْ عِيْدٌ فِي كَنِيسَةٍ فَأَتَبَعَهُمْ ذَلِكَ النَّبِيُّ فَقَالَ لَهُمْ آمِنُوا بِاللَّهِ قَالُوا لَهُ إِنَّ كُنْتَ نَبِيًّا فَادْعُ لَنَا اللَّهَ أَنْ يَجِيئَنَا بِطَعَامٍ عَلَى لَوْنِ ثِيَابِنَا وَ كَانَتْ ثِيَابُهُمْ صَفْرَاءَ

There was a festival for them in a temple. That Prophet^{-as} followed them. He^{-as} said to them: 'Believe in Allah^{-azwj}!' They said, 'If you^{-as} were a Prophet^{-as} then supplicate to Allah^{-azwj} for us to bring us a meal upon the colour of our clothes', and their clothes were yellow.

⁶⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 2 a

⁶⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 2 b

فَجَاءَ بِخَشَبَةٍ يَابِسَةٍ فَلَدَعَا اللَّهَ عَزَّ وَ جَلَّ عَلَيْهَا فَاحْضَرَّتْ وَ أُيْنَعَتْ وَ جَاءَتْ بِالْمِشْمِشِ حَمَلًا فَأَكَلُوا فَكُلُّ مَنْ أَكَلَ وَ نَوَى أَنْ يُسَلِّمَ عَلَى يَدِ ذَلِكَ النَّبِيِّ
خَرَجَ مَا فِي جَوْفِ النَّوَى مِنْ فِيهِ حُلُوءًا وَ مَنْ نَوَى أَنَّهُ لَا يُسَلِّمُ خَرَجَ مَا فِي جَوْفِ النَّوَى مِنْ فِيهِ مُرًا.

He^{as} came with a dry (piece of) wood. He^{as} supplicated to Allah^{azwj} Mighty and Majestic upon it. It became green and ripened, and he^{as} came with a load of apricots. They ate. All the ones who ate and intended to submit upon the hand of that Prophet^{as}, sweetness emerged in what was in the interior of the kernel from his mouth, and the one who intended that he will not be submitting, there emerged bitterness what was in the interior of the kernel, from his mouth”.⁶⁸⁸

⁶⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 3

CHAPTER 15 – THE CITRON

1 مجالس ابن الشيخ، عن والده عن هلال بن محمد عن إسماعيل بن عليّ الدغليّ عن أبيه عن الرضا عن آتائه عن محمد بن عليّ ع قال: إِنَّ الْأُتْرَجَ لَتَقِيلُ فَإِذَا أَكِلَ فَإِنَّ الْخُبْزَ الْيَاسَ يَهْضُمُهُ مِنَ الْمَعِدَةِ.

(The book) 'Majaalis' of Ibn Sheykh, from his father, from Hilal Bin Muhammad Bin Ismail Bin Ali Al Deobaly, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Muhammad^{-asws} Bin Ali^{-asws} having said: 'The citron is heavy, so when it is eaten, then the dry bread would digest it from the stomach''.⁶⁸⁹

2 الخصال، عن أبيه عن سعد بن يقطين عن القاسم بن يحيى عن جده عن أبي بصير و محمد بن مسلم عن الصادق عن آتائه ع في الأترج قال قال أمير المؤمنين ع كلوا الأترج قبل الطعام و بعده فإن آل محمد ص يفعلون ذلك.

(The book) 'Al-Khisal' – From his father, from Sa'ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer and Muhammad Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} in 'The four hundred', said, 'Amir Al-Momineen^{-asws} said: 'Eat the citron before the meal and after it, for the Progeny^{-asws} of Muhammad^{-saww} were doing that''.⁶⁹⁰

3- و منه، عن حماد بن عيسى عن إبراهيم بن عمر اليماني قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يُزْعَمُونَ النَّاسُ أَنَّ الْأُتْرَجَ عَلَى الرَّيْقِ أَجْوَدُ مَا يَكُونُ قَالَ إِنْ كَانَ قَبْلَ الطَّعَامِ خَيْرٌ فَبَعْدَ الطَّعَامِ خَيْرٌ وَ خَيْرٌ.

And from him, from Hammad Bin Isa, from Ibrahim Bin Umar Al yamany who said,

'I said to Abu Abdullah^{-asws}, 'The people are claiming that the citron (eaten) upon the empty stomach is best of what can be!' He^{-asws} said: 'If it was before the meal, it is good, and after them meal is good and better''.⁶⁹¹

⁶⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 1

⁶⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 2

⁶⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 3 a

وَرَوَاهُ فِي الْكَافِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ إِلَى قَوْلِهِ فَهُوَ بَعْدَ الطَّعَامِ خَيْرٌ وَ خَيْرٌ وَ أَجْوَدُ.

And it is reported in Al-Kafi – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammad,

‘Up to his^{-asws} words: ‘After the meal it is good and better and best’’.⁶⁹²

4- الْمَحَاسِنُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: أَيُّ شَيْءٍ يَأْمُرُكُمْ أَطْبَاؤُكُمْ مِنَ الْأُتْرُجِ قُلْتُ يَأْمُرُونَنَا بِهِ قَبْلَ الطَّعَامِ

(The book) ‘Al-Mahasin’ – From Bakr Bin Salih, from Al Ja’fary,

‘From Abu Al-Hassan^{-asws} having said: ‘Which thing are your doctors instructing you of the citron?’ I said, ‘They are instructing us with (eating) it before the meal’.

قَالَ قَالَ لِكَيْتِي أَمُرُّكُمْ بِهِ بَعْدَ الطَّعَامِ.

He (the narrator) said, ‘He^{-asws} said: ‘But I^{-asws} am instructing you with (eating) it after the meal’’.⁶⁹³

5- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي بَصِيرٍ قَالَ: كَانَ عِنْدِي ضَيْفٌ فَتَشَهَّى عَلَيَّ أُتْرُجًا بِعَسَلٍ فَأَطْعَمْتُهُ وَ أَكَلْتُ مَعَهُ ثُمَّ مَضَيْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَإِذَا الْمَائِدَةُ بَيْنَ يَدَيْهِ فَقَالَ لِي اذْنُ فَكُلْ

And from him, from Muhammad Bin Isa, from Abu Baseer who said,

‘There was a guest with me, and he desired a citron with honey with me, so I fed it to him and ate with him. then I went to Abu Abdullah^{-asws} and there was a meal in front of him^{-asws}. He^{-asws} said to me: ‘Come near, eat!’

قُلْتُ لِي قَدْ أَكَلْتُ قَبْلَ أَنْ آتَيْتَكَ أُتْرُجًا بِعَسَلٍ وَ أَنَا أَجِدُ ثِقَلَهُ لِأَنِّي أَكْثَرْتُ مِنْهُ

I said, ‘I have eaten a citron with honey before I came to you^{-asws} and I am feeling its heaviness because I have eaten a lot from it’.

فَقَالَ يَا غُلَامُ انْطَلِقْ إِلَى فَلَانَةَ فَقُلْ لَهَا ابْعَثِي إِلَيْنَا بِحَرْفٍ زَغِيفٍ يَابِسٍ مِنَ اللَّذِي يُجَفَّفُ فِي النَّوْرِ فَأَتَيْتُ بِهِ فَقَالَ كُلْ هَذَا فَإِنَّ الْحَبَرَ الْيَابِسَ يَهْضِمُ الْأُتْرُجَ فَأَكَلْتُهُ ثُمَّ قُمْتُ مِنْ مَكَانِي فَكَأَنِّي لَمْ أَكُلْ شَيْئًا.

⁶⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 3 b

⁶⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 4

He^{-asws} said: 'O boy! Go to so and so and tell her to send to us dried bread from that which has dried up in the oven'. He came with it. He^{-asws} said: 'Eat this, for the dry bread digests the citron'. I ate it, then I stood up from my place. It was as if I had not eaten anything".⁶⁹⁴

6 الْمَحَاسِنُ، عَنْ الْحُسَيْنِ بْنِ مُنْذِرٍ وَبَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ ع مَا تَقُولُ الْأَطِبَّاءُ فِي الْأَنْزُجِ قَالَ يَأْمُرُونَنَا بِأَكْلِهِ عَلَى الرِّيقِ قَالَ لَكِنِّي أَمَرْتُكُمْ أَنْ تَأْكُلُوهُ عَلَى السَّبْعِ.

(The book) 'Al-Mahasin' – From Al-Husayn Bin Munzir and Bakr Bin Salih, from Al Ja'fary who said,

'Abu Al-Hassan^{-asws} said: 'What are the doctors saying regarding the citron?' He said, 'They are instructing us with eating it upon the empty stomach'. He^{-asws} said: 'But I^{-asws} am instructing you with eating it upon the satiation".⁶⁹⁵

7- الطب، طب الأئمة عليهم السلام عَنْ عَبْدِ اللَّهِ بْنِ بَسْطَامَ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْجَهْمِ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِأَصْحَابِهِ بِأَيِّ شَيْءٍ يَأْمُرُكُمْ أَطِبَّاؤُكُمْ فِي الْأَنْزُجِ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ يَأْمُرُونَنَا بِهِ قَبْلَ الطَّعَامِ

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Abdullah Bin Bistam, from Abdullah Bin Ibrahim, from Muhammad Bin Al Jahm, from Ibrahim Bin Al-Hassan Al Ja'fary,

'From Abu Abdullah^{-asws} having said to his^{-asws} companions: 'With which thing are your doctors instructing you regarding the citron?' They said, 'O son^{-asws} of Rasool-Allah^{-saww}! They are instructing us with (eating) it before the meal'.

قَالَ مَا مِنْ شَيْءٍ أَرَدْنَا مِنْهُ قَبْلَ الطَّعَامِ وَ مَا مِنْ شَيْءٍ أَنْفَعَ مِنْهُ بَعْدَ الطَّعَامِ فَعَلَيْكُمْ بِالْمَرْئِي مِنْهُ فَإِنَّ لَهُ رَائِحَةً فِي الْجَوْفِ كَرَائِحَةِ الْمِسْكِ.

He^{-asws} said: 'There is nothing worse than it before the meal, and there is nothing more beneficial than it after the meal! Upon you all is with the jam from it, for there is an aroma for it in the inside like the aroma of musk".⁶⁹⁶

6 وَ قَالَ فِي رَوَايَةٍ أُخْرَى إِنْ كَانَ قَبْلَ الطَّعَامِ خَيْرٌ فَبَعْدَ الطَّعَامِ خَيْرٌ وَ خَيْرٌ ثُمَّ قَالَ هُوَ يُؤْذِي قَبْلَ الطَّعَامِ وَ يَنْفَعُ بَعْدَ الطَّعَامِ وَ إِنَّ الْجُبْنَ الْيَاسَ يَهْضِمُ الْأَنْزُجَ.

And he said in another report,

'If it was before the meal, it is good. After the meal is good and better'. Then he^{-asws} said: 'It bothers before the meal and benefits after the meal, and the dry cheese digests the citron".⁶⁹⁷

⁶⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 5

⁶⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 6

⁶⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 7

⁶⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 8

CHAPTER 16 – THE WATERMELON

1- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّبِيُّ يُعْجِبُهُ الرُّطَبُ بِالْخَزِيرِ.

(The book) 'Al-Mahasin' – From Ja'far Bin Muhammad Al Ahasry, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} used to love eating the dates with the melon''⁶⁹⁸.

2- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ الشَّعِيرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كَانَ النَّبِيُّ ص يَأْكُلُ الْبَطِيخَ بِالتَّمْرِ.

And from him, from Al-Nowfaly, from Al Shaeery,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The Prophet^{-saww} used to eat the watermelon with the dates''⁶⁹⁹.

3- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الرُّطَبَ بِالْخَزِيرِ.

And from him, from Ibn Fazzal, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to eat the dates with the soft melon''⁷⁰⁰.

16 وَ فِي حَدِيثٍ آخَرَ يُحِبُّ الرُّطَبَ بِالْخَزِيرِ.

And in another Hadeeth: 'He^{-saww} used to love (eating) the dates with the soft melon''⁷⁰¹.

4- الْمَحَاسِنُ، عَنِ الْيَقُطِيْبِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ قَالَ: أَكَلَ رَسُولُ اللَّهِ ص الْبَطِيخَ بِالسُّكَّرِ وَ أَكَلَ الْبَطِيخَ بِالرُّطَبِ.

(The book) 'Al-Mahasin' – From Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

⁶⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 1

⁶⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 2

⁷⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 3 a

⁷⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 3 b

‘From Abu Al-Hassan^{-asws} the 1st: ‘Rasool-Allah^{-saww} ate the watermelon with the sugar and ate the watermelon with the dates’’.⁷⁰²

بيان كأنه ص كان يجمع بينهما لتعديلهما إذ الظاهر أن البطيخ الذي كان في تلك البلاد لم يكن حلوا جدا فهو بارد البتة فلذا عدل برودته بالسكر أو الرطب.

Explanation: It is as if he^{-saww} was gathering between the two in order to adjust them, when the apparent is that the watermelon which existed in that city did not happen to be very sweet. However, it is cold, so for that (reason), he^{-saww} moderated its coldness with the sugar or the dates.

5- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْخِيَزْرَاءَ بِالسُّكَّرِ.

(The book) ‘Al-Mahasin’ – From Ali Bin Al Hakam, from Abu Yahya,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} used to eat the soft melon with the sugar’’.⁷⁰³

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَمَرَّ عَلَيْهِ غُلَامٌ لَهُ فِدْعَاهُ فَقَالَ يَا قَيْنُ قُلْتُ وَ مَا الْقَيْنُ قَالَ الْحَدَّادُ ثُمَّ قَالَ أُرِدُّ عَلَيْكَ فُلَانَةً وَ تُطْعِمُنَا بِدِرْهَمٍ خَرِيرًا يَغْنِي الْبَطِيخَ.

And from him, from Muhammad Bin Ali, from Ibn Abu Najran, from Al A’ala, from Muhammad who said,

‘I entered to see Abu Ja’far^{-asws}. A slave of his^{-asws} passed by him^{-asws}. He^{-asws} called him and said, ‘O Qeyn!’ I said, ‘And what is Al Qeyn?’ He^{-asws} said: ‘Al Haddad’. Then he^{-asws} said: ‘I^{-asws} shall return so and so (slave girl) to you, and you feed us a soft melon’, meaning a ‘Gala melon’’.⁷⁰⁴

7- الْمَحَاسِنُ، عَنْ يَاسِرِ الْحَادِمِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الْبَطِيخُ عَلَى الرِّيقِ يُورِثُ الْفَالِجَ.

(The book) ‘Al-Mahasin’ – from Yasir the servants,

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘The watermelon (eaten) upon the empty stomach inherits the partial paralysis’’.⁷⁰⁵

⁷⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 4

⁷⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 5

⁷⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 6

⁷⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 7

8- الْمَكَارِمُ، عَنْهُ ع مِثْلُهُ ثُمَّ قَالَ وَ فِي رِوَايَةِ الْقَوْلَانِجِ.

(The book) 'Al-Makarim' –

'Similar to it. Then he (the narrator) said, 'And in a report, 'The colic'''.⁷⁰⁶

14 وَ مِنَ الْفِرْدَوْسِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَنِ النَّبِيِّ ص قَالَ: تَفَكَّهُوا بِالْبَطِيخِ فَإِنَّ مَاءَهُ رَحْمَةٌ وَ حَلَاوَتُهُ مِنْ حَلَاوَةِ الْجَنَّةِ.

And from (the book) 'Al-Firdows' –

'From Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: 'Eat fruits with the watermelon, for its water is a Mercy, and its sweetness is from sweetness of Paradise'''.⁷⁰⁷ (non-Shia source)

16 وَ فِي رِوَايَةٍ أَنَّهُ أُخْرِجَ مِنَ الْجَنَّةِ فَمَنْ أَكَلَ لُقْمَةً مِنَ الْبَطِيخِ كَتَبَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ.

And in a report –

'It has emerged from the Paradise. The one who eats a morsel of the watermelon, Allah^{-azwj} would Write seventy thousand good deeds for him, and Delete from him seventy thousand evil deeds, and Raise seventy thousand ranks for him'''.⁷⁰⁸ (non-Shia source)

1 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْبَطِيخُ شَحْمَةُ الْأَرْضِ لَا دَاءَ وَ لَا غَائِلَةٌ فِيهِ

And Amir Al-Momineen^{-asws} said: 'The watermelon is fat of the earth. There is neither any illness in it nor affliction'.

وَ قَالَ فِيهِ عَشْرُ خِصَالٍ طَعَامٌ وَ شَرَابٌ وَ فَاكِيهَةٌ وَ رِيحَانٌ وَ أَدَمٌ وَ حُلْوَاءٌ وَ أُشْنَانٌ وَ حِطْمِيٌّ وَ نَقْلٌ [بَقْلٌ] وَ دَوَاءٌ.

And he^{-asws} said: 'There are ten qualities in it – (It is a) food, and a drink, and a fruit, and an aroma, and a dip sauch, and a sweet, and a juice, and an herb, and a vegetable, and a medicine'''.⁷⁰⁹

8 وَ عَنِ الرَّؤُوسَةِ لِلرِّضَا ع

⁷⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 8 a

⁷⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 8 b

⁷⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 8 c

⁷⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 8 d

مِنْ خَلَلِ الْأَرْضِ وَ دَارِ السَّلَامِ
عَدَدَتْهَا مَوْصُوفَةً بِالْإِطَامِ
مُحَمَّدٌ جَدِّي عَلَيْهِ السَّلَامُ

أَهْدَتْ لَنَا الْأَيَّامُ بِطَبِيخَةٍ
تَجْمَعُ أَوْصَافاً عَظَمَاءَ وَ قَدْ
كَذَاكَ قَالَ الْمُصْطَفَى الْمُجَنَّبِي

And from (the book) Al-Rowza Lil Reza^{-asws} (a poem),

‘The days have gifted to us a watermelon from the ornaments of the earth and house of Al-Islam. It is a collection of mighty descriptions and I^{-asws} am enumerating them describing systematically. Like that said the Chosen one, the Selected one, my^{-asws} grandfather^{-saww} Muhammad^{-saww}, may the greetings be upon him^{-saww}.

فَاكِهَةٌ خُرْضُ طَعَامٍ إِذَا
طُيِّبَتِ النَّكْهَةُ عَشْرُ تَمَامٍ.

مَاءٌ وَ حُلْوَاءٌ وَ رِيحَانَةٌ
تُنْفِي الْمَنَانَةَ تُصَفِّي الْوُجْهَةَ

(It is) a water, and a sweet, and an aroma, fruit, flesh, food, dip sauce, purifies the bladder and clears the face, perfumes the breath – ten complete”.⁷¹⁰

9- الْفِرْدَوْسُ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: فِي الْبَطِيخِ عَشْرُ خِصَالٍ هُوَ طَعَامٌ وَ شَرَابٌ وَ يَغْسِلُ الْمَنَانَةَ وَ يَقْطَعُ الْإِبْرَدَةَ وَ هُوَ رِيحَانٌ وَ أَشْنَانٌ وَ يَغْسِلُ الْبَطْنَ وَ يُكْثِرُ الْجَمَاعَ وَ يُنْفِي الْبَشْرَةَ.

(The books) ‘Al-Firdows’ – From Ibn Abbas

‘From the Prophet^{-saww} having said: ‘In the watermelon there are ten qualities – It is a food, and a drink, and it washes the bladder, and cuts the frigidity, and it is an aroma, and juice, and it washes the belly, and increases the virility, and purifies the skin”.⁷¹¹

10 قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ النَّبِيُّ ص يَسِيرُ فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ وَ عَلَيْهِ ع مَعَهُ إِذْ نَزَلَتْ عَلَيْهِ تَمْرَةٌ فَمَدَّ يَدَهُ فَأَخَذَهَا فَأَكَلَ مِنْهَا ثُمَّ نَظَرَ إِلَى مَا بَقِيَ مِنْهَا فَدَفَعَهَا إِلَى عَلِيٍّ ع فَأَكَلَهُ

(The book) ‘Qurb Al Asnad’ – From Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} was travelling among a group of his^{-saww} companions and Ali^{-asws} was with him^{-saww}, when a fruit descended unto him^{-saww}. He^{-saww} extended his^{-saww} to take it and ate from it. Then he^{-saww} looked at what had remained from it and handed it to Ali^{-asws}. He^{-asws} ate it’.

قَالَ فَسُئِلَ مَا تِلْكَ التَّمْرَةُ فَقَالَ أَمَّا اللَّوْنُ فَلَوْنُ الْبَطِيخِ وَ أَمَّا الرِّيحُ فَرِيحُ الْبَطِيخِ.

⁷¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 8 e

⁷¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 9

He (the narrator) said, 'He^{-asws} was asked about that fruit. He^{-asws} said: 'As for the colour, it was the colour of the watermelon, and as for the aroma, it is the aroma of a soft melon''.⁷¹²

11- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرَّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ النَّبِيَّ ص أَتَى بِبَطِيخٍ وَ رُطَبٍ فَأَكَلَ مِنْهُمَا وَ قَالَ هَذَانِ الْأَطْيَبَانِ.

(The book) 'Al-Uyoun' –

By the three previous chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The Prophet^{-saww} was brought a watermelon and dates. He^{-saww} ate from them both and said: 'These two aromatise''.⁷¹³

12- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّوا الْبَطِيخَ فَإِنَّ فِيهِ عَشْرَ خِصَالٍ مُجْتَمِعَةٍ هُوَ شَحْمَةُ الْأَرْضِ لَا دَاءَ فِيهِ وَ لَا غَائِلَةٌ وَ هُوَ طَعَامٌ وَ هُوَ شَرَابٌ وَ هُوَ فَاكِهَةٌ وَ هُوَ رَحِيحٌ وَ هُوَ أَشْنَانٌ وَ هُوَ أَذْمٌ وَ يَزِيدُ فِي الْبَاهِ وَ يَغْسِلُ الْمَثَانَةَ وَ يُدِيرُ الْبَوْلَ.

(The book) 'Al-Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Khalid, from Ibn Abu Umeyr, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Eat the watermelon for there is a collection of ten qualities in it. It is a fat of the earth, there is neither any illness in it nor affliction, and it is a food, and it is a drink, and it is a fruit, and it is an aroma, and it is a juice, and it is a dip sauce, and it increases in the virility, and it washes the bladder, and it flows the urine''.⁷¹⁴

16 وَ فِي حَدِيثٍ آخَرَ وَ يُذِيبُ الْخِصَى فِي الْمَثَانَةِ.

And in another Hadeeth: 'And it dissolves the bladder stones''.⁷¹⁵

13- الْخِصَالُ، وَ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْبَطِيخَ بِالرُّطَبِ وَ فِي خَبَرٍ آخَرَ كَانَ ع يَأْكُلُ الْخُرْيزَ بِالسُّكَّرِ.

(The book) 'Al-Khisaal' –

'And Rasool-Allah^{-saww} used to eat the watermelon with the dates'. And in another Hadeeth, he^{-asws} used to eat the soft melon with the sugar''.⁷¹⁶

⁷¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 10

⁷¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 11

⁷¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 12 a

⁷¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 12 b

⁷¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 13

14- الْمَكَارِمُ، وَ الْحِصَالُ، قَالَ الصَّادِقُ ع أَكُلُ الْبَطِيخِ عَلَى الرِّيقِ يُورِثُ الْفَالَجَ.

(The books) 'Al-Makarim', and Al-Khisaal' –

'Al-Sadiq^{-asws} said: 'Eating the watermelon upon the empty stomach inherits the partial paralysis'.⁷¹⁷

15- نُحْفُ الْعُقُولِ، عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع أَنَّهُ قَالَ يَوْمًا إِنَّ أَكُلَ الْبَطِيخِ يُورِثُ الْجَدَامَ

(The book) 'Tuhaf Al Uqool' –

'From Abu Al-Hassan^{-asws} the 3rd having said one day: 'Eating the watermelon inherits the leprosy'.

فَقِيلَ لَهُ أَلَيْسَ قَدْ أَمِنَ الْمُؤْمِنُ إِذَا أَتَى عَلَيْهِ أَرْبَعُونَ سَنَةً مِنَ الْجُنُونِ وَ الْجَدَامِ وَ الْبَرَصِ قَالَ نَعَمْ وَ لَكِنْ إِذَا خَالَفَ الْمُؤْمِنُ مَا أُمِرَ بِهِ يَمُنْ أَمَنَهُ لَمْ يَأْمَنْ أَنْ تُصِيبَهُ عُقُوبَةُ الْخِلَافِ.

It was said to him^{-asws}, 'Isn't it so that when forty years come upon the Momin, he is safe from the insanity, and the leprosy, and the vitiligo?' He^{-asws} said: 'Yes, but when the Momin opposes what he has been instructed with from the one who has secured him, he will not be safe from being afflicted by the consequences of the opposition'.⁷¹⁸

16- صَحِيفَةُ الرِّضَا، عَنْهُ عَنْ آبَائِهِ ع قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَأْكُلُ الْبَطِيخَ بِالسُّكَّرِ.

(The book) 'Saheefa Al-Reza^{-asws}' – from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} used to eat the watermelon with the sugar'.⁷¹⁹

17- الْمَنَاقِبُ، عَنْ مُحَمَّدِ بْنِ صَالِحٍ الْحَنْطَمِيِّ قَالَ: عَزَمْتُ أَنْ أَسْأَلَ فِي كِتَابِي إِلَى أَبِي مُحَمَّدٍ ع- عَنْ أَكُلِ الْبَطِيخِ عَلَى الرِّيقِ وَ عَنْ صَاحِبِ الرِّنَجِ فَأُنْصِتَ فَوَزَدَ عَلَيَّ جَوَابُهُ لَا تَأْكُلِ الْبَطِيخَ عَلَى الرِّيقِ فَإِنَّهُ يُورِثُ الْفَالَجَ وَ صَاحِبِ الرِّنَجِ لَيْسَ مِنَّا أَهْلُ الْبَيْتِ.

(The book) 'Al-Manaqib' – From Muhammad Bin Salih Al Khas'amy who said,

'I had determined to ask in my letter to Abu Muhammad^{-asws} about eating the watermelon upon the empty stomach, and about the companion (leader) of Al-Zanj (African rebels). It's answer was referred to me: 'Do not eat the watermelon upon the empty stomach for it

⁷¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 14

⁷¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 15 a

⁷¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 16

inherits the partial paralysis, and the leader of Al-Zanj isn't from us^{-asws}, People^{-asws} of the Household".⁷²⁰

بيان صاحب الزنج هو الذي خرج بالبصرة في زمانه ع و ادعى أنه من العلويين و غلب عليها و قتل ما لا يحصى من الناس فنفاه ع عن أهل البيت ع و كان منفياً عنهم ع نسبا و مذهبا و عملاً.

Explanation: Leader of Al Zanj, he is the one who rebelled at Al Basra during his^{-asws} time, and he claimed that he is from the Alawites and prevailed upon it, and he had killed what cannot be counted from the people. He^{-asws} negated him being from People^{-asws} of the Household, and negation from them^{-asws} was of attribution, and doctrine, and deed.

18- الْعِلَالُ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ عَنِ الْمُؤَذَّرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَخَذَ بَطِيخَةً لِيَأْكُلَهَا فَوَجَدَهَا مُرَّةً فَرَمَى بِهَا وَ قَالَ بُعْداً وَ سُخْفًا

(The book) 'Al Ilal' – From Hamza Bin Muhammad Bin Alawy, from Ahmad Bin Muhammad Al Hamdany, from Munzir Bin Muhammad, from Al-Husayn Bin Muhammad, from Suleyman Bin Ja'far,

'From Al-Reza^{-asws}, from his^{-asws} forefather^{-asws}, from his^{-asws} grandfather^{-asws}: 'Amir Al-Momineen^{-asws} took a watermelon in order to eat it. He^{-asws} found it bitter, so he^{-asws} threw it and said: 'Far and away!'

فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْبَطِيخَةُ

It was said to him, 'O Amir Al-Momineen^{-asws}! What is this watermelon?'

فَقَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَخَذَ عَقْدَ مَوَدَّتِنَا عَلَى كُلِّ حَيَوَانٍ وَ نَبَتٍ فَمَا قَبِلَ الْمِيثَاقَ كَانَ عَذْباً طَيِّباً وَ مَا لَمْ يَقْبَلِ الْمِيثَاقَ كَانَ مِلْحاً زُرْعاً.

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Took a Pact of our^{-asws} cordiality upon every animal and plant. So whatever had accepted the Covenant would be fresh, good, and whatever had not accepted the Covenant, would be salty, bitter".⁷²¹

⁷²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 17

⁷²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 18

باب 17 الجوز و اللوز و أكل الجوز مع الجبن

CHAPTER 17 – THE WALNUT, AND THE ALMON, AND EATING THE WATNUT WITH THE CHEESE

1- الْمَحَاسِنُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي أَيُّوبَ الْمَكِّيِّ عَنْ مُحَمَّدِ بْنِ الْبُخْتَرِيِّ عَنْ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ لَا يُؤْكَلْنَ وَ يُسَمِّنُ وَ ثَلَاثٌ يُؤْكَلْنَ وَ يَهْرَلْنَ فَأَمَّا اللَّوْائِي يُؤْكَلْنَ وَ يَهْرَلْنَ فَالطَّلَعُ وَ الْكُسْبُ وَ الْجُوزُ وَ أَمَّا اللَّوْائِي لَا يُؤْكَلْنَ وَ يُسَمِّنُ فَالْتَوْرَةُ وَ الطَّيِّبُ وَ لُبْسُ الْكَتَّانِ.

(The book) 'Al-Mahasin' – From Mansour Bin Al Abbas, from Muhammad Bin Abdullah, from Abu Ayoub Al Makky, from Muhammad Bin Al Bakhtary, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Three are not eaten and yet they fatten, and three are eaten and they make one slimmer. As for those which are eaten and yet they make one slim – the pollen, and the oilcake, and the walnuts. And as for those which are not eaten and yet they fatten – the waxing, and the perfume, and wearing the linen (soft clothing)'.⁷²²

2- وَ مِنْهُ، عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَكُلُ الْجُوزِ فِي شِدَّةِ الْحَرِّ يُهَيِّجُ الْحَرَّ فِي الْجَوْفِ وَ يُهَيِّجُ الْفُرُوحَ فِي الْجَسَدِ وَ أَكُلُهُ فِي الشِّتَاءِ يُسَخِّنُ الْكُلْبَيْنِ وَ يَدْفَعُ الْبَرْدَ.

And from him, from Al-Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Eating the walnuts during severe heat agitates the heat in the inside and it stirs the ulcers in the body and eating it during the winter warms the kidneys and repels the cold'.⁷²³

3- وَ مِنْهُ، عَنِ ابْنِ حُبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْجُبُّ وَ الْجُوزُ فِي كُلِّ وَاحِدٍ مِنْهُمَا الشِّفَاءُ إِنْ افْتَرَقَا كَانَ فِي كُلِّ وَاحِدٍ مِنْهُمَا الدَّاءُ.

And from him, from Ibn Mahboub, from Abdul Aziz Al Abdy who said,

'Abu Abdullah^{-asws} said: 'The cheese and the walnut, there is healing in each one of them. But, if they are separated, there would be the illness in each one of them'.⁷²⁴

4 الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: أَرْبَعَةُ أَشْيَاءَ تَجْلُو الْبَصَرَ وَ يَنْفَعْنَ وَ لَا يَضُرُّنَ فَشَيْءٌ عَنْهُمْ

⁷²² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1

⁷²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 2

⁷²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 3

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws} having said: 'Four things polish the sight and are beneficial and are not harmful'. He^{-asws} was asked about these.

فَقَالَ السَّعْتَرُ وَالْمِلْحُ إِذَا اجْتَمَعَا وَالنَّاعْنَوَاهُ وَالْجُوزُ إِذَا اجْتَمَعَا

He^{-asws} said: 'The thyme and the salt, when they are gathered, and the aniseed and the walnuts when they are gathered together'.

قِيلَ لَهُ وَ لِمَا يَصْلُحُ هَذِهِ الْأَرْبَعَةُ إِذَا اجْتَمَعْنَ

It was said to him^{-asws}, 'And for what are these four correct when they are gathered?'

قَالَ النَّاعْنَوَاهُ وَالْجُوزُ يُخْرِقَانِ الْبَوَاسِيرَ وَيَطْرُدَانِ الرِّيحَ وَيُخَسِّنَانِ اللَّوْنَ وَيُخَسِّنَانِ الْمَعِدَةَ وَيُسَخِّنَانِ الْكُلَى وَالسَّعْتَرُ وَالْمِلْحُ يَطْرُدَانِ الرِّيحَ مِنَ الْفُؤَادِ وَيَفْتَحَانِ السُّدَدَ وَيُخْرِقَانِ الْبَلْغَمَ وَيُدْرِيَانِ الْمَاءَ وَيُطَيِّبَانِ النَّكْهَةَ وَيَلَيِّنَانِ الْمَعِدَةَ وَيَذْهَبَانِ بِالرِّيحِ الْحَبِيثَةِ مِنَ الْفَمِ وَيُصَلِّبَانِ الذَّكَرَ.

He^{-asws} said: 'The aniseed and the walnuts incinerate the haemorrhoids and repel the wind, and improve the complexion, and toughen the stomach, and warm the kidneys, while the thyme and the salt repel the winds from the heart, and open the blockages, and incinerate the phlegm, and flow the water, and freshen the breath, and soften the stomach, and do away with the bad wind from the mouth and solidify the penis''.⁷²⁵

⁷²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 4

CHAPTERS ON THE VEGETABLES

[باب 1 جوامع أحوال البقول](#)

CHAPTER 1 – SUMMARY OF THE SITUATIONS OF THE VEGETABLES

1- مجالس الشيخ، عن الحسين بن عبيد الله عن التلعكبري عن محمد بن همام عن علي بن الحسين الهمداني عن محمد بن خالد البرقي عن أبي قتادة قال: قال لي أبو عبد الله ع لكل شيء حلية وحلية الخوان البقل الحضر.

(The book) 'Majaalis' of the Sheykh, from Al-Husayn Bin Ubeydullah, from Al Tal'akburi, from Muhammad Bin Hammam, from Ali Bin Al-Husayn Al Hamadany, from Muhammad Bin Khalid Al Barqy, from Abu Qatada who said,

'Abu Abdullah^{-asws} said to me: 'For all things there is an ornament, and an ornament of the meal are the vegetables' – the Hadeeth".⁷²⁶

2- المَحَاسِنُ، عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ هَارُونَ عَنْ مُوَفَّقِ الْمَدِينِيِّ عَنْ أَبِيهِ قَالَ: بَعَثَ إِلَيَّ الْمَاضِي ع يَوْمًا وَ حَبَسَنِي لِلْعَدَاءِ فَلَمَّا جَاءُوا بِالْمَائِدَةِ لَمْ يَكُنْ عَلَيْهَا بَقُلٌّ فَأَمْسَكَ يَدَهُ ثُمَّ قَالَ لِلْعَلَامِ أَمَا عَلِمْتَ أَنِّي لَا أَكُلُ عَلَى مَائِدَةٍ لَيْسَ فِيهَا خَضِرٌ فَأَنِي بِالْخَضِرِ

(The book) 'Al-Mahasin' – From Sahl Bin Ziyad, from Ahmad Bin Haroun, from Muwaffaq Al Madany, from his father who said,

'Al-Maazy (7th Imam^{-asws}) sent for me one days and withheld me for the lunch. When they came with the meal there did not happen to be any vegetables upon it. He^{-asws} withheld his^{-asws} hand, then said to the slave: 'Don't you know that I^{-asws} do not eat upon a table not having any greenery in it? Come to me^{-asws} with the greens!'

قَالَ فَذَهَبَ وَ جَاءَ بِالْبَقْلِ فَأَلْقَاهُ عَلَى الْمَائِدَةِ فَمَدَّ يَدَهُ ثُمَّ أَكَلَ.

He (the narrator) said, 'He went and came with the vegetables and cast it upon the table. He^{-asws} extended his^{-asws} hand, then ate".⁷²⁷

⁷²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 1 (Chapters on vegetables)

⁷²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 2 (Chapters on vegetables)

3- وَ مِنْهُ، فِي الْحَدِيثِ خَضِرُوا مَوَائِدَكُمْ بِالْبَقْلِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ مَعَ التَّسْمِيَةِ وَ فِي رِوَايَةٍ زَيَّنُوا مَوَائِدَكُمْ.

And from him^{-asws} in the Hadeeth: 'Greenify your tables with the vegetables for it is a repellent for the Satan^{-la} with the naming (Bismillah)'. And in a report: 'Adorn your tables''.⁷²⁸

4- الْمَحَاسِنُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ حَنَانٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع عَلَى الْمَائِدَةِ فَمَالَ عَلَى الْبَقْلِ وَ امْتَنَعْتُ أَنَا مِنْهُ لِعِلَّةٍ كَانَتْ بِي فَالْتَمَعْتُ إِلَيَّ فَقَالَ يَا حَنَانُ أَمَا عَلِمْتَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يَأْتِ بِطَبَقٍ وَ لَا فَطُورٍ إِلَّا وَ عَلَيْهِ بَقْلٌ

(The book) 'Al-Mahasin' – From a number of his companions, from Hanan who said,

'I was with Abu Abdullah^{-asws} upon the table. He^{-asws} inclined to the vegetables and I refused from it due to an illness which was with me. He^{-asws} turned towards me and said: 'O Hanan! Don't you know that Amir Al-Momineen^{-asws} was not brought any tray nor breakfast except and there were vegetables upon it?'

فُلْتُ وَ لَمْ ذَاكَ جُعِلْتُ فِدَاكَ قَالَ لِأَنَّ قُلُوبَ الْمُؤْمِنِينَ خَضِرٌ فَهِيَ تَحِيُّ إِلَى أَشْكَالِهَا.

I said, 'May I be sacrificed for you^{-asws}! And why is that so?' He^{-asws} said: 'Because the hearts of the Momineen are green, so these yearn to its form (likeness)'.⁷²⁹

⁷²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3 (Chapters on vegetables)

⁷²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4 (Chapters on vegetables)

CHAPTER 2 – THE LEEK

1- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ عَمْرِو بْنِ عَيْسَى عَنْ فُرَاتِ بْنِ أَخْنَفَ قَالَ: سُمِّلَ أَبُو عَبْدِ اللَّهِ عَنِ الْكُرَاثِ فَقَالَ كُلُّهُ فَإِنَّ فِيهِ أَرْبَعُ خِصَالٍ يُطَيِّبُ النَّكْهَةَ وَ يَطْرُدُ الرِّيحَ وَ يَقْطَعُ الْبُؤَاسَ وَ هُوَ أَمَانٌ مِنَ الْجُدَامِ لِمَنْ أَدْمَنَ عَلَيْهِ.

(The book) 'Al-Khisal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ash'ary, from Muhammad Bin Ali Al Hamdany, from Amro Bin Isa, from Furat Bin Ahnaf who said,

'Abu Abdullah^{-asws} was asked about the leek. He^{-asws} said: 'Eat it, for there are four qualities in it – it freshens the breath, and repels the winds, and cuts the haemorrhoids, and it is a safety from the leprosy for the one who is habitual upon it'.⁷³⁰

الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ عَمْرِو بْنِ عَيْسَى مِنْهُ إِلَّا أَنَّهُ قَالَ لِمَنْ أَدْمَنَهُ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali Al Hamdany, from Amro Bin Isa,

'Similar to it except that he^{-asws} said: 'For the one habitual of it''.⁷³¹

5 الْمَكَارِمُ، عَنِ الْبَاقِرِ ع قَالَ: فِي الْكُرَاثِ أَرْبَعُ خِصَالٍ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Al-Makarim' –

'From Al-Baqir^{-asws} having said: 'In the leek there are four qualities' – and mentioned similar to it''.⁷³²

2- الْعِلَالُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ أَكْلِ الْبَصَلِ وَ الْكُرَاثِ فَقَالَ لَا بَأْسَ بِأَكْلِهِ مَطْبُوحاً وَ غَيْرَ مَطْبُوحٍ وَ لَكِنْ إِنْ أَكَلَ مِنْهُ مَا لَهُ أَذَى فَلَا يَخْرُجُ إِلَى الْمَسْجِدِ كَرَاهِيَةً أَذَاهُ عَلَى مَنْ يُجَالِسُهُ.

(The book) 'Al Ilal' – From Ali Bin Hatim, from Muhammad Bin Ja'far Al Razzaz, from Abdullah Bin Muhammad Bin Khalaf, from Al-Hassan Bin Ali Al Washa, from Muhammad Bin Sinan who said,

⁷³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 a (Chapters on vegetables)

⁷³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 b (Chapters on vegetables)

⁷³² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 c (Chapters on vegetables)

'I asked Abu Abdullah^{-asws} about eating the onion and the leek. He^{-asws} said: 'There is no problem with eating it cooked and uncooked, but if eaten from it, there would be no harm for it, but do not go out to the Masjid, disliking its harm upon the one who are sitting there".⁷³³

3 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ الْأَحْمَسِيِّ عَنْ يُونسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ع قَالَ: لِكُلِّ شَيْءٍ سَيِّدٌ وَ سَيِّدُ الْبُقُولِ الْكُرْثُ.

(The book) 'Al-Mahasin' – From Muhammad Bin Al-Waleed Al Khazzaz Al Ahmasy, from Yunsu Bin Yaqoub,

'From Abu Abdullah^{-asws} or Abu Al-Hassan^{-asws} having said: 'For all things there is a chief, and chief of the vegetables is the leek".⁷³⁴

4 الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَقْطُرُ عَلَى الْهِنْدَبَاءِ قَطْرَةٌ وَ عَلَى الْكُرْثِ قَطْرَاتٌ.

(The book) 'Al-Mahasin' – from one of our companions raising it, said,

'Abu Abdullah^{-asws} said: 'There drips a drop upon the endive (dew) and drops upon the leek".⁷³⁵

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ بِسْطَامَ بْنِ مُرَّةٍ الْفَارِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْفَارِسِيِّ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ الْأَعْرَجِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّهُمْ يَقُولُونَ فِي الْهِنْدَبَاءِ يَقْطُرُ عَلَيْهِ قَطْرَةٌ مِنَ الْجَنَّةِ فَقَالَ إِنْ كَانَ فِي الْهِنْدَبَاءِ قَطْرَةٌ فَقِي الْكُرْثُ سِتًّا.

And from him, from Ali Bin Muhammad Al Qasany, from Bistam Bin Murrah Al Farsy, from Abdullah Bin Bakr Al Farsy, from Al Abbas Al Makky Al A'raj, from Ibrahim Bin Abdul Hameed who said,

'I said to Abu Abdullah^{-asws}, 'They are saying regarding the endive that a drop from the Paradise drips upon it'. He^{-asws} said: 'If there was a drop in the endive, then in the leek there are six".⁷³⁶

6- الْمَحَاسِنُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَاوُودِ عَنِ زِيَادِ بْنِ سُوقَةَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ آبَائِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَأَيْتُ رَسُولَ اللَّهِ ص فَعَرَفْتُ فِي وَجْهِهِ الْجُوعَ فَاسْتَقْنَيْتُ لَامْرَأَةً مِنَ الْأَنْصَارِ عَشْرَ دَلَاءٍ فَأَخَذْتُ عَشْرَ تَمَرَاتٍ وَ أُسْرَةً مِنْ كُرْثٍ فَجَعَلْتُهَا فِي حَجْرِي ثُمَّ أَتَيْتُ بِهَا فَأَطْعَمْتُهَا.

⁷³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 (Chapters on vegetables)

⁷³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 (Chapters on vegetables)

⁷³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4 (Chapters on vegetables)

⁷³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 5 (Chapters on vegetables)

(The book) 'Al-Mahasin' – From a number of his companions, from Ibn Sinan, from Abu Al Jaroud, from Ziyad Bin Sowqa, from Al-Husayn Bin Al-Hassan, from his forefathers having said,

'Amir Al-Momineen^{-asws} said: 'I^{-asws} saw Rasool-Allah^{-saww} and I^{-asws} recognised the hunger in his^{-saww} face, so I^{-asws} drew ten buckets for a woman from the Helpers and took ten dates and a bundle (bunch) of leek and made these to be in my^{-asws} sleeve. Then I^{-asws} came with these and fed him^{-saww}'.⁷³⁷

7- الْمَحَاسِنُ، عَنْ سَلَمَةَ قَالَ: اشْتَكَيْتُ بِالْمَدِينَةِ شَكَاةً شَدِيدَةً فَأَتَيْتُ أَبَا الْحُسَيْنِ ع فَقَالَ لِي أَرَأَيْكَ مُصْفَرًّا قُلْتُ نَعَمْ قَالَ ع كُلِ الْكُرْثَ فَأَكَلْتُهُ فَبُرِّئْتُ.

(The book) 'Al-Mahasin' – from Salama who said,

'I had a (health) complaint in Al-Medina, a severe complaint, so I came to Abu Al-Hassan^{-asws}. He^{-asws} said to me: 'I^{-asws} see you pale'. I said, 'Yes'. He^{-asws} said: 'Eat the leek'. I ate it and was cured'.⁷³⁸

8- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: اشْتَكَيْتُ غُلَامًا لِأَبِي الْحُسَيْنِ ع فَسَأَلَ عَنْهُ فَقِيلَ بِهِ طُحَالٌ فَقَالَ أَطْعَمُوهُ الْكُرْثَ ثَلَاثَةَ أَيَّامٍ فَأَطْعَمْنَاهُ فَقَعَدَ الدَّمُّ ثُمَّ بَرِّئَ.

And from him, from Ali Bin Hassan, from Musa Bin Bakr who said,

'A slave complained to Abu Al-Hassan^{-asws}. He^{-asws} asked about it. It was said to him^{-asws}, 'There is spleen (blockage) with him'. He^{-asws} said: 'Feed him the leek for three days'. We fed him. He bled, then he was cured'.⁷³⁹

9- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ اللَّحَامِ وَ يُونُسَ بْنِ يَعْقُوبَ قَالَا كَانَ أَبُو عَبْدِ اللَّهِ ع يُعْجِبُهُ الْكُرْثُ وَ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَهُ خَرَجَ مِنَ الْمَدِينَةِ إِلَى الْغُرَيْضِ.

(The book) 'Al Al-Mahasin' – from Muhammad Bin sinan, from Hammad the meat-seller and Yunus Bin Yaqoub, they said,

'It was so that Abu Abdullah^{-asws}, the leek fascinated him^{-asws}, and whenever he^{-asws} wanted to eat it, he^{-asws} would go out from Al-Medina to Al-Ureyz'.⁷⁴⁰

⁷³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 6 (Chapters on vegetables)

⁷³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 7 (Chapters on vegetables)

⁷³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 8 (Chapters on vegetables)

⁷⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 9 (Chapters on vegetables)

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا لَنَأْكُلُ الْكُرْثَ.

(The book) 'Al-Mahasin' – From his father, from Al Nazr, from Al Qasim Bin Suleyman, from the one who informed him,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} tend to eat the leek''.⁷⁴¹

11- وَ مِنْهُ، عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْكُلُ الْكُرْثَ بِالْمِلْحِ الْجَرِيشِ.

And from him, from Al Sayyari, raising it, said,

'Amir Al-Momineen^{-asws} used to eat the leek with the coarse salt''.⁷⁴²

المكارم، روي عن أمير المؤمنين ع أنه كان يأكل إلخ.

(The book) 'Al-Makarim' –

'It is reported from Amir Al-Momineen^{-asws}, he^{-asws} used to eat' – etc.''.⁷⁴³

12- الْمَحَاسِنُ، عَنْ أَبِي سَعِيدٍ الْأَدَمِيِّ قَالَ: حَدَّثَنِي مَنْ رَأَى أَبَا الْحَسَنِ ع يَأْكُلُ الْكُرْثَ مِنَ الْمَشَارَةِ يَغِي الدَّبْرَةَ يَغْسِلُهُ بِالْمَاءِ وَ يَأْكُلُهُ.

(The book) 'Al-Mahasin' – from Saeed Al Adamy who said,

'It is narrated to me by the one who saw Abu Al-Hassan^{-asws} eating the leek from the pointed end, meaning the bottom, washing it with the water and eating it''.⁷⁴⁴

13 الْمَحَاسِنُ، عَنْ دَاوُدَ بْنِ أَبِي دَاوُدَ عَنْ رَجُلٍ رَأَى أَبَا الْحَسَنِ ع يَحْرَسَانِ يَأْكُلُ الْكُرْثَ فِي الْبُسْتَانِ كَمَا هُوَ فَقِيلَ إِنَّ فِيهِ السَّمَادَ فَقَالَ لَا يَغْلُقُ بِهِ مِنْهُ شَيْءٌ وَ هُوَ جَيِّدٌ لِلْبَوَاسِيرِ.

(The book) 'Al-Mahasin' – from Dawood Bin Abu Al Dawood –

⁷⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 10 (Chapters on vegetables)

⁷⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 11 a (Chapters on vegetables)

⁷⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 11 b (Chapters on vegetables)

⁷⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 12 (Chapters on vegetables)

'From A man who said Abu Al-Hassan^{-asws} at Al-Khurasan eating the leek in an orchard like what it was. It was said, 'The is compost in it!' He^{-asws} said: 'Nothing from it is attached with it, and it is good for the haemorrhoids'.⁷⁴⁵

14- الْمَحَاسِنُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الْحَلْبِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحَى رَسُولُ اللَّهِ ص عَنِ الْكُرْثِ فَقَالَ إِنَّمَا نَحَى لِأَنَّ الْمَلَكَ يَجِدُ رِيحَهُ.

(The book) 'Al-Mahasin' – from his father, from the one who mentioned it, from Al Halby, from Muhammad Bin Ali,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'Rasool-Allah^{-saww} prohibited from (eating) the leek. He^{-asws} said: 'But rather he^{-saww} had prohibited because the Angels feels (can smell) its smell'.⁷⁴⁶

15- وَمِنْهُ، عَنِ الْبَيْهَقِيِّ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ حَمَّادِ بْنِ زَكَرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَتِ الْبُقُولُ عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ كُلُّوا الْكُرْثَ فَإِنَّ مِثْلَهُ فِي الْبُقُولِ كَمِثْلِ الْخُبْزِ فِي سَائِرِ الطَّعَامِ أَوْ قَالَ الْإِدَامِ الشَّلْتُ مِثِّي.

And from him, from al Yaqteeny, or someone else, from Abu Abdul Rahman, from Hammad Bin Zakariya,

'From Abu Abdullah^{-asws} having said: 'The vegetables were mentioned in the presence of Rasool-Allah^{-saww}. He^{-saww} said: 'Eat the leek, for its example among the vegetables is like the bread among rest of the foods' or said: 'The sauce' – the doubt is from me'.⁷⁴⁷

16- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع يَقْطَعُ الْكُرْثَ بِأَصُولِهِ فَيَغْسِلُهُ بِالْمَاءِ فَيَأْكُلُهُ.

(The book) 'Al-Mahasin' – from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub who said,

'I saw Abu Al-Hassan^{-asws} the 1st cutting the leek with its roots. He^{-asws} washed it with the water and ate it'.⁷⁴⁸

17- وَمِنْهُ، عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: ذُكِرَ الْبُقُولُ عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ سَنَامُ الْبُقُولِ وَرَأْسُهَا الْكُرْثُ وَ فَضْلُهُ عَلَى الْبُقُولِ كَفَضْلِ الْخُبْزِ عَلَى سَائِرِ الْأَشْيَاءِ وَ فِيهِ بَرَكَةٌ وَ هِيَ بَقْلَتِي وَ بَقْلَةُ الْأَنْبِيَاءِ قَبْلِي وَ أَنَا أَحِبُّهُ وَ أَكُلُهُ وَ كَأَنِّي أَنْظُرُ إِلَى نَبَاتِهِ فِي الْجَنَّةِ نَبْتُ وَرَقُهُ حُضْرَةٌ وَ حُسْنًا.

⁷⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 13 (Chapters on vegetables)

⁷⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 14 (Chapters on vegetables)

⁷⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 15 (Chapters on vegetables)

⁷⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 16 (Chapters on vegetables)

And from him, from his father, from Wahab Bin Wahab,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The vegetables were mentioned in the presence of Rasool-Allah^{-saww}. He^{-asws} said: ‘The peak of the vegetables and their chief is the leek, and its merit upon the vegetables is like a merit of the bread over rest of the things, and in it there are Blessings, and it is my^{-asws} vegetable and vegetables of the Prophets^{-as} before me^{-asws}, and I^{-asws} love it, and it is as if I^{-asws} am looking at its plant in the Paradise, it’s leaves shining green and excellent’’.⁷⁴⁹

18- الْمَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ الْخُزَاعِيِّ عَنْ يَحْيَى بْنِ سُلَيْمَانَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ فِي رَوْحَةٍ وَهُوَ يَأْكُلُ الْكُرْثَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزُودُونَ أَنَّ الْهِنْدَبَاءَ يَقْطُرُ عَلَيْهِ كُلَّ يَوْمٍ قَطْرَةً مِنَ الْجَنَّةِ

(The book) ‘Al-Mahasin’ – from Ibrahim Bin Uqba Al Khuzaie, from Yahya Bin Suleyman who said,

‘I saw Abu Al-Hassan Al-Reza^{-asws} at Khurasan in a garden and he^{-asws} was eating the leek. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! The people are reporting that the endive, there drops upon it every day, a drop from the Paradise!’

فَقَالَ إِنْ كَانَ الْهِنْدَبَاءُ يَقْطُرُ عَلَيْهِ قَطْرَةً مِنَ الْجَنَّةِ فَإِنَّ الْكُرْثَ مُنْعَمَسٌ فِي الْمَاءِ فِي الْجَنَّةِ قُلْتُ فَإِنَّهُ يُسَمَّدُ فَقَالَ لَا يَغْلُقُ بِهِ شَيْءٌ.

He^{-asws} said: ‘If the endive was such that a drop from the Paradise drips upon it, then the leek has been immersed in the water in the Paradise’. I said, ‘It is fertilised!’ He^{-asws} said: ‘Nothing (from the soil) attaches with it’’.⁷⁵⁰

19- وَمِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ خَنَانِ بْنِ سَدِيرٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع عَلَى الْمَائِدَةِ فَمِلْتُ عَلَى الْهِنْدَبَاءِ فَقَالَ لِي يَا خَنَانُ لِمَ لَا تَأْكُلُ الْكُرْثَ فَقُلْتُ لِمَا جَاءَ عَنْكُمْ مِنَ الرَّوَايَةِ فِي الْهِنْدَبَاءِ قَالَ وَمَا الَّذِي جَاءَ عَنْكُمْ فِيهِ

And from him, from one of our companions, from Hanan Bin Sadeyr who said,

‘I was with Abu Abdullah^{-asws} upon the meal. I inclined to the endive. He^{-asws} said to me: ‘O Hanan! Why are you not eating the leek?’ I said, ‘Due to what has come from you (Imams^{-asws}) from the reports regarding the endive’. He^{-asws} said: ‘And what is that which has come from us^{-asws} regarding it?’

قَالَ قُلْتُ إِنَّهُ يَقْطُرُ عَلَيْهِ قَطْرَاتٌ مِنَ الْجَنَّةِ فِي كُلِّ يَوْمٍ فَقَالَ لِي فَعَلَى الْكُرْثِ إِذَا سَبَعُ فَقُلْتُ فَكَيْفَ أَكُلُهُ قَالَ أَفْطَعْ أُصُولَهُ وَاقْدِفْ رَأْسَهُ.

⁷⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 17 (Chapters on vegetables)

⁷⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 18 (Chapters on vegetables)

He (the narrator) said, 'I said, 'Drops from the Paradise drop upon it during every day'. He^{-asws} said to me: 'Then upon the leek there are seven (drops)'. I said, 'How shall I eat it'. He^{-asws} said: 'Cut off its root and throw its top away'.⁷⁵¹

20- الْمَكَارِمُ، عَنْ مُوسَى بْنِ بَكْرِ قَالَ: أَتَيْتُ إِلَى أَبِي الْحَسَنِ ع فَقَالَ لِي مَا لِي أَرَاكَ مُصْفَرًّا كَحُلِ الْكُرْثِ فَأَكَلْتُهُ فَبَرَأْتُ.

(The book) 'Al-Makarim' – from Musa Bin Bakr who said,

'I came to Abu Al-Hassan^{-asws}. He^{-asws} said to me: 'What is the matter I^{-asws} see you pale? Eat the leek'. I ate it and was cured'.⁷⁵²

وَعَنِ النَّبِيِّ ص قَالَ: فَضْلُ الْكُرْثِ عَلَى سَائِرِ الْبُقُولِ كَفَضْلِ الْخُبْزِ عَلَى سَائِرِ الْأَشْيَاءِ.

And from the Prophet^{-saww} having said: 'Merit of the leek over rest of the vegetables is like a merit of the bread over rest of the things (foods)'.⁷⁵³

21- دَعَاؤُ الرَّاوُندِيِّ، قَالَ النَّبِيُّ ص مَنْ أَكَلَ الْكُرْثَ ثُمَّ نَامَ اعْتَزَلَ الْمَلَكَانِ عَنْهُ حَتَّى يُصْبِحَ.

(The book) 'Da'waat' Al-Rawandy –

'The Prophet^{-saww} said: 'One who eats the leek, then sleeps, the two Angels would stay away from him until morning'.⁷⁵⁴

22 الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص مَنْ أَكَلَ مِنْ هَاتَيْنِ الْبُقْلَتَيْنِ فَلَا يَغْتَرَبَنَّ مَسْجِدَنَا يَعْنِي الثُّومَ وَ الْكُرْثَ فَمَنْ كَانَ أَكَلَهُمَا فَلْيُمِثْهُمَا طَبْخًا.

(The book) 'Al Majazaat Al Nabawiya' –

'He^{-saww} said: 'One who eats from these two vegetables, so he should not go near our Masjids – meaning the garlic and the leek. The one who were to eat them, let him cook them (first)'.⁷⁵⁵

⁷⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 19 (Chapters on vegetables)

⁷⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 20 a (Chapters on vegetables)

⁷⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 20 b (Chapters on vegetables)

⁷⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 21 (Chapters on vegetables)

⁷⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 22 (Chapters on vegetables)

23- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ أَكْلِ الثُّومِ وَ الْبَصَلِ وَ الْكُرَّاثِ نِثًا وَ مَطْبُوحًا قَالَ لَا بَأْسَ بِذَلِكَ وَ لَكِنْ مَنْ أَكَلَهُ نِثًا فَلَا يَدْخُلِ الْمَسْجِدَ فَيُؤْذِي بِرَائِحَتِهِ.

(The book) ‘Al-Da’aim’ – From Ja’far Bin Muhammad^{-asws} having been asked about eating the garlic, and the onion, and the leek, raw and cooked. He^{-asws} said: ‘There is no problem with that, but the one who eats it raw, he should not enter the Masjid, for he would bother (others) with its smell’.⁷⁵⁶

⁷⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 23 (Chapters on vegetables)

CHAPTER 3 – THE ENDIVE

1 الْمَحَاسِنُ، عَنْ أَبِي عَبْدِ اللَّهِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَبِي جَبَلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْهِنْدَبَاءُ شَجَرَةٌ عَلَى بَابِ الْجَنَّةِ.

(The book) 'Al-Mahasin' – from Abu Abdullah Al Sayyari, from Ahmad Bin Al Fazl, from Muhammad Bin Saeed, from Abu Jameela, from Jabir,

'The endive is a tree at the door of Paradise'.⁷⁵⁷

2 الْمَحَاسِنُ، عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي حَفْصٍ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: عَلَيْكُمْ بِالْهِنْدَبَاءِ فَإِنَّهُ أُخْرِجَ مِنَ الْجَنَّةِ.

(The book) 'Al-Mahasin' – From his father, from the one who narrated it, from Abu Hafs Al Abbar,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Upon you all is with (eating) the endive, for it has emerged from the Paradise'.⁷⁵⁸

3 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص كَأَنِّي أَنْظُرُ إِلَى الْهِنْدَبَاءِ تَهْتَزُّ فِي الْجَنَّةِ.

And from him, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan, from a man,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'It is as if I^{-asws} am looking at the endive shaking in the Paradise'.⁷⁵⁹

4- الْمَحَاسِنُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْهِنْدَبَاءَ فَقَالَ يَقْطُرُ فِيهِ مِنْ مَاءِ الْجَنَّةِ.

(The book) 'Al-Mahasin' – from Yahya Bin Ibrahim Bin Al Bilad, from his father, from Yaqoub Bin Shueyb having said,

'Abu Abdullah^{-asws} mentioned the endive. He^{-asws} said: 'There drip into it from the water of Paradise'.⁷⁶⁰

⁷⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 (Chapters on vegetables)

⁷⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 2 (Chapters on vegetables)

⁷⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 3 (Chapters on vegetables)

⁷⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 (Chapters on vegetables)

5 وَ مِنْهُ، عَنِ الْفُطَيْبِيِّ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ قُتَيْبَةَ بْنِ مِهْرَانَ عَنِ النَّخَعِيِّ عَنْ حَمَّادِ بْنِ زَكْرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كُلُوا الْهِنْدَبَاءَ مِنْ غَيْرٍ أَنْ يَنْفَضَ فَإِنَّهُ لَيْسَ مِنْهَا مِنْ وَرَقَةٍ إِلَّا وَفِيهَا مِنْ مَاءِ الْجَنَّةِ.

And from him, from Al Yaqteeny or someone else, from Abu Abdul Rahman Bin Quteyba Bin Mihran, from Al Nakhaie, from Hammad Bin Zakariya,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Eat the endive from without shaking for there isn’t any leaf from it except and in it is from the water of Paradise’’.⁷⁶¹

6- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَّى بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الْهِنْدَبَاءَ فَمَا مِنْ صَبَاحٍ إِلَّا وَ عَلَيْهَا قَطْرَةٌ مِنْ قَطْرِ الْجَنَّةِ فَإِذَا أَكَلْتُمُوهَا فَلَا تَنْفُضُوهَا

And from him, from Ali Bin Al Hakam, from Al Musanna Bin Ziyad,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Eat the endive for there is no morning except and upon it is a drip from the drops of Paradise. When you eat it, do not shake it’.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَانَ أَبِي يَنْهَانَا أَنْ نَنْفُضَهُ إِذَا أَكَلْنَاهُ.

He (the narrator) said, ‘And Abu Abdullah^{-asws} said: ‘My^{-asws} father^{-asws} used to forbid us from shaking it when we ate it’’.⁷⁶²

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يَنْفَضَ الْهِنْدَبَاءُ.

And from him, from his father, from Ibn Abu Umeyr, from a number of our companions,

‘From Abu Abdullah^{-asws} having disliked to shake the endive (before eating it)’’.⁷⁶³

8- وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ غَيْرِهِ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْهِنْدَبَاءُ يُقَطَّرُ عَلَيْهِ قَطَرَاتٌ مِنَ الْجَنَّةِ وَ هُوَ يَزِيدُ فِي الْوَلَدِ.

And from him, from Muhammad Bin Ali, and someone else from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The endive, drops from the Paradise drop upon it and it increases in the children’’.⁷⁶⁴

⁷⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 5 (Chapters on vegetables)

⁷⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 6 (Chapters on vegetables)

⁷⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 (Chapters on vegetables)

⁷⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 8 (Chapters on vegetables)

9- وَمِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ: نِعَمَ الْبَقْلَةُ الْهِنْدَبَاءُ وَ لَيْسَ مِنْ وَرَقَةٍ إِلَّا وَ عَلَيْهَا قَطْرَةٌ مِنَ الْجَنَّةِ فَكُلُوهَا وَ لَا تَنْفُضُوهَا عِنْدَ أَكْلِهَا

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Best of the vegetables is the endive, and there isn’t any leaf except and upon it is a drop from the Paradise, so eat it and do not shake it during eating it’.

قَالَ وَ كَانَ أَبِي يَنْهَانَا أَنْ نَنْفُضَهُ إِذَا أَكَلْنَاهُ.

He^{-asws} said: ‘And my^{-asws} father^{-asws} used to forbid us from shaking it when we ate it’.⁷⁶⁵

10- وَمِنْهُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنِ الْبَقْلِ وَ أَنَا عِنْدَهُ فَقَالَ الْهِنْدَبَاءُ لَنَا.

And from him, from his father, from Ahmad Bin Suleyman, from Abu Baseer who said,

‘A man asked Abu Abdullah^{-asws} about the vegetables while I was in his^{-asws} presence. He^{-asws} said: ‘The endive is for us’^{-asws}!’⁷⁶⁶

وَ قَالَ الرِّضَا ع عَلَيْكُمْ بِأَكْلِ الْهِنْدَبَاءِ فَإِنَّهَا تَزِيدُ فِي الْمَالِ وَ الْوَلَدِ وَ مَنْ أَحَبَّ أَنْ يَكْثُرَ مَالُهُ وَ وَلَدُهُ فَلْيُذِمِّنْ أَكْلَ الْهِنْدَبَاءِ.

And Al-Reza^{-asws} said: ‘Upon you all with eating the vegetable endive for it increases in the wealth, and the children, and the one who loves to increase his wealth and his children, let him be habitual in eating the endive’.⁷⁶⁷

11- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَمَّنْ ذَكَرَهُ عَنْ خَالِدِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ سُفْيَانَ بْنِ السِّمِّطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَدَامَ أَكْلَ الْهِنْدَبَاءِ كَثُرَ مَالُهُ وَ وَلَدُهُ.

And from him, from Muhammad Bin Ali, from the one who mentioned it, from Khalid Bin Muhammad, from his grandfather Sufyan Bin Al Simt who said,

‘Abu Abdullah^{-asws} said: ‘One who constantly eats the endive, his wealth and his children would increase’.⁷⁶⁸

⁷⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9 (Chapters on vegetables)

⁷⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10 a (Chapters on vegetables)

⁷⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10 b (Chapters on vegetables)

⁷⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 11 (Chapters on vegetables)

12- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ عَلَيْكُمْ بِأَكْلِ الْهَنْدَبَاءِ فَإِنَّهَا تَزِيدُ فِي الْمَالِ وَالْوَلَدِ.

And from him, from Abu Abdullah Muhammad Bin Ali Al Hamdany who said,

‘I heard Al-Reza^{-asws} saying: ‘Upon you all is with (eating) our^{-asws} vegetable, the endive, for it increases in the wealth and the children’.⁷⁶⁹

6 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْهَنْدَبَاءُ تُكَثِّرُ الْمَالَ وَالْوَلَدَ.

And from him, from Ali Bin Al Hakam, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘The endive increases the wealth and the children’.⁷⁷⁰

13- وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَرَّهُ أَنْ يَكْثُرَ مَالُهُ وَ وَلَدُهُ الدُّكُورُ فَلْيُكْثِرْ مِنْ أَكْلِ الْهَنْدَبَاءِ.

And from him, from his father, from the one who mentioned it, from Abu Baseer who said,

‘Abu Abdullah^{-asws} having said: ‘One whom it cheers to increase his wealth and his children, let him frequent from eating the endive’.⁷⁷¹

14- وَ مِنْهُ، عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَيْكَ بِالْهَنْدَبَاءِ فَإِنَّهُ يَزِيدُ فِي الْمَاءِ وَ يُحَسِّنُ الْوَجْهَ.

And from him, from one of them,

‘From Abu Abdullah^{-asws} having said: ‘Upon you is with (eating) the endive for it increases in the wealth and improves (beautifies) the face’.⁷⁷²

15 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنَّى بْنِ الْوَلِيدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ بَاتَ وَ فِي جَوْفِهِ سَبْعُ وَرَقَاتٍ مِنَ الْهَنْدَبَاءِ أَمِنَ مِنَ الْقَوْلَجِ لَيْلَتَهُ تِلْكَ إِنْ شَاءَ اللَّهُ

And from him, from Ali Bin Al Hakam, from Musanna Bin Al-Waleed who said,

⁷⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 a (Chapters on vegetables)

⁷⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 b (Chapters on vegetables)

⁷⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 13 (Chapters on vegetables)

⁷⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 14 (Chapters on vegetables)

'Abu Abdullah^{-asws} said: 'One who spend the night, and, in his inside, there are seven leaves from the endive, would be safe from the colic during that night of his if Allah^{-azwj} so Desires'.

وَرَوَاهُ الْأَصَمُّ عَنْ شُعَيْبِ الْعَقْرُقِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع.

And Al-Asamma reported from Shueyb Al-Aqarquqy, from Abu Baseer, from Abu Abdullah^{-asws}.⁷⁷³

16- وَ مِنْهُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْهِنْدَبَاءُ سَيِّدُ الْبُثُولِ.

And from him, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The endive is chief of the vegetables''.⁷⁷⁴

17- وَ مِنْهُ، عَنْ أَبِي سُلَيْمَانَ الْحَذَاءِ الْحَلَبِيِّ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ قَالَ: تَعَدَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع وَ عَلَى الْحَوَانِ بَقْلٌ وَ مَعَنَا شَيْخٌ فَجَعَلَ يَتَنَكَّبُ الْهِنْدَبَاءَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَمَا إِنَّكُمْ تَزْعُمُونَ أَنَّهَا بَارِدَةٌ وَ لَيْسَ كَذَلِكَ إِنَّمَا هِيَ مُعْتَدِلَةٌ وَ فَضْلُهَا عَلَى الْبُثُولِ كَفَضْلِنَا عَلَى النَّاسِ.

And from him, from Abu Suleyman Al Haza'a Al Halby, from Muhammad Al Feyz who said,

'I had lunch with Abu Abdullah^{-asws} and upon the meal were vegetables, and with us there was an old man. He went one to shun the endive. Abu Abdullah^{-asws} said to him 'As for you all, you are claiming that it is cold, and it isn't like that. But rather it is moderate, and it's merit over the vegetables is like our^{-asws} merit over the people''.⁷⁷⁵

18 الْمَحَاسِنُ، عَنْ أَبِي سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ قَالَ: صَحَبْتُ أَبَا عَبْدِ اللَّهِ ع إِلَى مَوْلَى لَهُ يَعُودُهُ بِالْمَدِينَةِ فَانْتَهَيْنَا إِلَى دَارِهِ فَإِذَا عَلَامٌ قَائِمٌ فَقَالَ لَهُ عَلَامُ أَبِي عَبْدِ اللَّهِ ع تَنَحَّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَهْ فَإِنَّ أَبَاهُ كَانَ أَكْثَلًا لِلْهِنْدَبَاءِ.

(The book) 'Al-Mahasin' – from Abu Suleyman, from Muhammad Bin Al Feyz who said,

'I accompanied Abu Abdullah^{-asws} to a slave of his^{-asws}, consoling him at Al-Medina. We ended up to his door, there was a boy standing there. The boy said to him, 'Abu Abdullah^{-asws}! step aside!' Abu Abdullah^{-asws} said to him: 'Shh, for his father was an endive eater!''⁷⁷⁶

⁷⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 15 (Chapters on vegetables)

⁷⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 16 (Chapters on vegetables)

⁷⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 17 (Chapters on vegetables)

⁷⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 18 (Chapters on vegetables)

19- وَ مِنْهُ، عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ وَضَّاحِ التَّمَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَكْثَرَ مِنَ أَكْلِ الْهِنْدَبَاءِ أُيسَّرَ

And from him, from Ayoub Bin Nuh, from Ahmad Bin Al Fazl, from Wazzah Al Tammar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who frequents from eating the endive would be affluent’.

قَالَ قُلْتُ لَهُ إِنَّهُ يُسَمَّدُ قَالَ لَا تَعْدِلُ بِهِ شَيْئًا.

He (the narrator) said, ‘I said to him^{-asws}, ‘It is fertilised’. He^{-asws} said: ‘Nothing equates with it’.⁷⁷⁷

20- وَ مِنْهُ، عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ دُرُسْتِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ سَبْعَ وَرَقَاتِ هِنْدَبَاءَ يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ دَخَلَ الْجَنَّةَ.

And from him, from Ayoub Bin Nuh, from Ahmad Bin Al Fazl, from Dorost, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘One who eats leaves of the endive on the day of Friday before the midday would enter the Paradise’.⁷⁷⁸

21- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا يَرْضَى أَحَدُكُمْ أَنْ يَشْبَعَ مِنَ الْهِنْدَبَاءِ وَ لَا يَدْخُلَ النَّارَ.

And from him, from Ali Bin Al Hakam, from Al-Husayn in Abu Al A’ala who said,

‘Abu Abdullah^{-asws} said: ‘Isn’t one of you pleased that he satiates from the endive and does not enter the Fire?’⁷⁷⁹

22 الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُرَيْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ ظَبْيَانَ عَنْ مُحَمَّدِ بْنِ أَبِي زَيْنَبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: كُلُوا الْهِنْدَبَاءَ فَمَا مِنْ صَبَاحٍ إِلَّا وَ يَقْطُرُ عَلَيْهِ مِنْ قَطْرِ الْجَنَّةِ.

(The book) ‘Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws} – from Muhammad Bin Ja’far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Ibn Zabyan, from Muhammad Bin Abu Zaynab,

⁷⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 19 (Chapters on vegetables)

⁷⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 20 (Chapters on vegetables)

⁷⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 21 (Chapters on vegetables)

‘From Ja’far Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Eat the endive! There is none from a morning except a there drips upon it a drop from the Paradise’’.⁷⁸⁰

6 وَ عَنْ مُحَمَّدِ بْنِ أَبِي بصيرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَوْتُ إِلَيْهِ هَيْجَاناً فِي رَأْسِي وَ أَضْرَابِي وَ ضَرْبَاناً فِي عَيْنِي حَتَّى تَوَرَّمْتُ وَجْهِي مِنْهُ فَقَالَ ع عَلَيْكَ بِهَذَا الْهِنْدَبَاءِ فَأَغْصِرْهُ وَ اخْذْ مَاءَهُ وَ صَبِّ عَلَيْهِ مِنْ هَذَا السُّكَّرِ الطَّبْرَزْدِ وَ أَكْثِرْ مِنْهُ فَإِنَّهُ يُسَكِّنُهُ وَ يَدْفَعُ ضَرَرَهُ

And from Muhammad Bin Abu Baseer, from his father,

‘From Abu Abdullah^{-asws} having said: ‘I complained to him^{-asws} of the violent bursts in my head and my teeth and the throbbing in my eyes until my face swells from it. He^{-asws} said: ‘Upon you is with (eating) the endive and take its water and pour upon it from this Al-Tabarzd sugar and frequent from it, for it would settle it and repel its harm’.

قَالَ فَأَنْصَرَفْتُ إِلَى مَنْزِلِي فَعَالَجْتُهُ مِنْ لَيْلَتِي قَبْلَ أَنْ أَنْامَ وَ شَرِبْتُهُ وَ نَمْتُ عَلَيْهِ فَأَصْبَحْتُ وَ قَدْ غُوفِيتُ بِحَمْدِ اللَّهِ وَ مَنِّهِ.

He (the narrator) said, ‘I left to go to my house and treated it from my night before I slept, and I drank it and slept upon it. I woke up in the morning and I had recovered, by the Praise of Allah^{-azwj} and His^{-azwj} Conferment’’.⁷⁸¹

23- الْمَكَارِمُ، عَنِ الصَّادِقِ ع مَنْ أَكَلَ الْهِنْدَبَاءَ كُتِبَ مِنَ الْأَمِينِينَ يَوْمَهُ ذَلِكَ وَ لَيْلَتُهُ.

(The book) ‘Al-Maharim’ –

‘From Al-Sadiq^{-asws}: ‘One who eats the endive would be Written being from the safe ones on that day of his and his night’’.⁷⁸²

8 وَ عَنْ الرِّضَا ع قَالَ: الْهِنْدَبَاءُ شِفَاءٌ مِنْ أَلْفِ دَاءٍ وَ مَا مِنْ دَاءٍ فِي جَوْفِ الْإِنْسَانِ إِلَّا قَمَعَهُ الْهِنْدَبَاءُ

And from Al-Reza^{-asws} having said ‘The endive is a healing from a thousand illnesses, and there is none from an illness in the inside of the human being except the endive would repress it’.

وَ دَعَا بِهِ يَوْمًا لِيُعْضِيَ الْحَشَمَ وَ قَدْ كَانَ يَأْخُذُهُ الْحُمَّى وَ الصَّدَاغُ فَأَمَرَ أَنْ يُدَقَّ وَ يَصِيرَ عَلَى قِوَاسٍ وَ يُصَبَّ عَلَيْهِ دُهْنٌ بِنَفْسَجٍ وَ يُوضَعَ عَلَى رَأْسِهِ وَ قَالَ أَمَا إِنَّهُ يَقْمَعُ الْحُمَّى وَ يَذْهَبُ بِالصَّدَاغِ.

⁷⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 22 a (Chapters on vegetables)

⁷⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 22 b (Chapters on vegetables)

⁷⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 23 a (Chapters on vegetables)

And one day he^{-asws} called for it for one of the attendants and the fever and the headaches had seized him. He^{-asws} instructed to fragment it and place it upon a paper and pour violet oil upon it and place it upon his head, and he^{-asws} said: ‘But it suppresses the fever and does away with the headache’.⁷⁸³

16 وَ عَنِ السَّيَّارِيِّ يَرْفَعُهُ قَالَ: عَلَيْكَ بِالْهَنْدَبَاءِ فَإِنَّهُ يَرِيدُ فِي الْمَاءِ وَ يُحَيِّسُ الْوَلَدَ وَ هُوَ حَارٌّ يَرِيدُ فِي الْوَلَدِ الدُّكُورِ.

And from Al Sayyari raising it,

He^{-asws} said: ‘Upon you is with (eating) the endive for it increases in the water (semen) and improves the child, and it is hot, increasing in the male children’.⁷⁸⁴

14 مِنْ الْفَرْدَوْسِ عَنْ أَنَسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَنْدَبَاءُ مِنَ الْجَنَّةِ.

From (the non-Shia book) ‘Al-Firdows’ –

From Anas (a well-known fabricator), ‘The Prophet^{-saww} said: ‘The endive is from the Paradise’.⁷⁸⁵

24 مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ هِلَالِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ صَبَاحٍ إِلَّا وَ تَقَطَّرُ عَلَى الْهَنْدَبَاءِ قَطْرَةٌ مِنَ الْجَنَّةِ فَكُلُوهُ وَ لَا تَنْفُضُوهُ.

(The book) ‘Majalis’ of Ibn Sheykh – From his father, from Hilal Bin Muhammad, from Ismail Bin Ali Al Deonaly, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}: ‘Rasool-Allah^{-saww} said: ‘There is none from a morning except a drop from the Paradise drips upon the endive, so eat it and do not shake it’.⁷⁸⁶

25- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهَنْتَدِي يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يَغْدِلُنَ الطَّبَاعَ الرُّمَّانَ السُّورَابِيَّ وَ الْبُسْرُ الْمَطْبُوحُ وَ الْبَنْفَسَجُ وَ الْهَنْدَبَاءُ.

⁷⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 23 b (Chapters on vegetables)

⁷⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 23 c (Chapters on vegetables)

⁷⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 23 d (Chapters on vegetables)

⁷⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 24 (Chapters on vegetables)

(The book) 'Al-Khisal' – From Muhammad Bin Al-Hassan Bin Al-Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Sayyari, from Muhammad Bin Aslam, from Nuh Bin Shueyb, from Abdul Aziz Bin Al-Muhtady, raising it to,

'Abu Abdullah^{-asws} having said: 'Four moderate the natures – Al-Sowrani pomegranate, and the cooked unripe dates, and the violet oil, and the endive'.⁷⁸⁷

26- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَقِيطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الْهِنْدَبَاءَ فَمَا مِنْ صَبَاحٍ إِلَّا وَ عَلَيْهِ قَطْرَةٌ مِنْ قَطَرَاتِ الْجَنَّةِ.

And from him, from his father, from Sa'ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Eat the endive! There is none from a morning except and upon it is a drop from the drops of Paradise'.⁷⁸⁸

27- دَعَا الرَّوَنْدِي، قَالَ النَّبِيُّ ص مَنْ أَكَلَ الْهِنْدَبَاءَ ثُمَّ نَامَ عَلَيْهِ لَمْ يَحِكْ فِيهِ سِحْرٌ وَ لَا سَمٌ وَ لَا يَقْرُبُهُ شَيْءٌ مِنَ الدَّوَابِّ لَا حَيَّةٌ وَ لَا عَقْرَبٌ حَتَّى يُصْبِحَ

(The book) 'Da'waat' of Al-Rawandi,

'The Prophet^{-saww} said: 'One who eats the endive then sleeps over it, there would not affect in him, neither sorcery, nor poison, nor would anything from the animals come near him, neither a snake nor a scorpion until morning'.

27- دَعَا الرَّوَنْدِي، قَالَ النَّبِيُّ ص مَنْ أَكَلَ الْهِنْدَبَاءَ ثُمَّ نَامَ عَلَيْهِ لَمْ يَحِكْ فِيهِ سِحْرٌ وَ لَا سَمٌ وَ لَا يَقْرُبُهُ شَيْءٌ مِنَ الدَّوَابِّ لَا حَيَّةٌ وَ لَا عَقْرَبٌ حَتَّى يُصْبِحَ

And he^{-saww} said: 'Eat the endive and do not shake it, for there isn't any day from the days except and drops from the Paradise drip upon it'.⁷⁸⁹

وَ قَالَ ص كُلُوا الْهِنْدَبَاءَ وَ لَا تَنْفُضُوهُ فَإِنَّهُ لَيْسَ يَوْمٌ مِنَ الْأَيَّامِ إِلَّا وَ قَطَرَاتٌ مِنَ الْجَنَّةِ يَقْطُرْنَ عَلَيْهِ.

And he^{-saww} said: 'Eat the endive and do not shake it, for there isn't a day from the days except and drops from the Paradise drip upon it'.⁷⁹⁰

⁷⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 25 (Chapters on vegetables)

⁷⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 26 (Chapters on vegetables)

⁷⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 27 (Chapters on vegetables)

⁷⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 28 (Chapters on vegetables)

28 الدَّعَوَاتُ، رُوِيَ عَنْ بَعْضِ الصَّالِحِينَ أَنَّهُ قَالَ: صَعِبَ عَلَيَّ بَعْضُ الْأَحْيَانِ الْقِيَامَ لِصَلَاةِ اللَّيْلِ وَكَانَ أَحْزَنُنِي ذَلِكَ فَرَأَيْتُ صَاحِبَ الزَّمَانِ ع فِي النَّوْمِ وَ قَالَ لِي عَلَيْكَ بِمَاءِ الْهِنْدَبَاءِ فَإِنَّ اللَّهَ يُسَهِّلُ ذَلِكَ عَلَيْكَ

(The book) 'Al-Da'waat' – It is reported from one of the righteous ones having said,

'Sometimes it was difficult upon me to wake up for standing for the Salat at night, and that grieved me. I saw Master^{-ajfj} of the Time in the dream and he^{-ajfj} said to me: 'Upon you is with water of the endive. Allah^{-azwj} will Ease that upon you'.

قَالَ فَأَكْثَرْتُ مِنْ شُرْبِهِ فَسَهَّلَ عَلَيَّ ذَلِكَ.

He (the narrator) said, 'I frequented from drinking it, and that was eased upon me'.⁷⁹¹

29- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص الْهِنْدَبَاءُ لَنَا وَالْحِرْجِيرُ لِبَنِي أُمَيَّةَ وَكَأَنِّي أَنْظُرُ إِلَى مَنْبِتِهِ فِي النَّارِ وَإِلَى مَنْبِتِ الْبَادِرُوجِ فِي الْجَنَّةِ

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww}: 'The endive is for us^{-asws}, and the watercress is for the clan of Umayya, and it is as if I^{-saww} am looking at its growing in the Fire, and at the growth of Al-Badrourj in the Paradise'.

وَعَنْهُ ص قَالَ مَا مِنْ وَرَقَةٍ هِنْدَبَاءٍ إِلَّا وَفِيهَا مَاءُ الْجَنَّةِ.

And from him^{-saww} having said: 'There is none from a leaf of an endive except and in it is water (from) the Paradise'.⁷⁹²

⁷⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 29 (Chapters on vegetables)

⁷⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 30 (Chapters on vegetables)

CHAPTER 4 – THE SWEET BASIL

1- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَأَنِّي أَنْظُرُ إِلَى الْبَادُرُوجِ فِي الْجَنَّةِ

(The book) 'Al-Mahasin' – From Ali Bin Hassan, from the one who narrated it, from Al-Sakuny,

'From Abu Abdullah^{-asws} having said: 'It is as if I^{-asws} am looking at the sweet basil in the Paradise'.

قَالَ قُلْتُ لَهُ الْهِنْدَبَاءُ قَالَ لَا بَلِ الْبَادُرُوجُ.

He (the narrator) said, 'I said to him^{-asws}, 'The endive?' He^{-asws} said: 'No, but the sweet basil''.⁷⁹³

2 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: نَظَرَ رَسُولُ اللَّهِ إِلَى الْبَادُرُوجِ فَقَالَ هَذَا الْخَوْكُ كَأَنِّي أَنْظُرُ إِلَى مَنْبِتِهِ فِي الْجَنَّةِ.

And from him, from Muhammad Bin Isa Al Alawy, from his father, from his grandfather,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} looked at the sweet basil. He^{-saww} said: 'This is 'Al-Howk'. It is as if I^{-saww} am looking at its plant in the Paradise''.⁷⁹⁴

3- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا الْكِسَائِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَأَنِّي أَنْظُرُ إِلَى نَبَاتِ الْبَادُرُوجِ فِي الْجَنَّةِ قُلْتُ لَهُ الْهِنْدَبَاءُ قَالَ لَا بَلِ الْبَادُرُوجُ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Amro Bin Usman, from Ahmad Bin Zakariya Al Kisaie, from Al-Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It is as if I^{-saww} am looking at the sweet basil plants in the Paradise'. I said to him^{-saww}, 'The endive'. He^{-saww} said: 'No, but the sweet basil''.⁷⁹⁵

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَجَّالِ عَنْ عَيْسَى بْنِ الْوَلِيدِ عَنِ الشَّعِيرِيِّ قَالَ: كَانَ أَحَبُّ الْبُغُولِ إِلَى رَسُولِ اللَّهِ الْبَادُرُوجُ.

And from him, from Muhammad Bin Ali, from Al Hajjal, from Isa Bin Al-Waleed, from Al Shaeery who said,

⁷⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 1 (Chapters on vegetables)

⁷⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 2 (Chapters on vegetables)

⁷⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 3 (Chapters on vegetables)

‘The most beloved of the vegetables to Rasool-Allah^{-saww} was the sweet basil’.⁷⁹⁶

5- قُرْبُ الْإِسْنَادِ، عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سُئِلَ عَنِ الْحَوْكِ فَقَالَ الْحَوْكُ مَحَبَّةٌ [مُحَبَّبَةٌ] إِلَى النَّاسِ غَيْرَ أَهْمًا تَبَحَّرَ وَ الدِّيدَانُ تُسْرِعُ إِلَيْهَا وَ هِيَ الْبَادِرُوجُ.

(The book) ‘Qurb Al Asnad’ – from Ayoub Bin Nuh, from Hammad Bin Isa who said,

‘I heard Abu Abdullah^{-asws} saying, and he^{-asws} had been asked about ‘Al-Howk’. He^{-asws} said: ‘Al-Howk is beloved to the people, apart from that it emits vapour, and the insects are quick to it, and it is the sweet basil’.⁷⁹⁷

6- الْمَحَاسِنُ، عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْحَوْكِ وَ ذَكَرَ مِثْلَهُ

(The book) ‘Al-Mahasin’ – From Al-Nowfaly, from Al-Sakuny who said,

‘Abu Abdullah^{-asws} was asked about ‘Al Howk’ – and he mentioned similar to it’.⁷⁹⁸

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنِ الْبُقُولِ وَ أَنَا عِنْدَهُ فَقَالَ الْبَادِرُوجُ لَنَا.

And from him, from his father, from Ahmad Bin Suleyman, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘A man asked Abu Abdullah^{-asws} about the vegetables while I was in his^{-asws} presence. He^{-asws} said: ‘The sweet basil is for us^{-asws}’.⁷⁹⁹

8- وَ مِنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَزَّةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: الْبَادِرُوجُ لَنَا.

And from him, from Ismail Bin Mihran, from Ali Bin Abu Hamza, from Abu Baseer,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘The sweet basil is for us^{-asws}’.⁸⁰⁰

9- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَحْوَلِ عَنْ عَلِيِّ بْنِ أَبِي حَزَّةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَنَا مِنَ الْبُقُولِ الْبَادِرُوجُ.

⁷⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 4 (Chapters on vegetables)

⁷⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 5 (Chapters on vegetables)

⁷⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 6 (Chapters on vegetables)

⁷⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 7 (Chapters on vegetables)

⁸⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 8 (Chapters on vegetables)

And from him, from Ja'far Bin Muhammad Al Ahowl, from Ali Bin Abu Hamza who said,

'Abu Abdullah^{-asws} said: 'For us^{-asws}, from the vegetables, is the sweet basil".⁸⁰¹

10- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقْطِينِيِّ أَوْ غَيْرِهِ عَنْ قُتَيْبَةَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ زَكْرِيَّا النَّخَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَأَنِّي أَنْظُرُ إِلَى شَجَرَتِهَا نَابِتَةً فِي الْجَنَّةِ.

And from him, from Muhammad Bin Isa Al Yaqteeny, or someone else, from Quteyba Bin Mihran, from Hammad Bin Zakariya al Nakhaie,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It is as if I^{-saww} am looking at its tree growing in the Paradise".⁸⁰²

11- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع كَانَ يُعْجِبُ رَسُولَ اللَّهِ ص مِنَ الثُّبُولِ الْحَوْكُ.

And from him, from Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} said: 'Al-Howk (sweet basil) from the vegetables used to fascinate Rasool-Allah^{-saww}".⁸⁰³

12- الطَّب، طَب الْأَئِمَّة عَلَيْهِمُ السَّلَام عَنِ الرِّضَا ع قَالَ: الْبَادْرُوحُ لَنَا وَ الْجُرْجِيرُ لِبَنِي أُمَيَّةَ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, from Al-Reza^{-asws} having said: 'The sweet basil is for us^{-asws}, and the watercress is for the clan of Umayya".⁸⁰⁴

13- الْمَكَارِمُ، عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ص الْحَوْكُ وَ هُوَ الْبَادْرُوحُ فَقَالَ بَقْلَتِي وَ بَقْلَةُ الْأَنْبِيَاءِ قَبْلِي وَ إِنِّي لِأُحِبُّهَا وَ أَكُلُّهَا وَ إِنِّي أَنْظُرُ شَجَرَتَهَا نَابِتَةً فِي الْجَنَّةِ.

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali Bin Abu Talib^{-asws} having said: 'Al Howk was mentioned to Rasool-Allah^{-saww}, and it is the sweet basil.

⁸⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 9 (Chapters on vegetables)

⁸⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 10 (Chapters on vegetables)

⁸⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 11 (Chapters on vegetables)

⁸⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 12 (Chapters on vegetables)

He^{-saww} said: ‘My^{-saww} vegetable and vegetable of the Prophets^{-as} before me^{-saww}, and I^{-saww} love it and eat it, and I^{-saww} am looking at its tree growing in the Paradise’.⁸⁰⁵

1 وَ عَنِ الصَّادِقِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُعْجِبُهُ الْبَاذْرُوحُ.

And from Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws}, the sweet basil used to fascinate him^{-asws}’.⁸⁰⁶

14 وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الْحَوْكُ.

And from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww}, Al-Howk (sweet basil) used to fascinate him^{-saww}’.⁸⁰⁷

6 وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَوْكُ بَقْلَةُ الْأَنْبِيَاءِ ع أَمَا إِنَّ فِيهِ ثَمَانِ خِصَالٍ يُمَرِّئُ الطَّعَامَ وَ يَفْتَحُ السُّدَدَ وَ يُطَيِّبُ النَّكْهَةَ وَ يُشَهِّي الطَّعَامَ وَ يُسَهِّلُ الدَّمَ وَ هُوَ أَمَانٌ مِنَ الْجَدَامِ وَ إِذَا اسْتَقَرَّ فِي جَوْفِ الْإِنْسَانِ قَمَعَ الدَّاءَ كُلَّهُ

And from Abu Abdullah^{-asws} having said: ‘Al Howk (sweet basil) is a vegetable of the Prophets^{-as}. Indeed! There are eight qualities in it – it makes the meal enjoyable, and opens the blockage, and freshens the breath, and makes one desirous of the food, and eases the blood, and it is a safety from the leprosy, and when it settles in the inside of the human being, it suppresses the illnesses, all of them’.

ثُمَّ قَالَ إِنَّهُ يُزَيَّنُ بِهِ أَهْلُ الْجَنَّةِ مَوَائِدَهُمْ.

Then he^{-asws} said: ‘The people of Paradise will be adorning their meals with it’.⁸⁰⁸

6 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ إِشْكِيَبِ بْنِ عَبْدِ الْهَمْدَانِيِّ بِإِسْنَادٍ لَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع مِثْلُهُ إِلَى قَوْلِهِ قَمَعَ الدَّاءَ كُلَّهُ.

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Musa, from Ishkeyb Bin Abdah Al Hamdany, by a chain of his to,

‘Abu Abdullah^{-asws} – similar to it up to his^{-asws} words: ‘Supresses the illnesses, all of them’.⁸⁰⁹

⁸⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 13 a (Chapters on vegetables)

⁸⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 13 b (Chapters on vegetables)

⁸⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 13 c (Chapters on vegetables)

⁸⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 13 d (Chapters on vegetables)

⁸⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 13 e (Chapters on vegetables)

14 الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ص الْحَوْكُ بَقْلَةٌ طَيِّبَةٌ كَأَنِّي أَرَاهَا نَابِتَةً فِي الْجَنَّةِ وَ الْجِرْجِيرُ بَقْلَةٌ خَبِيثَةٌ كَأَنِّي أَرَاهَا نَابِتَةً فِي النَّارِ.

(The book) 'Al-Makarim' –

'Rasool-Allah^{-saww} said: 'Al-Howk is a good vegetable. It is as if I^{-saww} am seeing it growing in the Paradise, and the watercress is a wicked vegetable. It is as if I^{-saww} am seeing it growing in the Fire''⁸¹⁰

14 وَ قَالَ ص مَنْ أَكَلَ مِنْ بَقْلَةِ الْبَادْرُوجِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ الْمَلَائِكَةَ يَكْتُبُونَ لَهُ الْحَسَنَاتِ حَتَّى يُصْبِحَ.

And he^{-saww} said: 'One who eats the vegetable sweet basil, Allah^{-azwj} Mighty and Majestic would Command the Angels to write the good deeds for him until morning''⁸¹¹

7 عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ: حَدَّثَنِي مَنْ حَضَرَ أَبَا الْحَسَنِ الْأَوَّلَ عَلَى الْمَائِدَةِ مَعَهُ قَدَعًا بِالْبَادْرُوجِ

From Ayoub Bin Nuh who said,

'It is narrated to me by the one who attended Abu Al-Hassan^{-asws} the 1st upon the meal with him^{-asws}. He^{-asws} called for the sweet basil.

فَقَالَ إِنِّي أُحِبُّ أَنْ أَسْتَفْتِحَ بِهِ الطَّعَامَ فَإِنَّهُ يَفْتَحُ السُّدَدَ وَ يُشَهِّي الطَّعَامَ وَ يَذْهَبُ بِالسَّلِ وَ مَا أَبَالِي إِذَا افْتَسَحَتْ بِهِ مَا أَكَلْتُ بَعْدَهُ مِنَ الطَّعَامِ فَإِنِّي لَا أَخَافُ دَاءً وَ لَا غَائِلَةً

He^{-asws} said: 'I^{-asws} love to begin the meal with it for it opens the blockage, and makes one desirous of the food, and does away with the tuberculosis, and when I^{-asws} do begin with it I^{-asws} don't care what I^{-asws} eat after it from the foods, for I^{-asws} would neither fear an illness nor an affliction'.

قَالَ فَلَمَّا فَرَغْنَا مِنَ الْغَدَاءِ دَعَا بِهِ فَرَأَيْنَاهُ يَتَّبِعُ وَرَقَةً مِنَ الْمَائِدَةِ وَ يَأْكُلُهُ وَ يُنَاوِلُنِي وَ يَقُولُ احْتِمِ بِهِ طَعَامَكَ فَإِنَّهُ مُرِيٌّ مَا قَبْلَ وَ يُشَهِّي مَا بَعْدُ وَ يَذْهَبُ بِالثَّقَلِ وَ يُطَيِّبُ الْجُشَاءَ وَ النَّكْهَةَ.

He (the narrator) said, 'When we were free from the lunch, he^{-asws} called for it. I saw him^{-asws} pursuing a leaf from it and he^{-asws} ate it, and he^{-asws} gave me and said: 'End your meal with it for it makes enjoyable what is before and makes one desirous (for more food) what is after, and it does away with the sluggishness, and it makes good the belching and the breath''⁸¹²

⁸¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 14 a (Chapters on vegetables)

⁸¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 14 b (Chapters on vegetables)

⁸¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 14 c (Chapters on vegetables)

CHAPTER 5 – THE CHARD AND THE CABBAGE

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: كَانَ النَّبِيُّ ص يُعْجِبُهُ الْكُرْبُ.

(The book) 'Al-Mahasin' – from his father, from Abu Al Bakhtary who said,

'The Prophet^{-saww}, the cabbage used to fascinate him^{-saww}'.⁸¹³

2- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ سَجَادَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ رَفَعَ عَنِ الْيَهُودِ الْجَذَامَ بِأَكْلِهِمُ السَّلْقَ وَ قَلْعِهِمُ الْغُرُوقَ.

And from him, from Al-Hassan Bin Ali Bin Abu Usman Sijadah, raising it to,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Raised the leprosy away from the Jews due to their eating the chard and plucking the veins (cupping)'.⁸¹⁴

3- الْمَحَاسِنُ، عَنْ بَعْضِهِمْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ أَصَابَهُمُ الْبَيَاضُ فَأُوحِيَ إِلَى مُوسَى ع أَنَّ مَرْهُمُ فَلْيَأْكُلُوا لَحْمَ الْبَقَرِ بِالسَّلْقِ.

(The book) Al-Mahasin – From one of them raising it to,

Abu Abdullah^{-asws} having said: 'A group from the children of Israel, the whiteness (vitiligo) afflicted them, so He^{-azwj} Revealed to Musa^{-as}: "Instruct them, let them eat the cow meat with the chard"'.⁸¹⁵

4- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ سُلَيْمَانَ بْنِ عَبَّادٍ عَنْ عِيسَى بْنِ أَبِي الْوَرْدِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْأَسَدِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ بَنِي إِسْرَائِيلَ شَكُّوا إِلَى مُوسَى ع مَا يَلْقَوْنَ مِنَ الْبَيَاضِ فَشَكََا ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَأُوحِيَ اللَّهُ إِلَيْهِمْ مَرْهُمُ يَأْكُلُوا لَحْمَ الْبَقَرِ بِالسَّلْقِ.

And from him, from Ali Bin Al-Hassan Bin Fazzal, from Suleyman Bin Abbad, from Isa Bin Abu Al Warad, from Muhammad Bin Qeys Al Asady,

⁸¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 1 (Chapters on vegetables)

⁸¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 2 (Chapters on vegetables)

⁸¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 3 (Chapters on vegetables)

'From Abu Ja'far^{-asws} said: 'The children of Israel complained to Musa^{-as} of what they were facing from the whiteness (vitiligo). He^{-as} took that complaint to Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} Revealed to him^{-as}: "Instruct them to be eating the cow meat with the chard"' ⁸¹⁶

5- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّقُ السِّلْقِ يُلْحِمُ الْبَقَرَ يَذْهَبُ بِالْبَيَاضِ.

And from him, from Abu Yusuf, from Yahya Bin Al Mubarak, from Abu Al Sabbah Al Kinnany,

'From Abu Abdullah^{-asws} having said: 'The chard broth with cow meat does away with the whiteness (vitiligo)'" ⁸¹⁷

6 وَ مِنْهُ، عَنِ الْبَزَنْطِيِّ قَالَ: قَالَ لِي أَبُو الْحَسَنِ الرِّضَا ع يَا أَحْمَدُ كَيْفَ شَهْوَتُكَ الْبَقْلَ فَقُلْتُ إِنِّي لَأَشْتَهِي عَائِنَهُ

And from him, from Al Bazanty who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'O Ahmad! How is your desire for the vegetables?' I said, 'I desire them generally'.

فَقَالَ فَإِذَا كَانَ كَذَلِكَ فَعَلَيْكَ بِالسِّلْقِ فَإِنَّهُ يَنْبُتُ عَلَى شَاطِئِ الْفِرْدَوْسِ وَ فِيهِ شِفَاءٌ مِنَ الْأَدْوَاءِ وَ هُوَ يُعَلِّظُ الْعَظْمَ وَ يُنْبِتُ اللَّحْمَ وَ لَوْ لَا أَنْ تَمَسَّهُ أَيْدِي الْحَاطِطِينَ لَكَانَتْ الْوَرَقَةُ مِنْهُ تَسْتُرُ رَجُلًا

He^{-asws} said: 'So when it was like that, then upon you is with (eating) the chard, for it grows on the banks of (river) Al-Firdows (in the Paradise), and in it there is healing from the illnesses, and it thickens the bones and grows the flesh, and had it not been touched by the hands of the sinners, the (one) leaf from it would have covered a man (would have been larger)'.

قُلْتُ مِنْ أَحَبِّ الْبُقُولِ إِلَيَّ فَقَالَ أَحْمَدُ اللَّهُ عَلَى مَعْرِفَتِكَ بِهِ.

I said, '(It is) from the most beloved of the vegetables to me'. He^{-asws} said: 'Praise Allah^{-azwj} upon your recognition of it'" ⁸¹⁸

8 الْمَكَارِمُ، عَنِ الرِّضَا ع قَالَ: عَلَيْكَ بِالسِّلْقِ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Al-Makarim' –

⁸¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 4 (Chapters on vegetables)

⁸¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 5 (Chapters on vegetables)

⁸¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 6 a (Chapters on vegetables)

‘From Al-Reza^{-asws} having said: ‘Upon you is with (eating) the chard’ – and he^{-asws} mentioned similar to it’^{.819}

7- الْمَحَاسِنُ، وَ فِي حَدِيثٍ آخَرَ قَالَ: يَشْدُ الْعَقْلَ وَ يُصَفِّي الدَّمَ.

(The book) ‘Al-Mahasin’ –

And in another Hadeeth, he^{-asws} said: ‘It strengthens the intellect and cleans the blood’^{.820}

8- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ: نِعَمَ الْبَقْلَةُ السِّلْقُ.

And from him, from Muhammad Bin Abdul Hameed Al Attar, from Safwan,

‘From Abu Al-Hassan^{-asws} having said: ‘Best of the vegetables is the chard’^{.821}

9- الْمَكَارِمُ، رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: أَكُلِ السِّلْقَ يُؤْمِنُ مِنَ الْجَذَامِ.

(The book) ‘Al-Makarim’ –

‘It is reported from Al-Sadiq^{-asws} having said: ‘Eat the chard is safety from the leprosy’^{.822}

8 وَ عَنِ الرِّضَا ع قَالَ: لَا يَجْلُو جَوْفُكَ مِنْ طَعَامٍ وَ أَقِلَّ مِنْ شُرْبِ الْمَاءِ وَ لَا تُجَامِعْ إِلَّا مِنْ شَبَقٍ وَ نِعَمَ الْبَقْلَةُ السِّلْقُ.

And from Al-Reza^{-asws} having said: ‘Do not keep your inside empty from food and reduce from drinking the water, and do not have sex except from desire, and best of the vegetables is the chard’^{.823}

10 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: أَطْعَمُوا مَرْضَاكُمْ السِّلْقَ يَغْنِي وَرَقَهُ فَإِنَّ فِيهِ شِفَاءً وَ لَا دَاءَ مَعَهُ وَ لَا غَائِلَةَ لَهُ وَ يُهْدِي نَوْمَ الْمَرِيضِ وَ اجْتَنِبُوا أَصْلَهُ فَإِنَّهُ يُهَيِّجُ السَّوْدَاءَ.

⁸¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 6 b (Chapters on vegetables)

⁸²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 7 (Chapters on vegetables)

⁸²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 8 (Chapters on vegetables)

⁸²² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 9 a (Chapters on vegetables)

⁸²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 9 b (Chapters on vegetables)

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Muhammad Bin Isa,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Feed your sick ones the chard, meaning a leaf, for there is healing in it and there is no illness with it nor any affliction for it, and it calms the sleep of the sick one, and shun its roots for it agitates the black bile''.⁸²⁴

11- وَ هَذَا الْإِسْنَادُ عَنْ ابْنِ عِيْسَى عَنْ بَعْضِ الْخُصَّيْنِيِّينَ عَنْ أَبِي الْحُسَيْنِ ع أَنَّ السِّلْقَ يَقْمَعُ عِرْقَ الْجُدَامِ وَ مَا دَخَلَ جَوْفَ الْمُرْسَمِ مِثْلُ وَرَقِ السِّلْقِ.

And by this chain, from Ibn Isa, from one of the servants,

'From Abu Al-Hassan^{asws}: 'The chard suppresses the vein of leprosy, and no sprout will enter the inside like a leaf of the chard''.⁸²⁵

⁸²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 10 (Chapters on vegetables)

⁸²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 11 (Chapters on vegetables)

CHAPTER 6 – THE CARROT

1- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ أَكُلِ الْجَزَرَ يُسَخِّنُ الْكُلَيْتَيْنِ وَ يُقِيمُ الذَّكَرَ

(The book) 'Al-Mahasin' – from one of our companions, from the one who mentioned it, from Dawood Bin Farqad who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Eating the carrots warms up the kidneys and healthy for the manhood'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ أَكُلُهُ وَ لَيْسَ لِي أَسْنَانُ فَقَالَ مَرِ الْجَارِيَةَ تَسْلُقُهُ وَ كُلَّهُ.

I said, 'May I be sacrificed for you^{-asws}, and how can I eat it and there are no teeth for me?' He^{-asws} said: 'Instruct the maid to boil it and eat it'.⁸²⁶

2 وَ مِنْهُ، رَوَى بَعْضُ أَصْحَابِنَا أَنَّ دَاوُدَ قَالَ: دَخَلْتُ عَلَيْهِ وَ بَيْنَ يَدَيْهِ جَزْرٌ فَنَاولَنِي جَزْرَةً فَقَالَ كُلْ فَقُلْتُ لَيْسَتْ لِي طَوَاحِشُ

And from him,

'One of our companions reported that Dawood said, 'I entered to see him^{-asws} and in front of him^{-asws} were carrots. He^{-asws} gave me a carrot. He^{-asws} said: 'Eat!' I said, 'There are no grinders (teeth) for me'.

فَقَالَ أَمَا لَكَ جَارِيَةٌ فَقُلْتُ بَلَى فَقَالَ مَرِّهَا تَسْلُقُهُ لَكَ وَ كُلْ فَإِنَّهُ يُسَخِّنُ الْكُلَيْتَيْنِ وَ يُقِيمُ الذَّكَرَ.

He^{-asws} said: 'Is there a maid for you?' I said, 'Yes'. He^{-asws} said: 'Instruct her to boil it for you and eat for it would warm up the kidneys and erects the penis'.⁸²⁷

3 الْمَكَارِمُ، عَنْهُ ع مِثْلُهُ قَالَ وَ قَالَ الْجَزْرُ أَمَانٌ مِنَ الْقَوْلَجِ وَ الْبَوَاسِيرِ وَ يُعِينُ عَلَى الْجَمَاعِ.

(The book) 'Al-Makarim' –

'From him^{-asws}, similar to it. He (the narrator) said, 'And he^{-asws} said: '(Eating) the carrot is a safety from the colic and the haemorrhoids and assists upon the virility'.⁸²⁸

⁸²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 1 (Chapters on vegetables)

⁸²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 2 (Chapters on vegetables)

⁸²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 3 (Chapters on vegetables)

4 الخرائج، قَالَ: كَانَ إِبْرَاهِيمُ ع مَضِيئاً فَنَزَلَ عَلَيْهِ يَوْمَ قَوْمٍ وَ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ فَقَالَ إِنَّ أَخَذْتُ حَشَبَ الدَّارِ وَ بَعْتُهُ مِنَ النَّجَّارِ فَإِنَّهُ يَنْحِتُهُ صَنْمًا وَنَنَا فَلَمْ يَفْعَلْ

(The book) 'Al Kharaij' –

He^{-asws} said: 'Ibrahim^{-as} was a hosting man. One day a group descended to him^{-as} and there did not happen to be anything in his^{-as} possession. He^{-as} said: 'If I^{-as} were to take the plank of the door and sell it to the carpenter, he would carve out an idol'. So he^{-as} did not do so.

فَخَرَجَ بَعْدَ أَنْ أَنْزَلْتُمْ فِي دَارِ الضَّيَافَةِ وَ مَعَهُ إِزَارٌ إِلَى مَوْضِعٍ وَ صَلَّى رَكْعَتَيْنِ فَلَمَّا فَرَغَ وَ لَمْ يَجِدِ الْإِزَارَ عَلِمَ أَنَّ اللَّهَ هَيَّأَ أَسْبَابَهُ

After having lodged them in the guest house, he^{-as} went to a place and prayed two cycles Salat, and with him^{-as} was a shawl with him^{-as}. When he^{-as} was free and could not find the shawl, he^{-as} knew that Allah^{-azwj} had Prepared its cause.

فَلَمَّا دَخَلَ دَارَهُ رَأَى سَارَةَ تَطْبُخُ شَيْئاً فَقَالَ لَهَا أَتَى لَكَ هَذَا قَالَتْ هَذَا الَّذِي بَعَثْتُهُ عَلَى يَدِ الرَّجُلِ

When he^{-as} entered his^{-as} house, he^{-as} saw Sarah^{-as} cooking something. He^{-as} said to her^{-as}: 'From where is this for you^{-as}?'. She^{-as} said: 'This is which you^{-as} had sent upon the hand of a man'.

وَ كَانَ اللَّهُ سُبْحَانَهُ أَمَرَ جِبْرِيلَ أَنْ يَأْخُذَ الرُّمْلَ الَّذِي كَانَ فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ إِبْرَاهِيمُ وَ يَجْعَلَهُ فِي إِزَارِهِ وَ الْحِجَارَةَ الْمُلَقَّاةَ هُنَاكَ أَيْضاً فَفَعَلَ جِبْرِيلُ ذَلِكَ وَ قَدْ جَعَلَ اللَّهُ الرُّمْلَ جَاوِزاً مُقَشَّراً وَ الْحِجَارَةَ الْمُدَوَّرَةَ شُلُجْماً وَ الْمُسْتَطِيلَ جَزْراً.

And Allah^{-azwj} the Glorious had Commanded Jibraeel^{-as} to take the sand which was in the place in which Ibrahim^{-as} had prayed in and make it to be in his^{-as} shawl, and the stones lying over there as well. Jibraeel^{-as} did that, and Allah^{-azwj} had Made the sand to be peeled millet, and the round stones as turnips, and the long ones as carrots".⁸²⁹

الْعَلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ الْعُمَرِيِّ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص سُئِلَ مِمَّا خَلَقَ اللَّهُ عَرَّ وَ جَلَّ الْجَزَرَ

(The book) 'Al Ilal' – From Ahmad Bin Muhammad Al Alawy, from Muhammad Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Umary, from his forefathers,

'From Umar son of Ali^{-asws}, from his father Ali^{-asws} Bin Abu Talib^{-asws}: 'The Prophet^{-saww} was asked, 'From what did Allah^{-azwj} Mighty and Majestic create the carrots?'

فَقَالَ إِنَّ إِبْرَاهِيمَ ع كَانَ لَهُ يَوْمًا ضَيْفٌ وَ ذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ مَكَانَ الْجَاوِزِ الدُّرَّةَ وَ مَكَانَ الشُّلُجِمِ اللَّفْتَ.

⁸²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 4 (Chapters on vegetables)

He^{-asws} said; ‘Ibrahim^{-as}, one day there was a guest for him^{-as}’ – and he^{-asws} mentioned approximate to it except he^{-asws} said in place millet, the corn, and in place of the turnips, the (different type of) turnip”.⁸³⁰

⁸³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 5 (Chapters on vegetables)

CHAPTER 7 – THE TURNIP

1- الْمَحَاسِنُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ رَفَعَهُ قَالَ: مَا مِنْ أَحَدٍ إِلَّا وَفِيهِ عِرْقٌ مِنَ الْجُدَامِ وَإِنَّ الشَّلْجَمَ يُذِيبُهُ.

(The book) 'Al-Mahasin' – from Abdul Aziz Bin Al Muhtady, raising it, said,

'There is no one except and in him there is the vein of leprosy, and that turnip would melt it'.⁸³¹

6 وَ فِي حَدِيثٍ آخَرَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ أَحَدٍ إِلَّا وَ فِيهِ عِرْقٌ الْجُدَامِ فَكُلُوا الشَّلْجَمَ فِي زَمَانِهِ يَذْهَبَ بِهِ عَنْكُمْ.

And in another Hadeeth, said,

'Abu Abdullah^{-asws} said: 'There is no one except and in him is the vein of leprosy, so eat the turnip in its time (season), it would remove it from you''.⁸³²

16 وَ فِي حَدِيثٍ آخَرَ مَا مِنْ أَحَدٍ إِلَّا وَ فِيهِ عِرْقٌ مِنَ الْجُدَامِ وَإِنَّ اللَّفْتَ وَ هُوَ الشَّلْجَمُ يُذِيبُهُ فَكُلُوهُ فِي زَمَانِهِ يَذْهَبَ عَنْكُمْ كُلُّ دَاءٍ.

And in another Hadeeth,

'There is no one except and with him is the vein of leprosy and the 'Al-Lifta', and it is the turnip, would melt it, so eat it during its time (season) would remove it every illness away from you''.⁸³³

2- وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: مَا مِنْ خَلْقٍ إِلَّا وَ فِيهِ عِرْقٌ الْجُدَامِ فَأَذِيبُوهُ بِالشَّلْجَمِ.

And from him, from Muhammad Bin Awrama, from one of his companions raising it,

'He^{-asws} said: 'There is none from a creature except and in him is the vein of leprosy, so melt it with the turnip'.⁸³⁴

⁸³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 a (Chapters on vegetables)

⁸³² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 b (Chapters on vegetables)

⁸³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 c (Chapters on vegetables)

⁸³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 2 (Chapters on vegetables)

3- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ حُسَيْنٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَيْكُمْ بِالشَّلْجِمِ فَكُلُوهُ وَ أَدِيمُوا أَكْلَهُ وَ اكْتُمُوهُ إِلَّا عَنْ أَهْلِهِ فَإِنَّهُ مَا مِنْ أَحَدٍ إِلَّا وَ بِهِ عِرْقُ الْجَدَامِ فَأَذِيْبُوهُ بِأَكْلِهِ.

And from him, from Al-Hassan Bin Huseyn, from Muhammad Bin Sinan, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Upon you all is with (eating) the turnip, so eat it, and constantly eating it and conceal it except from its rightful ones, for there is no one except and with him is the vein of leprosy, so melt it with eating it’.⁸³⁵

الْمَكَارِمُ، عَنْهُ ع مِثْلَهُ وَ فِيهِ كُلوهُ وَ اغْذُوهُ وَ اكْتُمُوهُ.

(The book) ‘Al-Makarim’ –

‘From him^{-asws}, similar to it, and in it: ‘Eat it and provide it and conceal it’’.⁸³⁶

4 الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنِ الْعُبَيْدِيِّ عَنِ عَلِيِّ بْنِ الْمُسَيَّبِ قَالَ أَخْبَرَنِي زِيَادُ بْنُ بِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ أَحَدٍ إِلَّا وَ بِهِ عِرْقٌ مِنَ الْجَدَامِ فَأَذِيْبُوهُ بِالشَّلْجِمِ.

(The book) ‘Al-Mahasin’ – from Al Sayyari, from Al Ubeydi, from Ali Bin Al Musayyib who said, ‘Ziyad Bin Bilal inform me,

From Abu Abdullah^{-asws} having said: ‘There isn’t anyone except and with him is a vein of leprosy, so melt it with the turnip’’.⁸³⁷

5 الْكَافِي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْمُسَيَّبِ قَالَ قَالَ الْعَبْدُ الصَّالِحُ ع عَلَيْكَ بِاللِّفْتِ فَكُلْهُ أَيَّ الشَّلْجِمِ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ بِهِ عِرْقٌ مِنَ الْجَدَامِ وَ اللَّفْتُ يُذِيْبُهُ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Abdullah Bin Ja’far, from Muhammad Bin Isa, from Ali Bin Al Musayyab who said,

‘Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) said: ‘Upon you is with (eating) *Al-Litfa* so eat it, i.e., turnip, for there isn’t anyone except and with him is the vein of leprosy, and *Al-Litfa* would melt it’’.⁸³⁸

⁸³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 3 a (Chapters on vegetables)

⁸³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 3 b (Chapters on vegetables)

⁸³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 4 (Chapters on vegetables)

⁸³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 5 (Chapters on vegetables)

CHAPTER 8 – THE AUBERGINE

1- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَذْرَكَ الرُّطْبُ وَ تَضَيَّحَ الْعِنَبُ ذَهَبَ ضَرُّ الْبَاذَنْجَانِ.

(The book) 'Al-Mahasin' – from one of our companions who said,

'Abu Abdullah^{asws} said: 'When the date matures and the grapes mature, the harm of the aubergine would be gone'.⁸³⁹

2 الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ مُوسَى بْنِ هَارُونَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الْبَاذَنْجَانُ عِنْدَ جَذَاذِ النَّحْلِ لَا دَاءَ فِيهِ.

(The book) 'Al-Mahasin' – From Al Sayyari, from Musa Bin Harou,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'The aubergine with the states of the date tree, there is no illness in it'.⁸⁴⁰

3 وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ عَامِرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ جَعْفَرِ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُوا الْبَاذَنْجَانَ فَإِنَّهُ يُذْهِبُ الدَّاءَ وَ لَا دَاءَ لَهُ.

And from him, from Abdullah Bin Ali Bin Aamir, from Ibrahim Bin Al Fazl, from Ja'far Bin Yahya, from his father,

'From Abu Abdullah^{asws} having said: 'Eat the aubergine for it removes the illness and there is no illness in it'.⁸⁴¹

4 وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُوا الْبَاذَنْجَانَ فَإِنَّهُ جَيِّدٌ لِلْمِرَّةِ السَّوْدَاءِ.

And from him, from Al Sayyari, from Al Qasim Bin Abdul Rahman Al Hashimy, from the one who informed him,

'From Abu Abdullah^{asws} having said: 'Eat the aubergine for it is good for the black bile'.⁸⁴²

⁸³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 1 (Chapters on vegetables)

⁸⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 2 (Chapters on vegetables)

⁸⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 3 (Chapters on vegetables)

⁸⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 4 (Chapters on vegetables)

5 وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ بَعْضِ الْبَغْدَادِيِّينَ أَنَّ أَبَا الْحَسَنِ الثَّالِثَ ع قَالَ لِبَعْضِ قَهَّارِيهِ اسْتَكْبِرْ لَنَا مِنَ الْبَادَنْجَانِ فَإِنَّهُ حَارٌّ فِي وَقْتِ الْحَرَارَةِ وَ بَارِدٌ فِي وَقْتِ الْبَرُودَةِ مُعْتَدِلٌ فِي الْأَوْقَاتِ كُلِّهَا جَيِّدٌ عَلَى كُلِّ حَالٍ.

And from him, from Al Sayyari, from one of the people of Baghdad,

‘Abu Al-Hassan^{-asws} the 3rd said to one of his^{-asws} household managers: ‘Increase for us^{-asws} from the aubergines for it is hot during the time of heat and cold during the time of cold, moderate during all the timings, good upon every state’.⁸⁴³

6- الطب، طب الأئمة عليهم السلام عَنْ أَبِي الْحَسَنِ الْمُعَلَّى سَجَادَةَ عَنْ أَبِي الْخَيْرِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي الْأَعْرَجِ النَّخَّاسِ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلُوا الْبَادَنْجَانَ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – from Abu Al-Hassan Al Mualla Sijadah, from Abu Al Kheyr Al Razy, from Muhammad Bin Isa, from Muhammad Bin Yaqteen, from Sa’dan Bin Muslim, from abu Al Agarry Al Nakhaas, from Ibn Abu Yafour who said,

‘Eat the aubergine for it is a healing from every illness’.⁸⁴⁴

و عَنْهُ بِهَذَا الْإِسْنَادِ قَالَ: الْبَادَنْجَانُ جَيِّدٌ لِلْمَرَّةِ السَّوْدَاءِ وَ لَا يُضِرُّ بِالصَّفْرَاءِ.

And from him, by this chain,

‘He^{-asws} said: ‘The aubergine is good for the black bile, and it does not harm with the yellow’.⁸⁴⁵

7- الْمَكَارِمُ، قَالَ الصَّادِقُ ع عَلَيْكُمْ بِالْبَادَنْجَانِ الْبُورَانِيِّ فَإِنَّهُ شِفَاءٌ يُؤْمِنُ مِنَ الْبَرَصِ وَ كَذَا الْمُعَلِّي بِالرَّيْتِ.

(The book) ‘Al-Makarim’ –

‘Al-Sadiq^{-asws} said: ‘Upon you all is with (eating) the Al-Bowrany aubergine, for it is a healing securing from the vitiligo, and like that is the (aubergine) fried in oil’.⁸⁴⁶

14 وَ مِنَ الْفَرْدُوسِ، قَالَ رَسُولُ اللَّهِ ص كُلُوا الْبَادَنْجَانَ فَإِنَّهَا شَجَرَةٌ رَأَيْتُهَا فِي جَنَّةِ الْمَأْوَى شَهِدَتْ لِلَّهِ بِالْحَقِّ وَ لِي بِالنُّبُوَّةِ وَ لِعَلِيِّ بِالْوَلَايَةِ فَمَنْ أَكَلَهَا عَلَى أَهْئَا دَاءٍ كَانَ دَاءٌ وَ مَنْ أَكَلَهَا عَلَى أَهْئَا دَوَاءٍ كَانَ دَوَاءً.

⁸⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 5 (Chapters on vegetables)

⁸⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 a (Chapters on vegetables)

⁸⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 b (Chapters on vegetables)

⁸⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7 a (Chapters on vegetables)

And from (the non-Shia book) 'Al-Firdows' –

'Rasool-Allah^{-saww} said: 'Eat the aubergine for it is a tree I^{-saww} have seen in the Garden Al-Mawa (Paradise). It had testified for Allah^{-azwj} with the Truth, and for me^{-saww} with the Prophet-hood, and for Ali^{-asws} with the Wilayah. So, the one who eats it based upon that it is an illness, it would be an illness, and the one who eats it based upon that it is a cure, it would be a cure'.⁸⁴⁷

وَعَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الْبَازَنْجَانَ وَ أَكْثَرُوا مِنْهَا فَإِنَّهَا أَوَّلُ شَجَرَةٍ آمَنَتْ بِاللَّهِ عَزَّ وَ جَلَّ.

And from Anas (a well-known fabricator) who said,

'The Prophet^{-saww} said: 'Eat the aubergine and frequent from it for it is the first tree (plant) which had believed in Allah^{-azwj} Mighty and Majestic'.⁸⁴⁸

6 عَنْ الصَّادِقِ ع قَالَ: أَكْثَرُوا مِنَ الْبَازَنْجَانِ عِنْدَ جَذَاذِ التَّخْلِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ يَرِيدُ فِي بَهَاءِ الْوَجْهِ وَ يُبَيِّنُ الْغُرُوقَ وَ يَرِيدُ فِي مَاءِ الصُّلْبِ.

From Al-Sadiq^{-asws} having said: 'Frequent from (eating) the aubergine with the branch (white interior) of the date tree, for it is a healing from every illness. It increases in the glory of the face, and manifests the veins, and increases in the water of the loins'.⁸⁴⁹

6- عَنْ الصَّادِقِ ع قَالَ: رُويَ أَنَّهُ كَانَ بَيْنَ يَدَيَّ سَيِّدِي عَلِيِّ بْنِ الْحُسَيْنِ ع بَازَنْجَانٌ مَقْلُودٌ بِالزَّيْتِ وَ عَيْنِيهِ [عَيْنُهُ] رَمَدَةٌ وَ هُوَ يَأْكُلُ مِنْهُ

From Al-Sadiq^{-asws}, he (the narrator) said, 'It was in front of my Master Ali^{-asws} Bin Al-Husayn^{-asws}, fried aubergines with oil, and his^{-asws} eyes were sore and he^{-asws} was eating from it.

The reporter said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are eating from this and it is fire?'

قَالَ الرَّاوي فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَأْكُلُ مِنْ هَذَا وَ هُوَ نَارٌ فَقَالَ لِي اسْكُتْ إِنَّ أَبِي حَدَّثَنِي عَنْ جَدِّهِ ع قَالَ الْبَازَنْجَانُ مِنْ شَحْمَةِ الْأَرْضِ وَ هُوَ طَبِيبٌ فِي كُلِّ شَيْءٍ يَقَعُ فِيهِ.

He^{-asws} said to me: 'Be quiet! My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} grandfather^{-asws} having said: 'The aubergine are from the fat of the earth, and it is good in all things it falls into'.⁸⁵⁰

⁸⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7 b (Chapters on vegetables)

⁸⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7 c (Chapters on vegetables)

⁸⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7 d (Chapters on vegetables)

⁸⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7 e (Chapters on vegetables)

8- ما، الأماالي للشيخ الطوسي عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبْشَةَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ جَعْفَرِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ أَبِي عُندَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى وَ أَبِي الْحَسَنِ الرِّضَا عَ أَكْثَمَا قَالَا الْبَادَنْجَانُ عِنْدَ جَذَاذِ النَّخْلِ لَا دَاءَ فِيهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – From Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Shabashy, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, and Ja'far Bin Isa, from Al-Husayn Bin Abu Gundar,

'From Abu Al-Hassan Musa^{-asws} and Abu Al-Hassan Al-Reza^{-asws} they^{-asws} both said: 'The aubergine with the branch (white interior) of the date tree, there is no illness in it''.⁸⁵¹

6 وَ هَذَا الْإِسْنَادُ عَنِ ابْنِ أَبِي عُندَرٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبَادَنْجَانُ جَيِّدٌ لِلْمِرَّةِ السَّوْدَاءِ.

And by this chain, from Ibn Abu Gundar, from the one who informed it,

'From Abu Abdullah^{-asws} having said: 'The aubergine is food for the black bile''.⁸⁵²

9- دَعَاؤُ الرَّاوُنْدِيِّ، كَانَ النَّبِيُّ ص فِي دَارِ جَابِرٍ فَقُدِّمَ إِلَيْهِ الْبَادَنْجَانُ فَجَعَلَ يَأْكُلُ فَقَالَ جَابِرٌ إِنَّ فِيهِ حَرَارَةً فَقَالَ يَا جَابِرُ مَهْ إِنَّهَا أَوَّلُ شَجَرَةٍ آمَنَتْ بِاللَّهِ أَقْلُوهُ وَ أَنْضِجُوهُ وَ زَيِّنُوهُ وَ لَبِّنُوهُ فَإِنَّهُ يَزِيدُ فِي الْحِكْمَةِ.

(The book) 'Da'waat' of Al-Rawandy –

'The Prophet^{-saww} was in the house of Jabir, and he forwarded the aubergines towards him^{-saww}. He^{-saww} went on to eat. Jabir said, 'There is heat in it!' He^{-saww} said: 'O Jabir, shh! It is the first tree to believe in Allah^{-azwj}. Fry it, and ripen it, and adorn it, and soften it, for it increases in the wisdom''.⁸⁵³

⁸⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 8 a (Chapters on vegetables)

⁸⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 8 b (Chapters on vegetables)

⁸⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 9 (Chapters on vegetables)

CHAPTER 9 – THE PUMPKIN (ORANGE) AND THE GOURD (GREEN)

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الدُّبَاءَ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ وَ كَانَ رَسُولُ اللَّهِ ص يُعَجِّبُهُ الدُّبَاءُ.

(The book) Al-Khisaal – From his father, from Sa’ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Eat the gourd for it increases in the brain, and Rasool-Allah^{-saww}, the gourd used to fascinate him^{-saww}’.⁸⁵⁴

بيان: الدباء بالضم و التشديد القرع كالدبة الواحدة بهاء كذا في القاموس و في بحر الجواهر الدباء بالضم و المد و تشديد الموحدة القرع و قال ابن حجر و يجوز القصر و قيل الدباء أعم من القرع لأن القرع لا يطلق إلا على الرطب و قيل الدباء هو اليابس منه.

Explanation – ‘Al Daba’, with the ‘Zamma and the Tashdeed’ is the ‘Qurou’ is like the single gourd with a ‘Ha’. Like that is it in the lexicon. And in ‘Bahr Al Jawahir’, the ‘daba’ with the ‘Zamma and the Madda and the Tashdeed’ is the single ‘Qurou’. And Ibn Hajar said, ‘And the shortening is allowed’. And it is said, ‘The daba is general from the ‘Qurou’, not linked except upon the wetness’. And it is said, ‘Al daba’, it is the dry from it’.

2- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا طَبَخْتُمْ فَأَكْثِرُوا الْقُرْعَ فَإِنَّهُ يَسُرُّ قَلْبَ الْحَزِينِ.

(The book) ‘Al-Uyoun’ –

By the three previous chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘When you are cooking, so frequent from the pumpkin for it cheers the grief-stricken heart’.⁸⁵⁵

3- الْعُيُونُ، بِحَدِيثِ الْأَسَانِيدِ عَنْ عَلِيٍّ ع قَالَ: عَلَيْكُمْ بِالْقُرْعِ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ.

(The book) ‘Al-Uyoun’ –

⁸⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 1 (Chapters on vegetables)

⁸⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 2 (Chapters on vegetables)

By these chains from Ali^{-asws} having said: 'Upon you all is with (eating) the pumpkin for it increases in the brain'.⁸⁵⁶

4 مجالس، ابن الشيخ، عن أبيه عن هلال بن محمد عن إسماعيل بن علي الدغلي عن أبيه عن الرضا عن أبيه عن أمير المؤمنين ع قال: كان رسول الله ص يعجبه الدباء و يلتقطه من الصحفة.

(The book) 'Majaalis' of Ibn sheykh – from his father, from Hllal Bin Muhammad, from Ismail Bin Ali Al Deobali, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww}, the gourd used to fascinate him^{-saww}, and he^{-saww} would pick it up from the tray'.⁸⁵⁷

5- المجالس، بالإسناد المتقدم عن علي ع قال: إن الدباء يزيد في العقل.

(The book) 'Al-Mahasin' –

'By the previous chains from Ali^{-asws} having said: 'The gourd increases in the intellect'.⁸⁵⁸

3 و بهذا الإسناد عن الحسين بن علي ع قال: سمعت أمير المؤمنين ع و سئل عن القرع أ يذبح

And by the chains from Al-Husayn Bin Ali^{-asws} having said: 'I^{-asws} heard Amir Al-Momineen^{-asws}, and he^{-asws} had been asked about pumpkin, 'Can it be slaughtered (cut off its top)?'

فقال ليس شيء يذكي فكلوا القرع و لا تذبحوه و لا يستفزكم الشيطان.

He^{-asws} said: 'It isn't something to be purified. Eat the pumpkin and do not slaughter it, nor let the Satan^{-la} cause you to take it lightly'.⁸⁵⁹

6 المخاسن، عن محمد بن عيسى عن محمد بن عرفة عن أبي الحسن الرضا ع قال: شجرة اليقطين هي الدباء و هي القرع.

(The book) 'Al-Mahasin' – from Muhammad Bin Isa, from Muhammad Bin Arafa,

⁸⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 3 (Chapters on vegetables)

⁸⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 4 (Chapters on vegetables)

⁸⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 5 a (Chapters on vegetables)

⁸⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 5 b (Chapters on vegetables)

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘Al-Yaqteen tree, it is the gourd, and it is the pumpkin’’.⁸⁶⁰

بيان في القاموس القبطين ما لا ساق له من النبات.

Explanation – In the lexicon, ‘Al-Yaqteen’ is what from the plant does not have a trunk for it and approximate to it.

7- الْمَحَاسِنُ، عَنْ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ عَلِيًّا ع سُئِلَ عَنِ الْقَرْعِ هَلْ يُذْبَحُ قَالَ الْقَرْعُ لَيْسَ شَيْءٌ يُذَكَّى فَكُلُوهُ وَ لَا تَذْبَحُوهُ وَ لَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ.

(The book) ‘Al-Mahasin’ – from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}: ‘Ali^{-asws} was asked about the pumpkin, ‘Should it be slaughtered (cut off its top)?’ He^{-asws} said: ‘The pumpkin isn’t something one purifies. Eat it and do not slaughter it, nor let the Satan^{-la} cause you to take it lightly’’.⁸⁶¹

8- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الذُّبَاءُ يَزِيدُ فِي الْعَقْلِ.

(The book) ‘Al-Mahasin’ – From Ali Bin Hassan, from Musa Bin Bakr who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘The gourd increases in the intellect’’.⁸⁶²

9- وَ مِنْهُ، عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: الذُّبَاءُ يَزِيدُ فِي الدِّمَاغِ.

And from him, from Ibn Fazzal, from Ibn Al Qaddah,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘The gourd increases in the brain’’.⁸⁶³

10- وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا ع أَنَّ قَالَ يَا عَلِيُّ عَلَيْكَ بِالذُّبَاءِ فَكُلْهُ فَإِنَّهُ يَزِيدُ فِي الْعَقْلِ وَ الدِّمَاغِ.

And from him, from his father, from the one who narrated it,

⁸⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 6 (Chapters on vegetables)

⁸⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 7 (Chapters on vegetables)

⁸⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 8 (Chapters on vegetables)

⁸⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 9 (Chapters on vegetables)

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws} with, he^{-saww} said: 'O Ali^{-asws}! Upon you^{-asws} is with (eating) the gourd, so eat it for it increases in the intellect and the brain''.⁸⁶⁴

11- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع أَنَّ النَّبِيَّ ص كَانَ يُعْجِبُهُ مِنَ الْفُدُورِ الدُّبَاءُ.

(The book) 'Al-Mahasin' – From Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Prophet^{-saww} was fascinated from the (cooking) pots of the gourd''.⁸⁶⁵

12- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيٌّ ع كَانَ يُعْجِبُ رَسُولَ اللَّهِ ص مِنَ الْمَرْقَةِ الدُّبَاءُ.

And from him, from Ibn Fazzal, from Ibn Al Qadah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'Rasool-Allah^{-saww} was fascinated from the gourd broth''.⁸⁶⁶

13- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الدُّبَاءُ وَ هُوَ الْقَرْعُ.

(The book) 'Al-Mahasin' – From Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

'From Abu Abdullah^{-asws} having: 'Rasool-Allah^{-saww}, the gourd fascinated him^{-saww}, and it is the pumpkin''.⁸⁶⁷

14- وَ مِنْهُ، عَنِ السَّيَّارِيِّ يَرْفَعُهُ إِلَى النَّبِيِّ ص أَنَّهُ كَانَ يُعْجِبُهُ الدُّبَاءُ وَ كَانَ يَأْمُرُ نِسَاءَهُ فَيَقُولُ إِذَا طَبَخْتِ قِدْرًا فَأَكْثِرُوا فِيهِ مِنَ الدُّبَاءِ وَ هُوَ الْقَرْعُ.

And from him, from al Sayyari, raising it to,

'The Prophet^{-saww}, the gourd fascinated him^{-saww}, and he^{-saww} would instruct his^{-saww} womenfolk, and he^{-saww} would eat when they had cooked, so frequent from the gourd, and it is the pumpkin''.⁸⁶⁸

⁸⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 10 (Chapters on vegetables)

⁸⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 11 (Chapters on vegetables)

⁸⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 12 (Chapters on vegetables)

⁸⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 13 (Chapters on vegetables)

⁸⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 14 (Chapters on vegetables)

15- الطب، طب الأئمة عليهم السلام عَنْ حَسَّانَ بْنِ إِبرَاهِيمَ الْكِرْمَانِيِّ عَنْ مُحَمَّدِ بْنِ مُعَيْزٍ عَنْ مُحَمَّدٍ عَنِ الْمُبَارَكِ بْنِ عَجَلَانَ عَنْ زَيْدِ الشَّحَامِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا الدُّبَاءَ وَ تَحْنُ أَهْلُ الْبَيْتِ حُبُّهُ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Hassan Bin Ibrahim Al Kirmany, from Muhammad Bin Numeyr Bin Muhammad, from Al Mubarak Bin Ajlan, from Zayd Al Shaham, from Muhammad Bin Muslim,

'From Abu Abdullah Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Eat the gourd, and we^{-asws} People^{-asws} of the Household love it''.⁸⁶⁹

6- وَ عَنْ ذَرِيعٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْحَدِيثَ الْمَرْوِيُّ عَنْ أَمِيرِ الْمُؤْمِنِينَ فِي الدُّبَاءِ أَنَّهُ قَالَ كُلُوا الدُّبَاءَ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ

And from Zareeh who said,

'I said to Abu Abdullah^{-asws}, 'The Hadeeth which is being reported from Amir Al-Momineen^{-asws} regarding the gourd, he^{-asws} said: 'Eat the gourd for it increases in the brain''.

فَقَالَ الصَّادِقُ ع نَعَمْ وَ أَنَا أَقُولُ إِنَّهُ حَيِّدٌ لَوَجَعَ الْفُولَجُ.

Al-Sadiq^{-asws} said: 'Yes, and I^{-asws} am saying it is good for the colic pain''.⁸⁷⁰

16- الْمَكَارِمُ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الْيَقْطِينَ فَلَوْ عَلِمَ اللَّهُ أَنَّ شَجَرَةً أَحَفَّ مِنْ هَذِهِ أَنْبَتَهَا عَلَى أَحْيٍ يُؤْتَسُ إِذَا اخْتَدَّ أَحَدُكُمْ مَرَقًا فَلْيُكْثِرْ فِيهِ مِنَ الدُّبَاءِ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ وَ الْعَقْلِ.

(The book) 'Al-Makarim' –

'From Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Eat Al-Yaqteen (pumpkin). If Allah^{-azwj} had Known of a tree lighter than this, He^{-azwj} would have Grown it for my^{-saww} brother^{-as} Yunus^{-as}. Whenever one of you takes a broth, then let him increase in it from the pumpkin for it increases in the brain and the intellect''.⁸⁷¹

وَ عَنْ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ الدُّبَاءَ بِالْعَدْسِ رَقَّى قَلْبُهُ عِنْدَ ذِكْرِ اللَّهِ وَ زَادَ فِي جَمَاعِهِ.

And from Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who eats the gourd with the lentils, it would soften his heart at the mention of Allah^{-azwj} and increase in his virility''.⁸⁷²

⁸⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 15 a (Chapters on vegetables)

⁸⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 15 b (Chapters on vegetables)

⁸⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 15 c (Chapters on vegetables)

⁸⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 16 a (Chapters on vegetables)

وَعَنِ النَّبِيِّ صَلَّى قَالَ: إِنَّ حَنَاطًا دَعَا النَّبِيَّ صَلَّى فَأَتَاهُ بِطَعَامٍ قَدْ جَعَلَ فِيهِ قُرْعًا بِإِهَالَةٍ

And from the Prophet^{-saww}, he (the narrator) said: 'An embalmer invited the Prophet^{-saww}. He came to him^{-saww} with food having made pumpkin to be in it with cardamom (sauce).

قَالَ أَنَسٌ قَرَأْتُ النَّبِيَّ صَلَّى يَأْكُلُ الْقُرْعَ يَتَّبِعُهُ مِنَ الصَّحْفَةِ

Anas (a well-known fabricator) said, 'I saw the Prophet^{-saww} eating the pumpkin, pursuing it from the tray'.

قَالَ أَنَسٌ فَمَا زَالَ يُعْجِبُنِي الْقُرْعُ مِنْذُ رَأَيْتُهُ يُعْجِبُهُ

Ans (a well-known fabricator) said, 'The pumpkin did not cease to fascinate me since I had seen it fascinate him^{-saww}'.

وَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى يُعْجِبُهُ الدُّبَاءُ وَ يَلْتَقِطُهُ مِنَ الصَّحْفَةِ وَ كَانَ النَّبِيُّ صَلَّى فِي دَعْوَةٍ فَقَدَّمُوا إِلَيْهِ ص قُرْعَةً فَكَانَ يَتَّبِعُ آثَارَ الْقُرْعِ لِيَأْكُلَهُ.

And he said, 'Rasool-Allah^{-saww}, the gourd fascinated him^{-saww}, and he^{-saww} would pick it up from the tray. And the Prophet^{-saww} was in an invitation and they forwarded a pumpkin towards him^{-saww}, and he^{-saww} had pursued the traces of the pumpkin to eat it"⁸⁷³

17- دَعَا ثُ الرَّاوُنْدِي، قَالَ النَّبِيُّ صَلَّى لِعَلِيٍّ ع كُلِ الْبَقْطَيْنِ فَإِنَّهُ مَنْ أَكَلَهَا حَسُنَ وَجْهُهُ وَ نَصَرَ وَجْهُهُ وَ هِيَ طَعَامِي وَ طَعَامُ الْأَنْبِيَاءِ قَبْلِي.

(The book) 'Da'waat' of Al-Rawandy –

'The Prophet^{-saww} said to Ali^{-asws}: 'Eat Al-Yaqteen (pumpkin), for the one who eats it, his face would be handsome, and there would be bliss in his face, and it is my^{-saww} food and food of the Prophets^{-as} before me^{-saww}'⁸⁷⁴

18- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ صَلَّى أَنَّهُ كَانَ يُعْجِبُهُ الدُّبَاءُ وَ يَلْتَقِطُهَا مِنَ الصَّحْفَةِ وَ يَقُولُ الدُّبَاءُ تَرِيدُ فِي الدِّمَاغِ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww}, the pumpkin would fascinate him^{-saww}, and he^{-saww} picked it up from the tray, and he^{-saww} said: 'The gourd increases in the brain'"⁸⁷⁵

⁸⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 16 b (Chapters on vegetables)

⁸⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 17 (Chapters on vegetables)

⁸⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 18 a (Chapters on vegetables)

وَعَنْهُ ص قَالَ: عَلَيْكُمْ بِالدُّبَاءِ فَإِنَّهُ يُدَكِّي الْعَقْلَ وَ يَزِيدُ فِي الدِّمَاغِ.

And from him^{-saww} having said: 'Upon you all is with (eating) the gourd, for it purifies the intellect and increases in the brain'.⁸⁷⁶

بيان

Explanation –

قَالَ مُسْلِمٌ فِي حَدِيثِ أَنَسٍ إِنَّ حَنَاطًا دَعَا رَسُولَ اللَّهِ ص فَقَرَّبَ إِلَيْهِ خُبْزًا مِنْ شَعِيرٍ وَ مَرَقًا فِيهِ دُبَاءٌ وَ قَلِيدٌ

'And Muslim said in a Hadeeth by Anas (a well-known fabricator), 'An embalmer invited Rasool-Allah^{-saww} and drew bread of barley near him^{-as}, and broth wherein was gourd and cured meat.

قَالَ أَنَسٌ فَرَأَيْتُ رَسُولَ اللَّهِ ص يَتَّبِعُ الدُّبَاءَ مِنْ حَوَالِي الصَّحْفَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَاءَ مِنْ يَوْمِئِذٍ.

Anas said, 'I saw Rasool-Allah^{-saww} pursue the pumpkin from surroundings of the tray, so I did not cease to love the gourd from that day'. (non-Shia source)

وَ فِي رِوَايَةٍ قَالَ أَنَسٌ فَلَمَّا رَأَيْتُ ذَلِكَ جَعَلْتُ أُلْقِيهِ إِلَيْهِ وَ لَا أَطْعُمُهُ.

And in a report, Anas (a well-known fabricator) said, 'When I saw that, I went on to cast it to him^{-as} and I did not feed (from) it'. (non-Shia source)

وَ فِي رِوَايَةٍ قَالَ أَنَسٌ فَمَا صُنِعَ لِي طَعَامٌ بَعْدَ أَقْدِرُ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَاءٌ إِلَّا صُنِعَ

And in a report, Anas (a well-known fabricator) said, 'No food was made for me after I was able upon making gourd to be in it, except it was made'. (non-Shia source)

⁸⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 18 b (Chapters on vegetables)

CHAPTER 10 – THE RADISH

1 الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع عَلَى الْمَائِدَةِ فَنَاولَنِي فُجْلَةً فَقَالَ يَا حَنَانُ كُلِ الْفُجْلَ فَإِنَّ فِيهِ ثَلَاثَ خِصَالٍ وَرَقُّهُ يَطْرُدُ الرِّيحَ وَ لُبُّهُ يُسْرِيلُ الْبُولَ وَ أَصُولُهُ تَقْطَعُ الْبَلْعَمَ.

(The book) 'Al-Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from a number of our companions, from Hanan Bin Sadeyr who said,

'I was with Abu Abdullah^{-asws} upon the meal. He^{-asws} gave me a radish. He^{-asws} said: 'O Hanan! Eat the radish for there are three qualities in it – It's leaves repel the winds, and its pulp ease the urine, and its roots cut (stifle) the phlegm''.⁸⁷⁷

2- مَجَالِسُ الشَّيْخِ، عَنْ هِلَالِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْفُجْلُ أَصْلُهُ يَقْطَعُ الْبَلْعَمَ وَ يَهْضِمُ الطَّعَامَ وَ وَرَقُّهُ يَحْدِرُ الْبُولَ.

(The book) 'Majaalis' of the sheykh – from Hilal Bin Muhammad, from Ismail Bin Ali Al Deobaly, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'the radish, it's roots cut the phlegm and digests the food, and it's leaf flows the urine''.⁸⁷⁸

3- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْبَارِكِ الدِّبَوَرِيِّ عَنْ أَبِي عُثْمَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْفُجْلُ أَصْلُهُ يَقْطَعُ الْبَلْعَمَ وَ لُبُّهُ يَهْضِمُ وَ وَرَقُّهُ يُحْدِرُ الْبُولَ تَحْدِيرًا.

(The book) 'Al-Mahasin' – from Al Sayyari, from Ahmad Bin Khalid, from Ahmad Bin Al Mubarak Al Deynawary, from Abu Usman, from Dorost Bin Abu Mansour,

'From Abu Abdullah^{-asws} having said: 'The radish, it's roots cut the phlegm, and its pulp digests, and it's leaf flows the urine with a flowing''.⁸⁷⁹

4- الْمَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ بَيْنَ يَدَيْهِ الْمَائِدَةُ فَقَالَ لِي يَا حَنَانُ اذْهَبْ وَ كُلْ فَدَنَوْتُ فَأَكَلْتُ مَعَهُ فَقَالَ لِي يَا حَنَانُ كُلِ الْفُجْلَ فَإِنَّ وَرَقَّهُ يُمْرِئُ وَ لُبُّهُ يُسْرِيلُ وَ أَصُولُهُ تَقْطَعُ الْبَلْعَمَ.

⁸⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 1 (Chapters on vegetables)

⁸⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 2 (Chapters on vegetables)

⁸⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 3 (Chapters on vegetables)

(The book) 'Al-Mahasin' – from Abu Al Qasim, from Hanan Bin Sadeyr who said,

'I entered to see Abu Abdullah^{-asws} and there was a meal in front of him^{-asws}. He^{-asws} said to me: 'O Hanan! Come near and eat!' I went near and ate with him^{-asws}. He^{-asws} said to me: 'O Hanan! Eat the radish for it's leaf is enjoyable, and its pulp flows (the urine), and its root cuts the phlegm''.⁸⁸⁰

5 الْمَكَارِمُ، مِنْ كِتَابِ الْفِرْدَوْسِ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ ص إِذَا أَكَلْتُمْ وَ أَرَزْتُمْ أَنْ لَا يُوجَدَ لَهَا رِيحٌ فَادْكُرُونِي عِنْدَ أَوَّلِ قَضْمَةٍ.

(The book) 'Al-Makarim' – From the (non-Shia) book 'Al-Firdows', from Ibn Masoud who said,

'He^{-saww} said: 'When you eat and want the smell not to be found for it, then mention (remember) me^{-saww} during the first bite''.⁸⁸¹

⁸⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 4 (Chapters on vegetables)

⁸⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 5 (Chapters on vegetables)

باب 11 الكمأة

CHAPTER 11 – THE TRUFFLE

1- العُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكُمَاءُ مِنَ الْمَنْ الَّذِي أَنْزَلَ اللَّهُ تَعَالَى عَلَى نَبِيِّ إِسْرَائِيلَ وَ هِيَ شِفَاءُ الْعَيْنِ الْخَبَرِ.

(The book) 'Al-Uyoun' – From Muhammad Bin Ahmad Bin Al-Husayn Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The truffle is from the Manna which Allah^{-azwj} the Exalted had Sent down unto the children of Israel, and it is a healing for the eye' – the Hadeeth".⁸⁸²

2- مجاليس ابني الشيخ، عَنْ وَالِدِهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يُونُسَ الْقُرَشِيِّ عَنْ سَعِيدِ بْنِ غَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص الْكُمَاءُ مِنَ الْمَنْ وَ مَاؤُهَا شِفَاءُ الْعَيْنِ.

(The book) 'Majaalis' – Ibn Al Sheykh, from his father, from Muhammad Bin Muhammad Bin Makhlad, from Muhammad Bin Yunus Al Qarshy, from Saeed Bin Aamir, from Muhammad Bin Amro Bin Alqamah, from Abu Salama, from Abu Hureyra (a well-known fabricator), said,

'Rasool-Allah^{-saww} said: 'The truffle is from the Manna, and its water is a healing for the eye".⁸⁸³

3- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ الرَّافِعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكُمَاءُ مِنْ نَبْتِ الْجَنَّةِ وَ مَاؤُهَا نَافِعٌ مِنَ وَجَعِ الْعَيْنِ.

(The book) 'Al-Mahasin' – from Al-Nowfaly, from Isa Bin Abdullah Al Hashimy, from Ibrahim bin Ali Al Rafie,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The truffle is from the plants of Paradise and its water is beneficial for the eye pain".⁸⁸⁴

⁸⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 1 (Chapters on vegetables)

⁸⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 2 (Chapters on vegetables)

⁸⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 3 (Chapters on vegetables)

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكُمَاةُ مِنَ الْمَنَى وَ الْمَنَى مِنَ الْجَنَّةِ وَ مَائُهَا شِفَاءٌ لِلْعَيْنِ.

And from him, from Muhammad Bin Ali, from Muhammad Al Fuzeyl, from Abdul Rahman Bin Zayd Bin Aslam,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The truffle is from the Manna, and the Manna is from the Paradise, and its water is healing for the eye’’.⁸⁸⁵

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ فَاطِمَةَ بِنْتِ عَلِيٍّ عَنْ أُمَامَةَ بِنْتِ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَ أُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص قَالَتْ أَتَانِي أَمِيرُ الْمُؤْمِنِينَ ع فِي شَهْرِ رَمَضَانَ فَأُتِيَ بِقِنَاءٍ وَ تَمْرٍ وَ كُمَاةٍ وَ كَانَ يُحِبُّ الْكُمَاةَ.

And from him, from Ali Bin Al Hakam, from Aban Bin Usman, from Abu Baseer, from Fatima Bint Ali, from Umama Bint Abu Al Aas Bin Al Rabie,

And her mother Zainab^{-as} daughter^{-as} of Rasool-Allah^{-saww}, said, ‘Amir Al-Momineen^{-asws} came to me^{-as} during a month of Ramazan and came with a gourd, and dates, and truffles, and he^{-asws} used to love the truffle’’.⁸⁸⁶

⁸⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 4 (Chapters on vegetables)

⁸⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 5 (Chapters on vegetables)

باب 12 الرحلة و الفرفخ

CHAPTER 12 – THE PURSLANE AND THE PURSLEY

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَطِئَ رَسُولُ اللَّهِ ص الرَّمْضَاءَ فَأَخْرَقَتْهُ فَوَطِئَ عَلَى الرَّجَلَةِ وَ هِيَ الْبَقْلَةُ الْحُمْقَاءُ فَسَكَنَ عَنْهُ حَرُّ الرَّمْضَاءِ فَدَعَا لَهَا وَ كَانَ يُحِبُّهَا.

(The book) Al-Mahasin – from his father, from Ibn Abu Umeyr, from a man,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} trod on the desert sand and it burnt him^{-as}, so he^{-saww} tread upon the purslane, and it is the vegetable of the idiots. The heat of the desert sand settled from him. He^{-saww} supplicated for it, and he^{-saww} used to love (eating) it’.⁸⁸⁷

2 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْهُ ع مِثْلَهُ إِلَى قَوْلِهِ وَ كَانَ ع يُحِبُّهَا وَ يَقُولُ مِنْ بَقْلَةٍ مَا أَبْرَكَهَا.

(The book) ‘Al-Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From him^{-asws} – similar to it up to his^{-asws} words: ‘And he^{-saww} used to love (eating) it, and said: ‘From the vegetables, how Blessed it is!’⁸⁸⁸

3- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى أَوْ غَيْرِهِ عَنْ قُتَيْبَةَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ زَكْرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْفَرْخِ وَ هِيَ الْمِكْيَسَةُ فَإِنَّهُ إِنْ كَانَ شَيْءٌ يَزِيدُ فِي الْعَقْلِ فَهِيَ.

(The book) ‘Al-Mahasin’ – From Muhammad Bin Isa, or someone else from Quteyba Bin Mihran, from Hammad Bin Zakariya,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Upon you all is with (eating) the parsley, and it is ‘Al-Mikyasa’. If there was anything which increases is in the intellect, it is it!’⁸⁸⁹

4 الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ عَلَى وَجْهِ الْأَرْضِ بَقْلَةٌ أَشْرَفَ وَ لَا أَنْفَعَ مِنَ الْفَرْخِ وَ هِيَ بَقْلَةُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا

(The book) ‘Al-Mahasin’ – from one of our companions raising it, said,

⁸⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 1 (Chapters on vegetables)

⁸⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 2 (Chapters on vegetables)

⁸⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 3 (Chapters on vegetables)

'Abu Abdullah^{-asws} said: 'There isn't any vegetable upon the surface of the earth nobler nor beneficial than the parsley, and it is a vegetable of (Syeda) Fatima^{-asws}, may the Salawaat be upon her^{-asws}'.

ثُمَّ قَالَ لَعَنَ اللَّهُ بَنِي أُمَيَّةَ هُمْ سَمَّوْهَا بِقُلَّةِ الْحُمَقَاءِ بُغْضًا لَنَا وَ عَدَاوَةً لِفَاطِمَةَ ع.

Then he^{-asws} said: 'May Allah^{-azwj} Curse the clan of Umayya! They are naming it as a vegetable of the idiots in hatred for us^{-asws}, and enmity to (Syeda) Fatima^{-asws}'.⁸⁹⁰

5- دَعَاوَاتِ الرَّاَوْنَدِيِّ، أَنَّ النَّبِيَّ ص وَجَدَ حَرَارَةً فَعَضَّ عَلَى رِجْلِهِ فَوَجَدَ لِذَلِكَ رَاحَةً فَقَالَ اللَّهُمَّ بَارِكْ فِيهَا إِنَّ فِيهَا شِفَاءً مِنْ تِسْعٍ وَ تِسْعِينَ دَاءً انْبَتَى حَيْثُ شِئْتَ.

(The book) 'Da'waat' of Al-Rawandy –

'The Prophet^{-saww} felt the heat and bit upon parsley, and he^{-saww} felt comfort for that. He^{-saww} said: 'O Allah^{-azwj}! Bless in it. There is healing in it from ninety-nine illnesses', sprouting wherever you desire to".⁸⁹¹

15 وَ رُوي أَنَّ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا كَانَتْ تُحِبُّ هَذِهِ الْبَقْلَةَ فَتُسَبِّحُ إِلَيْهَا وَ قِيلَ بِقُلَّةِ الزَّهْرَاءِ كَمَا قَالُوا شَقَائِقُ التُّعْمَانِ

And it is reported that Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, used to love this vegetable, and it is attributed to her^{-asws}. And it is said, 'It is a vegetable of Al-Zahra^{-asws}', like what they say, 'Windflower of Al-Numan'.

ثُمَّ إِنَّ بَنِي أُمَيَّةَ غَيَّرُوهَا فَقَالُوا بِقُلَّةِ الْحُمَقَاءِ وَ قَالُوا الْحُمَقَاءُ صِفَةُ الْبَقْلَةِ لِأَنَّهَا تَنْبُثُ بِمَمَرِ النَّاسِ وَ مَذْرَجِ الْخَوَافِرِ فَتُدَاسُ.

Then, the clan of Umayya altered it. They said, 'Vegetable of the idiots'. And they said, 'The 'idiot' is a description of the vegetable because it grows on the footpath of the people and the trampling of the hooves, so it gets stepped upon".

6 الدَّعَائِمُ، عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يُحِبُّ الرِّجْلَةَ وَ بَارَكَ فِيهَا.

(The book) 'Al-Da'aim' –

'From the Prophet^{-saww}, he^{-saww} used to love the purslane and Blessed in it".⁸⁹²

⁸⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 4 (Chapters on vegetables)

⁸⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 5 (Chapters on vegetables)

⁸⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 6 (Chapters on vegetables)

CHAPTER 13 – THE WATERCRESS

1- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ الْفَضِيلِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَبِي جَمِيلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْجُرْجِيرُ شَجَرَةٌ عَلَى بَابِ النَّارِ.

(The book) 'Al-Mahasin' – from Al Sayyari, from Ahmad Bin Al Fuzeyl, from Muhammad Bin Saeed, from Abu Jameel, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The watercress is a tree (plant) at the door of the Fire'.⁸⁹³

2- وَ مِنْهُ عَنِ الْيَقُطِيبِيِّ أَوْ غَيْرِهِ عَنْ قُتَيْبَةَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ زَكْرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْرَهُ الْجُرْجِيرَ وَ كَأَنِّي أَنْظُرُ إِلَى شَجَرَتِهَا نَابِتَةً فِي جَهَنَّمَ وَ مَا تَصْلَعُ مِنْهَا رَجُلٌ بَعْدَ أَنْ يُصَلِّيَ الْعِشَاءَ إِلَّا بَاتَ تِلْكَ اللَّيْلَةَ وَ نَفْسُهُ تُنَازِعُهُ إِلَى الْجَذَامِ.

And from him, from Al Yaqteeny or someone else, from Quteyba Bin Mihran, from Hammad Bin Zakariya,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-asws} dislike the watercress, and it is as if I^{-asws} am looking at its tree growing in Hell, and no man will take (bellyful) from it after having prayed Al-Isha, except he will spend that night and his soul would be snatching (pulling) him to the leprosy'.⁸⁹⁴

16 وَ فِي حَدِيثٍ آخَرَ مَنْ أَكَلَ الْجُرْجِيرَ بِاللَّيْلِ ضَرَبَ عَلَيْهِ عِرْقُ الْجَذَامِ مِنْ أَنْفِهِ وَ بَاتَ يُنْزِفُ الدَّمَ.

And in another Hadeeth: 'One who eats the watercress at night, the vein of leprosy will strike upon him from his nose, and he will spend the night haemorrhaging the blood'.⁸⁹⁵

3- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَّى بْنِ الْوَلِيدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَأَنِّي أَنْظُرُ إِلَى الْجُرْجِيرِ يَهْتَرُ فِي النَّارِ.

(The book) 'Al-Mahasin' – from Ali Bin Al Hakam, from Musanna Bin Al-Waleed who said,

'Abu Abdullah^{-asws} said: 'It is as if I^{-asws} am looking at the watercress shaking in the Fire'.⁸⁹⁶

⁸⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 1 (Chapters on vegetables)

⁸⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 2 a (Chapters on vegetables)

⁸⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 2 b (Chapters on vegetables)

⁸⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 3 a (Chapters on vegetables)

6 وَ رَوَاهُ يَحْيَى بْنُ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَأَنِّي أَنْظُرُ بِهَا تَحْتَ فِي النَّارِ.

And it is reported by Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from Yaqoub Bin Shueyb,

‘From Abu Abdullah^{-asws} having said: ‘It is as if I^{-asws} am looking at it shaking in the Fire’^{.897}

14 وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: نَظَرَ رَسُولُ اللَّهِ ص إِلَى الْجُرْجِيرِ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى مَنْبِتِهِ فِي النَّارِ.

And from him, from Muhammad Bin Ali, from Isa Bin Abdullah Al Alawy, from his father, from his grandfather having said,

‘Rasool-Allah^{-saww} looked at the watercress. He^{-saww} said: ‘It is as if I^{-saww} am looking at it growing in the Fire’^{.898}

4- وَ مِنْهُ، عَنْ جَعْفَرِ الْأَحْوَلِ عَنْ مُحَمَّدِ بْنِ يُؤُسَ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيْنِي أُمِّيَّةٌ مِنَ الْبُثُولِ الْجُرْجِيرِ.

And from him, from Ja'far Al Ahowl, from Muhammad Bin Yunus, from Ali Bin Abu Hamza who said,

‘Abu Abdullah^{-asws} said: ‘For the clan of Umayya, from the vegetables is the watercress’^{.899}

5- وَ مِنْهُ، عَنِ الْعَبْدِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ نُسَيْرٍ مَوْلَى أَبِي عَبْدِ اللَّهِ أَوْ عَنْ مُوَفَّقٍ مَوْلَى أَبِي الْحُسَيْنِ ع قَالَ: كَانَ إِذَا أَمَرَ بِشَيْءٍ مِنَ الْبُثُولِ يَأْمُرُ بِالْإِكْتَارِ مِنَ الْجُرْجِيرِ فَيَشْتَرِي لَهُ

And from him, from Al Abdy, from Al-Husayn Bin Saeed,

From Nuseyr, a slave of Abu Abdullah^{-asws} or from Muwaffiq a slave of Abu Al-Hassan^{-asws} having said, ‘It was so that whenever he^{-asws} instructed with anything from the vegetables, he^{-asws} would order with frequenting from the watercress, so it would be bought for him^{-asws}.

وَ كَانَ يَقُولُ مَا أَحَقَّ بَعْضَ النَّاسِ يَقُولُونَ إِنَّهُ يَنْبُثُ فِي وَادِي جَهَنَّمَ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَفُودَهَا النَّاسُ وَ الْحِجَارَةُ فَكَيْفَ يَنْبُثُ الْبُثْلُ.

And he^{-asws} was saying: ‘How foolish are some of the people saying that it grows in a valley of Hell and Allah^{-azwj} Blessed and Exalted is Saying: **its fuel are the people and the stones. [66:6]**, so how can the vegetable grow?’⁹⁰⁰

⁸⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 3 b (Chapters on vegetables)

⁸⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 3 c (Chapters on vegetables)

⁸⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 4 (Chapters on vegetables)

⁹⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 5 (Chapters on vegetables)

7 بَيَانُ فِي الْكَافِي عَنْ مُوَفَّقِي مَوْلَى أَبِي الْحَسَنِ ع قَالَ: كَانَ مَوْلَايَ أَبُو الْحَسَنِ ع إِذَا أَمَرَ بِشِرَاءِ الْبَقْلِ يَأْمُرُ بِالِكْتَارِ مِنْهُ وَ مِنَ الْجُرْجِيرِ.

Explanation – In (the book) ‘Al-Kafi’ – from Muwaffiq, a slave of Abu Al-Hassan^{asws}, said, ‘My Master^{asws} Abu Al-Hassan^{asws}, whenever he^{asws} ordered with buying the vegetables, would order with frequenting from it and from the watercress’.

6- الطب، طب الأئمة عليهم السلام عَنِ الرِّضَا ع قَالَ: الْبَادُزُوحُ لَنَا وَ الْجُرْجِيرُ لِبَنِي أُمَيَّةَ.

(The book) ‘Tibb Al-Aimma^{asws}, may the greetings be upon them^{asws}, from Al-Reza^{asws} having said: ‘The purslane is for us^{asws} and the watercress is for the clan of Umayya’.⁹⁰¹

7 الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: أَكُلُ الْجُرْجِيرِ بِاللَّيْلِ يُورِثُ الْبَرَصَ.

(The book) ‘Al-Makarim’ –

‘From Al-Sadiq^{asws} having said: ‘Eating the watercress at night inherits the vitiligo’.⁹⁰²

8- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ النَّبِيُّ ص مَنْ أَكَلَ الْجُرْجِيرَ ثُمَّ نَامَ يُنَارِعُهُ عِرْقُ الْجَذَامِ فِي أَنْفِهِ وَ قَالَ رَأَيْتُهَا فِي النَّارِ.

(The book) ‘Da’waat’ of Al-Rawandy –

‘The Prophet^{saww} said: ‘One who eats the watercress then sleeps, the vein of leprosy would pull him in his nose’. And he^{saww} said: ‘I^{saww} saw it in the Fire’.⁹⁰³

9- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ وَ مِنْ ذَلِكَ قَوْلُهُ ع فِي خَيْرٍ طَوِيلٍ رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ سَمِعَهُ مِنْهُ ص عِنْدَ ذِكْرِهِ مَنَافِعَ كَثِيرَةٍ مِنْ بُقُولِ الْأَرْضِ وَ مَضَارِهَا

(The book) ‘Al Majazaat Al Nabawiyya’ –

He said, ‘And from that are his^{saww} words in a lengthy Hadeeth reported from Anas Bin Malik (a well-known fabricator) having heard from him^{saww} at his^{saww} mentioned the many beneficial ones from the vegetables of the earth and their harmful ones.

⁹⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 6 (Chapters on vegetables)

⁹⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 7 (Chapters on vegetables)

⁹⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 8 (Chapters on vegetables)

فَقَالَ عِندَ ذِكْرِ الْجُرْجِيرِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ عَبْدٍ بَاتَ وَ فِي جُوفِهِ شَيْءٌ مِنْ هَذِهِ الْبَقْلَةِ إِلَّا بَاتَ وَ الْجُدَامُ يُرْفِرُ عَلَى رَأْسِهِ حَتَّى يُصْبِحَ
إِمَّا أَنْ يَسْلَمَ وَ إِمَّا أَنْ يَعْطَبَ.

He^{-saww} said at the mention of the watercress: ‘By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! There is none from a servant who spends the night and in his inside is something from this vegetable, except he would spend the night and the leprosy would be fluttering upon his head until morning. Either he would be safe, or he would perish’^{.904}

⁹⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 9 (Chapters on vegetables)

CHAPTER 14 – THE LETTUCE

1 المَحَاسِنُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ حَفْصِ الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَيْكُمْ بِالْحَسِّ فَإِنَّهُ يُطْفِئُ الدَّمَ.

(The book) 'Al-Mahasin' – from his father, from the one who mentioned it, from Hafs Al Abbar,

'From Abu Abdullah^{-asws} having said: 'Upon you all is with (eating) the lettuce, for it extinguishes the blood (high blood pressure)'.⁹⁰⁵

الْكَاثِي، عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ مِثْلَهُ لَكِنَّهُ قَالَ فَإِنَّهُ يُصَفِّي الدَّمَ.

(The book) 'Al-Kafi' – from the number, from Al-Barqy – similar to it, but he^{-asws} said: 'If cleans the blood'.⁹⁰⁶

2- الْمَكَارِمُ، قَالَ الصَّادِقُ ع عَلَيْكَ بِالْحَسِّ فَإِنَّهُ يَقْطَعُ الدَّمَ.

(The book) 'Al-Makarim' –

'Al-Sadiq^{-asws} said: 'Upon you is with (eating) the lettuce for it cuts the blood'.⁹⁰⁷

14 وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الْحَسَّ فَإِنَّهُ يُورِثُ التُّعَاسَ وَ يَهْضِمُ الطَّعَامَ.

And from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Eat the lettuce for it would inherit the dozing and digests the food'.⁹⁰⁸

⁹⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 a (Chapters on vegetables)

⁹⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 b (Chapters on vegetables)

⁹⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 2 a (Chapters on vegetables)

⁹⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 2 b (Chapters on vegetables)

CHAPTER 15 – THE CELERY

1- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْبَجَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكَرْفَسُ بَقْلَةُ الْأَنْبِيَاءِ.

(The book) 'Al-Mahasin' – from one of our companions, from Al Bajaly, from Ismail Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The celery is a vegetable of the Prophets^{-as}'.⁹⁰⁹

2 الدُّرُوسُ، رُوِيَ أَنَّهُ أَيُّ الْكَرْفَسِ يُورِثُ الْحِفْظَ وَ يُدَكِّي الْقُلْبَ وَ يَنْفِي الْجُنُونَ وَ الْجَدَامَ وَ الْبَرَصَ.

(The book) 'Al Durous' –

'It is reported that it, meaning the celery, inherits the memory, and cleans the heart, and negates the insanity and the leprosy and the vitiligo'.⁹¹⁰

3- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى أَوْ عَبْرَهُ عَنْ قُتَيْبَةَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ زَكْرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْكَرْفَسِ فَإِنَّهُ طَعَامُ إِبْلِيسَ وَ الْيَسَعَ وَ يُوشَعُ بْنُ نُونٍ.

(The book) 'Al-Mahasin' – from Muhammad Bin Isa, or someone else, from Quteyba Bin Mihran, from Hammad Bin Zakariya,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all is with (eating) the celery for it is a food of Ilyas^{-as}, and Al Yas'a^{-as}, and Yoshua Bin Noun^{-as}'.⁹¹¹

4- وَمِنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ فِيمَا أَعْلَمَ عَنْ نَادِرِ الْحَادِمِ قَالَ: ذَكَرَ أَبُو الْحَسَنِ ع الْكَرْفَسَ فَقَالَ أَنْتُمْ تَشْتَهُونَهُ وَ لَيْسَ مِنْ دَائِقَةٍ إِلَّا وَ هِيَ تَخْتَلُكُ بِهِ.

And from him, from Nuh Bin Shueyb, from Muhammad Bin Al-Hassan Bin Ali Bin Yaqteen among what he was taught from Nadir the servant who said,

'Abu Al-Hassan^{-asws} mentioned the celery. He^{-asws} said: 'You are desiring it and there isn't any animal except, and it is being medicated with it'.⁹¹²

⁹⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 1 (Chapters on vegetables)

⁹¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 2 (Chapters on vegetables)

⁹¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 3 (Chapters on vegetables)

⁹¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 4 (Chapters on vegetables)

5- الْمَكَارِمُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ع فِي أَشْيَاءَ وَصَّاهُ بِهَا كُلِّ الْكَرْفَسِ فَإِنَّهُ بَقْلَةُ إِيْلَاسَ وَ يُوشَعَ بْنِ نُونٍ ع.

(The book) 'Al-Makarim' –

'From Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'The Prophet^{-saww} said to Ali^{-asws} among things he^{-saww} had bequeathed to him^{-asws} with: 'Eat the celery for it is a vegetable of Ilyas^{-as}, and Yoshua Bin Noun^{-as}'.⁹¹³

14 وَ قَالَ رَسُولُ اللَّهِ ص الْكَرْفَسُ بَقْلَةُ الْأَنْبِيَاءِ وَ يُدَكَّرُ أَنَّ طَعَامَ الْخُضِرِ وَ إِيْلَاسَ الْكَرْفَسِ وَ الْكُمَاةُ.

And Rasool-Allah^{-saww} said: 'The celery is a vegetable of the Prophets^{-as}', and he^{-saww} mentioned that food of Al-Khizr^{-as} and Ilyas^{-as}, the celery and the truffle'.⁹¹⁴

⁹¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 5 a (Chapters on vegetables)

⁹¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 5 b (Chapters on vegetables)

CHAPTER 16 – THE RUE

1- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يَغْقُوبَ بْنِ عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: السَّدَابُ يَزِيدُ فِي الْعَقْلِ.

(The book) 'Al-Mahasin' – from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Aamir, from a man,

'From Abu Al-Hassan^{-asws} having said: 'The rue increases in the intellect''.⁹¹⁵

2- وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ عَمْرِو بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ عَنِ الصَّحَّاحِ بْنِ مُزَاهِمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص السَّدَابُ جَيِّدٌ لَوَجَعِ الْأُذُنِ.

And from him, from Al Sayyari, from Amro Bin Is'haq, from Muhammad Bin Salih, from Abdullah Bin Ziyad, from Al Zahhak Bin Muzahim, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'The rue is good for the ear ache''.⁹¹⁶

3- الْمَكَارِمُ، عَنِ الرَّضَا ع قَالَ: السَّدَابُ يَزِيدُ فِي الْعَقْلِ غَيْرَ أَنَّهُ يَنْثُرُ مَاءَ الظَّهْرِ.

(The book) 'Al-Makarim' –

'From Al-Reza^{-asws} having said: 'The rue increases in the intellect, apart from that it sprinkles the water of the back''.⁹¹⁷

14 عَنْ الْفَرْدَوْسِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَكَلَ السَّدَابَ وَ نَامَ عَلَيْهِ نَامَ آمِنًا مِنَ الدُّبَيْلَةِ وَ ذَاتِ الْجَنْبِ.

From (the non-Shia) book 'Al-Firdows' –

'From Ayesha, from the Prophet^{-saww} having said: 'One who eats the ruse and sleeps upon it would be safe from empyema and pleurisy''.⁹¹⁸

⁹¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 1 (Chapters on vegetables)

⁹¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 2 (Chapters on vegetables)

⁹¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 3 a (Chapters on vegetables)

⁹¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 3 b (Chapters on vegetables)

4- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ إِبْرَاهِيمَ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي الْحُسَيْنِ عَ الْوَهْمِ عَنْ مُحَمَّدِ بْنِ مُوسَى قَالَ: ذَكَرَ السَّدَابُ فَقَالَ أَمَا إِنَّ فِيهِ مَنَافِعَ زِيَادَةً فِي الْعَقْلِ وَ تَوْفِيرَ فِي الدِّمَاغِ غَيْرَ أَنَّهُ يُنْتَنُ مَاءَ الظَّهْرِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Musa, from Ali Bin Al-Hassan Al Hamdany, from Muhammad Bin Amro Bin Ibrahim,

'The rue was mentioned. He^{-asws} said: 'As for it, there are benefits in it. It increases the intellect, and provides the brain, apart from that it stinks the water of the back''.⁹¹⁹

16 وَ رُوِيَ أَنَّهُ جَيِّدٌ لَوَجَعِ الْأُذُنِ.

And it is reported that it is good for earache''.⁹²⁰

⁹¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 4 a (Chapters on vegetables)

⁹²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 4 b (Chapters on vegetables)

CHAPTER 17 – THEY CYPERUS

1 الْمَحَاسِنُ، رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْحَزَاءَ حَيِّدٌ لِلْمَعْدَةِ بِمَاءٍ بَارِدٍ.

(The book) 'Al-Mahasin' –

'It is reported from Abu Abdullah^{-asws}: 'The Cyperus with cold water is good for the stomach''.⁹²¹

2 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ أَحْمَدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع وَ شَكَاؤُهُ إِلَيْهِ ضَعْفَ مَعِدَتِي فَقَالَ اشْرَبِ الْحَزَاءَ بِالمَاءِ البَارِدِ فَفَعَلْتُ فَوَجَدْتُ مِنْهُ مَا أُحِبُّ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from someone else, from Muhammad Bin Isa, from Muhammad Bin Amro Bin Ibrahim who said,

'I asked Abu Ja'far^{-asws} and complained to him^{-asws} of the weakness in my stomach. He^{-asws} said: 'Drink Al-Haza'a with the cold water'. I did so and found from it what I loved''.⁹²²

بيان قال في النهاية في حديث بعضهم الحزاء تشربها أكاسيس النساء للطشة الحزاء نبت بالبادية يشبه الكرفس إلا أنه أعرض ورقا منه

Explanation – In (the book) 'Al Nihaya', in a Hadeeth of one of them, 'Al Haza'a is drunk by the clever women for the flu. Al-Haza'a grows in the valleys resembling the celery except that it's leaves are wider.

⁹²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 (Chapters on vegetables)

⁹²² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 2 (Chapters on vegetables)

CHAPTER 18 – THE AJWAIN (CAROM) SEEDS AND THE THYME

1 المَحَاسِنُ، رُوِيَ أَنَّ الصَّعْتَرِ يُدْبِغُ الْمَعِدَةَ.

(The book) 'Al-Mahasin' –

It is reported that the thyme tans the stomach".⁹²³

و فِي حَدِيثٍ آخَرَ أَنَّ الصَّعْتَرِ يُنْبِثُ زُرِّيْرَ الْمَعِدَةِ.

And in another Hadeeth: 'The thyme grows the rumbling of the stomach'.⁹²⁴

2- الْمَحَاسِنُ، عَنْ أَبِي يُوسُفَ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقَنْدِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: كَانَ دَوَاءُ أَمِيرِ الْمُؤْمِنِينَ ع الصَّعْتَرِ وَ كَانَ يَقُولُ إِنَّهُ يُصَيِّرُ فِي الْمَعِدَةِ خَمَلًا كَخَمَلِ الْقُطَيْفَةِ.

(The book) 'Al-Mahasin' – from Abu Yusuf, from Ziyad Bin Marwan Al Qandy,

'From Abu Al-Hassan^{-asws} the 1st having said: 'A medication of Amir Al-Momineen^{-asws} was the thyme, and he^{-asws} had said: 'It comes into the stomach with a smoothness like the smoothness of velvet'.⁹²⁵

3- الْمَكَارِمُ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ دَعَا بِالْمُتَضَوِّمِ وَ الصَّعْتَرِ وَ الْحَبَّةِ السَّوْدَاءِ فَكَانَ يَسْتَنْقُهُ إِذَا أَكَلَ الْبَيَاضَ وَ طَعَامًا لَهُ غَائِلَةً وَ كَانَ يَجْعَلُهُ مَعَ الْمِلْحِ الْجَرِيشِ وَ يَفْتَحُ بِهِ الطَّعَامَ وَ يَقُولُ مَا أَتَالِي إِذَا تَعَادَيْتُهُ مَا أَكَلْتُ مِنْ شَيْءٍ وَ كَانَ يَقُولُ يُقَوِّي الْمَعِدَةَ وَ يَقْطَعُ الْبَلْعَمَ وَ هُوَ أَمَانٌ مِنَ اللَّفْؤَةِ.

(The book) 'Al-Makarim' –

'It is reported from the Prophet^{-saww}. He called for the digestives, and the thyme, and the black seed. He^{-saww} would disparage it when he^{-saww} ate the eggs and food having affliction for it, and he^{-saww} would make it to be with the coarse salt and begin the meal with it, and he^{-saww} said: 'I^{-saww} don't care when I^{-saww} have lunch with it I^{-saww} don't eat anything (else)'. And he^{-saww} said: 'It strengthens the stomach and cuts the phlegm, and it is a safety from the facial paralysis'.⁹²⁶

⁹²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 1 a (Chapters on vegetables)

⁹²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 1 b (Chapters on vegetables)

⁹²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 2 (Chapters on vegetables)

⁹²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 3 a (Chapters on vegetables)

14 وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْقَفَاءُ دَوَاءٌ لِكُلِّ دَاءٍ وَ لَمْ يَدَاوِ الْوَرَمُ وَ الضَّرْبَانِ بِمِثْلِهِ.

And from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘The Ajwain (carom) seed is a cure for every illness, and one will not cure the swelling and the strikes (being hit), with the likes of it’.⁹²⁷

4 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ بَعْضِ الْوَاسِطِيِّينَ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ شَكَا إِلَيْهِ الرُّطُوبَةَ فَأَمَرَهُ أَنْ يَسْتَفَّ الصَّعْتَرِ عَلَى الرِّيقِ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Ali Bin Suleyman, from one Al Wasiteyn,

‘From Abu Al-Hassan^{-asws}, he complained to him^{-asws} of the moisture, so he^{-asws} instructed him to drink the thyme mixture upon the empty stomach’.⁹²⁸

وَ كَانَ الْمُرَادُ هُنَا النَّاعُوهُ لَمَا رَوَى الْكُتُبِيُّ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ أَرَادَ أَكْلَ الْمَاسِ وَ لَا يَضُرُّهُ فَلْيَصُبَّ عَلَيْهَا الْهَاضِمَ فَلْتَلْهُ وَ مَا الْهَاضِمُ قَالَ النَّاعُوهُ.

Note: And it is as if the intent with it over here is the Ajwain (carom) seeds due to what is reported by Al-Kulayi, from Abu Al-Hassan^{-asws} having said: ‘One who wants to eat the Ajwain (carom) seeds and not be harmed, so let him pour the digestive upon it’. I said, ‘And what is the digestive?’ He^{-asws} said: ‘The Ajwain (carom) seeds (in cold water)’.

⁹²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 3 b (Chapters on vegetables)

⁹²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 4 (Chapters on vegetables)

CHAPTER 19 – THE CORIANDER

1 الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الدَّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: أَكُلُ الثُّفَّاحِ وَ الْكُزْبَرَةَ يُورِثُ النِّسْيَانَ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Al Dahqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'Eating the apple and the coriander (together) inherits the forgetfulness".⁹²⁹

2- الْمَكَارِمُ، وَ الْخِصَالُ، وَ غَيْرُهُمَا فِي وَصَايَا النَّبِيِّ ص لِعَلِيٍّ ع يَا عَلِيُّ تِسْعَةُ أَشْيَاءَ تُورِثُ النِّسْيَانَ أَكُلُ الثُّفَّاحِ الْخَامِضِ وَ أَكُلُ الْكُزْبَرَةَ وَ الْجُبْنِ وَ سُورِ الْفَارَةِ وَ قِرَاءَةُ كِتَابَةِ الْقُبُورِ وَ الْمَشْيُ بَيْنَ اِمْرَأَتَيْنِ وَ طَرْحُ الْقُمَّلَةِ حَيَّةً وَ الْحِجَامَةُ فِي النُّقْرَةِ وَ الْبُولُ فِي الْمَاءِ الرَّاكِدِ.

(The books) 'Al-Makarim', and 'Al-Khisaal' and others –

'In a bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! Ten things inherit the forgetfulness – Eating the sour apple, and eating the coriander, and the cheese, and the left-over of the mouse, and reading the writing on the graves, and walking between two women, and dropping the live lice, and the cupping done in the fovea, and the urinating in the stagnant water".⁹³⁰

3 الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبيدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع مِثْلَهُ.

(The book) 'Al-Khisaal – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Ubeydullah Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} – similar to it".⁹³¹

⁹²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 19 H 1 (Chapters on vegetables)

⁹³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 19 H 2 (Chapters on vegetables)

⁹³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 19 H 3 (Chapters on vegetables)

CHAPTER 20 – THE ONION AND THE GARLIC

1 قُرْبُ الْأَسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِبِّهِ ع قَالَ: سَأَلْتُهُ عَنِ الثُّومِ وَ الْبَصَلِ يُجْعَلُ فِي الدَّوَاءِ قَبْلَ أَنْ يُطْبَخَ قَالَ لَا بَأْسَ

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he said, 'I asked him^{-asws} about the garlic and the onion made to be in the medication before they are cooked. He^{-asws} said: 'There is no problem'.

و سَأَلْتُهُ عَنْ أَكْلِ الثُّومِ وَ الْبَصَلِ بِالْخَلِّ قَالَ لَا بَأْسَ.

And I asked him^{-asws} about eating the garlic and the onion with the vinegar. He^{-asws} said: 'There is no problem''⁹³²

2- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكَسَائِيِّ عَنْ مُبَيْتَرَ بَيْاعِ الرُّطْبِيِّ وَ كَانَ خَالَهَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُوا الْبَصَلَ فَإِنَّ فِيهِ ثَلَاثَ خِصَالٍ يُطَيِّبُ النَّكْهَةَ وَ يَشْدُ اللَّيْثَ وَ يَزِيدُ فِي الْمَاءِ وَ الْجَمَاعِ.

(The book) 'Al-Khisaal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Al Hamdany, from Al-Hassan Bin Ali Al Kasaie, from Muyassar Baya Al Zuty, and he was his maternal uncle, said,

'I heard Abu Abdullah^{-asws} saying: 'Eat the onion for there are three qualities in it – it sweetens the flavour, and strengthens the gums, and increases in the water (semen) and the virility''⁹³³

3- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الثُّومِ فَقَالَ إِنَّمَا هُوَ رَسُولُ اللَّهِ ص عَنْهُ لِرِيحِهِ فَقَالَ مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ الْمُتَنَبِّئَةَ فَلَا يَفْرُبَ مَسْجِدَنَا فَأَمَّا مَنْ أَكَلَهُ وَ لَمْ يَأْتِ الْمَسْجِدَ فَلَا بَأْسَ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the garlic. He^{-asws} said: 'But, Rasool-Allah^{-saww} had prohibited it due to its smell. He^{-saww} had said: 'One who eats this stinky

⁹³² Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 1 (Chapters on vegetables)

⁹³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 2 (Chapters on vegetables)

vegetable should not go near our Masjid. As for the one who eats it and does not go to the Masjid, there is no problem”⁹³⁴.

4 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ فَلَا يَقْرُبُ مَسْجِدَنَا وَ لَمْ يَقُلْ إِنَّهُ حَرَامٌ.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad bin Abu Abdullah Al Barqy, from his father, from Fazalat, from Dawood Bin Farqad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who eats this vegetable, he should not go near our Masjid’, and he^{-saww} did not say it is Prohibited”⁹³⁵.

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الرَّزَّازِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ حَلْفٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ أَكْلِ الْبَصَلِ وَ الْكَرَّاثِ فَقَالَ لَا بَأْسَ بِأَكْلِهِ مَطْبُوخاً وَ غَيْرَ مَطْبُوخٍ وَ لَكِنْ إِنْ أَكَلَ مِنْهُ مَا لَهُ أَذَى فَلَا يُخْرِجُ إِلَى الْمَسْجِدِ كَرَاهِيَةً أَذَاهُ عَلَى مَنْ يُجَالِسُهُ.

And from him, from Ali Bin Hatim, from Muhammad Bin Ja'far Al Razzaz, from Abdullah Bin Muhammad Bin Khalaf, from Al Washa, from Muhammad Bin Sinan who said,

‘I asked Abu Abdullah^{-asws} about eating the onion and the garlic. He^{-asws} said: ‘There is no problem with eating it cooked and uncooked, but if eaten from it, it will not harm for it. He should not go out to the Masjid out of dislike of its harm upon the one who sits to him”⁹³⁶.

6- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْبَصَلُ يُذْهِبُ النَّصَبَ وَ يَشُدُّ الْعَصَبَ وَ يَزِيدُ فِي الْمَاءِ وَ الْحُطَا وَ يَذْهَبُ بِالْحُمَى.

(The book) ‘Al-Mahasin’ – from Ahmad Bin Al Nazar, from Amro Bin Shmr, from Jabir who said,

‘Abu Abdullah^{-asws} said: ‘The onion does away with the fatigue and strengthens the nerves, and increases in the water and the stride, and does away with the fever”⁹³⁷.

الْكَافِي، عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ يَزِيدُ فِي الْحُطَا وَ يَزِيدُ فِي الْجَمَاعِ.

(The book) ‘Al-Kafi’ – from Abu Ali Al Ashary, from Muhammad Bin salim, from Ahmad Bin Al Nazr –

⁹³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 3 (Chapters on vegetables)

⁹³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 4 (Chapters on vegetables)

⁹³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 5 (Chapters on vegetables)

⁹³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 6 a (Chapters on vegetables)

Similar to it except that in it: 'And it increases in the stride and increases in the virility'.⁹³⁸

7- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْمُبَارَكِ الدَّيْنَوَارِيِّ عَنْ أَبِي عُثْمَانَ عَنْ دُرُسْتَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبَصَلُ يُطَيِّبُ الْفَمَ وَ يَشْدُ الظَّهْرَ وَ يُرِقُّ الْبَشْرَةَ.

(The book) 'Al-Mahasin' – from Al Sayyari, from Ahmad Bin Khalid, from Ahmad Bin Al Mubarak Al Deynawary, from Abu Usman, from Dorost,

'From Abu Abdullah^{-asws} having said: 'The onion perfumes the mouth and strengthens the back and softens the skin''.⁹³⁹

8- الْمَحَاسِنُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ حَسَّانَ الْبَغْدَادِيِّ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْبَصَلَ فَقَالَ يُطَيِّبُ النَّكَهَةَ وَ يَذْهَبُ بِالْبَلْعَمِ وَ يَزِيدُ فِي الْجِمَاعِ.

(The book) 'Al-Mahasin' – from Mansour Bin Al Abbas, from Abdul Aziz Bin Hassan Al Baghdady, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Jufy who said,

'Abu Abdullah^{-asws} mentioned the onion. He^{-asws} said: 'It freshens the breath, and does away with the phlegm, and increases in the virility''.⁹⁴⁰

9- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلْتُمْ بِلَاداً كُلُّوا مِنْ بَصْلِهَا يَطْرُدُ عَنْكُمْ وَبَاءَهَا.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abdul Rahman Bin Zayd Bin Aslam,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}: 'Whenever you enter a city, then eat from its onions, its plague would be repelled away from you''.⁹⁴¹

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا لَنَأْكُلُ الْبَصَلَ وَ النَّوْمَ.

(The book) 'Al-Mahasin' – from his father, from Al Nazr, from Al Qasim Bin Suleyman, from the one who informed him,

⁹³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 6 b (Chapters on vegetables)

⁹³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 7 (Chapters on vegetables)

⁹⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 8 (Chapters on vegetables)

⁹⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 9 (Chapters on vegetables)

‘From Abu Ja’far^{-asws} having said: ‘We^{-asws} tend to eat the onion and the garlic’’.⁹⁴²

11- وَ مِنْهُ، عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ أَكْلِ الثُّومِ وَ الْبَصَلِ قَالَ لَا بَأْسَ بِأَكْلِهِ نَبَاتًا وَ فِي الْقِدْرِ.

And from him, from Hammad Bin Isa, from Shueyb Bin Yaqoub, from Abu Baseer who said,

‘Abu Abdullah^{-asws} was asked about eating the garlic and the onion. He^{-asws} said: ‘There is no problem with eating it raw and in the (cooking) pot’’.⁹⁴³

12- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ الْخُثْعَمِيِّ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ سُئِلَ عَنْ أَكْلِ الْبَصَلِ فَقَالَ لَا بَأْسَ بِهِ نَبَاتًا وَ فِي الْقِدْرِ وَ لَا بَأْسَ أَنْ يَتَدَاوُوا بِالثُّومِ وَ لَكِنْ إِذَا كَانَ ذَلِكَ فَلَا تَخْرُجْ إِلَى الْمَسْجِدِ.

And from him, from Muhammad Bin Ali, from Ubeys Bin Hisham, from Abdul Kareem Al Khash’amy, from Sama’at,

‘From Abu Abdullah^{-asws}, he^{-asws} was asked about eating the onion. He^{-asws} said: ‘There is no problem with it raw and in a (cooking) pot, and there is no problem with medicating with the garlic, but when that happens, you should not go out to the Masjid’’.⁹⁴⁴

13- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الرِّيَاطِ قَالَ: لَمَّا أَنَّ قَضَيْتُ نُسُكِي مَرَرْتُ بِالْمَدِينَةِ فَسَأَلْتُ عَنْ أَبِي جَعْفَرٍ عَ فَقَالُوا هُوَ يَنْبُغُ فَأَتَيْتُ يَنْبُغَ

(The book) ‘Al-Mahasin’ – from Usman Bin Isa, from Ibn Muskan, from Al-Hassan Al Zayyat who said,

‘When I had fulfilled my rituals, I passed by Al-Medina. I asked about Abu Ja’far^{-asws}. They said, ‘He^{-asws} is at Yanbu’. So I went to Yanbu.

فَقَالَ يَا حَسَنُ أَتَيْتَنِي إِلَى هَاهُنَا فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ كَرِهْتُ أَنْ أَخْرُجَ وَ لَا أَلْفَاكَ فَقَالَ لِي أَكَلْتُ هَذِهِ الْبَقْلَةَ يَعْنِي الثُّومَ فَأَرَدْتُ أَنْ أَتَنَحَّى عَنْ مَسْجِدِ رَسُولِ اللَّهِ ص.

He^{-asws} said: ‘O Hassan! You have ended up to over here?’ I said, ‘Yes, may I be sacrificed for you^{-asws}! I disliked going out and not having met you^{-asws}’. He^{-asws} said: ‘I^{-asws} had eating this vegetable, meaning the garlic, so I^{-asws} wanted to stay away from Masjid of Rasool-Allah^{-saww}’’.⁹⁴⁵

⁹⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 10 (Chapters on vegetables)

⁹⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 11 (Chapters on vegetables)

⁹⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 12 (Chapters on vegetables)

⁹⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 13 (Chapters on vegetables)

14- الْمَحَاسِرُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ هَذِهِ الْبُقْلَةَ فَلَا يَقْرُبَ مَسْجِدَنَا وَ لَمْ يَقُلْ إِنَّهُ حَرَامٌ.

(The book) 'Al-Mahasin' – from his father, from Fazalat, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who eats this vegetable, so he should not go near out Masjid', and he^{-saww} did not say it was Prohibited".⁹⁴⁶

15- الْمَكَارِمُ، كَانَ رَسُولُ اللَّهِ ص لَا يَأْكُلُ الثُّومَ وَ لَا الْبَصَلَ وَ لَا الْكُرَّثَ وَ لَا الْعَسَلَ الَّذِي فِيهِ الْمَغَافِرُ وَ هُوَ مَا يَبْقَى مِنَ الشَّجَرِ فِي بُطُونِ النَّحْلِ فَيُلْقِيهِ فِي الْعَسَلِ فَيَبْقَى لَهُ رِيحٌ فِي الْعَمِ.

(The book) 'Al-Makarim' –

'It was so that Rasool-Allah^{-saww} neither ate the garlic, nor the onion, nor the leek, nor the honey in which was 'Al Maghafir', and it is what remains from the tree (sap) in the bellies of the bee, so it vomits it out in the honey, so there remains a smell for it in the mouth".⁹⁴⁷

وَ عَنْ الْبَاقِرِ ع أَنَّهُ قَالَ: إِنَّا لَنَأْكُلُ الثُّومَ وَ الْبَصَلَ وَ الْكُرَّثَ.

And from Al-Baqir^{-asws} having said: 'We^{-asws} tend to eat the garlic and the onion and the leek".⁹⁴⁸

عَنِ الْفِرْدَوْسِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُوا الثُّومَ فَلَوْ لَا أَنِّي أَنَا جِي الْمَلِكُ لَأَكَلْتُهُ.

From (the non-Shia book) 'Al-Firdows –

'From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Eat the garlic, and had it not been that I^{-saww} whisper to the Angel, I^{-saww} would have (also) eaten it".⁹⁴⁹

وَ عَنْ عَلِيٍّ ع قَالَ: لَا يَصْلُحُ أَكْلُ الثُّومِ إِلَّا مَطْبُوحًا.

And from Ali^{-asws} having said: 'It is not correct to eat the garlic except as cooked".⁹⁵⁰

⁹⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 14 (Chapters on vegetables)

⁹⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 15 a (Chapters on vegetables)

⁹⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 15 b (Chapters on vegetables)

⁹⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 15 c (Chapters on vegetables)

⁹⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 15 d (Chapters on vegetables)

16- دَعَا الرَّوَندِي، قَالَ النَّبِيُّ ص مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ الْمُتَبِتَةَ الثُّومَ وَ الْبَصَلَ فَلَا يَغْشَا فِي مَجَالِسِنَا وَ إِنَّ الْمَلَائِكَةَ تَتَأَذَّى بِمَا يَتَأَذَّى بِهِ الْمُسْلِمُ.

(The book) 'Da'waat' of Al-Rawandi –

'The Prophet^{saww} said: 'One who eats these stinky vegetables, the garlic and the onion, he should not attend us in our gatherings, and the Angels are being bothered with what the Muslims are being bothered with''.⁹⁵¹

17- التَّهْذِيبُ، بِإِسْنَادِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ حَدَّثَنِي مَنْ أَصَدَّقُ مِنْ أَصْحَابِنَا أَنَّهُ سَأَلَ أَحَدَهُمَا ع عَنْ ذَلِكَ يَعْنِي أَكْلَ الثُّومِ فَقَالَ أَعِدْ كُلَّ صَلَاةٍ صَلَّيْتَهَا مَا دُمْتَ تَأْكُلُهُ.

(The book) 'Al Tehzeeb' – By his chain, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara who said,

'It is narrated to me by the one I consider as truthful from our companions, he asked one of the two (5th or 6th Imam^{asws} about that, meaning eating the garlic. He^{asws} said: 'Repeat every Salat you have prayed for as long as you eat it''.⁹⁵²

18- الْفِرْدَوْسُ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ص قَالَ: إِذَا دَخَلْتُمْ بَلَدَةً وَبِئْسَ فَخِئْتُمْ وَبَاءَهَا فَعَلَيْكُمْ بِبَصَلِهَا فَإِنَّهُ يُجَلِّي الْبَصَرَ وَ يُنْفِي الشَّعْرَ وَ يَزِيدُ فِي مَاءِ الصُّلْبِ وَ يَزِيدُ فِي الْخَطَا وَ يَذْهَبُ بِالْحَمَاءِ [بِالْحُمَى] وَ هُوَ السَّوَادُ فِي الْوَجْهِ وَ الْإِعْيَاءُ أَيْضًا.

(The non-Shia) book 'Al-Firdows' – from Abu Al Darda'a,

'From the Prophet^{saww} having said: 'Whenever you enter a plagued city and you fear its plague, upon you is with (eating) its onions, for it polishes the sight, and purifies the hair, and increases in the water of the loins, and increases in the stride, and does away with the 'Hamma', and it is the blackness in the face, and the fatigue as well''.⁹⁵³

⁹⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 (Chapters on vegetables)

⁹⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 17 (Chapters on vegetables)

⁹⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 18 (Chapters on vegetables)

CHAPTER 21 – THE CUCUMBER

1- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ ابْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَكَلْتُمُ الْقَثَاءَ فَكُلُوهُ مِنْ أَسْفَلِهِ فَإِنَّهُ أَكْثَرُ بَرَكَاتِهِ.

(The book) 'Al-Mahasin' – from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost Al Wasity, from Ibn Sinan who said,

'When you eat the cucumber, eat it from its bottom for it is of greater Blessings'.⁹⁵⁴

2- وَ مِنْهُ، عَنِ الْحُجَّالِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْقَثَاءَ بِالْمِلْحِ.

And from him, from Al Hajjal, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to eat the cucumber with the salt'.⁹⁵⁵

3- وَ مِنْهُ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْقَثَاءَ بِالرُّطْبِ وَ الْقَثَاءَ بِالْمِلْحِ.

And from him^{-asws}: 'Rasool-Allah^{-saww} used to eat the cucumber with the dates, and the cucumber with the salt'.⁹⁵⁶

4- الْفَرْدَوْسُ عَنْ وَابِصَةَ عَنِ النَّبِيِّ ص قَالَ: إِذَا أَكَلْتُمُ الْقَثَاءَ فَكُلُوا مِنْ أَسْفَلِهِ.

(The non-Shia book) 'Al-Firdows' – From Wabisa,

'From the Prophet^{-saww} having said: 'When you eat the cucumber, eat it from its bottom'.⁹⁵⁷

أقول 14 رَوَى الْعَامَّةُ فِي صَحَائِهِمْ أَنَّ النَّبِيَّ ص كَانَ يَأْكُلُ الرُّطْبَ بِالْقَثَاءِ.

⁹⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 19 (Chapters on vegetables)

⁹⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 20 (Chapters on vegetables)

⁹⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 21 (Chapters on vegetables)

⁹⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 22 a (Chapters on vegetables)

I (Majlisi) am saying, 'The general Muslims reported in their 'Sihaah' books: 'The Prophet used to eat the dates with the cucumber''.⁹⁵⁸

وَرَوَوْا عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ: رَأَيْتُ فِي يَمِينِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِمَالِهِ رُطْبًا وَهُوَ يَأْكُلُ مِنْ ذَا مَرَّةٍ وَمِنْ ذَا مَرَّةٍ.

And it is reported from Abdullah Bin Ja'far having said: 'I saw a cucumber in the right hand of the Prophet^{-saww} and a date in his^{-saww} left hand, and he^{-saww} was eating one this once, and from that once''.⁹⁵⁹

⁹⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 22 b (Chapters on vegetables)

⁹⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 22 c (Chapters on vegetables)

CHAPTERS ON SEEDS (CEREALS)

باب 1 الحنطة و الشعير و بدو خلقهما

CHAPTER 1 – THE WHEAT AND THE BARLEY AND BEGINNING OF THEIR CREATION

1- الْعِلَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ الْعُمَرِيِّ عَنْ آبَائِهِ عَنْ عُمرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ سُئِلَ مِمَّا خَلَقَ اللَّهُ الشَّعِيرَ

(The book) 'Al Ilal' – from Ahmad Bin Muhammad Al Alaqy, from Muhammad Bin Asbat, from Ahmad Bin Muhammad in Ziyad, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Umary, from is forefathers,

'From Umar son of Ali^{-asws}, from his father Ali^{-asws} Bin Abu Talib^{-asws} having been asked, 'From what did Allah^{-azwj} Create the barley''.

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ آدَمَ ع أَنْ ازْرِعَ مِمَّا اخْتَرَتْ لِنَفْسِكَ وَ جَاءَهُ جِبْرِيلُ بِقُبْضَةٍ مِنَ الْحِنْطَةِ فَقَبَضَ آدَمُ عَلَى قُبْضَةٍ وَ قَبَضَتْ حَوَاءُ عَلَى الْآخَرَى

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Commanded Adam^{-as} to cultivate from whatever he^{-as} chooses for himself^{-as}, and Jibraeel^{-as} came to him^{-as} with a handful of wheat.

فَقَالَ آدَمُ لِحَوَاءَ لَا تَزْرَعِي أَنْتِ فَلَمْ تَقْبَلِ أَمَرَ آدَمَ فَكُلْ مَا زَرَعْتَ حَوَاءَ مَا زَرَعَتْ حَوَاءُ جَاءَ شَعِيرًا.

Adam^{-as} grabbed a handful upon a handful, and Hawwa^{-as} grabbed another. Adam^{-as} said to Hawwa^{-as}: 'You^{-as} don't cultivate'. But she^{-as} did not accept the instructions of Adam^{-as}. So, all what Hawwa^{-as} (Adam^{-as}) cultivated came as wheat, and all what Hawwa^{-as} cultivated, came as barley''.⁹⁶⁰

14 الْمَكَارِمُ، مِنْ كِتَابِ النَّبُوَّةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَالَ طَعَامُ رَسُولِ اللَّهِ ص الشَّعِيرَ حَتَّى قَبَضَهُ اللَّهُ إِلَيْهِ.

(The book) 'Makarim' – From 'Kitab Al-Nubuwwah',

'From Abu Abdullah^{-asws} having said: 'The barley did not cease to be a food of Rasool-Allah^{-saww} until Allah^{-azwj} Recalled him^{-saww} to Him^{-azwj}'.⁹⁶¹

⁹⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 1 (Chapters on cereals)

⁹⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 2 (Chapters on cereals)

14 وَ عَنْ الصَّادِقِ ع قَالَ: كَانَ قُوْتُ رَسُولِ اللَّهِ ص الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ إِدَامُهُ الزَّيْتِ.

And from Al-Sadiq^{-asws} having said: 'A daily subsistence of Rasool-Allah^{-saww} was the wheat, and his^{-saww} sweet was the dates, and his^{-saww} dip sauce was the (olive) oil".⁹⁶²

6 وَ عَنْهُ ع قَالَ: لَوْ عَلِمَ اللَّهُ فِي شَيْءٍ شِفَاءً أَكْثَرَ مِنَ الشَّعِيرِ مَا جَعَلَهُ اللَّهُ غِذَاءَ الْأَنْبِيَاءِ ع.

And from him^{-asws} having said: 'Had Allah^{-azwj} Known of a healing being in anything more than in the barley, He^{-azwj} would not have Made it to be a feed of the Prophets^{-as}".⁹⁶³

⁹⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3 (Chapters on cereals)

⁹⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4 (Chapters on cereals)

CHAPTER 2 – THE MUNG BEAN, AND THE COWPEA, AND THE GORSE

1- الْمَكَارِمُ، سَأَلَ بَعْضُ أَصْحَابِنَا الرِّضَا عَنِ الْبَهَقِ قَالَ فَأَمَرَنِي أَنْ أَطْبُخَ الْمَاشَ وَ أَتَحَسَّاهُ وَ أَجْعَلَهُ طَعَامِي فَقَعَلْتُ أَيَّاماً فَعُوفِيتُ.

(The book) 'Al-Makarim' – one of our companions asked Al-Reza^{-asws} about the vitiligo. He said, 'He^{-asws} instructed me that I should cook the mung beans, and refine it, and make it to be my food. I did so for days, and I recovered'.⁹⁶⁴

8 وَ عَنْهُ عَ أَيُّضاً قَالَ: خُذِ الْمَاشَ الرُّطْبَ فِي أَيَّامِهِ وَ دُقَّهُ مَعَ وَرَقِهِ وَ اعْصِرِ الْمَاءَ وَ اشْرَبْهُ عَلَى الرِّيقِ وَ اطْلِيهِ عَلَى الْبَهَقِ فَقَعَلْتُ فَعُوفِيتُ.

And from him^{-asws} as well, said: 'Take the wet mung beans during its time (season) and pound it along with its leaf and squeeze out the water and drink it upon the empty stomach, and coat it upon the vitiligo'. I did so and recovered'.⁹⁶⁵

2- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْجَلَّابِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: شَكَأَ رَجُلٌ إِلَى أَبِي الْحَسَنِ عِ الْبَهَقِ فَأَمَرَهُ أَنْ يَطْبُخَ الْمَاشَ وَ يَتَحَسَّاهُ وَ يَجْعَلَهُ فِي طَعَامِهِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Musa, from Ahmad Bin Al-Hassan Al Jallab, from one of our companions who said,

'A man complained to Abu Al-Hassan^{-asws} of the vitiligo. He^{-asws} instructed him to cook the mug beans and refine it and make it to be in his food'.⁹⁶⁶

3- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّوْبِيَا تَطْرُدُ الرِّيحَ الْمُسْتَبِطَةَ.

(The book) 'Al-Kafi' – from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Abu Najran, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The cowpea repels the internal winds'.⁹⁶⁷

⁹⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 a (Chapters on cereals)

⁹⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 b (Chapters on cereals)

⁹⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 (Chapters on cereals)

⁹⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 (Chapters on cereals)

4- الكافي، عن العدة عن سهل عن أيوب بن نوح قال: حدثني من أكل مع أبي الحسن ع هريسة بالجوارس فقال أما إنه طعام ليس فيه ثقل ولا له غائلة وإنه أعجبي فأمرت أن يتخذ لي وهو باللبن أنفع وألين في المعدة.

(The book) 'Al-Kafi' – from the number, from Sahl, from Ayoub Bin Nuh who said,

'It is narrated to me by the one who ate porridge (Hareysa) with gorse, with Abu Al-Hassan^{-asws}. He^{-asws} said: 'As for it, it is a food there isn't any heaviness in it nor is there any affliction for it, and it fascinates me^{-asws}, so I^{-asws} instructed to be taken for me^{-asws}; and it is most beneficial with the milk, and softest in the stomach'.⁹⁶⁸

⁹⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4 (Chapters on cereals)

CHAPTER 2 – THE LENTILS

1- العُيُونُ، بِأَلْسَانِيَدِ الثَّلَاثَةِ الْمُتَقَلِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْعَدَسِ فَإِنَّهُ مُبَارَكٌ مُقَدَّسٌ يُرِقُّ الْقَلْبَ وَ يُكَثِّرُ الدَّمْعَةَ وَ قَدْ بَارَكَ فِيهِ سَبْعُونَ نَبِيًّا آخِرُهُمْ عِيسَى ابْنُ مَرْيَمَ ع.

(The book) 'Al-Uyoun' – By the three previous chains, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'Upon you all is with (eating) the lentils for it is Blessed, Holy. It softens the heart, and quickens the tears, and seventy Prophets^{-as} have blessed in it, the last of them^{-as} being Isa^{-as} Ibn Maryam^{-as}'.⁹⁶⁹

2- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا رَجُلٌ إِلَى النَّبِيِّ ص قَسَاوَةَ الْقَلْبِ فَقَالَ لَهُ عَلَيْكَ بِالْعَدَسِ فَإِنَّهُ يُرِقُّ الْقَلْبَ وَ يُسْرِعُ الدَّمْعَةَ وَ قَدْ بَارَكَ عَلَيْهِ سَبْعُونَ نَبِيًّا.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abdul Rahman Bin Zayd Bin Aslam,

'From Abu Abdullah^{-asws} having said: 'A man complained to the Prophet^{-saww} of hardness of the heart. He^{-asws} said him: 'Upon you is with (eating) the lentils for it would soften your heart and quickens the tears, and seventy Prophets^{-as} have blessed upon it''.⁹⁷⁰

3- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: أَكُلِ الْعَدَسَ يُرِقُّ الْقَلْبَ وَ يُسْرِعُ الدَّمْعَةَ.

And from him, from Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'Eating the lentils softens the heart and quickens the tears''.⁹⁷¹

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمَ التَّبُوكِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص جَالِسِينَ فِي مُصَلَّاهُ إِذْ جَاءَهُ رَجُلٌ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ التَّيْهَانِ مِنَ الْأَنْصَارِ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنِّي لَا أَجْلِسُ إِلَيْكَ كَثِيرًا وَ أَسْمَعُ مِنْكَ كَثِيرًا فَمَا يُرِقُّ قَلْبِي وَ مَا تُسْرِعُ دَمْعَتِي

And from him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abdul Rahman Bin Zayd Bin Aslam Al Tabuky,

⁹⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 (Chapters on cereals)

⁹⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 2 (Chapters on cereals)

⁹⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 3 (Chapters on cereals)

‘From Abu Abdullah^{-asws} having said: ‘While Rasool-Allah^{-saww} was seated in his^{-saww} prayer mat when a man called Abdullah Bin Al-Tayhan, being from the Helpers, came to him^{-saww}. He said to him^{-saww}, ‘O Rasool-Allah^{-saww}! I have sat (in front of) you^{-saww} a lot and heard a lot from you^{-saww}. What would soften the heart and quicken my tears?’

فَقَالَ لَهُ النَّبِيُّ ص يَا ابْنَ التَّيْهَانِ عَلَيْكَ بِالْعَدَسِ فَكُلْهُ فَإِنَّهُ يُرِقُّ الْقَلْبَ وَ يُشْرِعُ الدَّمْعَةَ وَ قَدْ بَارَكَ عَلَيْهِ سَبْعُونَ نَبِيًّا.

The Prophet^{-saww} said to him: ‘O Ibn Tayhan! Upon you is with (eating) the lentils, so eat it, for it softens the heart and quickens the tears, and seventy Prophets^{-as} have blessed upon it’.⁹⁷²

5 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا ع أَنْ قَالَ يَا عَلِيُّ كُلِّ الْعَدَسِ فَإِنَّهُ مُبَارَكٌ مُقَدَّسٌ وَ هُوَ يُرِقُّ الْقَلْبَ وَ يُكَثِّرُ الدَّمْعَةَ وَ إِنَّهُ بَارَكَ عَلَيْهِ سَبْعُونَ نَبِيًّا.

(The book) ‘Al-Mahasin’ – from his father, from Abdullah, from the one who mentioned,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws} that he^{-saww} said: ‘O Ali^{-asws}! Eat the lentils for it is Blessed, Holy, and it softens the heart and increases the tears, and seventy Prophets^{-as} have blessed upon it’.⁹⁷³

6- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ فُرَاتِ بْنِ أَخْنَفٍ أَنَّ بَعْضَ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ شَكَا إِلَى اللَّهِ قَسْوَةَ الْقَلْبِ وَ قِلَّةَ الدَّمْعَةِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ كُلِّ الْعَدَسِ فَأَكَلَ الْعَدَسَ فَرَقَّ قَلْبُهُ وَ كَثُرَتْ دَمْعَتُهُ.

And from him, from Usman Bin Isa, from Furat Bin Ahnaf,

‘One of the Prophets^{-as} of children of Israel complained to Allah^{-azwj} of hardness of the heart and scarcity of the tears. Allah^{-azwj} Revealed to him^{-as}: “Eat the lentils!” He^{-as} ate the lentil, and it softened his^{-as} hear and increased his^{-as} tears’.⁹⁷⁴

7- وَ مِنْهُ، عَنْ دَاوُدَ بْنِ إِسْحَاقَ الْحَذَّاءِ عَنْ مُحَمَّدِ بْنِ الْقَيْصِ قَالَ: أَكَلْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع مَرْقَةَ بَعْدَ أَنْ جُعِلْتُ فِدَاكَ إِنَّ هَؤُلَاءِ يَقُولُونَ إِنَّ الْعَدَسَ قَدَسٌ عَلَيْهِ تَمَانُونَ نَبِيًّا فَقَالَ كَذَبُوا وَ لَا عَشْرِينَ [عَشْرُونَ] نَبِيًّا.

And from him, from Dawood Bin Is’haq Al Haza’a, from Muhammad Bin Al Deyz who said,

⁹⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 (Chapters on cereals)

⁹⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 5 (Chapters on cereals)

⁹⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 6 (Chapters on cereals)

'I ate a broth with lentils in the presence of Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! They are saying that the lentils are Holy. Eighty Prophets^{-as} have sanctified upon it!' He^{-asws} said: 'They are lying! And not even twenty Prophets^{-as}'.⁹⁷⁵

16 وَ رُوي أَنَّهُ يُرْقِي الْقَلْبَ وَ يُسْرِعُ دَمْعَةَ الْعَيْنَيْنِ.

And it is reported: 'It softens the heart and quickens tears of the eyes'.⁹⁷⁶

8- الْمَكَارِمُ، مِنَ الْفَرْدَوْسِ قَالَ النَّبِيُّ ص شَكََا نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ قَسَاوَةً قُلُوبِ قَوْمِهِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ وَ هُوَ فِي مُصَلَّاهُ أَنْ مُرِّ قَوْمَكَ أَنْ يَأْكُلُوا الْعَدَسَ فَإِنَّهُ يُرْقِي الْقَلْبَ وَ يُدْمِعُ الْعَيْنَ وَ يُذْهِبُ الْكِبْرِيَاءَ وَ هُوَ طَعَامُ الْأَبْرَارِ.

(The book) 'Al-Makarim', from (the non-Shia book) 'Al-Firdows' –

'The Prophet^{-saww} said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} Mighty and Majestic of hardness of the hearts of his^{-as} people. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as} while he^{-as} was in his^{-as} prayer mat: "Instruct your^{-as} people to eat the lentils for it softens the heart and flows tears of the eyes, and does away with the arrogance, and it is a food of the righteous".⁹⁷⁷

9- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: عَلَيْكُمْ بِالْعَدَسِ فَإِنَّهُ يُرْقِي الْقَلْبَ وَ يُكْثِرُ الدَّمْعَةَ وَ لَقَدْ قَدَّسَهُ سَبْعُونَ نَبِيًّا.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww} having said: 'Upon you all is with (eating) the lentils for it softens the heart and increases the tears, and seventy Prophets^{-as} have sanctified upon it".⁹⁷⁸

⁹⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 a (Chapters on cereals)

⁹⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 b (Chapters on cereals)

⁹⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 8 (Chapters on cereals)

⁹⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9 (Chapters on cereals)

CHAPTER 4 – THE RICE

1 العيون، بالأسانيد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ طَعَامِ الدُّنْيَا وَالْآخِرَةِ اللَّحْمُ ثُمَّ الْأُرْزُ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Chief of the foods of the world and the Hereafter is the meat, then the rice''.⁹⁷⁹

2- الْمُحَاسِنُ، عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَحِبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: نِعْمَ الطَّعَامُ الْأُرْزُ وَإِنَّا لَنَدَّخِرُهُ لِمَرْضَانَا.

(The book) 'Al-Mahasin' – from his father, from Usman Bin Isa, from the one who informed him,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Best of the foods is the rice, and we^{-asws} tend to store it for our^{-asws} sick ones''.⁹⁸⁰

3- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَأْتِينَا مِنْ نَاحِيَّتِكُمْ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ الْأُرْزِ وَ الْبَنْسَجِ إِلَيَّ أَشْتَكِيْتُ وَ جَعِيَ ذَاكَ الشَّدِيدَ فَأُلْهِمْتُ أَكْلَ الْأُرْزِ فَأَمَرْتُ بِهِ فَعُمِلَ فَجُفِّفَ ثُمَّ قُلِيَ وَ طُحِنَ فَجُعِلَ لِي مِنْهُ سَفُوفٌ بَرَزَتْ وَ طَبِخُ أَحْسَاءَ فَذَهَبَ اللَّهُ بِذَلِكَ الْوَجْعَ.

And from him, from Ali Bin Al Hakam and Ibn Fazzal, from Yunus Bin Yaqoub who said,

'Abu Abdullah^{-asws} said: 'There does not come to us^{-asws} from your areas, anything more beloved to me^{-asws} than the rice and the violet (oil). I^{-asws} had a (health) complaint of severe pain. I^{-asws} was Inspired to eat the rice, so I^{-asws} instructed with it, so it was washed, and dried, then fried and grinded. Powder from it was made for me^{-asws} with oil and its stew was cooked. Allah^{-azwj} Removed the pain with that''.⁹⁸¹

الْكَاغِي، عَنْ الرَّهْجِيِّ مِثْلَهُ وَ فِيهِ فَأَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ عَنِّي بِذَلِكَ الْوَجْعَ.

(The book) 'Al-Kafi' –

⁹⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 1 (Chapters on cereals)

⁹⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 2 (Chapters on cereals)

⁹⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 3 a (Chapters on cereals)

‘From Al-Barqy – similar to it, and in it: ‘Allah^{-azwj} Mighty and Majestic Removed the pain away from me^{-asws}, with that’^{.982}

4- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرِضْتُ سَنَتَيْنِ أَوْ أَكْثَرَ فَأَهْمَنِي اللَّهُ الْأُرْزَ فَأَمَرْتُ بِهِ فَعُيِّلَ فَجُفِفَ ثُمَّ أُشِمَّ النَّارَ وَ طُحِّنَ فَجَعَلْتُ بَعْضَهُ سَقُوفًا وَ بَعْضَهُ حَسُوءًا.

(The book) ‘Al-Mahasin’ – From Ibn Fazzal, from Yunus Bin Yaquub, from one of his companions,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} was ill for two years or more. Allah^{-azwj} Inspired me^{-asws} (to eat) the rice. I^{-asws} instructed with it, so it was washed, and dried, then it smelt (fried in) the fire and grinded. I^{-asws} made part of it as stew and part of it as broth’^{.983}

5- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ زُرَّارَةَ قَالَ: رَأَيْتُ دَايَةَ أَبِي الْحُسَيْنِ ع تُلْقِمُهُ الْأُرْزَ وَ تَضْرِبُهُ عَلَيْهِ فَعَمِّي ذَلِكَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِنِّي أَحْسَبُكَ عَمَّكَ الَّذِي رَأَيْتُ مِنْ دَايَةِ أَبِي الْحُسَيْنِ فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ

(The book) ‘Al-Mahasin’ – from his father, from Yunus, from Hisham Bin Al Hakam, from Zurara who said,

‘I saw a midwife of Abu Al-Hassan^{-asws} feeding him^{-asws} morsels of rice and beating (feeding) him^{-asws} upon it. I was saddened at that, so I entered to see Abu Abdullah^{-asws}. He^{-asws} said: ‘I^{-asws} reckon your sadness is due to that which you saw from a midwife of Abu Al-Hassan^{-asws}’. I said, ‘Yes, may I be sacrificed for you^{-asws}!’

فَقَالَ لِي نَعَمْ نِعَمَ الطَّعَامِ الْأُرْزُ يُوسِّعُ الْأَمْعَاءَ وَ يَقْطَعُ الْبَوَاسِيرَ وَ إِنَّا لَنَعْبُدُ أَهْلَ الْعِرَاقِ بِأَكْلِهِمُ الْأُرْزَ وَ الْبُسْرَ فَإِنَّهُمَا يُوسِّعَانِ الْأَمْعَاءَ وَ يَقْطَعَانِ الْبَوَاسِيرَ.

He^{-asws} said to me: ‘Yes, yes! The food is the rice. It expands the intestines, and cuts the haemorrhoids, and we^{-asws} are pleased with the people of Al-Iraq due to their eating the rice and the unripen dates, from these two expand the intestines and cut the haemorrhoids’^{.984}

6- دَعَاوَاتِ الرَّوَّانْدِيِّ، عَنِ الْمُفَضَّلِ بْنِ عَمَرَ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع بِالْعَدَاةِ وَ هُوَ عَلَى الْمَائِدَةِ فَقَالَ تَعَالَ يَا مُفَضَّلُ إِلَى الْعَدَاءِ فَقُلْتُ يَا سَيِّدِي قَدْ تَعَدَّيْتُ قَالَ وَجَّكَ فَإِنَّهُ أُرْزٌ فَقُلْتُ يَا سَيِّدِي قَدْ فَعَلْتُ

(The book) ‘Da’waat’ of Al-Rawandy, from Al Mufazzal Bin Umar who said,

‘I entered to see Al-Sadiq^{-asws} at lunchtime and he^{-asws} was at the table. He^{-asws} said: ‘Come to the lunch, O Mufazzal!’ I said, ‘O my Master^{-asws}! I have already had lunch’. He^{-asws} said: ‘O woe, it is rice!’ I said, ‘O my Master^{-asws}! I have done so (eaten rice)’.

⁹⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 3 b (Chapters on cereals)

⁹⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 4 (Chapters on cereals)

⁹⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 5 (Chapters on cereals)

فَقَالَ تَعَالَ حَتَّى أَزُودَ لَكَ حَدِيثًا فَدَنَوْتُ مِنْهُ فَجَلَسْتُ فَقَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص قَالَ أَوَّلُ حَبَّةٍ أَقَرَّتْ لِلَّهِ بِالْوَحْدَانِيَّةِ وَ لِي بِالْبُيُوتَةِ وَ لِأَخِي عَلِيٍّ بِالْوَصِيَّةِ وَ لِأُمَّتِي الْمُؤَحِّدِينَ بِالْجَنَّةِ الْأُزْرُ

He^{-asws} said: 'Come, until I^{-asws} narrated a Hadeeth to you'. I went near him^{-asws} and sat down. He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: 'The first seed to acknowledge to Allah^{-azwj} with the Oneness, and to me^{-saww} with the Prophet-hood, and to my^{-saww} brother^{-asws} Ali^{-asws} with the successorship, and to my^{-saww} community, the unitarians, with the Paradise, is the rice''.

ثُمَّ قَالَ أَزِدُّ أَكْلًا حَتَّى أَزِيدَكَ عِلْمًا فَازِدْتُ أَكْلًا فَقَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ كُلُّ شَيْءٍ أَخْرَجَتْ الْأَرْضُ فِيهِ دَاءٌ وَ شِفَاءٌ إِلَّا الْأُرْزَّ فَإِنَّهُ شِفَاءٌ لَا دَاءَ فِيهِ

Then he^{-asws} said: 'Increase eating until I^{-asws} increase you in knowledge'. I increased eating. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'All things the earth brings forth, there is an illness in it and a healing, except for the rice, for it is a healing, there is no illness in it''.

ثُمَّ قَالَ أَزِدُّ أَكْلًا حَتَّى أَزِيدَكَ عِلْمًا فَازِدْتُ أَكْلًا فَقَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لَوْ كَانَ الْأُرْزُّ رَجُلًا لَكَانَ خَلِيمًا

Then he^{-asws} said: 'Increase eating until I^{-asws} increase you in knowledge'. I increased eating. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'If the rice had been a man, he would have been lenient''.

ثُمَّ قَالَ أَزِدُّ أَكْلًا حَتَّى أَزِيدَكَ عِلْمًا فَازِدْتُ أَكْلًا فَقَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ إِنَّ الْأُرْزَّ يُشْبِعُ الْجَائِعَ وَ يُمَرِّئُ الشَّبْعَانَ

Then he^{-asws} said: 'Increase eating until I^{-asws} increase you in knowledge'. I increased eating. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The rice satiates the hungry and is enjoyable for the satiated'.

وَ قَالَ كَانَ أَحَبُّ الطَّعَامِ إِلَى رَسُولِ اللَّهِ ص النَّارِبَاجَةَ.

And he^{-asws} said: 'The most beloved of the food to Rasool-Allah^{-saww} was 'Al-Narbajah' (meat broth with pomegranates sprinkled on top)'.⁹⁸⁵

7- الْمَكَارِمُ، قَالَ الصَّادِقُ ع نِعْمَ الدَّوَاءُ الْأُرْزُّ بَارِدٌ صَحِيحٌ سَلِيمٌ مِنْ كُلِّ دَاءٍ.

(The book) 'Al-Makarim' –

'Al-Sadiq^{-asws} said: 'Best of the cures is the cold rice, healthy, safe from every illness''.⁹⁸⁶

⁹⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 6 (Chapters on cereals)

⁹⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 7 a (Chapters on cereals)

وَعَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ طَعَامِ الدُّنْيَا وَالْآخِرَةِ اللَّحْمُ وَالْأُرْزُ.

And from Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Chief of the foods of the world and the Hereafter is the meat and the rice''.⁹⁸⁷

⁹⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 7 b (Chapters on cereals)

CHAPTER 5 – THE CHICKPEAS

1- الْمَحَاسِنُ، عَنِ الْبَزْطِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الْحِمَّصُ جَيِّدٌ لَوَجْعِ الظَّهْرِ وَكَانَ يَدْعُو بِهِ قَبْلَ الطَّعَامِ وَبَعْدَهُ.

(The book) 'Al-Mahasin' – from Al Bazanty,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'The chickpeas are good for back pain', and he^{asws} used to call for it before the meal and after it".⁹⁸⁸

2- الْمَحَاسِنُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ نَادِرِ الْحَادِمِ قَالَ: كَانَ أَبُو الْحَسَنِ الرِّضَا ع يَأْكُلُ الْحِمَّصَ الْمَطْبُوخَ قَبْلَ الطَّعَامِ وَبَعْدَهُ.

(The book) 'Al-Mahasin' – from Nuh Bin Shueyb, from Nadir the servant who said,

'Abu Al-Hassan Al-Reza^{asws} used to eat the cooked chickpeas before the meal and after it".⁹⁸⁹

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ لَمَّا عَاقَى أَيُّوبَ ع نَظَرَ إِلَى نَبِيِّ إِسْرَائِيلَ قَدْ ارْزَعَتْ فَتَنَظَرَ إِلَى السَّمَاءِ فَقَالَ إلهي وَ سَيِّدِي عَبْدُكَ أَيُّوبُ الْمُبْتَلَى الَّذِي عَاقَيْتَهُ لَمْ يَزِرْغْ شَيْئاً وَ هَذَا لِنَبِيِّ إِسْرَائِيلَ رَزْعٌ

And from him, from his father, from Fazalat, from Rifa'at Bin Musa who said,

'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Caused Ayoub^{as} to recover, he^{as} looked at the children of Israel cultivating. He^{as} looked at the sky and said: 'My^{as} God^{azwj}, and my^{as} Master^{azwj}! Your^{as} afflicted servant Ayoub^{saww} whom You^{azwj} Caused to recover could not cultivate anything, and these children of Israel have cultivated!'

فَأَوْحَى اللَّهُ إِلَيْهِ يَا أَيُّوبُ خُذْ مِنْ سُبْحَتِكَ أَكْثَافاً وَ ابْدُرْهُ وَ كَانَتْ لِأَيُّوبَ سُبْحَةٌ فِيهَا مِلْحٌ فَأَخَذَ أَيُّوبُ أَكْثَافاً مِنْهَا فَأَبْدَرَهُ فَخَرَجَ هَذَا الْعَلَسُ وَ أَنْتُمْ تُسَمُّونَهُ الْحِمَّصَ وَ نَحْنُ نُسَمِّيهِ الْعَلَسَ.

Allah^{azwj} Revealed to him^{as}: "O Ayoub^{as}! Take a handful from your^{as} rosary (beads) and scatter it!" And for Ayoub^{as} there was a rosary having salt in it. Ayoub^{azwj} grabbed a handful from it and scattered it, and this lentil emerged from it, and you are naming it as chickpeas, and we^{asws} are naming it as 'the lentils'.⁹⁹⁰

⁹⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 1 (Chapters on cereals)

⁹⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 2 (Chapters on cereals)

⁹⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 3 (Chapters on cereals)

4 الْمَكَارِمُ، عَنِ الصَّادِقِ عْ ذُكِرَ عِنْدَهُ الْحِمَّصُ فَقَالَ هُوَ جَيِّدٌ لِيَوْجَعَ الصَّدْرَ.

(The book) 'Al-Makarim' –

‘From Al-Sadiq^{-asws}, the chickpeas were mentioned in his^{-asws} presence. He^{-asws} said ‘It is good for the chest pain’’.⁹⁹¹

⁹⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 4 (Chapters on cereals)

CHAPTER 6 – THE BROAD BEANS

1- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: أَكْلُ الْبَاقِلَاءِ يُمِجُّ السَّاقَ وَ يُؤَلِّدُ الدَّمَ الطَّرِي.

(The book) 'Al-Mahasin' – from Ahmad Bin Muhammad Bin Abu Nasr,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Eating the broad beans creates more marrow in the leg and produces fresh blood''.⁹⁹²

الْمَكَارِمُ، عَنْهُ ع مِثْلُهُ إِلَّا أَنَّهُ قَالَ يُمِجُّ السَّاقَيْنِ كَمَا فِي الْكَافِي.

(The book) 'Al-Makarim' –

'From him^{-asws}, similar to it except that he^{-asws} said: 'It creates more marrow in the legs', like what is in Al-Kafi''.⁹⁹³

2- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْبَاقِلَاءُ يُمِجُّ السَّاقَيْنِ.

(The book) 'Al-Mahasin' – from one of our companions, raising it, said,

'Abu Abdullah^{-asws} said: 'The broad beans create more marrow in the legs''.⁹⁹⁴

3 و مِنْهُ، عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ سَلَمَةَ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكْلُ الْبَاقِلَاءِ يُمِجُّ السَّاقَيْنِ وَ يَزِيدُ فِي الدِّمَاغِ وَ يُؤَلِّدُ الدَّمَ.

And from him, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Baghdadi, from Muhammad Bin Al-Hassan, from Umar Bin Salama, from Muhammad Bin Abdullah,

'From Abu Abdullah^{-asws} having said: 'Eating the broad beans creates more marrow in the legs and increases in the brain and produces the (fresh) blood''.⁹⁹⁵

⁹⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 1 a (Chapters on cereals)

⁹⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 1 b (Chapters on cereals)

⁹⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 2 (Chapters on cereals)

⁹⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 3 (Chapters on cereals)

4- الْمَخَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُوا الْبَاقِلَاءَ بِقَشْرِه فَإِنَّهُ يَدْبِغُ الْمَعِدَةَ.

(The book) 'Al-Mahasin' – from one of our companions, from Salih Bin Uqba who said,

'I heard Abu Abdullah^{asws} saying: 'Eat the broad beans with its scales for it tans the stomach''.⁹⁹⁶

5- الْمَكَارِمُ، مِنَ الْفِرْدَوْسِ عَنْ أَنَسٍ قَالَ النَّبِيُّ ص كَانَ طَعَامُ عِيسَى الْبَاقِلَاءَ حَتَّى رُفِعَ وَ لَمْ يَأْكُلْ عِيسَى ع شَيْئاً غَيَّرَتْهُ النَّارُ حَتَّى رُفِعَ.

(The book) 'Al-Makarim', from (the non-Shia book) 'Al-Firdows' –

'From Anas (a well-known fabricator) having said, 'The Prophet^{saww} said: 'A food of Isa^{as} was the broad beans until he^{as} was Raised, and Isa^{as} did not eat anything the fire had changed (cooked) until he^{as} was Raised''.⁹⁹⁷

مِنَ الْفِرْدَوْسِ، وَ قَالَ ع مَنْ أَكَلَ قَوْلَةً بِقَشْرِهَا أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ مِنَ الدَّاءِ مِثْلَيْهَا.

From (the non-Shia book) 'Al-Firdows' –

'One who eats broad beans with their scales, Allah^{azwj} Mighty and Majestic will Extract from him the illness, twice it's like''.⁹⁹⁸

6 وَ عَنِ الصَّادِقِ ع قَالَ: الْبَاقِلَاءُ يُذْهِبُ الدَّاءَ وَ لَا دَاءَ فِيهِ.

From Al-Sadiq^{asws} having said: 'The broad bean removes the illness and there is not illness in it''.⁹⁹⁹

⁹⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 4 (Chapters on cereals)

⁹⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 5 a (Chapters on cereals)

⁹⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 5 b (Chapters on cereals)

⁹⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 6 (Chapters on cereals)

CHAPTERS ON WHAT IS MADE (COOKED) FROM THE SEEDS (CEREALS)

باب 1 فعل الخبز و إكرامه و آداب خبزه و أكله

CHAPTER 1 – MAKING THE BREAD, AND HONOURING IT, AND ETIQUETTES OF BAKING IT AND EATING IT

1- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يُعَاتِبُ خَدَمَهُ فِي تَحْمِيرِ الْخَمِيرِ فَيَقُولُ هُوَ أَكْثَرُ لِلْخَبْزِ.

(The book) 'Qurb Al Asnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} used to fault his^{-asws} servant regarding fermentation of the yeast, saying: 'It is more for the bread''.¹⁰⁰⁰

2 مجاليس ابن الشيخ، عَنْ أَبِيهِ بِإِسْنَادِ أَخِي دُعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنِ الْبَاقِرِ ع قَالَ: إِنَّ الْأَثْرَجَ لَتَقِيلُ فَإِذَا أُكِلَ فَإِنَّ الْخُبْزَ الْبَاسِ يَهْضُمُهُ مِنَ الْمَعِدَةِ.

(The book) 'Majalis' of Ibn Sheykh – from his father, by his chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Baqir^{-asws} having said: 'The citron is heavy, so when you eat, then the dry bread would digest it in the stomach''.¹⁰⁰¹

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ شَمْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَلْعَقُ أَصَابِعِي مِنَ الْمَادَمِ [الْأَذْمِ] حَتَّى أَخَافُ أَنْ يَرَى خَادِمِي أَنَّ ذَلِكَ مِنْ جَشَعٍ وَ لَيْسَ ذَلِكَ كَذَلِكَ إِنَّ قَوْمًا أَفْرَعَتْ عَلَيْهِمُ التَّغَمَّةُ وَ هُمْ أَهْلُ الثَّرَاثِرِ فَعَمَدُوا إِلَى مِخِ الْحِنْطَةِ فَجَعَلُوهُ خُبْزًا هَجَاءً فَجَعَلُوا يُنْجُونَ بِهِ صِبْيَانَهُمْ حَتَّى اجْتَمَعَ مِنْ ذَلِكَ جَبَلٌ

(The book) 'Al-Mahasin' – from his father, from Abdullah Bin Al Mugheira, from Amro Bin Shimr who said,

¹⁰⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 1 (Chapters on what is made from the cereals)

¹⁰⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 2 (Chapters on what is made from the cereals)

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} tend to lick my^{-asws} fingers from the sauce until I^{-asws} fear that my^{-asws} servant would view that it is from greed, and it isn't like that. A people, the bountied had been Poured upon them, and they were the people of (river) Al-Sarsar. They deliberated to the wheat marrow and made it as satiating bread. They went on to wipe their backsides of their children with it to the extent that, a mountain had collected from that.

فَمَرَّ رَجُلٌ صَالِحٌ عَلَى امْرَأَةٍ وَ هِيَ تَفْعَلُ ذَلِكَ بِصَبِيٍّ لَهَا فَقَالَ وَيْحَكُمْ اتَّقُوا اللَّهَ لَا يُغَيِّرُ مَا بِكُمْ مِنْ نِعْمَةٍ فَقَالَتْ كَأَنَّكَ تُخَوِّفُنَا بِالْجُوعِ أَمَّا مَا دَامَ نُرْتَارُنَا يَجْرِي فَإِنَّا لَا نَخَافُ الْجُوعَ

A righteous man passed by a woman while she was doing that with a child of hers. He said, 'Woe be unto you all! Fear Allah^{-azwj} that He^{-azwj} may not Change the bounties what are with you!' She said, 'It is as if you are scaring us of the hunger. But, for as long as our Sarsar (river) is flowing, we do not fear the hunger'.

قَالَ فَأَسِيفَ اللَّهُ عَزَّ وَ جَلَّ وَ صَعَفَ لَهُمُ الرُّتَارُ وَ حَبَسَ عَنْهُمْ قَطْرَ السَّمَاءِ وَ نَبَتَ الْأَرْضُ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Made was Wrathful and Weakened the (river) Al Sarsar for them and Withheld the drops of the sky from them and the vegetation of the earth'.

قَالَ فَاحْتَاجُوا إِلَى مَا فِي أَيْدِيهِمْ فَأَكَلُوهُ ثُمَّ احْتَاجُوا إِلَى ذَلِكَ الْجَبَلِ فَإِنْ كَانَ لَيُقَسَّمُ بَيْنَهُمْ بِالْمِيزَانِ.

He^{-asws} said: 'They became needy to what was in their hands and ate it. Then they became needy to that mountain, and they were apportioning it between them with the scale'.¹⁰⁰²

3- الْمَحَاسِنُ، عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا بُنِيَ الْجَسَدُ عَلَى الْخُبْزِ.

(The book) 'Al-Mahasin' – from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws} having said: 'But rather, the body is built upon the bread''.¹⁰⁰³

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ بَعْضِ الْكُوفِيِّينَ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْرِمُوا الْخُبْزَ وَ عَظِّمُوهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ لَهُ بَرَكَاتٍ مِنَ السَّمَاءِ وَ أَخْرَجَ بَرَكَاتِ الْأَرْضِ مِنْ كَرَامَتِهِ أَنْ لَا يُقَطَّعَ وَ لَا يُوطَأَ.

And from him, from his father, from one of the people of Al Kufa, raising it, said,

'Rasool-Allah^{-saww} said: 'Honour the bread and revere it, for Allah^{-azwj} Blessed and Exalted has Sent down Blessings for it from the sky and Brings forth the blessings of the earth from its prestige. It should neither be cut (with a knife) nor trod upon''.¹⁰⁰⁴

¹⁰⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3 a (Chapters on what is made from the cereals)

¹⁰⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3 b (Chapters on what is made from the cereals)

¹⁰⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4 (Chapters on what is made from the cereals)

5- وَ مِنْهُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: أَكْرِمُوا الْخُبْزَ فَإِنَّهُ قَدْ عَمِلَ فِيهِ مَا بَيْنَ الْعَرْشِ إِلَى الْأَرْضِ وَ مَا بَيْنَهُمَا.

And from him, from Haroun Bin Muslim, from Mas'ada,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Honour the bread for it there have worked regarding it, what is between the Throne to the earth, and whatever is between these two'.¹⁰⁰⁵

6- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ أَبِي الْبُخْتَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لَنَا فِي الْخُبْزِ وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَهُ فَلَوْ لَا الْخُبْزُ مَا صُمْنَا وَ لَا صَلَّيْنَا وَ لَا أَذَيْنَا فَرَائِضَ رَبِّنَا.

(The book) 'Al-Mahasin' – from his father, from Abu Al Bakhtari, raising it, said,

'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Bless for us in the bread and do not Separate between us and it!' Had it not been for the bread, we would have neither fasted, nor prayed Salat, nor fulfilled the Obligations of our Lord^{-azwj}'.¹⁰⁰⁶

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنِ الْفَضْلِ بْنِ يُوسُفَ قَالَ: تَعَدَّى عِنْدِي أَبُو الْحَسَنِ ع فَجِئَءَ بِقِصْعَةٍ وَ تَحْتَهَا خُبْزٌ فَقَالَ أَكْرِمُوا الْخُبْزَ أَنْ يَكُونَ تَحْتَهَا وَ قَالَ لِي مَرُّ الْعَلَامِ أَنْ يُخْرَجَ الرَّغِيفُ مِنْ تَحْتِ الْقِصْعَةِ.

And from him, from his father, from Abdullah Bin Al Fazl Al-Nowfaly, from Al Fazl Bin Yunus who said,

'Abu Al-Hassan^{-asws} had lunch with me. They came with a basked and the bread was beneath it. He^{-asws} said: 'Honour the bread by it (bowl) being beneath it'. He^{-asws} said: 'Instruct the slave to extract the loaf from beneath the bowl'.¹⁰⁰⁷

8- وَ مِنْهُ، عَنِ الْوَشَاءِ عَنِ الْمُثَنَّى عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ كَرِهَ أَنْ يُوضَعَ الرَّغِيفُ تَحْتِ الْقِصْعَةِ.

And from him, from Al Washa, from Al-Musanna, from Aban Bin Tabligh who said,

'Abu Abdullah^{-asws} having disliked placing the loaf beneath the bowl'.¹⁰⁰⁸

¹⁰⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 5 (Chapters on what is made from the cereals)

¹⁰⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 6 (Chapters on what is made from the cereals)

¹⁰⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 7 (Chapters on what is made from the cereals)

¹⁰⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 8 (Chapters on what is made from the cereals)

9- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ مِثْقَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يُوضَعَ الرُّغِيفُ تَحْتَ الْقُصْعَةِ وَ هَمَى عَنْهُ.

And from him, from Ibn Fazzal, from Musanna, from Abu Baseer,

‘From Abu Abdullah^{-asws} having dislike placing the loaf beneath the bowl and forbade from it”.¹⁰⁰⁹

10- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ الْعَمِّيِّ عَنْ إِدْرِيسَ بْنِ يُوسُفَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ع لَا تَقْطَعُوا الْخُبْزَ بِالسِّكِّينِ وَ لَكِنْ اكْسِرُوهُ بِالْيَدِ وَ لِيُكْسِرَ لَكُمْ خَالِقُوا الْعَجَمَ.

And from him, from Abu Yusuf, from Muhammad Bin Jamhour Al Amma, from Idrees Bin Yusuf,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not cut the bread with the knife, but break it with the hand, and let your breaking oppose the non-Arabs’”.¹⁰¹⁰

11- الْمَحَاسِنُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَشِيرٍ رَفَعَهُ قَالَ: لَا بَأْسَ بِقَطْعِ الْخُبْزِ بِالسِّكِّينِ.

(The book) ‘Al-Mahasin’ – from Al-Hassan Bin Ali Bin Bashir, raising it, said.

‘There is no problem with cutting the bread with the knife’”.¹⁰¹¹

12- وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا لَمْ يَكُنْ لَهُ إِدَامٌ قَطَعَ الْخُبْزَ بِالسِّكِّينِ.

And from him, from Al Sayyari, from Abu Ali Bin Rashid, raising it to,

Abu Abdullah^{-asws} said: ‘It was so, whenever Amir Al-Momineen^{-asws} did not happen to have a sauce for him^{-asws}, would cut the bread with the knife’”.¹⁰¹²

13- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ أَذْنَى الْإِدَامِ قَطَعَ الْخُبْزَ بِالسِّكِّينِ.

And from him, from one of his companions, raising it to,

Abu Abdullah^{-asws} said: ‘From the least dip sauces, is cutting the bread with the knife’”.¹⁰¹³

¹⁰⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 9 (Chapters on what is made from the cereals)

¹⁰¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 10 (Chapters on what is made from the cereals)

¹⁰¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 11 (Chapters on what is made from the cereals)

¹⁰¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 12 (Chapters on what is made from the cereals)

¹⁰¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 13 (Chapters on what is made from the cereals)

بيان جعل القطع مقام الإدام إما لأنه يصير ألد فيفعل فعل الإدام أو يصير شبيها بالإدام فكأنه يخدم الطبيعة به و على أي حال يدل على جواز قطع الخبز بالسكين مع فقد الإدام و في غيره كأن المنع محمول على الكراهة و إن كان الأحوط الترك قال في الدروس و يكره قطع الخبز بالسكين و لم يستثن هذه الصورة و كأنه حملها على تخفيف الكراهة.

Explanation – *The cutting is made to be in place of the sauce because it becomes pleasurable (when cut), so it does the work of the sauce, or it becomes a resemblance with the sauce. It is as if the nature is deceived by it. And based upon whichever state, it evidence's upon the allowance of cutting the bread with the knife with the loss of the sauce, and in others. It is as if the forbiddance is carried upon the dislike, and even if the leaving was precautionary. He said in (the book) 'Al Durous', 'And it is dislike to cut the bread with the knife', and did not exclude this situation, and it is as if he carried it upon lightening the dislike.*

14- الْمَكَارِمُ، مِنْ كِتَابِ طِبِّ الْأَئِمَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَكْرِمُوا الْخُبْزَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ لَهُ بَرَكَاتِ السَّمَاءِ وَ أَخْرَجَ بَرَكَاتِ الْأَرْضِ قِيلَ وَ مَا إِكْرَامُهُ قَالَ لَا يُقَطَّعُ وَ لَا يُطَوَّأُ.

(The book) 'Al-Makarim', from the book 'Tibb Al-Aimma' ^{-asws/} –

'From Amir Al-Momineen ^{-asws} having said: 'Honour the bread, for Allah ^{-azwj} Mighty and Majestic has Sent down Blessings of the sky for it and brought forth the Blessings of the earth'. It was said, 'And what is its honouring?' He ^{-asws} said: 'It should neither be cut (with a knife) nor trodden upon'.¹⁰¹⁴

وَ عَنْهُ ع قَالَ: أَكْرِمُوا الْخُبْزَ فَإِنَّ اللَّهَ تَعَالَى أَنْزَلَ لَهُ بَرَكَاتِ السَّمَاءِ قِيلَ وَ مَا إِكْرَامُهُ قَالَ إِذَا خَصَرَ لَمْ يُنْتَظَرْ بِهِ غَيْرُهُ.

And from him ^{-asws} having said: 'Honour the bread, for Allah ^{-azwj} the Exalted Sent down blessings of the sky for it'. It was said, 'And what is honouring it?' He ^{-asws} said: 'When it is presented, do not wait for something else with it'.¹⁰¹⁵

15- دَعَاؤُ الرَّاوُدِيِّ، قَالَ النَّبِيُّ ص صَعَّرُوا رِغَافَكُمْ فَإِنَّ مَعَ كُلِّ رَغِيفٍ بَرَكَتًا.

(The book) 'Da'waat' of Al-Rawandi –

The Prophet ^{-saww} said: 'Make your loaves smaller for there are Blessings with every loaf'.¹⁰¹⁶

¹⁰¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 14 a (Chapters on what is made from the cereals)

¹⁰¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 14 b (Chapters on what is made from the cereals)

¹⁰¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 15 (Chapters on what is made from the cereals)

16- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَيَّ أَنْ يُشَمَّ الْخُبْزُ كَمَا تَشَمُّ السِّبَاعُ وَ هَيَّ أَنْ يُقَطَّعَ بِالسِّكِّينِ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-sawww}, he^{-sawww} has forbidden from smelling the loaf like what the wild animals (tend to) smell and forbade from cutting with the knife".¹⁰¹⁷

17- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ أَنْ تَشْمُوا الْخُبْزَ كَمَا تَشَمُّهُ السِّبَاعُ فَإِنَّ الْخُبْزَ مُبَارَكٌ أَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ السَّمَاءَ مِدْرَارًا وَ لَهُ أَنْبَتُ اللَّهُ الْمَرْعَى وَ بِهِ صَلَاتُكُمْ وَ بِهِ صُمْتُكُمْ وَ بِهِ حَجَجْتُكُمْ بَيْنَ رَبِّكُمْ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Beware of smelling the bread like what the wild animals (tend to) smell, for the bread is Blessed. Allah^{-azwj} Mighty and Majestic Sent downpours for it from the sky, and Allah^{-azwj} Grew the pastures for it, and by it are your Salats, and your fasts, and by it are your Hajj to the House of your Lord^{-azwj}!"¹⁰¹⁸

6 الْمَحَاسِنُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدٍ الْعَمِّيِّ عَنْ إِدْرِيسَ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكُمْ أَنْ تَشْمُوا إِلَى قَوْلِهِ مِدْرَارًا.

(The book) 'Al-Mahasin' – 'From Yaquob Bin Yazeed, from Muhammad Al Amma, from Idrees Bin Yusuf,

'From Abu Abdullah^{-asws} having said: 'Beware of smelling' – up to his^{-asws} words: 'Downpour".¹⁰¹⁹

18- الْكَافِي، بِالْإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أُتِيتُمْ بِالْخُبْزِ وَ اللَّحْمِ فَأَبْدِئُوا بِالْخُبْزِ فَسُدُّوا بِهِ خِلَالَ الْجُوعِ ثُمَّ كُلُوا اللَّحْمَ.

(The book) 'Al-Kafi' – By the previous chain,

He^{-asws} said, 'Rasool-Allah^{-sawww} said: 'Whenever you are brought the bread and the meat, then begin with the bread and block the emptiness of the hunger with it, then eat the meat".¹⁰²⁰

19- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص أَكْرِمُوا الْخُبْزَ فَإِنَّهُ قَدْ عَمِلَ فِيهِ مَا بَيْنَ الْعَرْشِ إِلَى الْأَرْضِ وَ الْأَرْضُ وَ مَا فِيهَا مِنْ كَثِيرٍ خَلَقَهُ

¹⁰¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 16 (Chapters on what is made from the cereals)

¹⁰¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 17 a (Chapters on what is made from the cereals)

¹⁰¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 17 b (Chapters on what is made from the cereals)

¹⁰²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 18 (Chapters on what is made from the cereals)

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

'From Abu Abdullah^{-asws}, from the Prophet^{-saww}: 'Honour the bread, for there have worked in it what is between the Throne to the earth and whatever is therein from many of His^{-azwj} creatures'.

ثُمَّ قَالَ لِمَنْ حَوْلَهُ أَلَا أُحَدِّثُكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ فِذَاكَ الْآبَاءُ وَالْأُمَّهَاتُ

Then he^{-saww} said to the ones around him^{-asws}: 'Shall I^{-saww} narrate to you all?' They said, 'Yes, O Rasool-Allah^{-saww}, may the fathers and the mothers be sacrificed for you^{-saww}!'

فَقَالَ إِنَّهُ كَانَ نَبِيٍّ فِيمَنْ كَانَ قَبْلَكُمْ يُقَالُ لَهُ دَانِيَالُ وَ إِنَّهُ أُعْطِيَ صَاحِبَ مِعْبَرٍ رَغِيفاً لِكَيْ يَغْبِرَ بِهِ فَرَمَى صَاحِبُ الْمِعْبَرِ بِالرَّغِيفِ وَ قَالَ مَا أَصْنَعُ بِالْخَبْرِ هَذَا الْخَبْرُ عِنْدَنَا قَدْ يُدَاسُ بِالْأَرْجُلِ

He^{-saww} said: 'There was a Prophet^{-as} among the ones who were before you all called Daniyal^{-as} and he^{-as} gave a loaf to an owner of the crossing point in order to pass through with it. The owner of the crossing threw the bread and said, 'What shall I do with the bread. With us, this bread is trampled with the legs!'

فَلَمَّا رَأَى دَانِيَالُ ذَلِكَ مِنْهُ رَفَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ أَكْرِمِ الْخَبْرَ فَقَدْ رَأَيْتُ يَا رَبِّ مَا صَنَعَ هَذَا الْعَبْدُ وَ مَا قَالَ

When Daniyal^{-as} saw that from him, he^{-as} raised his^{-as} hands towards the sky, then said: 'O Allah^{-azwj}! Honour the bread, for You^{-azwj} have Seen, O Lord^{-azwj}, what this servant has done, and what he said!'

قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى السَّمَاءِ أَنْ يَحْسِبَ الْعَيْثُ وَ أَوْحَى إِلَى الْأَرْضِ أَنْ كُونِي طَبَقاً كَالْفَخَّارِ

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Revealed to the sky: "Withhold the rains!" And Revealed to the earth: "Be layered like the pottery!"'

قَالَ فَلَمْ يُمَطَّرُوا حَتَّى إِنَّهُ بَلَغَ مِنْ أَفْرِهِمْ أَنَّ بَعْضَهُمْ أَكَلَ بَعْضاً فَلَمَّا بَلَغَ مِنْهُمْ مَا أَرَادَ عَزَّ وَ جَلَّ مِنْ ذَلِكَ قَالَتِ امْرَأَةٌ لِأُخْرَى وَ هُمَا وَلَدَانِ يَا فُلَانَةُ تَعَالَى حَتَّى نَأْكُلَ أَنَا وَ أَنْتِ الْيَوْمَ وَلَدِي فَإِذَا جُعْنَا غَدًا أَكَلْنَا وَلَدِكَ قَالَتْ لَهَا نَعَمْ

He^{-saww} said: 'So it did not rain to the extent that it reached from their affairs that some of them ate others. When it had reached from them what the Mighty and Majestic Wanted from that, a woman said to another, and there were two sons for them, 'O so and so until I and you eat my son. When we are hungry tomorrow, we shall eat your son!' She said to her, 'Yes'.

فَأَكَلْنَاهُ فَلَمَّا أَنْ جَاعَتَا مِنْ بَعْدِ رَاوَدَتِ الْأُخْرَى عَلَى أَكْلِ وَلَدِهَا فَامْتَنَعَتْ عَلَيْهَا فَقَالَتْ بَنِي وَ بَيْنَكَ نَبِيُّ اللَّهِ

They ate him. When they were hungry afterwards, the other one sought to eat her child, but she refused to her. She said, 'Between me and you is the Prophet^{-as} of Allah^{-azwj} (as judge)!'

فَاخْتَصَمَا إِلَيَّ دَانِيَالُ فَقَالَ لَهُمَا وَ قَدْ بَلَغَ إِلَيَّ مَا أَرَى قَالَتَا لَهُ نَعَمْ يَا نَبِيَّ اللَّهِ وَ أَشَدَّ

They brought the dispute to Daniyal^{-as}. He^{-as} said to them: 'And it has reached to what I^{-as} see?' They said to him^{-as}, 'Yes, O Prophet^{-saww} of Allah^{-saww}, and severer!'

فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ عُدْ عَلَيْنَا بِفَضْلِكَ وَفَضْلِ رَحْمَتِكَ وَ لَا تُعَاقِبِ الْأَطْفَالَ وَ مَنْ فِيهِ خَيْرٌ بِذَنْبِ صَاحِبِ الْمِغْبَرِ وَ أَضْرَابِهِ لِنِعْمَتِكَ

He^{-as} raised his^{-as} hands towards the sky. He^{-as} said: 'O Allah^{-azwj}! Return upon us with Your^{-azwj} Grave and Grace of Your^{-azwj} Mercy, and do not Punish the children and the one having goodness in him due to the sin of the owner of the crossing point and his stoppage for Your^{-azwj} bounty!'

قَالَ فَأَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى السَّمَاءِ أَنْ أَمْطِرِي عَلَى الْأَرْضِ وَ أَمَرَ الْأَرْضَ أَنْ أَنْبِتِي لِحَلْقِي مَا قَدْ فَاتَهُمْ مِنْ خَيْرِكَ فَإِنِّي قَدْ رَحِمْتُهُمْ بِالطَّغْلِ الصَّغِيرِ.

He^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Commanded to the sky: "Rain upon the earth!" And Commanded the earth: "Grow for My^{-azwj} creature what had been lost to them from your goodness, for I^{-azwj} have Mercied them due to the small children!"'¹⁰²¹

20 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَعْقُوبَ بْنِ يَظْطِينَ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع قَالَ رَسُولُ اللَّهِ ص صَعَرُوا رُغْفَانَكُمْ فَإِنَّ مَعَ كُلِّ رَغِيفٍ بَرَكَةً

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yaqoub Bin Yaqteen who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'Rasool-Allah^{-saww} said: 'Make your loaves to be smaller for there are Blessings with every loaf!'

وَ قَالَ يَعْقُوبُ بْنُ يَظْطِينَ رَأَيْتُ أَبَا الْحَسَنِ يَغْنِي الرِّضَا ع بِكُسْرِ الرُّغِيفِ إِلَى فَوْقِ.

And Yaqoub Bin Yaqteen said, 'I saw Abu Al-Hassan^{-asws}, meaning Al-Reza^{-asws}, breaking the loaf to above''.¹⁰²²

بيان كسره إلى فوق يحتمل وجهين الأول و هو الأظهر أن يكون المعنى كسر اليابس يعطف اليدين إلى جانب التحت لينكسر الخبز من جهة فوق و الثاني أن يكون المراد كسر الرطب بابتدائه من الجانب الأسفل و خرقه إلى الأعلى.

Explanation – 'Breaking it to above', has two possible aspects. The first, and it is more apparent, is the meaning happens to be breaking the dry by inclining the hands to a lower side in order to break the bread from the higher direction. And the second is that the intent would be breaking the wetness by beginning it from the lower side and breaking it to higher.

21- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ يُوسُفَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: لَا تَقْطَعُوا الْخُبْزَ بِالسِّكِّينِ وَ لَكِنْ اكْسِرُوهُ بِالْيَدِ خَالِفُوا الْعَجَمَ.

¹⁰²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 19 (Chapters on what is made from the cereals)

¹⁰²² Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 20 (Chapters on what is made from the cereals)

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Yunus,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Do not cut the bread with the knife, but break it with the hand, opposing the non-Arabs''.¹⁰²³

¹⁰²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 21 (Chapters on what is made from the cereals)

CHAPTER 2 – TYPES OF BREAD

1- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: فَضْلُ خُبْزِ الشَّعِيرِ عَلَى الْبُرِّ كَفَضْلِنَا عَلَى النَّاسِ وَ مَا مِنْ نَبِيٍّ إِلَّا وَ قَدْ دَعَا لِأَكْلِ الشَّعِيرِ وَ بَارَكَ عَلَيْهِ وَ مَا دَخَلَ جَوْفًا إِلَّا وَ أَخْرَجَ كُلَّ دَاءٍ فِيهِ وَ هُوَ قُوتُ الْأَنْبِيَاءِ وَ طَعَامُ الْأَبْرَارِ أَبِي اللَّهِ تَعَالَى أَنْ يَجْعَلَ قُوتُ الْأَنْبِيَاءِ إِلَّا شَعِيرًا.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'The merit of the barley bread over the wheat is like our^{-asws} merit over the people; and there is none from a Prophet^{-as} except and he^{-as} had called to eat the barley, and Blessed upon it; and it will not enter inside except, and it would expel every illness in it; and it is a subsistence of the Prophets^{-as} and food of the righteous. Allah^{-azwj} the Exalted Refused to Make the subsistence of the Prophets^{-as}, except barley".¹⁰²⁴

الْمَكَارِمُ، عَنْهُ ع مِثْلُهُ إِلَّا أَنْ فِيهِ أَبِي اللَّهِ أَنْ يَجْعَلَ قُوتُ الْأَنْبِيَاءِ لِلْأَشْقِيَاءِ.

(The book) 'Al-Makarim' –

'From him^{-asws} – similar to it except that in it: 'Allah^{-azwj} Refused to Make the subsistence of the Prophets^{-as} to be for the wretched ones".¹⁰²⁵

2- الكافي، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الرِّضَا ع أَنَّهُ قَالَ: مَا دَخَلَ فِي جَوْفِ الْمَسْلُوبِ شَيْءٌ أَنْفَعَ لَهُ مِنْ خُبْزِ الْأُرْزِّ.

(The book) 'Al-Kafi' –

By the previous chain from Al-Reza^{-asws} having said: 'There will not enter in the interior of a consumptive, anything more beneficial for him than the rice bread".¹⁰²⁶

6 وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنِ الْحُشَابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَطْعَمُوا الْمَبْطُونِ خُبْزَ الْأُرْزِّ فَمَا دَخَلَ جَوْفَ الْمَسْلُوبِ شَيْءٌ أَنْفَعَ مِنْهُ أَمَا إِنَّهُ يَدْعُو الْمَعْدَةَ وَ يَسْأَلُ الدَّاءَ سَلًّا.

¹⁰²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 a (Chapters on what is made from the cereals)

¹⁰²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 b (Chapters on what is made from the cereals)

¹⁰²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 a (Chapters on what is made from the cereals)

And from him, from Muhammad Bin Yahya, from Muhammad Bin Musa, from Al Khashshab, from Ali Bin Hassan, from one of our companions who said,

‘Abu Abdullah^{asws} said: ‘Feed rice bread to the one with belly ache, for there will not enter in the interior of the consumptive, anything more beneficial for him than it. As for it, it tans the stomach and flows out the illness with a flowing’.¹⁰²⁷

3 الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: مَا دَخَلَ جَوْفَ الْمَسْلُوبِ مِثْلُ حَبِّ الْأُرْزِ إِنَّهُ يَسْلُ الدَّاءَ سَلًّا.

(The book) ‘Al-Makarim’ –

‘From Al-Sadiq^{asws} having said: ‘There will not enter inside the consumptive like the rice bread. It flows out the illness with a flowing’.¹⁰²⁸

16 وَ مِنْ صَحِيفَةِ الرِّضَا ع عَنْ ابْنِ أَبِي رَافِعٍ وَ غَيْرِهِ يَرْفَعُونَهُ قَالَ: مَا مِنْ شَيْءٍ أَنْفَعَ مِنْهُ وَ مَا مِنْ شَيْءٍ يَبْقَى فِي الْجَوْفِ مِنْ عُذْوَةٍ إِلَى اللَّيْلِ إِلَّا حَبُّ الْأُرْزِ.

And from (the book) ‘Saheefa Al-Reza^{asws}’ – from Ibn Rafie and someone else raising it,

‘He^{asws} said: ‘There is nothing more beneficial than it, and there is nothing more lasting in the inside, from morning to the night, except the rice bread’.¹⁰²⁹

4- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنْ يَحْيَى بْنِ أَبِي رَافِعٍ وَ غَيْرِهِ يَرْفَعُونَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ يَبْقَى فِي الْجَوْفِ مِنْ عُذْوَةٍ إِلَى اللَّيْلِ إِلَّا حَبُّ الْأُرْزِ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Sayyari, from Yahya Bin Abu Rafie and someone else raising it to,

‘Abu Abdullah^{asws} having said: ‘Nothing remains in the inside from morning to the night except the rice bread’.¹⁰³⁰

5- الْمَكَارِمُ، فِي حَبِّ الْجَاوِزِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَا إِنَّهُ لَيْسَ فِيهِ ثِقْلٌ وَ هُوَ بِاللَّيْلِ أَلْيَنُ وَ أَنْفَعُ فِي الْمَعْدَةِ.

¹⁰²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 b (Chapters on what is made from the cereals)

¹⁰²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 a (Chapters on what is made from the cereals)

¹⁰²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 b (Chapters on what is made from the cereals)

¹⁰³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4 (Chapters on what is made from the cereals)

(The book) 'Al-Makarim' –

Regarding the millet bread, from Abu Abdullah^{-asws} having said: 'As for it, there isn't any heaviness in it, and it is softest with the milk and most beneficial in the stomach'.¹⁰³¹

6- رَوْضَةُ الْوَاعِظِينَ، عَنِ الْعِصِيِّ بْنِ الْقَاسِمِ قَالَ: قُلْتُ لِلصَّادِقِ ع حَدِيثٌ يُرْوَى عَنْ أَبِيكَ ع أَنَّهُ قَالَ مَا شَبَعَ رَسُولُ اللَّهِ ص مِنْ حُبِّزٍ بُرِّ قَطُّ أَ هُوَ صَحِيحٌ

(The book) 'Rowzat Al Waizeen' – From Al Eys Bin Al Qasim who said,

'I said to Al-Sadiq^{-asws}, 'There is a Hadeeth being reported from your^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} did not satiate from wheat bread at all!' Is it correct?'

فَقَالَ لَا مَا أَكَلَ رَسُولُ اللَّهِ ص حُبِّزٌ بُرِّ قَطُّ وَ لَا شَبَعَ مِنْ حُبِّزٍ شَعِيرٍ قَطُّ.

He^{-asws} said: 'No. Rasool-Allah^{-saww} did not eat wheat bread at all, nor did he^{-saww} satiate from barley bread at all'.¹⁰³²

7- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْحُبِّزِ يُطَبَّنُ بِالسَّمْنِ قَالَ لَا بَأْسَ.

(The book) 'Kitab Al Masa'il' – By the chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the bread covered with the ghee. He^{-asws} said: 'There is no problem''.¹⁰³³

8- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ بَرْزَنْطِيٍّ عَنِ الرِّضَا ع قَالَ: الْحُبُّزُ الْيَاسُ يَهْضِمُ الْأُتْرُجَ.

(The book) 'Al-Kafi' – From the number, from Sahl, from Al Bazanty,

'From Al-Reza^{-asws} having said: 'The dry bread digests the citron''.¹⁰³⁴

¹⁰³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 5 (Chapters on what is made from the cereals)

¹⁰³² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 6 (Chapters on what is made from the cereals)

¹⁰³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 7 (Chapters on what is made from the cereals)

¹⁰³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 8 (Chapters on what is made from the cereals)

CHAPTER 3 – THE FLOUR PORRIDGE (AL-SUWEYQ) AND ITS TYPES

1- المَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ السَّوِيقُ فَقَالَ إِنَّمَا عَمِلَ بِالْوَحْيِ.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Abdullah Bin Jundab, from one of his companions who said,

'The flour porridge (Al-Suweyq) was mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'But rather, it is worked with the Revelation''.¹⁰³⁵

2 وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَيَابَةَ عَنْ جُنْدَبٍ أَبِي عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ نَزَلَ السَّوِيقُ بِالْوَحْيِ مِنَ السَّمَاءِ.

From him, from a number of our companions, from Asbat, from Muhammad Bin Abdullah Bin Sayaba, from Jundab Abu Abdullah Bin Jundab who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'The flour porridge (Al-Suweyq) descended from the sky with the Revelation''.¹⁰³⁶

3- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّوِيقُ طَعَامُ الْمُرْسَلِينَ أَوْ قَالَ مِنْ طَعَامِ النَّبِيِّينَ ع.

And from him, from Usman Bin Isa, from Khalid Bin Najeeh,

'From Abu Abdullah^{-asws} having said: 'The flour porridge (Al-Suweyq) is food of the Messengers^{-as} – or said: 'From food of the Prophets^{-as}'.¹⁰³⁷

4- وَ مِنْهُ، عَنِ السَّيَّارِيِّ عَنْ نَضْرِ بْنِ مُحَمَّدٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ خُرَاسَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: السَّوِيقُ لِمَا شُرِبَ لَهُ.

And from him, from Al Sayyari, from Nasr Bin Muhammad, from a number of our companions from the people of Khurasan,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'The flour porridge (Al-Suweyq) is for what it is drunk for''.¹⁰³⁸

¹⁰³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 (Chapters on what is made from the cereals)

¹⁰³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 2 (Chapters on what is made from the cereals)

¹⁰³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 3 (Chapters on what is made from the cereals)

¹⁰³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 (Chapters on what is made from the cereals)

بيان: أي ينفع لأي داء شرب لدفعه و لأي منفعة قصد به.

Explanation – Beneficial for whichever illness it is drunk to repel it, and for whichever benefit it is aimed for.

5- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّوِيْقُ يُنْبِتُ اللَّحْمَ وَ يَشْدُ الْعَظْمَ.

(The book) 'Al-Mahasin' – from his father, from Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah^{-asws} having said: 'The flour porridge (Al-Suweyq) builds the flesh and strengthens the bones"¹⁰³⁹.

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ اللَّيْثِيَّ عَنْ دُرُوسَ عَنِ ابْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شَرِبْتُ السَّوِيْقَ بِالزَّيْتِ تُنْبِتُ اللَّحْمَ وَ تَشْدُ الْعَظْمَ وَ تَرْقِي الْبَشْرَةَ وَ تَزِيدُ فِي الْبَاوِ.

And from him, from Muhammad Bin Isa, from Al Dihqan, from Dorost, from Ibn Muskan who said,

'I heard Abu Abdullah^{-asws} saying: 'Drinking the flour porridge (Al-Suweyq) with the oil grows the flesh, and strengthens the bones, and softens the skin, and increases in the virility"¹⁰⁴⁰.

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ حَظِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَاهُ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ يُولَدُ لَنَا الْمَوْلُودُ فَيَكُونُ مِنْهُ الْقِلَّةُ وَ الضَّعْفُ فَقَالَ مَا يَمْنَعُكَ مِنَ السَّوِيْقِ فَإِنَّهُ يَشْدُ الْعَظْمَ وَ يُنْبِتُ اللَّحْمَ.

And from him, from his father, from Bakr Bin Muhammad Al Azdy, from Khazir who said,

'I was in the presence of Abu Abdullah^{-asws} when a man from our companions came to him^{-asws}. He said to him, 'There has been born a new-born for us and there happens to be the smallness and the weakness from him'. He^{-asws} said: 'What prevents you from (feeding him) the flour porridge (Al-Suweyq)? It would strengthen the bones and build the flesh"¹⁰⁴¹.

8 الْمَحَاسِنُ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ: أَرْسَلَ أَبُو عَبْدِ اللَّهِ ع إِلَى عَيْثِمَةَ جَدِّي أَنْ اسْقِي مُحَمَّدَ بْنَ عَبْدِ السَّلَامِ السَّوِيْقَ فَإِنَّهُ يُنْبِتُ اللَّحْمَ وَ يَشْدُ الْعَظْمَ

(The book) 'Al-Mahasin' – From Bakr Bin Muhammad who said,

¹⁰³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 5 (Chapters on what is made from the cereals)

¹⁰⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 6 (Chapters on what is made from the cereals)

¹⁰⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 (Chapters on what is made from the cereals)

'Abu Abdullah^{-asws} sent a message to my grandmother: 'Quench the flour porridge (Al-Suweyq) to Muhammad Bin Abdul Salam, for it builds the flesh, and strengthens the bones'.

وَرَوَاهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ - عَنْ أَبِي عَبْدِ اللَّهِ عِ إِلَّا أَنَّهُ قَالَ أُرْسِلَ إِلَى سَعِيدَةَ.

And it is reported from Usman Bin Isa, from Sama'at, from Abu Abdullah^{-asws} except that he^{-asws} said: 'He^{-asws} sent a message to Saeeda".¹⁰⁴²

9 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى وَ عَنْ أَبِيهِ جَمِيعاً عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ: دَخَلْتُ عُثَيْمَةَ عَلَى أَبِي عَبْدِ اللَّهِ عِ وَ مَعَهَا ابْنُهَا أَطْلُ اسْمُهُ مُحَمَّدٌ فَقَالَ لَهَا أَبُو عَبْدِ اللَّهِ عِ مَا لِي أَرَى جِسْمَ ابْنِكَ خَفِيفاً قَالَتْ هُوَ غَلِيلٌ فَقَالَ لَهَا اسْقِيهِ السَّوِيقَ فَإِنَّهُ يُنْبِثُ اللَّحْمَ وَ يَشْدُدُّ الْعَظْمَ.

(The book) 'Al-Mahasin' – from Muhammad Bin Isa and from his father, altogether from Bakr Bin Muhammad Al Azdy who said,

'Useyma entered to see Abu Abdullah^{-asws} and her son was with her. I think his name is Muhammad. Abu Abdullah^{-asws} said to her: 'What is the matter I^{-asws} see the body of your son being skinny?' She said, 'He is sick'. He^{-asws} said to her: 'Quench him the flour porridge (Al-Suweyq) for it builds the flesh and strengthens the bones".¹⁰⁴³

قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ مِثْلَهُ وَ فِيهِ دَخَلْتُ عُثَيْمَةَ عَمَّتِي.

(The book) 'Qurb Al-Asnad' – from Muhammad Bin Isa, from Bakr – similar to it, and in it: 'My paternal aunt Uneyman entered".¹⁰⁴⁴

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ عُثَيْمَةَ أُمِّ وَلَدِ عَبْدِ السَّلَامِ قَالَتْ قَالَ أَبُو عَبْدِ اللَّهِ عِ اسْقُوا صِبْيَانَكُمْ السَّوِيقَ فِي صِغَرِهِمْ فَإِنَّ ذَلِكَ يُنْبِثُ اللَّحْمَ وَ يَشْدُدُّ الْعَظْمَ وَ مَنْ شَرِبَ السَّوِيقَ أَرْبَعِينَ صَبَاحاً امْتَلَأَتْ كِفَاؤُهُ قُوَّةً.

(The book) 'Al-Mahasin' – from his father, from Bakr Bin Muhammad, from Useyman, mother of children of Abdul Salam, she said,

'Abu Abdullah^{-asws} said: 'Quench the flour porridge (Al-Suweyq) to your children during their childhood, for that builds the flesh and strengthens the bones; and the one who drinks the flour porridge (Al-Suweyq) for forty mornings, his shoulders will be filled with strength".¹⁰⁴⁵

¹⁰⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 8 (Chapters on what is made from the cereals)

¹⁰⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9 a (Chapters on what is made from the cereals)

¹⁰⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9 b (Chapters on what is made from the cereals)

¹⁰⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10 a (Chapters on what is made from the cereals)

الْمَكَارِمُ، عَنْهُ عِ مِثْلُهُ إِلَّا أَنَّ فِيهِ امْتَلَأَتْ كَعْبُهُ.

(The book) 'Al-Makarim' –

'From him^{-asws}, similar to it, except that in it: 'His heels would be filled''¹⁰⁴⁶

11- الْمَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ قُتَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثُ رَاحَاتٍ سَوِيْقٍ جَافٍ عَلَى الرِّيقِ يُنْشِفُ الْمِرَّةَ وَ الْبَلْغَمَ حَتَّى يُقَالَ لَا يَكَادُ أَنْ يَدَعَ شَيْئاً.

(The book) 'Al-Mahasin' – from Ibrahim Bin Muhammad Al saqafi, from Quteyba Al A'asha,

'From Abu Abdullah^{-asws} having said: 'Three palms of dry flour porridge (Suweyq) upon the empty stomach dries upon the bile and the phlegm until it is said, 'It almost does not leave anything''¹⁰⁴⁷

12 الطب، طب الأئمة عليهم السلام عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ الْمِصْرِيِّ عَنْ فَضَالَةَ عَنْ ابْنِ بُكَرٍ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ السَّوِيْقَ الْجَافَ إِذَا أُخِذَ عَلَى الرِّيقِ أَطْفَأَ الْحَرَارَةَ وَ سَكَّنَ الْمِرَّةَ وَ إِذَا لُتْ ثُمَّ شُرِبَ لَمْ يَفْعَلْ ذَلِكَ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Salih Bin Ibrahim Al Misry, from Fazla, from Ibn Bukeyr, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'The dry flour porridge (Al-Suweyq), when taken upon the empty stomach extinguishes the heat and settles the bile, and when mixed with water, then drunk, does not do that''¹⁰⁴⁸

8 رَوَى الْكُلَيْبِيُّ عَنْ الْعِدَّةِ عَنْ سَهْلِ بْنِ السَّيَّارِيِّ عَنْ إِبْرَاهِيمَ بْنِ بِسْطَامٍ عَنْ رَجُلٍ مِنْ أَهْلِ مَرْوَ قَالَ: بَعَثَ إِلَيْنَا الرِّضَا ع وَ هُوَ عِنْدَنَا يَطْلُبُ السَّوِيْقَ فَبَعَثَ إِلَيْهِ بِسَوِيْقٍ مَلْتَوَتْ فَرْدُهُ وَ بَعَثَ إِلَيَّ أَنَّ السَّوِيْقَ إِذَا شُرِبَ عَلَى الرِّيقِ جَافاً أَطْفَأَ الْحَرَارَةَ وَ سَكَّنَ الْمِرَّةَ وَ إِذَا لُتْ لَمْ يَفْعَلْ ذَلِكَ.

It is reported by Al Kulayni from the number, from Sahl, from Al Sayyari, from Ibrahim Bin Bistam, from a man from the people of Merv who said,

'Al-Reza^{-asws} sent a message to us and he^{-asws} was seeking the flour porridge (Al-Suweyq) with us. I sent to him^{-asws} wet Suweyq. He^{-asws} returned it and sent a message to me: 'The Suweyq, when it is drunk dry upon the empty stomach, it extinguishes the heat, and settles the bile, and when wet, does not do that''¹⁰⁴⁹

¹⁰⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10 b (Chapters on what is made from the cereals)

¹⁰⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 11 (Chapters on what is made from the cereals)

¹⁰⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 a (Chapters on what is made from the cereals)

¹⁰⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 b (Chapters on what is made from the cereals)

13- الطب، طب الأئمة عليهم السلام عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: مَا أَعْظَمَ بَرَكَةَ السَّوِيْقِ إِذَا شَرِبَهُ الْإِنْسَانُ عَلَى الشَّبَعِ أَمْراً وَ هَضَمَ الطَّعَامَ وَ إِذَا شَرِبَهُ الْإِنْسَانُ عَلَى الْجُوعِ أَشْبَعَهُ وَ نَعَمَ الرَّأْدُ فِي السَّفَرِ وَ الْحَضَرِ السَّوِيْقُ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws}, from Abu Ja’far Al-Baqir^{-asws} having said: ‘How mighty are the Blessings of the flour porridge (Al-Suweyq)! When the human being drinks it upon the satiation, it is enjoyable and digests the food, and when the human being drinks it upon the hunger, it satiates him, and best of the provisions in the journey and staying is the flour porridge (Al-Suweyq)’^{.1050}

14- عَنْ أَحْمَدَ بْنِ غِيَاثٍ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ يُوَلَّدُ الْوَلَدُ فَيَكُونُ فِيهِ الْبَلَّةُ وَ الضَّعْفُ

From Ahmad Bin Giyas, from Muhammad Bin Isa, from Al Qasim Bin Muhammad, from Bakr Bin Muhammad who said,

‘I was in the presence of Abdullah^{-asws}. A man said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! The new-born has been born and in him is the illness and the weakness’.

فَقَالَ مَا يَمْنَعُكَ مِنَ السَّوِيْقِ أَشْرَبَهُ وَ مُرَّ أَهْلَكَ بِهِ فَإِنَّهُ يُنْبِثُ اللَّحْمَ وَ يَشُدُّ الْعَظْمَ وَ لَا يُوَلَّدُ لَكُمْ إِلَّا الْقَوِيَّ.

He^{-asws} said: ‘What prevents you from the flour porridge (Al-Suweyq)? Drink it and instruct your family with it, for it builds the flesh, and strengthens the bones, and no child will be born for you except the strong’^{.1051}

15- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ: جَاءَ مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ إِنَّ رَجُلًا ضَرَبَ بَقَرَةً بِقَاسٍ فَوَقَدَهَا ثُمَّ دَبَّحَهَا

(The book) ‘Qurb Al Asnad’ – from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy who said,

‘Muhammad Bin Abdul Salam came to Abu Abdullah^{-asws}. He said to him^{-asws}, ‘A man struck a cow with an axe and killed it, then he slaughtered it’.

فَلَمْ يُرْسِلْ إِلَيْهِ بِالْجَوَابِ وَ دَعَا سَعِيدَةَ فَقَالَ لَهَا إِنَّ هَذَا جَاءَنِي فَقَالَ إِنَّكَ أَرْسَلْتَ إِلَيَّ فِي صَاحِبِ الْبَقَرَةِ الَّتِي ضَرَبَهَا بِقَاسٍ فَإِنْ كَانَ الدَّمُ خَرَجَ مُعْتَدِلاً فَكُلُوا وَ أَطْعَمُوا وَ إِنْ كَانَ خَرَجَ خُرُوجاً غَيْرَ عَتِيّاً فَلَا تَقْرَبُوهُ قَالَ

He^{-asws} did not send the answer to him, and he^{-asws} called Saeeda. He^{-asws} said to her: ‘This one has come to me. He says you had sent a message to me regarding the owner of the cow which he had struck it with an axe. If the blood had come out moderately, eat and feed, and if it had come out excessively, do not go near it’.

¹⁰⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 13 (Chapters on what is made from the cereals)

¹⁰⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 14 (Chapters on what is made from the cereals)

فَأَخَذَتِ الْغُلَامَ فَأَزَادَتْ ضَرْبَهُ فَبَعَثَتْ إِلَيْهَا اسْقِيهِ السَّوِيقَ فَإِنَّهُ يُنْبِتُ اللَّحْمَ وَ يَشُدُّ الْعَظْمَ.

She grabbed the boy and wanted to hit him. He^{-asws} sent a message to her: ‘Quench him the flour porridge (Al-Suweyq), for it builds the flesh and strengthens the bones’.¹⁰⁵²

16- الإِخْتِجَاجُ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ فِي خَبَرِ اخْتِجَاجِ الرِّضَا ع عَلَى أَزْيَابِ الْمَلِكِ قَالَ لَمَّا أَرَادَ ع الْمَصِيرَ إِلَى الْمَأْمُونِ تَوَضَّأَ وَضُوءَ الصَّلَاةِ وَ شَرِبَ شَرْبَةً سَوِيقٍ وَ سَقَانَا الْخَبَرَ.

(The book) ‘Al-Ihtijaj’ – from Al-Hassan Bin Muhammad Al-Nowfaly –

‘In a Hadeeth of argumentation by Al-Reza^{-asws} against the lords (priests) of the religions, he (the narrator) said, ‘When he^{-asws} intended to travel to Al-Mamoun, he^{-asws} performed wud’u of the Salat and drank a drink of flour porridge (Suweyq) and quenched us (as well)’ – the Hadeeth’.¹⁰⁵³

17- الْمَحَاسِنُ، عَنْ أَبِي يُوسُفَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّوِيقُ الْجَافُ يَذْهَبُ بِالْبَيَاضِ.

(The book) ‘Al-Mahasin’ – from Abu Yusuf, from Yahya Bin Al Mubarak, from Abu Al Sabbah,

‘From Abu Abdullah^{-asws} having said: ‘The dry flour porridge (Al-Suweyq) does away with the whiteness (vitiligo)’.¹⁰⁵⁴

18- الْمَحَاسِنُ، عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ يَحْيَى بْنِ مُسَاوِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّوِيقُ يَجْرُدُ الْمِرَّةَ وَ الْبَلْعَمَ جَرْدًا وَ يَنْفَعُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ.

(The book) ‘Al-Mahasin’ – from Musa Bin Al Qasim, from Yahya Bin Musawir,

‘From Abu Abdullah^{-asws}, or from Safwan Bin Yahya from Abu Abdullah^{-asws} having said: ‘The flour porridge (Al-Suweyq) strips off the bile and the phlegm with a stripping and repels seventy types from the types of afflictions’.¹⁰⁵⁵

¹⁰⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 15 (Chapters on what is made from the cereals)

¹⁰⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 16 (Chapters on what is made from the cereals)

¹⁰⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 17 (Chapters on what is made from the cereals)

¹⁰⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 18 (Chapters on what is made from the cereals)

19 المَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ النَّضْرِ بْنِ قِرْوَاشٍ الْجَمَّالِ قَالَ قَالَ أَبُو الْحَسَنِ الْمَاضِي ع السَّوِيْقُ إِذَا غَسَلْتَهُ سَبْعَ مَرَّاتٍ وَ قَلَّبْتَهُ مِنْ إِنَاءٍ إِلَى إِنَاءٍ آخَرَ فَهُوَ يَذْهَبُ بِالْحُمَّى وَ يَنْزِلُ الْقُوَّةَ فِي السَّاقَيْنِ وَ الْقَدَمَيْنِ.

(The book) 'Al-Mahasin' – from Ali Bin Al Hakam, from Al Nazar Bin Qirwash Al Jammal who said,

'Abu Al-Hassan Al Maazy^{-asws} (7th Imam^{-asws}) said: 'The flour porridge (Al-Suwayq), when you wash it seven times and transfer it from a utensil to another utensil, it would remove the fever and descend the strength into the legs and the feet'.¹⁰⁵⁶

20- المَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ امْلُئُوا جَوْفَ الْمَحْمُومِ مِنَ السَّوِيْقِ يُغْسَلُ ثَلَاثَ مَرَّاتٍ ثُمَّ يُسْقَى

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{-asws} saying: 'Fill the inside of the one with fever with the flour porridge (Al-Suwayq), washing it thrice then quenching'.

قَالَ فِي حَدِيثٍ آخَرَ يُحَوَّلُ مِنْ إِنَاءٍ إِلَى إِنَاءٍ.

He^{-asws} said in another Hadeeth: 'Transferring from a utensil to a utensil'.¹⁰⁵⁷

الْمَكَارِمُ، عَنْهُ ع مِثْلُهُ إِلَى قَوْلِهِ يُغْسَلُ سَبْعَ مَرَّاتٍ ثُمَّ يُسْقَى.

(The book) 'Al-Makarim' –

'From him^{-asws}, similar to it, up to his^{-asws} words: 'Wash it seven times, then quench'.¹⁰⁵⁸

21- المَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خُفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَفْضَلُ سَحُورِكُمُ السَّوِيْقُ وَ التَّمْرُ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'The best of your pre-dawn meals (for fasting in a month of Ramazan) is the flour porridge (Al-Suwayq) and the dates'.¹⁰⁵⁹

¹⁰⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 19 (Chapters on what is made from the cereals)

¹⁰⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 20 a (Chapters on what is made from the cereals)

¹⁰⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 20 b (Chapters on what is made from the cereals)

¹⁰⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 21 (Chapters on what is made from the cereals)

22 الْمَحَاسِنُ، فِي حَدِيثٍ آخَرَ قَالَ: نِعْمَ الطَّعَامُ السَّوِيقُ.

(The book) 'Al-Mahasin' –

In another Hadeeth, he^{-asws} said: 'Best of the foods is the flour porridge (Al-Suweyq)'".¹⁰⁶⁰

23- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ نِعْمَ الْقَوْتُ السَّوِيقُ إِنْ كُنْتَ جَائِعاً أَمْسَكَ وَ إِنْ كُنْتَ شَبَعَانِ أَهْضَمَ طَعَامَكَ.

And from him, from his father, from Muhammad Bin Amro who said,

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'Best of the subsistence's is the flour porridge (Al-Suweyq). If you were hungry, it would hold you, and if you were satiated, it would digest your food'".¹⁰⁶¹

24 وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ: إِنَّ النَّبِيَّ ص أُتِيَ بِسَوِيقٍ لَوْزٍ فِيهِ سُكَّرٌ طَبِيزَرْدٌ فَقَالَ هَذَا طَعَامُ الْمُتَرْفِعِينَ بَغْدِي.

And from him, from Al-Nowfaly, from Al-Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} was brought flour porridge (Suweyq) (with) almonds and 'Tabar zad' sugar. He^{-saww} said: 'This food will be raised after me^{-saww} (no longer be eaten)'".¹⁰⁶²

25 الْمَكَارِمُ، مِنْ أَمَالِي الشَّيْخِ أَبِي جَعْفَرٍ الطُّوسِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: بُلُّوا جُوعَ الْمُخْمُومِ بِالسَّوِيقِ وَ الْعَسَلِ ثَلَاثَ مَرَّاتٍ وَ يُحَوَّلُ مِنْ إِنَاءٍ إِلَى إِنَاءٍ وَ يُسْقَى الْمُخْمُومُ فَإِنَّهُ يَذْهَبُ بِالْحُمَّى الْحَارَّةِ وَ إِنَّمَا عَمِلَ بِالْوَحْيِ.

(The book) 'Al-Makarim', from (the book) 'Amali' of the sheykh Abu Ja'far Al Tusy,

'From Ali^{-asws} Bin Al Husayn^{-asws} having said: 'Reduce the hunger of the one with fever with the flour porridge (Al-Suweyq) and the honey three times, and transfer from a utensil to a utensil and quench the feverish one, for it will remove the hot fever, and rather it is worked with the Revelation'".¹⁰⁶³

¹⁰⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 22 (Chapters on what is made from the cereals)

¹⁰⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 23 (Chapters on what is made from the cereals)

¹⁰⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 24 (Chapters on what is made from the cereals)

¹⁰⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 25 a (Chapters on what is made from the cereals)

6 وَ عَنْ ابْنِ كَثِيرٍ قَالَ: انْطَلَقَ بَطْنِي فَأَمَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنْ أَخَذَ سَوِيقَ الْجَاوِزِ بِمَاءِ الْكُمُونِ فَفَعَلْتُ فَأَمْسَكَ بَطْنِي وَ عُوَيْثُ.

And from Ibn Kaseer who said,

‘My belly ran free (diarrhoea), so Abu Abdullah^{-asws} instructed me to take millet flour porridge (Suweyq) with the cumin water. I did so and my belly withheld, and I recovered’^{.1064}

وَ عَنْ أَحْمَدَ بْنِ يَزِيدَ قَالَ: كَانَ إِذَا لَسَعَ أَهْلُ الدَّارِ حَيَّةٌ أَوْ عَقْرَبٌ قَالَ اسْقُوهُ سَوِيقَ التُّفَّاحِ.

And from Ahmad Bin Yazeed who said,

‘When the people of the house were to be stung either by a snake or a scorpion, he^{-asws} said: ‘Quench him the apple Suweyq’^{.1065}

6 وَ عَنْ ابْنِ بُكَيْرٍ قَالَ: رَعِفْتُ فُسَيْلُ أَبُو عَبْدِ اللَّهِ ع عَنْ ذَلِكَ فَقَالَ اسْقُوهُ سَوِيقَ التُّفَّاحِ فَسَقَيْتُهُ فَأَنْقَطَعَ الرُّعَافُ.

And from Ibn Bukeyr who said,

‘I had nose bleed. Abu Abdullah^{-asws} was asked about that. He^{-asws} said: ‘Quench him the apple Suweyq. I was quenched it and the nose bleed was terminated’^{.1066}

26- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَيِّفِ التَّمَارِ قَالَ: مَرِضَ بَعْضُ رُفَقَائِنَا بِمَكَّةَ فَبُرْسَمَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَعْلَمْتُهُ فَقَالَ لِي اسْقِهِ سَوِيقَ الشَّعِيرِ فَإِنَّهُ يُعَاقِي إِنْ شَاءَ اللَّهُ وَ هُوَ غِذَاءٌ فِي خَوْفِ الْمَرِيضِ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Abdullah Bin Ja’far, from Muhammad Bin Khalid, from Sayf Al tammar who said,

‘Our of our friends fell ill in Makkah with pleurisy. I entered to see Abu Abdullah^{-asws} and let him^{-asws} know. He^{-asws} said to me: ‘Quench him the barley flour porridge (Suweyq), for he would recover if Allah^{-azwj} so Desires, and it is a provision in the inside of the sick one’.

قَالَ فَمَا سَقَيْتَاهُ السَّوِيقَ إِلَّا يَوْمَيْنِ أَوْ قَالَ مَرَّتَيْنِ حَتَّى عُوِيَ صَاحِبُنَا.

He (the narrator) said, ‘We did not quench him Al-Suweyq except for two days’ – or he said, ‘Twice, until our companion recovered’^{.1067}

¹⁰⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 25 b (Chapters on what is made from the cereals)

¹⁰⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 25 c (Chapters on what is made from the cereals)

¹⁰⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 25 d (Chapters on what is made from the cereals)

¹⁰⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 26 (Chapters on what is made from the cereals)

27- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: سَوِيقُ الْعَدَسِ يَقْطَعُ الْعَطَشَ وَ يُقَوِّي الْمَعِدَةَ وَ فِيهِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً وَ يُطْفِئُ الصَّفَرَاءَ وَ يُبْرِدُ الْجَوْفَ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Musa, raising it,

'From Abu Abdullah^{-asws} having said: 'The lentil Suweyq cuts the thirst and strengthens the stomach, and there is healing in it from seventy illnesses, and it extinguishes the yellowness (jaundice), and cools the inside.

وَ كَانَ إِذَا سَافَرَ ع لَا يُفَارِقُهُ وَ كَانَ يَقُولُ ع إِذَا هَاجَ الدَّمُ بِأَحَدٍ مِنْ خَشَمِهِ قَالَ لَهُ اشْرَبْ مِنْ سَوِيقِ الْعَدَسِ فَإِنَّهُ يُسَكِّنُ هَيْجَانَ الدَّمِ وَ يُطْفِئُ الْحَرَارَةَ.

And it was so, whenever he^{-asws} travelled, he^{-asws} would not separate from it, and he^{-asws} had said when the blood had agitated with one of his^{-asws} servants, he^{-asws} said to him: 'Drink from the lentil Suweyq for it would settle the agitation of the blood and extinguish the heat".¹⁰⁶⁸

28- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مَهْرِيَّارٍ قَالَ: إِنَّ جَارِيَةً لَنَا أَصَابَهَا الْحَيْضُ وَ كَانَ لَا يَنْقَطِعُ عَنْهَا حَتَّى أَشْرَفَتْ عَلَى الْمَوْتِ فَأَمَرَ أَبُو جَعْفَرٍ ع أَنْ تُسْقَى سَوِيقَ الْعَدَسِ فَاسْقَيْتَ فَأَنْقَطَعَ عَنْهَا وَ عُوفِيَتْ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Isa, from Ali Bin Mahziyar who said,

'A maid of ours was hit by menstruation and it would not terminate from her until she overlooked upon the death, so Abu Ja'far^{-asws} instructed that she should be quenched the lentil Suweyq. She was quenched and it terminated from her, and she recovered".¹⁰⁶⁹

29 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ السَّيَّارِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: كَتَبَ أَبُو الْحَسَنِ ع مِنْ خُرَاسَانَ إِلَى الْمَدِينَةِ لَا تَسْقُوا أَبَا جَعْفَرٍ الثَّانِي السَّوِيقَ بِالْسُّكَّرِ فَإِنَّهُ زَدِي لِلرَّجَالِ.

(The book) 'Al-Kafi' – Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Al Sayyari, from Ubeydullah Bin Abu Abdullah having said,

'Abu Al-Hassan^{-asws} wrote from Khurasan to Al-Medina not to quench the flour porridge (Al-Suweyq) to Abu Ja'far^{-asws} the 2nd, the Suweyq with the sugar for it is a destroyer of the men".¹⁰⁷⁰

¹⁰⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 27 (Chapters on what is made from the cereals)

¹⁰⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 28 (Chapters on what is made from the cereals)

¹⁰⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 29 (Chapters on what is made from the cereals)

CHAPTER ON THE SWEETS AND THE SOURS

TYPES OF SWEETS AND THE SOURS

1- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَيُّ الشَّرَابِ أَحَبُّ إِلَيْكَ قَالَ الْخُلُوفُ الْبَارِدُ.

(The book) 'Al-Mahasin' – From Ja'far Bin Muhammad, from Ibn Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'It was said to Rasool-Allah^{-saww}, 'O Rasool-Allah^{-saww}! Which of the drinks is most beloved to you^{-saww}? He^{-saww} said: 'The cold sweets''¹⁰⁷¹

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى الْيَمُطِينِيِّ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ أَبِي الْحُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ عَذْبٌ يُحِبُّ الْعَذُوبَةَ وَ الْمُؤْمِنُ خُلُوفٌ يُحِبُّ الْخُلُوفَ.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Abu Muhammad Al Ansari, from Abu Al-Husayn Al Ahmasy,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin is fresh, he loves the freshness, and the Momin is sweet, he loves he sweetness''¹⁰⁷²

3- وَ مِنْهُ، عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ مُوَفَّقٍ الْمَدَائِنِيِّ عَنْ أَبِيهِ قَالَ: بَعَثَ إِلَيَّ الْمَاضِي يَوْمًا فَأَكَلْنَا عِنْدَهُ وَ أَكْثَرُوا مِنَ الْخُلُوفِ فَقُلْتُ مَا أَكْثَرَ هَذَا الْخُلُوفَ فَقَالَ إِنَّا وَ شَبِيعَتَنَا خُلِفْنَا مِنَ الْخُلُوفِ فَتَحَنُّنُ نُحِبُّ الْخُلُوفَ.

And from him, from Sahl Bin Ziyad, from Ahmad Bin Haroun Bin Muwaffiq Al Madainy, from his father having said,

¹⁰⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 1 (Chapters on the sweets and the sour)

¹⁰⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 2 (Chapters on the sweets and the sour)

'Al-Maazy^{-asws} (7th Imam^{-asws}) sent a message to me one day, so we at in his^{-asws} presence, and they increased from the sweets. I said, 'How much are these sweets!' He^{-asws} said: 'We^{-asws} and our^{-asws} Shias have been Created from the sweets, so we love the sweets".¹⁰⁷³

4- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ الْبَطَائِنِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ لَمْ يُرِدِ الْحُلُوءَ يُرِدِ الشَّرَابَ.

And from him, from Ali Bin Al Hakam, from Ali Bin Abu Hamza Al Batainy, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'One who does not want the sweets, would want the drinks".¹⁰⁷⁴

5 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّا أَهْلُ بَيْتِ حُبِّ الْحُلُوءِ وَ مَنْ لَمْ يُحِبِّ الْحُلُوءَ مِنَّا أَرَادَ الشَّرَابَ

And from him, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

'From Abu Al-Hassan^{-asws} having said: 'We^{-asws}, People^{-asws} of the Household love the sweets, and the one who does not love the sweets would want the drink'.

وَ قَالَ إِنَّ بِي لَمَوَادٍّ وَ أَنَا أَحِبُّ الْحُلُوءَ.

And he^{-asws} said: 'There is in my^{-asws} possession affordability for the sweets, and I^{-asws} love the sweets".¹⁰⁷⁵

6- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا بِالْمَدِينَةِ فَأَرْسَلَ إِلَيْنَا اصْنَعُوا لَنَا فَالْوَدَجَ وَ أَقْلُوا فَأَرْسَلْنَا إِلَيْهِ فِي قَصْعَةٍ صَغِيرَةٍ.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Yunus BIN Yaqoub,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'We were in Al-Medina and he^{-asws} sent a message to us: 'Make 'Falouzaj' (sweet dish) for us and let it be less (small portion)'. We sent it to him^{-asws} in a small bowl".¹⁰⁷⁶

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُعْجِبُهُ الْفَالُودَجُ وَ كَانَ إِذَا أَرَادَهُ قَالَ اتَّخِذُوهُ لَنَا وَ أَقْلُوا.

¹⁰⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3 (Chapters on the sweets and the sour)

¹⁰⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4 (Chapters on the sweets and the sour)

¹⁰⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 5 (Chapters on the sweets and the sour)

¹⁰⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 6 (Chapters on the sweets and the sour)

And from him, from his father, from Sa'adan, from Yusuf Bin Yaqoub who said,

'It was so that Abu Abdullah^{-asws} was fascinated by 'Al-Falouzaj' (sweet dish), and whenever he^{-asws} wanted it, he^{-asws} said: 'Take it for us and let it be less (small portion)'.¹⁰⁷⁷

8 وَ مِنْهُ، عَنْ سَعْدَانَ عَنْ هِشَامٍ عَنْ أَبِي حَمَزَةَ قَالَ: بَعَثْتُ إِلَى أَبِي الْحَسَنِ عِ بِقِصْعَةٍ فِيهَا خَشْتِيجٌ ثُمَّ دَخَلْتُ عَلَيْهِ فَوَجَدْتُ الْقِصْعَةَ مَوْضُوعَةً بَيْنَ يَدَيْهِ وَ قَدْ دَعَا بِقِصْعَةٍ فَدَقَّ فِيهَا سَكَّرًا فَقَالَ لِي تَعَالَ فَكُلْ

And from him, from Sa'dan, from Hisham, from Abu Hamza who said,

'I sent a bowl to Abu Al-Hassan^{-asws} wherein was 'Khashteej' (sweet dish). Then I entered to see him^{-asws} and found the bowl placed in front of him^{-asws} and he^{-asws} called for a bowl and ground sugar in it.

فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ جُعِلَ فِيهَا مَا يُكْنَى بِهِ قَالَ كُلْ فَإِنَّكَ سَتَجِدُهُ طَيِّبًا.

He^{-asws} said to me: 'Come and eat!' I said, 'May I be sacrificed for you^{-asws}! There has been made to be in it what should suffice you^{-asws} with it'. He^{-asws} said: 'Eat, for you shall find it good'.¹⁰⁷⁸

9- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَأُتِيَ بِدَجَاجَةٍ مَخْشُوعَةٍ خَبِيصًا فَفَكَّكُنَّاهَا فَأَكَلْنَاهَا.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I ate (a meal) with Abu Abdullah^{-asws}. They came with a broiler stuffed chicken. We fragmented it and ate it'.¹⁰⁷⁹

10- الْمَكَارِمُ، لَقَدْ جَاءَ النَّبِيُّ صَ بَعْضُ أَصْحَابِهِ يَوْمًا بِقَالُودَجٍ فَأَكَلَ مِنْهُ وَ قَالَ مِمَّ هَذَا يَا أَبَا عَبْدِ اللَّهِ

(The book) 'Al-Makarim' –

'One day, one of his^{-saww} companions came to the Prophet^{-saww} with 'Falouzaj (sweet dish). He^{-saww} ate from it and said: 'What is this from, O Abu Abdullah?'

فَقَالَ يَا أَبَايَ أَنْتَ وَ أُمِّي تَجْعَلُ السَّمْنَ وَ الْعَسَلَ فِي الزُّمَةِ وَ نَضَعُهَا عَلَى النَّارِ ثُمَّ نُغْلِيهِ ثُمَّ نَأْخُذُ مِخَّ الْخِنْطَةِ إِذَا طُحِنَتْ فَنُلْقِيهِ عَلَى السَّمَنِ وَ الْعَسَلِ ثُمَّ نَسُوْطُهُ حَتَّى يَنْصَحَ فَيَأْتِي كَمَا تَرَى

¹⁰⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 7 (Chapters on the sweets and the sour)

¹⁰⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 8 (Chapters on the sweets and the sour)

¹⁰⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 9 (Chapters on the sweets and the sour)

He said, 'May my father and my mother be (sacrificed for) you^{-saww}! We make the butter and the honey to be in the pot and place it upon the fire, then we boil it. Then we take the wheat marrow when it has been grinded, and we cast it upon the butter and the honey. Then we whip it until it matures, so it comes like what you^{-saww} see'.

فَقَالَ ص إِنَّ هَذَا الطَّعَامَ طَيِّبٌ -

He^{-saww} said: 'This is good food'.

وَلَقَدْ كَانَ يَأْكُلُ الشَّعِيرَ غَيْرَ مَنْحُولٍ خُبْزاً أَوْ عَصِيدَةً فِي خَالَةٍ كُلِّ ذَلِكَ كَانَ يَأْكُلُهُ ص -

And he^{-saww} used to eat the barley with un-sieved bread or porridge in a situation. All that, he^{-saww} would eat it'.

وَكَانَ ص يَأْكُلُ الْحَيْسَ وَكَانَ يَتَمَجَّعُ اللَّبَنَ وَالتَّمْرَ وَ يُسَوِّبُهُمَا الْأُطْيَيْنِ.

And he^{-saww} used to eat the fenugreek, and he^{-saww} would mix the milk and the dates and named these as 'the two good things'.¹⁰⁸⁰

11- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ قَوْلَوَيْهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ مَنْ اشْتَدَّ لَنَا حُبًّا اشْتَدَّ لِلنِّسَاءِ حُبًّا وَ لِلْخُلُوءِ.

(The book) 'Al-Saraair', copied from the book of Abu Al Qasim Bin Qawlawayi,

'From Abu Abdullah^{-asws} having said: 'Everyone who is of intense love for us^{-asws}, would have intense love for the women and for the sweets''.¹⁰⁸¹

12 الْمَكَارِمُ، رَوَى أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع رَأَى رَجُلًا يَعْيبُ الْفَالُودَجَ فَقَالَ فُتَاتُ الْبُرِّ يُلْعَابُ النَّحْلِ بِخَالِصِ السَّمْنِ مَا عَابَ هَذَا مُسْلِمًا.

(The book) 'Al-Makarim' -

'Al-Hassan^{-asws} Bin Ali^{-asws} saw a man faulting 'Al-Falouzaj' (sweet dish). He^{-asws} said: 'Wheat crumbs with saliva of the bees (honey) with pure butter, what is this Muslim faulting?'¹⁰⁸²

13- دَعَوَاتُ الرَّوَّانْدِيِّ، قَالَ رَسُولُ اللَّهِ ص مَنْ أَطْعَمَ أَخَاهُ خَلَاوَةً أَذْهَبَ اللَّهُ عَنْهُ مَرَارَةَ الْمَوْتِ.

(The book) 'Da'waat' of Al-Rawandy -

¹⁰⁸⁰ Bihar Al-Anwaar - V 63 The book of plants - Ch 1 H 10 (Chapters on the sweets and the sour)

¹⁰⁸¹ Bihar Al-Anwaar - V 63 The book of plants - Ch 1 H 11 (Chapters on the sweets and the sour)

¹⁰⁸² Bihar Al-Anwaar - V 63 The book of plants - Ch 1 H 12 (Chapters on the sweets and the sour)

'Rasool-Allah^{-saww} said: 'One who feeds sweets to his brother, Allah^{-azwj} would Keep away from him the bitterness of death''.¹⁰⁸³

14 الدّعائم، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يُعْجِبُهُ الْفَالُودَجُ وَكَانَ إِذَا أَرَادَهُ قَالَ اتَّخِذُوهُ لَنَا وَ أَقْلُوا أَطْنُهُ وَ كَانَ ع يَتَّقِي الْإِكْتَارَ مِنْهُ لِقَالِ يَضُرُّهُ.

(The book) 'Al-Da'aim' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, the 'Falouzaj' (sweet dish) used to fascinate him^{-asws}, and whenever he^{-asws} wanted it, he^{-asws} said: 'Take it for us and make it less (small portion)', I think, and he^{-saww} would fear the more from it lest it harms him^{-asws}'.¹⁰⁸⁴

15- الْمَكَارِمُ، قَالَ النَّبِيُّ ص إِذَا وَضِعَتِ الْخُلُوءُ فَأَصِيبُوا مِنْهَا وَ لَا تَرُدُّوْهَا.

(The book) 'Al-Makarim' –

'The Prophet^{-saww} said when the sweets were placed for him^{-saww}: 'Attain from it and do not reject it''.¹⁰⁸⁵

16- جَمْعُ الْبَيَانِ، قَالَ زُيْدُ بْنُ أَبِي أَنَسٍ ص كَانَ يَأْكُلُ الدَّجَاجَ وَ الْفَالُودَ وَ كَانَ يُعْجِبُهُ الْخُلُوءُ وَ الْعَسَلُ.

(The book) 'Majma Al Bayan' –

'He said, 'It is reported that the Prophet^{-saww} used to eat the chicken and Al-Falouzaj (sweet dish), and it fascinated him^{-saww} (the combination of) the sweets and the honey''.¹⁰⁸⁶

¹⁰⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 13 (Chapters on the sweets and the sours)

¹⁰⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 14 (Chapters on the sweets and the sours)

¹⁰⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 15 (Chapters on the sweets and the sours)

¹⁰⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 16 (Chapters on the sweets and the sours)

CHAPTER 2 – THE HONEY

الآيات

The Verses

النحل وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and from what they are constructing [16:68].

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

Then eat from all the fruits and travel the Way of your Lord submissively’. There comes out from their bellies a drink of different colours wherein is healing for the people. Surely in that there is a Sign for a thinking people” [16:69].

تفسير

(Forbidden) Interpretation (opinionated)

أقول قد مر تفسيرها في باب النحل و جملته أن الوحي إما إلهام من الله أو كناية عن جعله ذلك في غرائزها

I (Majlisi) am saying, ‘It’s interpretation has already passed in the chapter on the bees and its summary is that the ‘Revelation’ (to the bee) is either an Inspiration from Allah^{-azwj} or a metaphor about Making it to be in its purpose.

وَمِمَّا يَعْرِشُونَ الضمير للناس و المراد بالعرش رفع البناء كالسقوف و الكروم

and from what they are constructing [16:68] – the pronoun is for the people and the intent with the construction is raising the building like that of the roofs and the vines.

ذُلًّا جمع ذلول و هي حال من السبل أو من الضمير في فَاسْلُكِي

Submissively [16:69], is a plural of the submission, and it is a state of the ways, or from the pronoun in **and travel [16:69]**.

فِيهِ شِفَاءٌ لِلنَّاسِ إما بنفسه كما في بعض الأمراض البلغمية أو مع غيره كما في سائر الأمراض إذ قلما يوجد معجون لم يكن العسل جزءا منه مع أن التنكير يشعر بالتبعيض و يجوز أن يكون للتعظيم و التكثير و قيل الضمير للقرآن و هو بعيد.

wherein is healing for the people [16:69] – either by itself, like what is in some of the phlegmatic illnesses or with something else, like what is in rest of the illnesses, because there is hardly any paste (kneaded) and the honey does not happen to be a part of it, along with that the denial indicates with the part and it is allowed that it would be for the reverence and the multiplying. And it is said, ‘The pronoun is for the Quran’, and it is far-fetched.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن يَتَفَكَّرُ فِي أَحْوَالِ النَّحْلِ وَأَفْعَالِهِ وَوُجُودِ الْعَسَلِ وَكَيْفِيَةِ حَصُولِهِ عِلْمَ قَطْعِ أَنَّ اللَّهَ سُبْحَانَهُ هُوَ الْمَعْلَمُ لَهُ وَ أَنَّهُ قَادِرٌ مُّخْتَارٌ حَكِيمٌ عَلِيمٌ مُّتَصِفٌ بِجَمِيعِ صِفَاتِ الْكَمَالِ وَ لَيْسَ فِيهِ نَقْصٌ يُّوجِبُهُ

Surely in that there is a Sign [16:69], etc. The one who ponders regarding the situations of the bee and its work, and existence of the honey and the mode of its resulting, would know definitely know that Allah^{-azwj} the Glorious, He^{-azwj} is the Teacher of it, and He^{-azwj} is Able, Choosing, Wise, All-Knowing, attributed with entirety of the perfect Attributes, and there isn't in it any deficiency of an aspect.

و فِيهَا دَلَالَةٌ عَلَى حُلِّ الْعَسَلِ بِلِ الشَّمْعِ فَإِنَّهُ قَلَّ مَا يَنْفَكُ عَنْهُ وَ جَوَازُ اتِّخَاذِ النَّحْلِ لِلْعَسَلِ مَا لَمْ يَمْنَعْ مِنْهُ مَانِعٌ شَرْعِيٌّ وَ جَوَازُ الْإِسْتِشْفَاءِ مِنْهُ مَفْرَدًا وَ مُرَكَّبًا

And in it there is evidence upon the release of the honey, but the wax, for it is little what you can benefit from, and the allowance of keeping the bees for the honey for as long as a legal impediment does not prevent from it, and the permissibility of the healing from it, simple and compound (honey).

و أَنَّ اللَّهَ يَشْفِي بِالْإِدْوَاءِ وَ إِنْ كَانَ قَادِرًا عَلَيْهِ بِغَيْرِهِ لِحُكْمَةِ فِي ذَلِكَ وَ جَوَازُ طَلْبِ عِلْمِ الطَّبِّ بِلِ عِلْمِ الْكَلَامِ وَ التَّفَكُّرِ فِي الْأَفْعَالِ وَ الْأَعْمَالِ وَ الْإِسْتِدْلَالِ بِهَا عَلَى وَجُودِ الْوَاجِبِ وَ صِفَاتِهِ وَ الْحَسَنِ وَ الْقَبِيحِ الْعَقْلِيِّينَ وَ غَيْرِ ذَلِكَ كَذَا ذَكَرَهُ بَعْضُ الْأَفَاضِلِ وَ فِي بَعْضِهَا مَجَالٌ مُنَاقَشَةٌ.

And Allah^{-azwj} Heals with the medication and even though He^{-azwj} is Able upon it without it due to Wisdom in that, and permissibility of seeking the knowledge of the medicine. But He^{-azwj} Taught the speech, and the pondering in the deeds and the works, and the evidencing by it upon the Obligatory existence, and His^{-azwj} Attributes, and the bad and the ugly intellects, and other than that. Like that is mentioned by one of the meritorious ones, and in part of areas of discussion’.

1- جَمَعَ الْبَيَّانُ، نَقْلًا عَنِ الْعِيَّاشِيِّ مَرْفُوعًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَجُلًا قَالَ لَهُ إِنَِّّي مُوجِعٌ بَطْنِي فَقَالَ أَلَيْكَ زَوْجَةٌ قَالَ نَعَمْ قَالَ اسْتَوْهَبْ مِنْهَا شَيْئًا مِنْ مَالِهَا طَيِّبَةً نَفْسَهَا ثُمَّ اشْتَرِ بِهِ عَسَلًا ثُمَّ اسْكُبْ عَلَيْهِ مِنْ مَاءِ السَّمَاءِ ثُمَّ اشْرَبْهُ

(Majma Al Bayan) – Transmitting from Al-Ayyashi, raising to,

‘Amir Al-Momineen^{-asws}, a man said to him^{-asws}, ‘I have pain in my belly’. He^{-asws} said: ‘Is there a wife for you?’ He said, ‘Yes’. He^{-asws} said: ‘Make her gift you something from her wealth, with her good feelings, then buy some honey with it, then pour water of the sky (rain) upon it, then drink it.

فَإِنِّي سَمِعْتُ اللَّهَ سُبْحَانَهُ يَقُولُ فِي كِتَابِهِ- وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكاً وَ قَالَ يُخْرِجُ مِنْ بَطْنِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَ قَالَ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً وَ إِذَا اجْتَمَعَتِ الْبَرَكَهُ وَ الشِّفَاءُ وَ الْهَنِيءُ شَفِيَتْ إِنْ شَاءَ اللَّهُ.

I^{-asws} heard Allah^{-azwj} the Glorious Saying in His^{-azwj} Book: ***And We Send down Blessed water from the sky, [50:9], and Said: from their bellies a drink of different colours wherein is healing for the people. [16:69] and Said: but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]; and when the Blessings and the healing and the wholesomeness gather, you will be healed if Allah^{-azwj} so Desires***".¹⁰⁸⁷

2- الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الْعَسَلُ وَ قَالَ ع عَلَيْكُمْ بِالشِّفَاءِ مِنَ الْعَسَلِ وَ الْقُرْآنِ.

(The book) 'Al-Makarim' –

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was fascinated by the honey'. And he^{-asws} said: 'Upon you all is with the healing from the honey and the Quran''.¹⁰⁸⁸

7 وَ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ تَغَيَّرَ عَلَيْهِ مَاءٌ بَصَرُهُ يَنْفَعُ لَهُ اللَّبَنُ الْحَلِيبُ بِالْعَسَلِ.

And from Abu Al-Hassan^{-asws} having said: 'One upon whom the water of his sight is changed, it will benefit him, then yoghurt milk with the honey''.¹⁰⁸⁹

6 وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اسْتَشْفَى النَّاسُ بِمِثْلِ لَعَقِ الْعَسَلِ.

And from Abu Abdullah^{-asws} having said: 'The people will not heal with the likes of licking the honey''.¹⁰⁹⁰

14 وَ مِنَ الْفَرْدَوْسِ، عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ شَرِبَ الْعَسَلُ فِي كُلِّ شَهْرٍ مَرَّةً يُرِيدُ مَا جَاءَ بِهِ الْقُرْآنُ عُوفِيَ مِنْ سَبْعِينَ دَاءً.

And from (the non-Shia book) – from Anas (a well-known fabricator), said,

'Rasool-Allah^{-saww} said: 'One who drinks the honey once during every month, intending what the Quran has come with, would recover from seventy-seven illnesses''.¹⁰⁹¹

¹⁰⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 (Chapters on the sweets and the sour)

¹⁰⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 a (Chapters on the sweets and the sour)

¹⁰⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 b (Chapters on the sweets and the sour)

¹⁰⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 c (Chapters on the sweets and the sour)

¹⁰⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 d (Chapters on the sweets and the sour)

14 وَ عَنْهُ ص قَالَ: مَنْ أَرَادَ الْحِفْظَ فَلْيَأْكُلِ الْعَسَل.

And from him^{-saww} having said: ‘One who intends the memorisation, so let him eat the honey’.¹⁰⁹²

وَ قَالَ ص نَعْمَ الشَّرَابُ الْعَسَلُ يُزِيحُ الْقَلْبَ وَ يُذْهِبُ بَرْدَ الصَّدْرِ.

And he^{-saww} said: ‘Best of the drinks is the honey. It nurtures the heart and does away the coldness of the chest’.¹⁰⁹³

14 وَ مِنَ الْفِرْدَوْسِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُمُسٌ يَذْهَبُ بِالنِّسْيَانِ وَ يَزِيدُ فِي الْحِفْظِ وَ يَذْهَبُ بِالْبَلْعِ السَّوَاكُ وَ الصِّيَامُ وَ قِرَاءَةُ الْقُرْآنِ وَ الْعَسَلُ وَ اللَّبَانُ.

And from (the non-Shia book) ‘Al-Firdows’ –

‘From Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Five (things) do away with the forgetfulness and increase in the memory and do away with the phlegm – the flour porridge (Al-Suweyq), and the fasting, and recitation of the Quran, and the honey, and the frankincense’.¹⁰⁹⁴

3- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْنَائِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ كُلُّهُمْ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنْ يَكُنْ فِي شَيْءٍ شِفَاءٌ فَفِي شَرْطَةِ الْحَجَامِ أَوْ فِي شَرْبَةِ الْعَسَلِ.

(The book) ‘Al-Uyoun’ – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah, from Abdullah Bin Ahmad Bin Aamir, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja’far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy, and from Al-Husayn Bin Muhammad Al Ushnany, from Ali Bin Muhammad Bin Mahrwiya, from Dawood Bin Suleyman, all of them,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If there happens to be healing in anything, it is in a slash of the cupping or in drinking the honey’.¹⁰⁹⁵

14 وَ بِالْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزِدُوا شَرْبَةَ الْعَسَلِ عَلَى مَنْ أَتَاكُمْ بِهَا.

¹⁰⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 e (Chapters on the sweets and the sour)

¹⁰⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 f (Chapters on the sweets and the sour)

¹⁰⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 g (Chapters on the sweets and the sour)

¹⁰⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 a (Chapters on the sweets and the sour)

And by the chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Do not reject the drink of honey to the one who comes to you with it’’.¹⁰⁹⁶

1 وَ بِالْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثَةٌ يَزِدْنَ فِي الْحِفْظِ وَ يَذْهَبَنَّ بِالْبَلْعِ قِرَاءَةُ الْقُرْآنِ وَ الْعَسَلُ وَ اللَّبَانُ.

And by the chain, he^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ‘Three increase in the memory and do away with the phlegm – recitation of the Quran, and the honey, and the frankincense’’.¹⁰⁹⁷

1 وَ بِالْإِسْنَادِ عَنْهُ ع قَالَ: الطِّيبُ نُشْرَةٌ وَ الْعَسَلُ نُشْرَةٌ وَ الرُّكُوبُ نُشْرَةٌ وَ النَّظَرُ إِلَى الْخُضْرَةِ نُشْرَةٌ.

And by the chain, he^{-asws} said: ‘The perfume is a ‘Nushra’, and the honey is a ‘Nushra’, and the riding is a ‘Nushra’, and the looking at the greenery is a ‘Nushra’’.¹⁰⁹⁸

صَحِيفَةُ الرِّضَا، عَنْهُ ع مِثْلَ الْجَمِيعِ.

(The book) ‘Saheefa Al-Reza^{-asws}’ – like all (the above)’’.¹⁰⁹⁹

بيان النشرة ما يزيل الهموم و الأحزان التي يتوهم أنها من الجن قال في النهاية فيه أنه سئل عن النشرة فقال هو من الرقية و العلاج يعالج به.

Explanation – ‘Nushra’ is what removes the worries and the griefs which one imagines that these are from the Jinn. He said in (the book) ‘Al Nihaya’, in it he was asked about the ‘Nushra’. He said, ‘It is from the ‘Ruqya’ and the treatment one treats with.

4- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَعَنُ الْعَسَلِ شِفَاءٌ مِنْ كُلِّ دَاءٍ قَالَ اللَّهُ تَعَالَى - يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَ هُوَ مَعَ قِرَاءَةِ الْقُرْآنِ.

(The book) ‘Al-Khisaal’ – from his father, from Sa’ad, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Licking the honey is a healing from every illness. Allah^{-azwj} the Exalted Said: **There comes out**

¹⁰⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 b (Chapters on the sweets and the sour)

¹⁰⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 c (Chapters on the sweets and the sour)

¹⁰⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 d (Chapters on the sweets and the sour)

¹⁰⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 e (Chapters on the sweets and the sour)

from their bellies a drink of different colours wherein is healing for the people. [16:69], and it is with recitation of the Quran”.¹¹⁰⁰

1 الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ مَضَعَ اللِّبَانِ يُذِيبُ الْبَلْعَمَ.

(The book) ‘Al-Mahasin’ – from Al Qasim Bin Yahya, from his grandfather, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} – similar to it, and he^{-asws} said in its end: ‘Chewing frankincense dissolves the phlegm”.

¹¹⁰¹

5- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُعَيْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَعَقُ الْعَسَلِ فِيهِ شِفَاءٌ قَالَ اللَّهُ- يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ.

And from him, from one of our companions, from Abdul Rahman Bin Shueyb, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Lick the honey, there is healing in it. Allah^{-azwj} Said: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69]**”.

¹¹⁰²

6 الْمَحَاسِنُ، عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: الْعَسَلُ فِيهِ شِفَاءٌ.

(The book) ‘Al-Mahasin’ – from his father and Abdullah Bin Al Mugheira,

‘From Ismail son of Ja’far^{-asws}, from his father^{-asws}, from Ali^{-asws} having said: ‘The honey, there is healing in it”.

¹¹⁰³

7- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَوَاهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: الْعَسَلُ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِذَا أَخَذْتَهُ مِنْ شَهْدِهِ.

And from him, from one of our companions reporting,

‘From Abu Al-Hassan^{-asws} having said: ‘The honey is a healing from every illness when taken from its honeycomb”.

¹¹⁰⁴

¹¹⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4 a (Chapters on the sweets and the sour)

¹¹⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4 b (Chapters on the sweets and the sour)

¹¹⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 5 (Chapters on the sweets and the sour)

¹¹⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 6 (Chapters on the sweets and the sour)

¹¹⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 7 (Chapters on the sweets and the sour)

8- الْمُحَاسِنُ، عَنْ أَبِي الْقَاسِمِ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْقُنْدِيِّ عَنِ ابْنِ سِنَانٍ وَ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اسْتَشْفَى مَرِيضٌ بِمِثْلِ الْعَسَلِ.

(The book) 'Al-Mahasin' – from Abu Al Qasim and Yaqoub Bin Yazeed, from Al Qandy, from Ibn Sinan and Abu Al Bakhtary,

'From Abu Abdullah^{-asws} having said: 'A sick one will not be healed with the likes of honey''.¹¹⁰⁵

9- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي نَصْرِ قَرَابَةَ بْنِ سَلَامٍ الْحَلَّاسِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اسْتَشْفَى النَّاسُ بِمِثْلِ الْعَسَلِ.

And from him, from Muhammad Bin Isa, from Abu Nasr Qarabah Bin Sallam Al Hallasy, from Ahmad Bin Muhammad Bin Nasr, from Hammad Bin Usman, from Muhammad Bin Sowqah,

'From Abu Abdullah^{-asws} having said: 'The people will not get healed with the likes of honey''.¹¹⁰⁶

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمْ يَسْتَشْفِ مَرِيضٌ بِمِثْلِ شَرِبَةِ عَسَلٍ.

And from him, from his father, from Fazalat, raising it, said,

'Amir Al-Momineen^{-asws} said: 'A sick one will not get healed with the like of a honey drink''.¹¹⁰⁷

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّادٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الْعَسَلُ وَ كَانَ بَعْضُ نِسَائِهِ يَأْتِيهِ بِهِ فَقَالَتْ لَهُ إِحْدَاهُنَّ إِنِّي زَيْمًا وَجَدْتُ مِنْكَ الرَّائِحَةَ فَتَرَكْتُ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hammad, from Zurara,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}, the honey used to fascinate him^{-saww}, and one of his^{-saww} wives came to him^{-saww} with it. One of them said to him^{-saww}, 'Sometimes I find the smell from you^{-saww}'. So, he^{-saww} left it''.¹¹⁰⁸

منها 14 مَا رُوي عَنْ عَائِشَةَ أَنَّهَا قَالَتْ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَمُكُّثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ - وَ يَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاطَأْتُ أَنَا وَ خَفِصَةُ أُيْتُنَا دَخَلَ عَلَيْهَا النَّبِيُّ ص فَلْتَقَلُّ إِنِّي أَجِدُ مِنْكَ رِيحَ الْمَغَافِرِ

¹¹⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 8 (Chapters on the sweets and the sour)

¹¹⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 9 (Chapters on the sweets and the sour)

¹¹⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 10 (Chapters on the sweets and the sour)

¹¹⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 11 a (Chapters on the sweets and the sour)

From it what is reported from Ayesha, she said,

‘Rasool-Allah^{-saww} had staued with Zainab Bint Jahsh, and he^{-saww} drank honey with her. I and Hafsa conspired, ‘Whichever of us the Prophet^{-saww} enters to see her, so she should days, ‘I find the smell of Al-Maghafir (honey drink) from you^{-saww}’.

فَدَخَلَ صَ عَلَى إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ فَقَالَ لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ - فَحَزَمَ الْعَسَلَ عَلَى نَفْسِهِ أَوْ زَيْنَبَ فَنَزَلَتْ سُورَةُ التَّحْرِيمِ فَعَادَ إِلَيْهِمَا وَ لَمْ يَزْكُهُمَا.

He^{-saww} entered to see one of them two. She said that to him^{-saww}. He^{-saww} said: ‘No, but I^{-saww} have drunk honey with Zainab’. He^{-saww} forbade the honey unto himself^{-saww} or Zainab, and Surah Al-Tahreem was Revealed, and he^{-saww} went back to them and did not neglect them”.¹¹⁰⁹

12- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ سُكَيْنٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْعَسَلَ.

(The book) ‘Al-Mahasin’ – from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Sukeyn,

‘From Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} used to eat the honey’”.¹¹¹⁰

الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ عَبْدِ الْحَمِيدِ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ يَقُولُ آيَاتٌ مِنَ الْقُرْآنِ وَ مَضْغُ اللَّبَانِ يُذِيبُ الْبَلْعَمَ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Abdullah Bin Ja’far, from Muhammad Bin Isa, from Ibn Abdul Hameed,

‘Similar to it, and there is an increase in its end and he^{-asws} said: ‘Verses from the Quran, and chewing the frankincense dissolve the phlegm’”.¹¹¹¹

13 الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: الْعَسَلُ فِيهِ شِفَاءٌ.

(The book) ‘Al-Mahasin’ – from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘The honey, there is healing in it’”.¹¹¹²

¹¹⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 11 b (Chapters on the sweets and the sours)

¹¹¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 12 a (Chapters on the sweets and the sours)

¹¹¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 12 b (Chapters on the sweets and the sours)

¹¹¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 13 (Chapters on the sweets and the sours)

14- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الثَّالِثَ ع يَقُولُ أَكُلُ الْعَسَلِ حِكْمَةٌ.

And from him, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Abu Ali Bin Rashid who said,

'I heard Abu Al-Hassan^{-asws} the 3rd saying: 'Eating the honey is wise''.¹¹¹³

15- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: رَفَعْتُ إِلَى امْرَأَةٍ غَزْلًا فَقَالَتْ ادْفَعُهُ بِمَكَّةَ لِتُخَاطَ بِهِ كِسْوَةُ الْكَعْبَةِ

(The book) 'Al-Mahasin' – from his father, from one of our companions who said,

'A woman raised spun yarn to me. She said, 'Hand it over in Makkah for a covering of the Kabah to be sewn with it''.

قَالَ فَكْرِهْتُ أَنْ أَدْفَعُهُ إِلَى الْحُجْبَةِ وَأَنَا أَعْرِفُهُمْ فَلَمَّا صِرْتُ إِلَى الْمَدِينَةِ دَخَلْتُ إِلَى أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ امْرَأَةً أَعْطَتْنِي غَزْلًا وَ حَكَيْتُ لَهُ قَوْلَ الْمَرْأَةِ وَ كَرَاهَتِي لِدَفْعِ الْغَزْلِ إِلَى الْحُجْبَةِ

He (the narrator) said: 'I disliked to hand it to the guards, and I knew them (as corrupt). When I came to Al-Medina, I entered to see Abu Ja'far^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! A woman gave me spun yarn', and I narrated the words of the woman to him^{-asws}, and of my abhorrence of handing the spun yarn to the guards (of the Kabah).

فَقَالَ اشْتَرِ بِهِ عَسَلًا وَ زَعْفَرَانًا وَ خُذْ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع وَ اغْجِنُهُ بِمَاءِ السَّمَاءِ وَ اجْعَلْ فِيهِ شَيْئًا مِنْ عَسَلٍ وَ زَعْفَرَانٍ وَ فَرِّقْهُ عَلَى الشَّيْعَةِ لِيَتَدَاوُوا بِهِ مَرْضَاهُمْ.

He^{-asws} said: 'Buy honey and saffron with it and taken clay from the grave of Al-Husayn^{-asws} and knead it with water of the sky and make something from the honey and saffron to be in it and distribute it upon the Shias for them to be medicating their sick ones with it''.¹¹¹⁴

16- فِقْهُ الرِّضَا، قَالَ الْعَالِمُ ع عَلَيْكُمْ بِالْعَسَلِ وَ حَبَّةِ السَّوْدَاءِ

(The book) 'Fiqh Al-Reza^{-asws}' – the scholar^{-asws} said: 'Upon you all is with the honey and the black seeds'.

وَ قَالَ الْعَسَلُ شِفَاءٌ فِي ظَاهِرِ الْكِتَابِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ

And he^{-asws} said: 'The honey is a healing in the apparent of the Book just as Allah^{-azwj} Mighty and Majestic Said'.

¹¹¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 14 (Chapters on the sweets and the sour)

¹¹¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 15 (Chapters on the sweets and the sour)

وَقَالَ ع فِي الْعَسَلِ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ مَنْ لَعَقَ لَعَقَةً عَسَلٍ عَلَى الرِّيقِ يَفْطَعُ الْبَلْعَمَ وَ يَكْسِرُ الصَّفْرَاءَ وَ يَقْطَعُ الْحَمْرَةَ السَّوْدَاءَ وَ يَصْفُو الدِّهْنَ وَ يُجِدِّدُ الْحِفْظَ إِذَا كَانَ مَعَ اللَّبَانِ الدَّكْرُ.

And he^{-asws} said regarding the honey: ‘Healing from every illness, and the one who licks a lick of honey upon the empty stomach, it would cut the phlegm, and break the yellowness (jaundice), and cuts the black bile, and cleans the brain, and improve the memory when it was with the male frankincense’.¹¹¹⁵

17- الْعِيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَعَقَةُ الْعَسَلِ فِيهِ شِفَاءٌ قَالَ اللَّهُ تَعَالَى - مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ.

Al-Ayyashi – From Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Lick the honey, there is healing in it. Allah^{-azwj} the Exalted Said: *of different colours wherein is healing for the people. [16:69]*’.¹¹¹⁶

18- الْمَكَارِمُ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْعَسَلُ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ لَا دَاءَ فِيهِ يُقِلُّ الْبَلْعَمَ وَ يَجْلُو الْقَلْبَ.

(The book) ‘Al-Makarim’ –

‘From Amir Al-Momineen^{-asws} having said: ‘The honey is a healing from every illness and there is no illness in it. It reduces the phlegm and polishes the heart’.¹¹¹⁷

14 وَ عَنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْبَرَكَةَ فِي الْعَسَلِ وَ فِيهِ شِفَاءٌ مِنَ الْأَوْجَاعِ وَ قَدْ بَارَكَ عَلَيْهِ سَبْعُونَ نَبِيًّا.

And from Al-Reza^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Made the Blessings to be in the honey, and in it is healing from the pains, and seventy Prophets^{-as} have blessed upon it’.¹¹¹⁸

19- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعَسَلُ شِفَاءٌ يَطْرُدُ الرِّيحَ وَ الْحُمَّى.

(The book) ‘Kitab Al Imamat Wa Al Tabsira’ – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

¹¹¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 16 (Chapters on the sweets and the sour)

¹¹¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 17 (Chapters on the sweets and the sour)

¹¹¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 18 a (Chapters on the sweets and the sour)

¹¹¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 18 b (Chapters on the sweets and the sour)

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The honey is a healing. It expels the wind and the fever''.¹¹¹⁹

20 حَيَاةُ الْحَيَوَانِ، اعْلَمَ أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى جَمَعَ فِي النَّحْلَةِ السَّمَّ وَالْعَسَلَ دَلِيلًا عَلَى كَمَالِ قُدْرَتِهِ وَ أَخْرَجَ مِنْهَا الْعَسَلَ مَمْزُوجًا بِالشَّمْعِ وَكَذَلِكَ عَمَلُ الْمُؤْمِنِ مَمْزُوجٌ بِالْخَوْفِ وَالرَّجَاءِ وَ فِي الْعَسَلِ ثَلَاثَةُ أَشْيَاءَ الشِّفَاءُ وَالْحَلَاوَةُ وَاللَّيْنُ وَكَذَلِكَ الْمُؤْمِنُ

(The non-Shia book) 'Hayaat Al Haywan' –

'Know that Allah^{-azwj} the Glorious and Exalted Gathered in the bee, the poison, and the honey, as evidence upon the perfection of His^{-azwj} Power and Extracted the honey from it mixed with the wax, and like that the Momin works mixed with the fear and the hope, and in the honey, there are three things – the healing, and the sweetness, and the softness, and like that is the Momin.

قَالَ اللَّهُ تَعَالَى- ثُمَّ تَلَيْنِ جُلُودَهُمْ وَ قُلُوبَهُمْ إِلَى ذِكْرِ اللَّهِ وَ يُخْرِجُ مِنَ الشَّبَابِ خِلَافَ مَا يُخْرِجُ مِنَ الْكَهْلِ وَ الشَّيْخِ وَكَذَلِكَ حَالُ الْمُقْتَصِدِ وَ السَّابِقِ

Allah^{-azwj} the Exalted Said: **Then their skins and their hearts become soft to the Zikr of Allah. [39:23]** and Extracted from the youths different to what He^{-azwj} Extracted from the elderly and the aged old, and like that is the state of the moderate, and the foremost.

وَ أَمَرَهَا اللَّهُ تَعَالَى بِأَكْلِ الْحَلَالِ حَتَّى صَارَ لُعَاجُهَا شِفَاءً وَ كُلُّ دُبَابٍ فِي النَّارِ إِلَّا النَّحْلَ وَ دَوَاءُ اللَّهِ حُلُوٌّ وَ هُوَ الْعَسَلُ وَ دَوَاءُ الْأَطِبَّاءِ مُرٌّ

And Allah^{-azwj} the Exalted Commanded it to eat the Permissible until its saliva becomes a healing, and every fly would be in the Fire except the bee, and the medicine of Allah^{-azwj} is sweet, and it is the honey, and medicine of the physicians are bitter.

وَ هِيَ تَأْكُلُ مِنْ كُلِّ شَجَرٍ وَ لَا يُخْرِجُ مِنْهَا إِلَّا الْحُلُوَّ وَ لَا يُغَيِّرُهَا اخْتِلَافُ مَا كَلِمَتِهَا- وَ الْبَلَدُ الطَّيِّبُ يُخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ

And it eats from every tree and does not extract from it except the sweet, and the different (things) what it eats does not change it. **And (as for) the good land, its vegetation comes out by the permission of its Lord, [7:58].**

وَ قَوْلُهُ تَعَالَى فِيهِ شِفَاءٌ لِلنَّاسِ لَا يَقْتَضِي الْعُمُومَ لِكُلِّ عِلَّةٍ وَ فِي كُلِّ إِنْسَانٍ لِأَنَّهُ نَكِرَةٌ وَ لَيْسَ فِي سِيَاقِ النَّفْيِ بَلْ إِنَّهُ خَبَرٌ عَنْ أَنَّهُ يَشْفِي كَمَا يَشْفِي غَيْرُهُ مِنْ الْأَدْوِيَةِ فِي حَالٍ دُونَ حَالٍ

And the Words of the Exalted: **wherein is healing for the people. [16:69]**, is not a general requirement for every illness and in every human being, because it is a denial, and there isn't the negation in context, but it is a News about that it will heal like what others from the medications heal, in a state besides a state.

¹¹¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 19 (Chapters on the sweets and the sour)

وَعَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَشْكُو شَيْئاً إِلَّا تَدَاوَى بِالْعَسَلِ حَتَّى كَانَ يَدْهُنُ بِهِ الدَّمَارَ وَ الْقَرْحَةَ وَ يَقْرَأُ هَذِهِ الْآيَةَ وَ هَذَا يَفْتَضِي أَنَّهُ كَانَ يَحْمِلُهُ عَلَى الْعُمُومِ

And from Ibn Umar (non-Shia source), he had not complained of anything except he had medicated with the honey, to the extent that he would massage the boils and the ulcers with it, and he would recite this Verse, and this requires that it would carry upon the generality.

وَرَوَى ابْنُ مَاجَةَ وَ الْحَاكِمُ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى قَالَ الْعَسَلُ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ الْقُرْآنُ شِفَاءٌ لِمَا فِي الصُّدُورِ فَعَلَيْكُمْ بِالشِّفَاءَيْنِ الْقُرْآنِ وَ الْعَسَلِ

And it is reported by Ibn Maja and Al-Hakim, from Ibn Masoud (non-Shia source) that the Prophet^{-saww} said: 'The honey is a healing from every illness and the Quran is a healing of what is in the chests, so upon you all is with the two healers, the Quran and the honey'.

وَ حَكَى النَّقَّاشُ عَنْ أَبِي وَجْزَةَ أَنَّهُ كَانَ يَكْتَحِلُ بِالْعَسَلِ وَ يَتَدَاوَى بِهِ مِنْ كُلِّ سَقَمٍ وَ رُوِيَ أَيْضاً عَنْ عَوْنِ بْنِ مَالِكٍ أَنَّهُ مَرِضَ فَقَالَ اثْنُونِي بِمَاءٍ فَإِنَّ اللَّهَ تَعَالَى قَالَ - وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكاً ثُمَّ قَالَ اثْنُونِي بِعَسَلٍ وَ قَرَأَ الْآيَةَ ثُمَّ قَالَ اثْنُونِي بِرَبِّتٍ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ فَخَلَطَ الْجَمِيعَ ثُمَّ شَرِبَهُ فَشَفِيَ.

And Al-Naqqash narrated from Abu Wajza that he used to apply with the honey as kohl and medicate with it from every disease. And it is reported as well from Awn Bin Malik he was sick, so he said, 'Bring me water, for Allah^{-azwj} the Exalted Said: **And We Send down Blessed water from the sky, [50:9]**'. Then he said, 'Bring me the honey', and he recited the Verse. Then he said, 'Bring me the (olive) oil, for it is from a Blessed tree'. He mixed them all then drank it, and he was healed".¹¹²⁰ (non-Shia source, mostly opinion)

14 وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ النَّسَائِيُّ وَ التِّرْمِذِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى فَقَالَ: إِنَّ أَحِيَّ اسْتَطَلَقَ بَطْنَهُ فَقَالَ صَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ قَدْ سَقَيْتُهُ فَلَمْ يَزِدْ إِلَّا اسْتَطَلَقَ فَقَالَ صَ اسْقِهِ عَسَلًا ثَلَاثَ مَرَّاتٍ

And it is reported by Al Bukhari, and Muslim, and Al Nasaie, and Al Tirmizi, from Abu Saeed Al Khudry who said,

'A man came to the Prophet^{-saww}. He said, 'My brother, his belly is free (diarrhoea)'. He^{-saww} said: 'Quench him honey'. He quenched him, then came to him^{-saww}. He said, 'O Rasool-Allah^{-saww}! Based upon you^{-saww}, I have quenched him, but it did not increase except in more diarrhoea'. He^{-saww} said: 'Quench him honey'. (It happened) three times.

ثُمَّ جَاءَ فِي الرَّابِعَةِ فَقَالَ اسْقِهِ عَسَلًا قَالَ قَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقَ فَقَالَ صَ صَدَقَ اللَّهُ وَ كَذَبَ بَطْنُ أَخِيكَ اسْقِهِ عَسَلًا فَسَقَاهُ فَبَرَأَ انْتَهَى.

Then he came during the fourth. He^{-saww} said: 'Quench him honey'. He said, 'I have quenched him, but it did not increase him except more diarrhoea'. He^{-saww} said: 'Allah^{-azwj} Spoke the truth and your brother is lying. Quench him honey!' He quenched him, and he was cured' – end".¹¹²¹ (From a non-Shia source)

¹¹²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 20 a (Chapters on the sweets and the sour)

¹¹²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 20 b (Chapters on the sweets and the sour)

CHAPTER 3 – THE SUGAR AND ITS TYPES AND ITS BENEFITS

1 المَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَوْ عَمَّنْ حَدَّثَهُ عَنْهُ قَالَ: السُّكَّرُ الطَّيْبُزُّدُ يَأْكُلُ الْبَلْغَمَ أَكْلًا.

(The book) 'Al-Mahasin' – From Muhammad Bin Sahl,

'From Abu Al-Hassan Al-Reza^{-asws}, or from the one who narrated it, he^{-asws} said: 'The 'Tabar zad' sugar devours the phlegm with a devouring''.¹¹²²

2- الدَّعَائِمُ، كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ ع يَتَصَدَّقُ بِالسُّكَّرِ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ لَيْسَ شَيْءٌ مِنَ الطَّعَامِ أَحَبَّ إِلَيَّ مِنْهُ وَ أَنَا أَحِبُّ أَنْ أَتَصَدَّقَ بِأَحَبِّ الْأَشْيَاءِ إِلَيَّ.

(The book) 'Al-Da'aim' –

'Ja'far^{-asws} Bin Muhammad^{-asws} used to give charity with the sugar. It was said to him^{-asws} regarding that. He^{-asws} said: 'There isn't anything from the food more beloved to me^{-asws} than it, and I^{-asws} love to give in charity with the things most beloved to me^{-asws}'.¹¹²³

3- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا إِلَيْهِ رَجُلٌ الْوَبَاءَ فَقَالَ لَهُ وَ أَتَيْتَ أَنْتَ عَنِ الطَّبِّبِ الْمُبَارَكِ

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr raising it,

'From Abu Abdullah^{-asws} having said: 'A man complained to him^{-asws} of the plague. He^{-asws} said to him: 'And where are you from the Blessed perfume?'

قَالَ قُلْتُ وَ مَا الطَّبِّبُ الْمُبَارَكُ قَالَ سُلَيْمَانِيُّكُمْ هَذَا

He (the narrator) said, 'I said, 'And what is the Blessed perfume?' He^{-asws} said: 'This Suleymani of yours'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَوَّلَ مَنْ أَخَذَ السُّكَّرَ سُلَيْمَانُ بْنُ دَاوُدَ ع.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'The first one to take the sugar was Suleyman Bin Dawood^{-as}'.¹¹²⁴

¹¹²² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 (Chapters on the sweets and the sour)

¹¹²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 2 (Chapters on the sweets and the sour)

¹¹²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 3 (Chapters on the sweets and the sour)

46 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَزْدِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَنَا رَجُلٌ شَاكِ فَقَالَ أَيُّ هُوَ عَنِ الْمُبَارَكِ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Azdy, from one of our companions, raising it, said,

‘A man complained to Abu Abdullah^{-asws}. He said, ‘I am a doubting man’. He^{-asws} said: ‘Where is he (are you) from the Blessed?’

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْمُبَارَكُ قَالَ السُّكَّرُ قُلْتُ أَيُّ السُّكَّرِ جُعِلْتُ فِدَاكَ قَالَ سَلَيْمَانِيكُمْ هَذَا.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! And what is the Blessed?’ He^{-asws} said: ‘The sugar’. I said, ‘Which sugar? May I be sacrificed for you^{-asws}!’ He^{-asws} said: ‘This Suleymani of yours’^{.1125}

5- الْمَحَاسِنُ، عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَئِنْ كَانَ الْجُبْنُ يَضُرُّ مِنْ كُلِّ شَيْءٍ وَ لَا يَنْفَعُ مِنْ شَيْءٍ فَإِنَّ السُّكَّرَ يَنْفَعُ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرُّ مِنْ شَيْءٍ.

(The book) ‘Al-Mahasin’ – From Ibn Mahboub, from Abdul Aziz Al Abdy who said,

‘If the cheese was harmful from all things and not benefit from anything, then the sugar is beneficial form all things and does not harm from anything’^{.1126}

6- وَ مِنْهُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَاصِمٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ شَيْءٌ أَحَبَّ إِلَيَّ مِنَ السُّكَّرِ.

And from him, from Nuh Bin Shueyb, from Al-Husayn Bin Al-Hassan Bin Aasim, from Yunus, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘There isn’t anything more beloved to me^{-asws} than the sugar’^{.1127}

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ مُعَتَبٍ قَالَ: لَمَّا تَعَشَى أَبُو عَبْدِ اللَّهِ ع قَالَ لِي ادْخُلِ الْخِرَازَةَ فَاطْلُبْ لِي سَكَّرَتَيْنِ فَأَتَيْتُهُ بِهِمَا.

(The book) ‘Al-Mahasin’ – from his father, from Sa’dan, from Moattab who said,

¹¹²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 (Chapters on the sweets and the sour)

¹¹²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 5 (Chapters on the sweets and the sour)

¹¹²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 6 (Chapters on the sweets and the sour)

‘When Abu Abdullah^{-asws} sneezed, he^{-asws} said to me: ‘Enter the cabinet and see two sugars for me^{-asws}’. I came to him^{-asws} with these’¹¹²⁸

رَوَاهُ فِي الْكَافِي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ وَ فِيهِ بَعْدَ قَوْلِهِ سَكَّرَتَيْنِ فَقُلْتُ جُعِلْتُ فِدَاكَ لَيْسَ تَمَّ شَيْءٌ فَقَالَ ادْخُلْ وَنَحْكَ

It is reported in (the book) ‘Al-Kafi’ – from the number, from Al Barqy,

‘And in it after his^{-asws} words: ‘Two sugars’, I said, ‘May I be sacrificed for you^{-asws}! There isn’t anything there!’ He^{-asws} said: ‘Enter, woe be to you!’

قَالَ فَدَخَلْتُ فَوَجَدْتُ سَكَّرَتَيْنِ فَأَتَيْتُهُ بِهِمَا.

He (the narrator) said, ‘I entered and found the two sugars and came to him^{-asws} with these’¹¹²⁹

8- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: كَانَ أَبُو الْحَسَنِ الْأَوَّلُ عَ كَثِيرًا مَا يَأْكُلُ السُّكَّرَ عِنْدَ النَّوْمِ.

(The book) ‘Al-Mahasin’ – from Ali Bin Hassan, from Musa Bin Bakr, said,

‘Abu Al-Hassan^{-asws} the 1st used to frequently eat the sugar at sleep time’¹¹³⁰

9- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَسْبَاطٍ عَنْ يَحْيَى بْنِ بَشِيرٍ النَّبَالِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَ لِأَبِي بَشِيرٍ بِأَيِّ شَيْءٍ تُدَاوُونَ مَرْضَاكُمْ قَالَ بِحَذِهِ الْأَذْوِيَةِ الْمِرَارِ

And from him, from a number of our companions, from Ibn Asbat, from Yahya Bin Bashir who said,

‘Abu Abdullah^{-asws} said to Abu Bashir: ‘By which thing are you medicating your sick ones?’ He said, ‘With these bitter medicines’.

قَالَ لَا إِذَا مَرَضَ أَحَدُكُمْ فَخَذِ السُّكَّرَ الْأَبْيَضَ فَدَقَّهُ ثُمَّ صَبَّ عَلَيْهِ الْمَاءَ الْبَارِدَ وَ اسْقِهِ إِثَاءَهُ فَإِنَّ الَّذِي جَعَلَ الشِّقَاءَ فِي الْمِرَارِ قَادِرٌ أَنْ يَجْعَلَهُ فِي الْحَلَاوَةِ.

He^{-asws} said: ‘No! Whenever one of you falls sick, then take the white sugar, pound it, then pour the cold water upon it and quench it to him, for the One^{-azwj} Who Made the healing to be in the bitter is Able upon Making it to be in the sweet’¹¹³¹

¹¹²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 a (Chapters on the sweets and the sours)

¹¹²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 b (Chapters on the sweets and the sours)

¹¹³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 8 (Chapters on the sweets and the sours)

¹¹³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9 (Chapters on the sweets and the sours)

10- فَفَعْلَهُ الرِّضَا، قَالَ ع السُّكَّرُ يَنْفَعُ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرُّ مِنْ شَيْءٍ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'The sugar is beneficial from all things and does not harm from anything'.¹¹³²

11 5 الطب، طب الأئمة عليهم السلام عَنْ حَمْدَانَ بْنِ أَعْيَنَ الرَّازِيِّ عَنْ صَفْوَانَ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: وَنَحْنُ يَا زُرَّارَةُ مَا أَغْفَلُ النَّاسَ عَنْ فَضْلِ سُكَّرِ الطَّبَرَزْدِ وَ هُوَ يَنْفَعُ مِنْ سَبْعِينَ دَاءً وَ هُوَ يَأْكُلُ الْبَلْعَمَ أَكْلًا وَ يَقْلَعُهُ بِأَصْلِهِ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Hamdan Bin Ayn Al Razy, from Safwan, from Jameel Bin Darraj, from Zurara,

'From Ja'far Al Baqir^{-asws} having said: 'Woe be to you, O Zurara! How heedless are the people from the merits of Al-Tabar zad sugar, and it is beneficial from seventy illnesses, and it devours the phlegm with a devouring and uproots it with its roots'.¹¹³³

12- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: شَكََا وَاحِدٌ إِلَيْهِ فَقَالَ إِذَا أُوتِيتَ إِلَى فِرَاشِكَ فَكُلْ سَكَّرَتَيْنِ

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws} having said: 'Someone complained to him^{-asws}. He^{-asws} said: 'When you shelter to your bed, eat two sugar (lumps)'.¹¹³⁴

قَالَ فَفَعَلْتُ فَبَرَأْتُ.

He (the narrator) said, 'I did so and was cured'.¹¹³⁴

7 وَ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ أَخَذَ سَكَّرَتَيْنِ عِنْدَ النَّوْمِ كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

And from Ali Bin Yaqteen who said,

'I heard Abu Al-Hassan^{-asws} saying: 'One who takes two sugars at sleep time would be healed from every illness except the poison'.¹¹³⁵

¹¹³² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10 (Chapters on the sweets and the sour)

¹¹³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 11 (Chapters on the sweets and the sour)

¹¹³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 a (Chapters on the sweets and the sour)

¹¹³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 b (Chapters on the sweets and the sour)

عَنْهُ ع قَالَ: لَوْ أَنَّ رَجُلًا عِنْدَهُ أَلْفُ دِرْهَمٍ اشْتَرَى بِهِ سَكْرًا لَمْ يَكُنْ مُسْرِفًا.

From him^{-asws} said: 'If a man were to have a thousand Dirhams and he buys sugar with it, it would not be extravagant'.¹¹³⁶

وَعَنْهُ ع أَيْضًا قَالَ: يَأْخُذُ لِلْحُمَّى وَزَنَ عَشْرِ دَرَاهِمٍ سَكْرًا بِمَاءٍ بَارِدٍ عَلَى الرِّيقِ.

And from him^{-asws} as well, said, 'It should be taken for the one with fever, sugar the weight of ten Dirhams, with cold water, upon the empty stomach'.¹¹³⁷

13- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع الْوَجَعُ فَقَالَ إِذَا أُوَيْتَ إِلَى فِرَاشِكَ فَكُلْ سَكْرَتَيْنِ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Al Nu'man, from one of our companions who said,

'I complained to Abu Abdullah^{-asws} of the pain. He^{-asws} said: 'When you shelter to your bed, then eat two (lumps of) sugars'.

قَالَ فَقَعَلْتُ فَبَرَأْتُ وَ أَخْبَرْتُ بِهِ بَعْضَ الْمُطَبِّبِينَ وَ كَانَ أَفَرَهُ أَهْلُ بِلَادِنَا فَقَالَ مِنْ أَيْنَ عَرَفَ أَبُو عَبْدِ اللَّهِ هَذَا مِنْ مَخْزُونٍ عَلِمَنَا أَنَّهُ صَاحِبُ كُتُبٍ يَنْبَغِي أَنْ يَكُونَ أَصَابَهُ فِي بَعْضِ كُتُبِهِ.

He (the narrator) said, 'I did so and was cured, and I informed one of the physicians with it, and the people of our city used to consider him an expert. He said, 'Where did Abu Abdullah^{-asws} know this? This is from our treasured knowledge! But he^{-asws} is a master of the books. It is befitting that he^{-asws} would have found it in one of his^{-asws} books'.¹¹³⁸

¹¹³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 c (Chapters on the sweets and the sour)

¹¹³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 d (Chapters on the sweets and the sour)

¹¹³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 13 (Chapters on the sweets and the sour)

CHAPTER 4 – THE VINEGAR

1- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْخَلُّ يَشْدُّ الْعُقْلَ.

(The book) 'Al-Mahasin' – From Muhammad Bin Ali, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid,

'From Abu Abdullah^{-asws} having said: 'The vinegar strengthens the mind''.¹¹³⁹

2- وَ مِنْهُ، عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنَبْدَأُ عِنْدَنَا بِالْخَلِّ كَمَا تَبْدَءُونَ بِالْمِلْحِ عِنْدَكُمْ وَ إِنَّ الْخَلَّ لَيَشْدُو الْعُقْلَ.

And from him, from Aban Bin Abdul Malik, from Ismail Bin Jabir,

'From Abu Abdullah^{-asws} having said: 'Among us, we tend to begin with the vinegar just as you are beginning with the salt among you all, and the vinegar strengthens the mind''.¹¹⁴⁰

6- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَعَمْ الْإِدَامُ الْخَلُّ لَا يُقْفَرُ بَيْتٌ فِيهِ خَلٌّ.

And from him, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Best of sauces is the vinegar. A house is not desolate wherein is vinegar''.¹¹⁴¹

3 وَ مِنْهُ، عَنِ الْوَشَاءِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّ سَلَمَةَ فَقَرَّبَتْ إِلَيْهِ كِسْرًا فَقَالَ هَلْ عِنْدَكُمْ إِدَامٌ قَالَتْ يَا رَسُولَ اللَّهِ مَا عِنْدِي إِلَّا خَلٌّ فَقَالَ نَعَمْ الْإِدَامُ الْخَلُّ مَا أَقْفَرُ بَيْتٌ فِيهِ الْخَلُّ.

And from him, from Al Washa, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} entered to see Umm Salama^{-ra}. I forwarded pieces of bread towards him. He^{-asws} said: 'Is there sauch with you?' She^{-ra} said, 'O Rasool-Allah^{-saww}! There isn't anything with me^{-ra} except vinegar'. He^{-saww} said: 'Best of the sauces is the vinegar! A house is not desolate wherein is vinegar''.¹¹⁴²

¹¹³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 1 (Chapters on the sweets and the sour)

¹¹⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 2 a (Chapters on the sweets and the sour)

¹¹⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 2 b (Chapters on the sweets and the sour)

¹¹⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 3 (Chapters on the sweets and the sour)

4 الْمَحَاسِنُ، عَنْ الْحُسَيْنِ بْنِ سَيِّفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي الْحَارُودِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ائْتَدِمُوا بِالْخَلِّ فَنَعَمَ الْإِدَامُ الْخَلُّ

(The book) 'Al-Mahasin' – from Al-Husayn Bin Sayf, from his brother, from his father Sayf Bin Ameyra, from Abu Al Jaroud, from Abu Al-Zubeyr, from Jabir Bin Abdullah said,

'Dip (sauce) with the vinegar. Best of the dips is the vinegar'.

وَرَوَاهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُنْذِرِ بْنِ جَيْفَرٍ عَنْ زِيَادِ بْنِ سُوْقَةَ عَنْ أَبِي الزُّبَيْرِ.

And it is reported from Ismail Bin Mihran, from Munzir Bin Jeyfar, from Ziyad Bin Sowqah, from Abu Al-Zubeyr".¹¹⁴³

5- وَمِنْهُ، عَنْ الْحُسَيْنِ بْنِ سَيِّفٍ عَنْ أَخِيهِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ص فَقَرَّبْتُ إِلَيْهِ خُبْزًا وَ خَلًّا قَالَ كُلْ وَ قَالَ نَعَمَ الْإِدَامُ الْخَلُّ.

And from him, from Al-Husayn Bin Sayf, from his brother, from Suleyman Bin Amro, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} entered to see me. I forwarded bread and vinegar towards him^{-saww}. He^{-saww} said: 'Eat'. And he^{-saww} said: 'Best of the dip sauces is the vinegar'".¹¹⁴⁴

6- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص نَعَمَ الْإِدَامُ الْخَلُّ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Ibn Fazzal, from Ibn Ameyra, from Muhammad Bin Abdullah Bin Aqeel, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said: 'Best of the dip sauces is the vinegar'".¹¹⁴⁵

7 وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُقْفَرُ بَيْتٌ فِيهِ خَلٌّ.

And from him, from Muhammad Bin Ali, from Isa Bin Abdullah, from his father, from his grandfather,

¹¹⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 4 (Chapters on the sweets and the sour)

¹¹⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 5 (Chapters on the sweets and the sour)

¹¹⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 6 (Chapters on the sweets and the sour)

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A house is not desolate wherein is vinegar’’.¹¹⁴⁶

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَفْقَرُ بَيْتٍ فِيهِ خَلٌّ وَ بِإِسْنَادِهِ

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘A house is not desolate wherein is vinegar’.

قَالَ مَا أَفْقَرُ مِنْ إِدَامٍ بَيْتٍ فِيهِ الْخَلُّ.

He^{-asws} said: ‘A house is not desolate from dip sauce wherein is the vinegar’’.¹¹⁴⁷

9- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ رِفَاعَةَ وَ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ رِفَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْخَلُّ يُبِيرُ الْقُلُوبَ.

And from him, from Ibn Mahboub, from Rifa’at, and from his father, from Fazalat, from Rifa’at who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The vinegar irradiates the heart’’.¹¹⁴⁸

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ سَلِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دُكِرَ عِنْدَهُ خَلُّ الْحَمْرِ فَقَالَ يَقْتُلُ دَوَابَّ الْبُطْنِ وَ يَشْدُ الْفَمَ.

And from him, from his father, from Sa’dan, from Sadeyr,

‘From Abu Abdullah^{-asws} said: ‘Vinegar wine was mentioned in his^{-asws} presence. He^{-asws} said: ‘It kills the insects of the belly and strengthens the mouth’’.¹¹⁴⁹

11 الْمَحَاسِنُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ صَبَّاحِ الْخَدَّاءِ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خَلُّ الْحَمْرِ يَشْدُ اللَّيْثَةَ وَ يَقْتُلُ دَوَابَّ الْبُطْنِ وَ يَشْدُ الْعُقْلَ وَ زَوَاهُ مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَبَّاحٍ.

(The book) ‘Al-Mahasin’ – from his father, from the one who mentioned it, from Sabbad Al Haza’a, from Sama’at who said,

¹¹⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 7 (Chapters on the sweets and the sour)

¹¹⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 8 (Chapters on the sweets and the sour)

¹¹⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 9 (Chapters on the sweets and the sour)

¹¹⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 10 (Chapters on the sweets and the sour)

'Abu Abdullah^{-asws} said: 'Vinegar wine strengthens the gums, and kills the insects of the belly, and strengthens the mind'. And it is reported by Muhammad Bin Ali, from Ahmad Bin Muhammad, from Sabbah".¹¹⁵⁰

12- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْلِيِّ عَنْ أَحْمَدَ بْنِ زُرَيْنٍ عَنْ سُفْيَانَ بْنِ السِّمِّطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ بِخَلِّ خَمْرٍ فَاعْتَمِسْ فِيهِ فَإِنَّهُ لَا يَبْقَى فِي جَوْفِكَ دَابَّةٌ إِلَّا قَتَلَهَا.

And from him, from Ali Bin Al Hakam, from Al Musly, from Ahmad Bin Zareyn, from Sufyan Bin Al Simt who said,

'Abu Abdullah^{-asws} said: 'Upon you is with (consuming) the vinegar wine. Immerse (dip) in it, for it will not let remain any insect in your inside except it would kill it".¹¹⁵¹

13 الْمَحَاسِنُ، عَنْ بَعْضِ مَنْ رَوَاهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى خَوَانٍ عَلَيْهِ خَلٌّ وَ مِلْحٌ.

(The book) 'Al-Mahasin' – from someone who reported it, said,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said; 'Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon a table meal upon which is vinegar and salt".¹¹⁵²

14- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّ رَجُلًا كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ فَقَدِمَتْ إِلَيْهِ مَائِدَةٌ عَلَيْهَا خَلٌّ وَ مِلْحٌ فَافْتَتَحَ بِالْخَلِّ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّكُمْ أَمَرْتُمُونَا أَنْ نَفْتَتِحَ بِالْمِلْحِ

(The book) 'Al-Mahasin' – from Muhammad Bin Ali,

'A man was in the presence of Abu Al-Hassan Al-Reza^{-asws} at Khurasan. A meal was forwarded to him^{-asws}, upon it was vinegar and salt. He^{-asws} began with the vinegar. The man said, 'May I be sacrificed for you^{-asws}! You (Imams^{-asws}) have been instructing use to begin with the salt!'

فَقَالَ هَذَا مِثْلُ هَذَا يَغْنِي الْخَلُّ وَ إِنَّ الْخَلَّ يَشْدُ الدِّهْنَ وَ يَزِيدُ فِي الْعَقْلِ.

He^{-asws} said: 'This is like this, meaning the vinegar, and the vinegar strengthens the mind and increases in the intellect".¹¹⁵³

¹¹⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 11 (Chapters on the sweets and the sour)

¹¹⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 12 (Chapters on the sweets and the sour)

¹¹⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 13 (Chapters on the sweets and the sour)

¹¹⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 14 (Chapters on the sweets and the sour)

15- السَّرَائِرُ، عَنِ السَّيَّارِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَلَكَ يُنَادِي فِي السَّمَاءِ اللَّهُمَّ بَارِكْ فِي الْخَلَالِينَ وَ الْمُتَخَلِّلِينَ وَ الْخَلُّ بِمَنْزِلَةِ الرَّجُلِ الصَّالِحِ يَدْعُو لِأَهْلِ الْبَيْتِ بِالْبَرَكَاتِ

(The book) 'Al Saraair' – from Al Sayyari,

'From Abu Al-Hassan^{-asws} the 1st having said: 'An Angel calls out in the sky: O Allah^{-azwj}! Bless in the 'Al-Khallaleen' and 'Al-Mutakhallileen'!' And the vinegar is at the status of the righteous man calling with the Blessings for the People^{-asws} of the Household'.

فَقُلْتُ جَعَلْتُ فِدَاكَ وَ مَا الْخَلَالُونَ وَ الْمُتَخَلِّلُونَ

I said, 'May I be sacrificed for you^{-asws}! And what are the 'Al-Khallaloun' and 'Al-Mutakhalliloun'?'

قَالَ الَّذِينَ فِي بُيُوتِهِمُ الْخَلُّ وَ الَّذِينَ يَتَخَلَّلُونَ فَإِنَّ الْخِلَالَ نَزَلَ بِهِ جِبْرِئِيلُ مَعَ الْيَمِينِ وَ الشَّهَادَةُ مِنَ السَّمَاءِ.

He^{-asws} said: 'The (Khallaloun) are those having the vinegar (Khal) in their houses, and those (consuming) the vinegar, for the 'Khilal', Jibraeel^{-sa} descended with it with the oath and the testimony from the sky'.¹¹⁵⁴

16- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: عَلَيْكَ بِخَلِّ الْحَمْرِ فَإِنَّهُ لَا يَبْقَى فِي جَوْفِكَ دَابَّةٌ إِلَّا قَتَلَهَا.

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws} having said: 'Upon you is with the vine vinegar, for it does not let remain any insect in your insides, except it would kill it''.¹¹⁵⁵

وَ قَالَ ع نِعْمَ إِذَا دَامَ الْخَلُّ اللَّهُمَّ بَارِكْ فِي الْخَلِّ فَإِنَّهُ إِذَا دَامَ الْأَنْبِيَاءُ.

And he^{-asws} said: 'Best of the dip sauces is the vinegar. O Allah^{-azwj}! Bless in the vinegar for it is a dip sauce of the Prophets^{-as}!''¹¹⁵⁶

وَ عَنْهُ ع قَالَ: إِنَّا نَبْدَأُ بِالْخَلِّ عِنْدَنَا كَمَا تَبْتَدِئُونَ بِالْمِلْحِ عِنْدَكُمْ فَإِنَّ الْخَلَّ يَشُدُّ الْعَقْلَ.

¹¹⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 15 (Chapters on the sweets and the sour)

¹¹⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 16 a (Chapters on the sweets and the sour)

¹¹⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 16 b (Chapters on the sweets and the sour)

And from him^{-asws} having said: ‘We being with the vinegar among us, just as you begin with the salt among you, for the vinegar strengthens the intellect’^{.1157}

17- دَعَا الثَّوَالِدِي، قَالَ النَّبِيُّ ص إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى خَوَانٍ عَلَيْهِ مِلْحٌ وَ خَلٌّ.

(The book) ‘Da’waat’ of Al-Rawandi –

‘The Prophet^{-saww} said: ‘Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon a table spread upon which is salt and vinegar’^{.1158}

5 وَ عَنْ بَرِيعِ بْنِ عَمْرِو بْنِ بَرِيعٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ هُوَ يَأْكُلُ خَلًّا وَ زَيْتًا فِي فَصْعَةٍ سَوْدَاءٍ مَكْتُوبٍ فِي وَسْطِهَا قُلْنَ هُوَ اللَّهُ أَحَدٌ فَقَالَ يَا بَرِيعُ اذْنُ فِدَتَوْثُ وَ أَكَلْتُ مَعَهُ ثَمَّ حَسَا مِنَ الْمَاءِ ثَلَاثَ حَسَوَاتٍ حِينَ لَمْ يَبْقَ مِنَ الْحَبَّةِ شَيْءٌ ثُمَّ نَاوَلَنِي فَحَسَوْتُ الْبَقِيَّةَ.

And from Bazie Bin Amro Bin Bazie who said,

‘I entered to see Abu Ja’far^{-asws} and he^{-asws} was eating vinegar and (olive) oil in a black bowl, in the middle of which was written: ‘Say, He^{-azwj} Allah^{-azwj} is One’. He^{-asws} said: ‘O Bazie! Come near’. I went near and ate with him^{-asws}. Then he^{-asws} gulped three gulps from the water when nothing from the cereal remained. Then he^{-asws} gave it to me and I gulped the remainder’^{.1159}

6 وَ قَالَ الصَّادِقُ ع الْخَلُّ وَ الزَّيْتُ مِنْ طَعَامِ الْمُرْسَلِينَ وَ قَالَ نَعَمْ الْإِدَامُ الْخَلُّ يَكْسِرُ الْمِرَّةَ وَ يُجَيِّ الْقُلْبَ وَ يَشُدُّ اللَّيْثَ وَ يَقْتُلُ دَوَابَّ الْبُطْنِ

And Al-Sadiq^{-asws} said: ‘The vinegar and the (olive) oil is from the food of the Messengers^{-as}’. And he^{-asws} said: ‘Best of the dip sauces is the vinegar. It breaks the bile, and revives the hearts, and strengthens the gums, and kills the insects of the belly’.

وَ قَالَ الْإِصْطِبَاعُ بِالْخَلِّ يَذْهَبُ بِشَهْوَةِ الزَّيْنِ.

And he^{-asws} said: ‘Relishing with the vinegar does away the lust of the (committing) adultery’^{.1160}

18- كِتَابُ الْغَايَاتِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَحَبَّ الصَّبَاغِ إِلَى رَسُولِ اللَّهِ ص الْخَلُّ وَ أَحَبُّ الْبُقُولِ إِلَيْهِ الْخَوْكُ يَغْنِي الْبَادِرُوحَ.

¹¹⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 16 c (Chapters on the sweets and the sour)

¹¹⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 17 a (Chapters on the sweets and the sour)

¹¹⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 17 b (Chapters on the sweets and the sour)

¹¹⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 17 c (Chapters on the sweets and the sour)

(The book) 'Kitab Al Gayaat' –

'From Abu Abdullah^{-asws} having said: 'The most beloved of the relishes to Rasool-Allah^{-saww} was the vinegar, and the most beloved of the vegetables to him^{-saww} was 'Al-Howk', meaning the sweet basil".¹¹⁶¹

19- الدَّعَائِمُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نِعْمَ الْإِدَامُ الْخَلُّ وَ نِعْمَ الْإِدَامُ الزَّيْتُ وَ هُوَ طَيِّبُ الْأَنْبِيَاءِ وَ إِدَامُهُمْ وَ هُوَ مُبَارَكٌ وَ مَا افْتَقَرَ بَيْتٌ مِنْ إِدَامٍ فِيهِ خَلٌّ.

(The book) 'Al-Da'aim' –

'From the Prophet^{-saww} having said: 'Best of the dip sauces is the vinegar, and best of the dip sauces is the (olive) oil, and it is a perfume of the Prophets^{-as} and their^{-as} dip sauce, and it is Blessed, and a house is not desolate from a sauce wherein is vinegar".¹¹⁶²

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: الْخَلُّ يُسَكِّنُ الْمَرَارَ وَ يُحْيِي الْقُلُوبَ.

And from Ja'far Bin Muhammad^{-asws} having said: 'The vinegar calms the bile and revives the heart".¹¹⁶³

وَ عَنْهُ عَ أَنَّهُ قَدَّمَ إِلَى بَعْضِ أَصْحَابِهِ خَلًّا وَ زَيْتًا وَ لَحْمًا بَارِدًا فَأَكَلَ مَعَهُ الرَّجُلُ فَجَعَلَ عَ يَنْتِفُ اللَّحْمَ وَ يَغْمِسُهُ فِي الْخَلِّ وَ الزَّيْتِ وَ يَأْكُلُهُ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ هَلَا كَانَ [طَبِخًا مَعَ] اللَّحْمِ فَقَالَ عَ هَذَا طَعَامُنَا وَ طَعَامُ الْأَنْبِيَاءِ.

And from him^{-asws}, one of his^{-asws} companions had forwarded the vinegar, and (olive) oil, and cold meat. The man ate with him^{-asws}. He^{-asws} went on to pluck the meat and immersing it in the vinegar and the oil and eating it. The man said, 'May I be sacrificed for you^{-asws}! If only it had been cooked with the meat'. He^{-asws} said: 'This is our^{-asws} food and food of the Prophets^{-as}".¹¹⁶⁴

20 الْمَكَارِمُ، عَنِ الصَّادِقِ عَ قَالَ: نِعْمَ الْإِدَامُ الْخَلُّ يَكْسِرُ الْمَرَارَ وَ يُحْيِي الْقُلُوبَ.

(The book) 'Al-Makarim' –

¹¹⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 18 (Chapters on the sweets and the sour)

¹¹⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 19 a (Chapters on the sweets and the sour)

¹¹⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 19 b (Chapters on the sweets and the sour)

¹¹⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 19 c (Chapters on the sweets and the sour)

‘From Al-Sadiq^{-asws} having said: ‘Best of the dip sauces is the vinegar. It breaks the bile and revives the heart’^{.1165}

14 وَ عَنْ أَنَسٍ قَالَ النَّبِيُّ ص مَنْ أَكَلَ الْخَلَّ قَامَ عَلَى رَأْسِهِ مَلَكٌ يَسْتَغْفِرُ لَهُ حَتَّى يَفْرَغَ.

And from Anas (a well-known fabricator),

‘The Prophet^{-saww} said: ‘One who eats the vinegar, an Angel would stand over his head, seeking Forgiveness for him until he is free’^{.1166}

21- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ أَكْلِ الثُّومِ وَ الْبَصَلِ بِالْخَلِّ قَالَ لَا بَأْسَ.

(The book) ‘Qurb Al Isnad’ – from Abdullah Bin Al-Hassan,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about eating the garlic and the onion with the vinegar. He^{-asws} said: ‘There is no problem’^{.1167}

22 الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ نَعَمْ الْإِدَامُ الْخَلُّ يَكْسِرُ الْمِرَّةَ وَ يُجَيِّ الْقَلْبَ.

(The book) ‘Al-Khisaal’ – from his father, from Sa’ad, from Al Yaqteeny, from al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Best of the dip sauces is the vinegar. It breaks the bile and revives the heart’^{.1168}

23- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ مِرَاراً عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَعَمْ الْإِدَامُ الْخَلُّ وَ لَا يَفْتَقِرُ أَهْلُ بَيْتٍ عَنْدَهُمُ الْخَلُّ.

(The book) ‘Al-Uyoun’ –

‘By the three previous chains repeating, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Best of the dip sauces is the vinegar. The people of a household are not poor (whilst) having the vinegar with them’^{.1169}

¹¹⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 20 a (Chapters on the sweets and the sour)

¹¹⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 20 b (Chapters on the sweets and the sour)

¹¹⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 21 (Chapters on the sweets and the sour)

¹¹⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 22 (Chapters on the sweets and the sour)

¹¹⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 23 a (Chapters on the sweets and the sour)

1 وَ يَتْلُكَ الْأَسَانِيدُ عَنْ عَلِيٍّ ع قَالَ: كُلُوا حَلَّ الْحُمْرِ فَإِنَّهُ يَقْتُلُ الدَّيْدَانَ فِي الْبَطْنِ.

And those chains from Al-Reza^{-asws} having said: ‘Eat the wine vinegar, for it kills the insects in the belly’.¹¹⁷⁰

8 صَحِيفَةُ الرِّضَا، بِالْأَسَانِيدِ عَنْهُ ع مِثْلَ الْحَبْرِ الْأَوَّلِ.

(The book) ‘Saheefa Al-Reza^{-asws}’ – by the chains, from him^{-asws}, similar to the first Hadeeth’.¹¹⁷¹

24- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُنْذِرِ بْنِ جَيْفَرٍ عَنْ زِيَادِ بْنِ سُوْقَةَ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَهُ قَوْمٌ فَأَخْرَجَ لَهُمْ كِسْرًا وَ خَلًّا وَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ نَعْمَ الْإِدَامُ الْخَلُّ.

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ismail Bin BAzie, from Munzir Bin Jeyfar, from Ziyad Bin Sowqah, from Abu Al-Zubeyr Al Makky,

‘From Jabir Bin Abdullah, he (the narrator) said, ‘A group came to him. He brought out for them, bread, and vinegar, and he said, ‘I heard Rasool-Allah^{-saww} saying: ‘Best of the dip sauces is the vinegar’.¹¹⁷²

25- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ عَنِ الْحَسَنِ الْعُقَيْلِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص نَعْمَ الْإِدَامُ الْخَلُّ وَ كَفَى بِالْمَرْءِ سَرَفًا أَنْ يَسْحَطَ مَا قُرِبَ إِلَيْهِ.

And from him, from his father, from Suleyman Al Ja’fary, from Al Hassa Al Uqeyli, raising it, said,

‘Rasool-Allah^{-saww} said: ‘Best of the sauces is the vinegar, and it suffices as extravagance with a person that he gets angry at what (food) is forwarded to him’.¹¹⁷³

¹¹⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 23 b (Chapters on the sweets and the sour)

¹¹⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 23 c (Chapters on the sweets and the sour)

¹¹⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 24 (Chapters on the sweets and the sour)

¹¹⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 25 (Chapters on the sweets and the sour)

CHAPTER 5 – THE JAMS (MARMALADES) AND THE PICKLES

1- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي مُحَمَّدٍ عَمَّنْ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ يُوسُفَ لَمَّا أُنْكَرَ فِي السِّجْنِ شَكَا إِلَى رَبِّهِ عَزَّ وَ جَلَّ أَكَلَ الْخُبْزَ وَخَدَهُ وَ سَأَلَ إِذَا مَا يَأْتِدُم بِهِ وَ قَدْ كَانَ كَثُرَ عِنْدَهُ قِطْعُ الْخُبْزِ الْيَاسِ فَأَمَرَهُ أَنْ يَأْخُذَ الْخُبْزَ وَ يَجْعَلَهُ فِي إِبْجَانَةٍ وَ يَصُبَّ عَلَيْهِ الْمَاءَ وَ الْمِلْحَ فَصَارَ مُرِيًّا وَ جَعَلَ يَأْتِدُم بِهِ ع.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Muhammad Bin Ahmad Bin Abu Mahboud, from the one raising it,

'From Abu Abdullah^{-asws} having said: 'When Yusuf^{-as} was in the prison, he^{-as} complained to his^{-as} Lord^{-azwj} Mighty and Majestic of having to eat the bread only, and he^{-as} asked for a sauce to dip in, and there were plenty pieces of dry bread with him^{-saww}. He^{-azwj} Commanded him^{-as}: 'Take the bread and make it to be in a container, pour the water and the salt upon it!' It became palatable, and he^{-as} went on to dip with it'.¹¹⁷⁴

الْمَكَارِمُ، عَنْهُ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ فِي خَائِبَةٍ.

(The book) 'Al-Makarim' –

From him^{-asws}, similar to it, except that he^{-asws} said: 'In a jar'.¹¹⁷⁵

2- التَّهْذِيبُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ع قَالَ: سَأَلْتُهُ عَنِ الْبَيْتِ الَّذِي يَكُونُ فِيهِ الْحَمْرُ هَلْ يَصْلُحُ أَنْ يَكُونَ فِيهِ الْحُلُّ وَ مَاءٌ كَامِخٌ أَوْ زُبْثُونٌ قَالَ إِذَا غُسِلَ فَلَا بَأْسَ.

(The book) 'Al Tehzeeb' – From Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the house in which the wine happens to be, 'Is it correct for the vinegar to be in it (container), and the masticatory water, or olives?' He^{-asws} said; 'When it is washed, there is no problem'.¹¹⁷⁶

¹¹⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 1 (Chapters on the sweets and the sour)

¹¹⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 2 (Chapters on the sweets and the sour)

¹¹⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 3 (Chapters on the sweets and the sour)

3 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ الْمَشْرِقِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنْ أَكْلِ الْمُرِّيِّ وَالْكَامِخِ فَقُلْتُ إِنَّهُ يُعْمَلُ مِنَ الْخِنْطَةِ وَالشَّعِيرِ فَتَأْكُلُهُ فَقَالَ نَعَمْ حَلَالٌ وَ نَحْنُ نَأْكُلُهُ.

And from him, from Muhammad Bi Ahmad Bin Yahya, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Mushraqy,

‘From Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about eating the marmalades and the pickles. I said to him^{-asws}, ‘It is made from the wheat and the barley, so we eat it’. He^{-asws} said: ‘Yes, permissible, and we^{-asws} (also) eat it’’.¹¹⁷⁷

¹¹⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 4 (Chapters on the sweets and the sour)

CHAPTER 6 – MISCELLANEOUS REGARDING WHAT IS RECOMMENDED OR DISLIKED TO EAT IT, AND SOME OF THE MISCELLANEOUS

1- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: ثَلَاثٌ لَا يُؤْكَلْنَ وَ يُسَمِّنُّ وَ ثَلَاثٌ يُؤْكَلْنَ وَ يَهْرَلْنَ وَ اثْنَانِ يَنْفَعَانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرَّانِ مِنْ شَيْءٍ وَ لَا يَنْفَعَانِ مِنْ شَيْءٍ

(The book) 'Al-Makarim'

'From Al-Sadiq^{asws} having said: 'Three are not eaten and yet they fatten, and three are eaten and they make one slimmer, and two are beneficial from all things and are not harmful from anything, and two are harmful from all things and are not beneficial from anything'.

قَالَ قَالِلَوَائِي لَا يُؤْكَلْنَ وَ يُسَمِّنُّ اسْتِشْعَارُ الْكَتَّانِ وَ الطِّيبُ وَ النُّورَةُ وَ اللَّوَائِي يُؤْكَلْنَ وَ يَهْرَلْنَ اللَّحْمُ الْيَاسِ وَ الْجُبْنُ وَ الطَّلَعُ وَ فِي حَدِيثٍ آخَرَ الْجُوزُ وَ فِي حَدِيثٍ آخَرَ الْكُسْبُ

He^{asws} said: 'Those which are eaten and yet they fatten – feeling (wearing) the flax (silk, linen), and perfume, and the waxing; and those which are eaten and yet they make one slimmer – the dry meat, and the cheese, and the pollen'. And in another Hadeeth, 'The walnut'. And in another Hadeeth, 'The oilcake'.

وَ اللَّذَانِ يَنْفَعَانِ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرَّانِ مِنْ شَيْءٍ السُّكَّرُ وَ الرُّمَّانُ.

'And those which are beneficial from all things and are not harmful from anything – the sugar and the pomegranate'.¹¹⁷⁸

2 الْخِصَالُ، فِي وَصَايَا النَّبِيِّ ص لِعَلِيِّ ع يَا عَلِيُّ تَسَعُهُ أَشْيَاءُ تُورِثُ النَّسْيَانَ أَكْلُ الثُّقَاخِ الْحَامِضِ وَ أَكْلُ الْكُرْبَةِ وَ الْجَبْنِ وَ سُورُ الْقَارِ وَ قِرَاءَةُ كِتَابَةِ الْقُبُورِ وَ الْمَشْيُ بَيْنَ امْرَأَتَيْنِ وَ طَرْخُ الْقُمَّلَةِ وَ الْحِجَامَةُ فِي الثُّفَرَةِ وَ الْبَوْلُ فِي الْمَاءِ الرَّاكِدِ.

(The book) 'Al-Khisaal' –

'In a bequest of the Prophet^{saww} to Ali^{asws}: 'O Ali^{asws}! Nine things inherit the forgetfulness – eating the sour apple, and eating the coriander and the cheese, and the mouse left-overs, and reading is writing of the graves, and walking between two women, and dropping the lice, and the cupping in the fovea (of the head), and the urinating in the stagnant water'.¹¹⁷⁹

¹¹⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 1 (Chapters on the sweets and the sour)

¹¹⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 2 (Chapters on the sweets and the sour)

3 كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمِسْكِ وَ الْعُنْبَرِ وَ غَيْرِهِ مِنَ الطَّيِّبِ يُجْعَلُ فِي الطَّعَامِ قَالَ لَا بَأْسَ.

(The book) 'Kitab Al Masail' – By the chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the musk, and the ambergris, and others from the perfumes made to be in the food. He^{-asws} said: 'There is no problem''.¹¹⁸⁰

14 4 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَيَّ رَسُولُ اللَّهِ ص أَنْ يُؤْكَلَ مَا تَحْمِلُهُ النَّمْلَةُ فِيهَا وَ قَوَائِمُهَا.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Ubeydullah Al Halby,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} has prohibited from eating what the ant carries with its mouth and its legs''.¹¹⁸¹

5- الْمَكَارِمُ، عَنْ كِتَابِ الْبَصَائِرِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَاصِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: حَجَجْتُ وَ مَعِيَ جَمَاعَةٌ مِنْ أَصْحَابِنَا فَأَتَيْتُ الْمَدِينَةَ فَقَصَدْنَا مَكَانًا نَزَلَهُ فَاسْتَقْبَلَنَا عَلَامٌ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع عَلَى جِمَارٍ لَهُ أَحْضَرَ يَتْبَعُهُ الطَّعَامُ فَتَزَلْنَا بَيْنَ النَّحْلَةِ فَجَاءَ هُوَ ع فَتَزَلَ

(The book) 'Al-Makarim' – from the book 'Al Basair', from Muhammad Bin Ja'far Al Aasimy, from his father, from his grandfather who said,

'I went to Hajj and with me was a group of our companions. I came to Al-Medina, and we aimed for a place to lodge in. A slave of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} received us upon a donkey of his carrying the food. We descended between the palm trees. He^{-asws} came and descended.

ثُمَّ قَدِمَ الطَّعَامُ فَبَدَأَ بِالْمِلْحِ ثُمَّ قَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ ثَنَّى بِالْحَلَلِ

Then he^{-asws} brought out the food, and he^{-asws} began with the salt, then said: 'Eat **In the Name of Allah the Beneficent, the Merciful [1:1]**, then doubled with the vinegar.

ثُمَّ أَتَى بِكَثْفٍ مَشْوِيٍّ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ النَّبِيَّ ص

Then he^{-asws} brought out a grilled (lamb) shoulder. He^{-asws} said: 'Eat **In the Name of Allah the Beneficent, the Merciful [1:1]**, for this food used to fascinate the Prophet^{-saww}'.

ثُمَّ أَتَى بِالْحَلَلِ وَ الزَّيْتِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ فَاطِمَةَ ع-

¹¹⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 3 (Chapters on the sweets and the sour)

¹¹⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 4 (Chapters on the sweets and the sour)

Then he^{-asws} brought out the vinegar and the (olive) oil. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate (Syeda) Fatima^{-asws}'.

ثُمَّ أَنِّي بِالسِّكْبَاجِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَمِيرَ الْمُؤْمِنِينَ ع

Then he^{-asws} brought out the meat cooked in vinegar (Al-Sikbaj). He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Amir Al-Momineen^{-asws}'.

ثُمَّ أَنِّي بِلَحْمٍ مَقْلُوفٍ فِيهِ بَادِئُجَانٌ فَقَالَ كُلُوا- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} brought out fried meat in which were aubergines. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Al-Hassan Bin Ali^{-asws}'.

ثُمَّ أَنِّي بِلَبَنٍ حَامِضٍ قَدْ نُزِدَ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} brought out frothed milk which had been made as porridge. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Al-Husayn^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَنِّي بِأَضْلَاحٍ بَارِدَةٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ عَلِيَّ بْنَ الْحُسَيْنِ ع

Then he^{-asws} brought out cold ribs. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Ali^{-asws} Bin Al-Husayn^{-asws}'.

ثُمَّ أَنِّي بِخَنْبٍ مُبَرَّرٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

Then he^{-asws} brought out sheep side with fat. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Muhammad^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَنِّي بِتَوْرٍ فِيهِ بَيْضٌ كَالْعُجَّةِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَبِي جَعْفَرٍ ع

Then he^{-asws} brought out a pan where were eggs lie the omelette. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate my^{-asws} father^{-asws} Ja'far^{-asws}'.

ثُمَّ أَنِّي بِخُلُوءٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ يُعْجِبُنِي.

Then he^{-asws} brought out sweets. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this is a food fascinating me^{-asws}'. 1182

6- الْمَحَاسِنُ، عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّقْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ أَنَّ امْرَأَةً بَذِيَّةً قَالَتْ لِرَسُولِ اللَّهِ ص نَآوِلْنِي مِنْ طَعَامِكَ فَتَنَاوَلَهَا فَقَالَتْ لَا وَاللَّهِ إِلَّا الَّذِي فِي فَيْكِ فَأَخْرَجَ رَسُولُ اللَّهِ ص اللَّقْمَةَ مِنْ فِيهِ فَتَنَاوَلَهَا إِثَّاهَا فَأَكَلَتْهَا

(The book) 'Al-Mahasin' – From Safwan, from Ibn Muskan, from Al-Hassan Al Seyqal,

'From Abu Abdullah^{-asws} in a Hadeeth: 'A vulgar woman said to Rasool-Allah^{-saww}: 'Give me from your food'. He^{-saww} gave it to her. She said, 'No, by Allah^{-azwj}, except that which is already in your^{-saww} mouth'. So Rasool-Allah^{-azwj} extracted the morsel from his^{-saww} mouth and gave it to her, and she ate it'.

قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا أَصَابَهَا دَاءٌ حَتَّى فَارَقَتْ الدُّنْيَا.

Abu Abdullah^{-asws} said: 'No illness afflicted her until she separated from the world'.¹¹⁸³

7 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنِ النُّعْمَانِ الصَّبْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ فِي حَدِيثٍ طَوِيلٍ قَالَ: فَعُثْتُ فَمَصَصْتُ رَيْقَ أَبِي جَعْفَرٍ ع يَغْنِي الْجَوَادَ ثُمَّ قُلْتُ أَشْهَدُ أَنَّكَ إِمَامِي عِنْدَ اللَّهِ فَبَكَى الرَّضَا ع.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Zakariya Bin Yahya Bin Al Numan Al Sayrafi,

'From Ali son of Ja'far^{-asws}, in a lengthy Hadeeth, said, 'I stood up and licked the saliva of Abu Ja'far^{-asws}, meaning Al-Jawad^{-asws}, then I said, 'I testify that you^{-asws} are my Imam^{-asws} in the Presence of Allah^{-azwj}'. Al-Reza^{-asws} wept'.¹¹⁸⁴

8- مَجَالِسُ الصَّدُوقِ، فِي مَنَْاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنْ أَكْلِ سُورِ الْقَارِ.

(The book) 'Majaalis' of Al Sadouq –

'Among the prohibitions by the Prophet^{-saww}, he^{-saww} forbade from eating the leftovers of the mouse'.¹¹⁸⁵

9- قُرْبُ الْإِسْنَادِ، عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيّاً ع كَانَ يَقُولُ كُلُّوا طَعَامَ الْمَجُوسِ كُلَّهُ مَا خَلَا ذَبَائِحَهُمْ فَإِنَّهَا لَا تَحِلُّ وَإِنْ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ.

(The book) 'Qurb Al-Asnad' – from Sa'ad Bin Tareyf, from Al-Husayn Bin Ulwan,

¹¹⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 6 (Chapters on the sweets and the sour)

¹¹⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 7 (Chapters on the sweets and the sour)

¹¹⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 8 (Chapters on the sweets and the sour)

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} had said: ‘Eat the food of Magians, all of it, apart from their slaughters, for it is not Permissible, and even if a Name of Allah^{-azwj} has been Mentioned upon it’’.¹¹⁸⁶

¹¹⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 9 (Chapters on the sweets and the sours)

أبواب آداب الأكل و لواحقها

CHAPTERS ON THE ETIQUETTES OF EATING AND ITS APPENDICES

باب 1 أن ابن آدم أجوف لا بد له من الطعام

CHAPTER 1 – THE SON OF ADAM^{as} IS HOLLOW, THERE IS NO ESCAPE FOR HIM FROM THE FOOD

1- المَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ خَلَقَ ابْنَ آدَمَ أَجْوَفَ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Ueyr, from Hisham Bin Salim, from Zurara,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} has Created the son of Adam^{as} as hollow''¹¹⁸⁷

2- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ قَالَ تُبَدَّلُ حُبْرَةً يَغِي يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرَغَ النَّاسُ مِنَ الْحِسَابِ

And from him^{asws}, from his father, from Al Qasim Bin Urwah, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **On the Day the earth would be changed to another earth, [14:48]**. He^{asws} said: 'Changed into pure bread. The people will be eating from it until the people are free from the Reckoning'.

فَقَالَ لَهُ قَائِلٌ إِنَّهُمْ لَفِي شُغْلٍ يَوْمَئِذٍ عَنِ الْأَكْلِ وَ الشُّرْبِ

A speaker said to him^{asws}, 'They would be too pre-occupied on that Day from the eating and the drinking!'

قَالَ إِنَّ اللَّهَ خَلَقَ ابْنَ آدَمَ أَجْوَفَ فَلَا بُدَّ لَهُ مِنَ الطَّعَامِ وَ الشَّرَابِ أ هُمْ أَشَدُّ شُغْلًا يَوْمَئِذٍ أَمْ مَنْ فِي النَّارِ فَقَدْ اسْتَعَاثُوا وَ اللَّهُ يَقُولُ وَ إِنَّ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ.

He^{asws} said: 'Allah^{azwj} has Created the son of Adam^{as} as hollow, so there is no escape for him from the food and the drink. Would they be more pre-occupied on the Day or the ones in the Fire? They will be crying out for help and Allah^{azwj} would Say: **And if they cry out for relief,**

¹¹⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 1 (Chapters on the etiquettes of eating)

they would be relieved by water like molten copper grilling their faces. Evil is the drink [18:29]".¹¹⁸⁸

3- الدَّعَائِمُ، رَوَيْنَا عَنْ أَبِي جَعْفَرٍ ع أَنَّ الْأَبْرَشَ الْكَلْبِيَّ سَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

(The book) 'Al-Da'aim' –

'We are reporting from Abu Ja'far^{-asws} that Al-Abrash Al-Kalby asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **On the Day the earth would be changed to another earth, [14:48].**

قَالَ تُبَدَّلُ بِأَرْضٍ تَكُونُ كَحَبِزَةِ نَخْلَةٍ يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرُغَ مِنَ الْحِسَابِ

He^{-asws} said: 'The earth shall be changed to be like pure bread. The people will be eating from it until they are free from the Reckoning'.

قَالَ الْأَبْرَشُ إِنَّ النَّاسَ يَوْمَئِذٍ لَفِي شُغْلٍ عَنِ الْأَكْلِ

Al-Abrash said, 'The people on that Day will be too busy from the eating!'

قَالَ أَبُو جَعْفَرٍ هُمْ فِي النَّارِ أَشَدَّ شُغْلًا فَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ نَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ وَ هُمْ فِي النَّارِ يَأْكُلُونَ الضَّرِيعَ وَ يَشْرَبُونَ الْحَمِيمَ فَكَيْفَ هُمْ عِنْدَ الْحِسَابِ إِنَّ ابْنَ آدَمَ خُلِقَ أَجْوَفَ فَلَا بُدَّ لَهُ مِنَ الطَّعَامِ وَ الشَّرَابِ.

Abu Ja'far^{-asws} said: 'In the Fire they will be in a severer occupation. Allah^{-azwj} Mighty and Majestic Said: **And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you all' [7:50].** And in the Fire, they would eating the thorny bushes and drinking the scalding water, so how would they be during the Reckoning? The son of Adam^{-as} has been Created hollow, so there is no escape for him from the food and the drink".¹¹⁸⁹

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى حِكَايَةً عَنْ مُوسَى ع- رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ قَالَ سَأَلَ الطَّعَامَ وَ قَدْ احْتَاجَ إِلَيْهِ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from the one who mentioned it,

¹¹⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 2 (Chapters on the etiquettes of eating)

¹¹⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 3 (Chapters on the etiquettes of eating)

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted a narration on behalf of Musa^{-as}: ***'Lord! I stand in need of whatever good You may Send down upon me'*** [28:24], he^{-asws} said: 'He^{-as} asked for the food, and he^{-as} had become needy to it'.¹¹⁹⁰

الدَّعَائِمُ، عَنْهُ عِ مِثْلُهُ إِلَى قَوْلِهِ سَأَلَ الطَّعَامَ.

(The book) 'Al-Da'aim' – Similar to it, up to his^{-asws} words: 'He^{-as} had asked for the food'.¹¹⁹¹

¹¹⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4 a (Chapters on the etiquettes of eating)

¹¹⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 4 b (Chapters on the etiquettes of eating)

باب 2 مدح الطعام الحلال و ذم الحرام

CHAPTER 2 – PRAISE OF THE PERMISSIBLE FOOD AND CONDEMNATION OF THE PROHIBITED

1 الحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا غَصِيَّ اللَّهُ تَبَارَكَ وَ تَعَالَى [بِهِ] لَسْتُ خِصَالٍ حُبُّ الدُّنْيَا وَ حُبُّ الرِّثَاسَةِ وَ حُبُّ الطَّعَامِ وَ حُبُّ النِّسَاءِ وَ حُبُّ النَّوْمِ وَ حُبُّ الرَّاحَةِ.

(The book) 'Al-Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first of what Allah^{-azwj} Blessed has been disobeyed with are of six characteristics – love of the world, and love of the governance, and love of the food, and love of the women, and love of the sleep, and love of the comfort''.¹¹⁹²

2 مَعَانِي الْأَخْبَارِ، وَ الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَنَابِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّعَامُ إِذَا جَمَعَ أَرْبَعُ خِصَالٍ فَقَدْ تَمَّ إِذَا كَانَ مِنْ حَلَالٍ وَ كَثُرَتِ الْأَيْدِي عَلَيْهِ وَ سُمِّيَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي أَوَّلِهِ وَ حَمِدَ فِي آخِرِهِ.

(The book) 'Ma'any Al Akhbar', and Al 'Khisaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al-Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The food, when four qualities gather, so it is complete – when it was from Permissible, and the hands are many in it, and Allah^{-azwj} Blessed and Exalted is Named upon it in its beginning, and thanked in its end''.¹¹⁹³

3- الْفِرْدَوْسُ، عَنِ النَّبِيِّ ص كُلُوا مِنْ كَدِّ أَيْدِيكُمْ.

(The book) 'Al-Firdows' –

'From the Prophet^{-saww}: 'Eat from the toil of your hands!''¹¹⁹⁴

¹¹⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 1 (Chapters on praise and condemnation of food)

¹¹⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 2 (Chapters on praise and condemnation of food)

¹¹⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 3 (Chapters on praise and condemnation of food)

4 كِتَابُ الْغَايَاتِ، لَجَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ عَنْ بِسْطَامِ بْنِ سَابُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا عِنْدَ اللَّهِ شَيْءٌ هُوَ أَفْضَلُ مِنْ عِمْفَةٍ بَطْنٍ وَ فَرْجٍ وَ قِيلَ لِسَلْمَانَ رَحِمَهُ اللَّهُ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الْإِيمَانُ بِاللَّهِ وَ حُبُّ خَلَالٍ.

(The book) 'Kitab Al Gayaat' of Ja'far Bin Ahmad Al Qummy, from Bistam Bin Sabout,

'From Abu Abdullah^{-asws} having said: 'There is nothing with Allah^{-azwj} which is superior to chastity of the belly and private parts. And it was said to Salman^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, 'Which of the deeds is most superior?' He^{-ra} said: 'The Eman in Allah^{-azwj} and Permissible bread'.¹¹⁹⁵

5 الْمَكَارِمُ، سُئِلَ رَسُولُ اللَّهِ ص مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ قَالَ الْأَجُوفَانِ الْبَطْنُ وَ الْفَرْجُ.

(The book) 'Al-Makarim' –

'Rasool-Allah^{-saww} was asked, 'What is the most which would enter the Fire'. He^{-saww} said: 'The hollow belly and the private part'.¹¹⁹⁶

6- رَوْضَةُ الْوَاعِظِينَ، وَ الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ الْحَلَالَ قَامَ عَلَى رَأْسِهِ مَلَكٌ يَسْتَعْفِرُ لَهُ حَتَّى يَفْرُغَ مِنْ أَكْلِهِ

(The book) 'Rowzat Al Waizeen', and 'Al-Makarim' –

'Rasool-Allah^{-saww} said: 'One who eats the Permissible, an Angel stands over his head seeking Forgiveness for him until he is free from eating it'.

وَ قَالَ إِذَا وَقَعَتِ اللَّقْمَةُ مِنْ حَرَامٍ فِي جَوْفِ الْعَبْدِ لَعَنَهُ كُلُّ مَلَكٍ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا دَامَتِ اللَّقْمَةُ فِي جَوْفِهِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ وَ مَنْ أَكَلَ اللَّقْمَةَ مِنْ الْحَرَامِ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ مَاتَ فَالنَّارُ أُولَى بِهِ.

And he^{-saww} said: 'When the morsel from the Prohibited falls into inside of the servant, an Angel curses him in the skies and the earth for as long as the morsel is in his inside. Allah^{-azwj} will not (even) Look at him. And the one who eats a morsel from the Prohibited, **so he has incurred Wrath from Allah, [8:16]**. If he were to repent, Allah^{-azwj} Turns to him, and if he were to die, he would be foremost with it'.¹¹⁹⁷

7- الْفَرْدَوْسُ، عَنِ النَّبِيِّ ص قَالَ: مَنْ أَكَلَ لُقْمَةً حَرَامٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً وَ لَمْ تُسْتَجَبْ لَهُ دَعْوَةٌ أَرْبَعِينَ صَبَاحاً وَ كُلُّ لَحْمٍ يُنْبِتُهُ الْحَرَامُ فَالنَّارُ أُولَى بِهِ وَ إِنَّ اللَّقْمَةَ الْوَاحِدَةَ تُنْبِتُ اللَّحْمَ.

¹¹⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 4 (Chapters on praise and condemnation of food)

¹¹⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 5 (Chapters on praise and condemnation of food)

¹¹⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 6 (Chapters on praise and condemnation of food)

(The non-Shia book) 'Al-Firdows' –

'From the Prophet^{-saww} having said: 'One who eats a Prohibited morsel, no Salat will be Acceptable for him for forty nights, and no supplication will be Answered for him for forty mornings, and every flesh built by the Prohibited (food), the Fire would be foremost with it, and the one morsel builds the flesh''.¹¹⁹⁸

وَقَالَ ع مَنْ وُقِيَ شَرَّ لُقْلُقِهِ وَ قَبْقَبِهِ وَ دَبْدَبِهِ فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ وَ اللَّفْلَقُ اللِّسَانُ وَ الْقَبْقَبُ الْبَطْنُ وَ الدَّبْدَبُ الْفَرْجُ.

And he^{-asws} said: 'One who protects from the evil of his 'Laqlaq', and his 'Qabqab', and his 'Zabzab', the Paradise would be Obligated for him – and the 'Laqlaq' is the tongue, and the 'Qabqab' is the belly, and the 'Zabzab' is the private part''.¹¹⁹⁹

¹¹⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 7 a (Chapters on praise and condemnation of food)

¹¹⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 7 b (Chapters on praise and condemnation of food)

باب 3 إكرام الطعام و مدح اللذيذ منه و إن الله تعالى لا يحاسب المؤمن على المأكول و الملبوس و أمثالهما

CHAPTER 3 – HONOURING THE FOOD, AND PRAISE OF THE PLEASURABLE FROM IT, AND THAT ALLAH^{-azwj} THE EXALTED WILL NO RECKON THE MOMIN UPON THE EATEN AND THE WORN, AND THE LIKES OF THESE

الآيات

The Verses

التكاثر ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

(Surah) 'Al Takaasur': *Then you will be Questioned on that Day about the bounties [102:8].*

تفسير

(Forbidden) Interpretation (opinionated)

قال الطبرسي رحمه الله قال مقاتل يعني كفار مكة كانوا في الدنيا في الخير و النعمة فيسألون يوم القيامة عن شكر ما كانوا فيه إذا لم يشكروا رب النعيم حيث عبدوا غيره و أشركوا به ثم يعذبون على ترك الشكر

Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, 'Maqatil said, 'It means the Kafirs of Makkah. In the world they were in goodness and the bounties, so they would be Questioned on the Day of Qiyamah about thanking for what they had been in, when they did not thank Lord^{-azwj} of the bounties, whereby they worshipped someone else and associated with Him^{-azwj}, then they would be Punished upon neglecting the thanks'.

و هذا قول الحسن قال لا يسأل عن النعيم إلا أهل النار

And this is a word of Al-Hassan. He said, 'No one will be Questioned about the bounties except the people of the Fire'.

و قال الأكثرون إن المعنى ثم لتسألن يا معاشر المكلفين عن النعيم

And most of them said, 'The meaning is, 'Then, O community of the encumbered ones, you will be Questioned about the bounties'.

قال قتادة إن الله مسائل كل ذي نعمة عما أنعم عليه

Qatadah said, 'Allah^{-azwj} will Question every one with a bounty about what He^{-azwj} had Conferred upon him'.

و قيل عن النعيم في المأكّل و المشرب و غيرها من الملاذ عن ابن جبير

And it is said, 'About the bounties regarding the food and the drinks and other such from the sanctuary' – from Ibn Jubeyr.

و قيل النعيم الصحة و الفراغ عن عكرمة و يعضده ما رواه ابن عباس عَنِ النَّبِيِّ ص قَالَ: نِعْمَتَانِ مَعْبُودَتَانِ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَ الْفَرَاغُ.

And it is said, 'The bounty is the health, and free time' – from Ikrimah. And it is supported by what is reported by Ibn Abbas, from the Prophet^{-saww}: 'Two bounties, most of the people are unappreciative – the health and the free time'.

و قيل هو الأمن و الصحة عن ابن مسعود و مجاهد و روي ذلك عن أبي جعفر و أبي عبد الله ع

And it is said, 'It is the safety and the health'- from Ibn Masoud and Mujahid. And that is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}.

و قيل يسأل عن كل نعيم إلا ما خصه الحديث و هو قَوْلُهُ ع ثَلَاثَةٌ لَا يُسْأَلُ عَنْهَا الْعَبْدُ خِزْفَةً يُوَارِي بِهَا عَوْرَتَهُ أَوْ كِسْرَةً يَسُدُّ بِهَا جُوعَتَهُ أَوْ بَيْتٌ يَكُنُّهُ مِنَ الْحَرِّ وَ الْبَرْدِ.

And it is said, 'He^{-azwj} will Question about every bounty except what the Hadeeth has specified, and it is his^{-asws} word: 'Three will not be Question about – The slave, of his cloth which he covers his nakedness with, or bread he had blocked his hunger with, or a house he had saved with from the heat and the cold'.

14 وَ رُوِيَ أَنَّ بَعْضَ الصَّحَابَةِ أَضَافَ النَّبِيُّ ص مَعَ جَمَاعَةٍ مِنْ أَصْحَابِهِ فَوَجَدُوا عِنْدَهُ تَمْرًا وَ مَاءً بَارِدًا فَأَكَلُوا فَلَمَّا خَرَجُوا قَالَ هَذَا مِنَ النَّعِيمِ الَّذِي يُسْأَلُونَ عَنْهُ.

And it is reported that one of the companions hosted the Prophet^{-saww} along with a group of his^{-saww} companions. They found with him, dates, and cold water, so they ate. When they went out, he^{-saww} said: 'This is from the bounties which they would be Questioned about'.

6 وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ فِي حَدِيثٍ طَوِيلٍ قَالَ: سَأَلَ أَبُو حَنِيفَةَ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ فَقَالَ لَهُ مَا النَّعِيمُ عِنْدَكَ يَا نُعْمَانُ قَالَ الْقُوتُ مِنَ الطَّعَامِ وَ الْمَاءُ الْبَارِدُ

And Al-Ayyashi reported by his chain in a lengthy Hadeeth, said, 'Abu Haneefa asked Abu Abdullah^{-asws} about this Verse. He^{-asws} said to him: 'What are the bounties in your view, O Nu'man?' He said: 'The daily subsistence, from the food and the cold water'.

فَقَالَ لَيْنَ أَوْفَقَكَ اللَّهُ بَيْنَ يَدَيْهِ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَكَ عَنْ أَكْلَتِهِ أَوْ شَرِبَتِهِ شَرِبْتَهَا لَيَطُولَنَّ وَقُوفُكَ بَيْنَ يَدَيْهِ

He^{-asws} said: 'If Allah^{-azwj} were to Pause you in front of Him^{-azwj} on the Day of Qiyamah until He^{-azwj} Questioned you about the food you had eaten or a drink you had drunk, your pausing in front of Him^{-azwj} would be prolonged'.

قَالَ فَمَا النَّعِيمُ جُعِلْتُ فِدَاكَ

He said, 'So what are the bounties? May I be sacrificed for you^{-asws}!'

قَالَ نَحْنُ أَهْلُ الْبَيْتِ النَّعِيمُ الَّذِي أَنْعَمَ اللَّهُ بِنَا عَلَى الْعِبَادِ وَ بِنَا ائْتَلَفُوا بَعْدَ أَنْ كَانُوا مُخْتَلِفِينَ وَ بِنَا أَلَفَ اللَّهُ بَيْنَ قُلُوبِهِمْ وَ جَعَلَهُمْ إِخْوَاناً بَعْدَ أَنْ كَانُوا أَعْدَاءً وَ بِنَا هَدَاهُمُ اللَّهُ لِلْإِسْلَامِ وَ هِيَ النِّعْمَةُ الَّتِي لَا تَنْقُطُ وَ اللَّهُ سَائِلُهُمْ عَنْ حَقِّ النَّعِيمِ الَّذِي أَنْعَمَ بِهِ عَلَيْهِمْ وَ هُوَ النَّبِيُّ ص وَ عِزَّتُهُ عِ انْتَهَى.

He^{-asws} said: 'We^{-asws}, People^{-asws} of the Household are the bounties which Allah^{-azwj} has Conferred upon the servants, with us^{-asws}, and by us^{-asws} they would be harmonised if they had been differing, and by us^{-asws} Allah^{-azwj} will Harmonise their hearts and Make them as brethren after they had been enemies, and by us^{-asws} Allah^{-azwj} will Guide them to Al Islam, and it is the bounty which will not terminate, and Allah^{-azwj} will Question them about the rights of the bounties which He^{-azwj} had Conferred with upon them, and it is the Prophet^{-saww} and his^{-saww} family^{-asws} – end”.

1- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَيْسَ فِي الطَّعَامِ سَرَفٌ

(The book) 'Al-Da'aim' –

'From Ja'far Bin Muhammad^{-asws} having said: 'There is no extravagance regarding the food’.

وَ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ اللَّهُ أَكْرَمُ مِنْ أَنْ يُطْعِمَكُمْ طَعَاماً فَيَسْأَلَكُمُ عَنْهُ وَ لَكِنَّكُمْ مَسْئُولُونَ عَنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ بِمَا هَلَنْ عَرَفْتُمُوهَا وَ قُتُنْتُمْ بِحَقِّهَا.

And he^{-asws} said regarding words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the bounties [102:8]:** 'Allah^{-azwj} is more Honourable than to Feed you food, then Question you all about it, but they would be Questioned about the bounties of Allah^{-azwj} upon you all, with us^{-asws} (our^{-asws} rights which are upon you), did you recognise these and stood with its rights”¹²⁰⁰.

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْمِسْكِ وَ الْعَنْبَرِ وَ غَيْرِهِ مِنَ الطَّيِّبِ يُجْعَلُ فِي الطَّعَامِ قَالَ لَا بَأْسَ بِذَلِكَ.

And from him^{-asws}, he^{-asws} had been asked about the musk and the ambergris and other such from the perfumes being made to be in the food. He^{-asws} said: 'There is no problem with that”¹²⁰¹.

¹²⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 a (Chapters on praise and condemnation of food)

¹²⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 b (Chapters on praise and condemnation of food)

2 كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ مِثْلِهِ.

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} – similar to it".¹²⁰²

3- الْعُيُونُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْبَيْهَقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصَّوَلِيِّ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ الصَّوَلِيِّ عَنِ الرِّضَا ع أَنَّهُ قَالَ: لَيْسَ فِي الدُّنْيَا نَعِيمٌ حَقِيقِيٌّ

(The book) 'Al-Uyoun' – from Al-Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Al Qasim Bin Ismail, from Ibrahim Bin Al Abbas Al Sowly,

'From Al-Reza^{-asws} having said: 'There isn't in the world any real bounty'.

فَقِيلَ لَهُ فَقَوْلُ اللَّهِ تَعَالَى - ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ مَا هَذَا النَّعِيمُ فِي الدُّنْيَا أَمْ هُوَ الْمَاءُ الْبَارِدُ

It was said to him^{-asws}, 'So (what about) Words of Allah^{-azwj} the Exalted: **Then you will be Questioned on that Day about the bounties [102:8]**? What are these bounties in the world? Is it the cold water?'

فَقَالَ الرِّضَا ع وَ عَلَا صَوْتُهُ وَ كَذَا فَسَرْتُمُوهُ أَنْتُمْ وَ جَعَلْتُمُوهُ عَلَى ضَرْبٍ فَقَالَتْ طَائِفَةٌ هُوَ الْمَاءُ الْبَارِدُ وَ قَالَ غَيْرُهُمْ هُوَ الطَّعَامُ الطَّيِّبُ وَ قَالَ آخَرُونَ هُوَ النَّوْمُ الطَّيِّبُ

Al-Reza^{-asws} said: 'And upon its outline, and like that you are interpreting and making it upon perspectives. A group said, 'It is the cold water'. And others said, 'It is the good food'. And others said, 'It is the good sleep'.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ الصَّادِقِ ع أَنَّ أَقْوَالَكُمْ هَذِهِ ذُكِرَتْ عِنْدَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

And my^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws} Al-Sadiq^{-asws} that these words of yours had been mentioned in his^{-asws} presence regarding Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the bounties [102:8]**.

فَغَضِبَ وَ قَالَ إِنَّ اللَّهَ لَا يَسْأَلُ عِبَادَهُ عَمَّا تَفَضَّلَ بِهِ عَلَيْهِمْ وَ لَا يَمُنُّ بِذَلِكَ عَلَيْهِمْ وَ الْإِمْتِنَانُ بِالْإِنْعَامِ مُسْتَقْبَحٌ مِنَ الْمَخْلُوقِينَ فَكَيْفَ يُضَافُ إِلَى الْخَالِقِ مَا لَا يَرْضَى الْمَخْلُوقُونَ بِهِ

He^{-asws} got angered and said: 'Allah^{-azwj} will not Question His^{-azwj} servants about what He^{-azwj} had Graced upon them with, nor Conferred upon them with that, and the Conferment with the bounties, and (seeking) the gratitude with the bounties is repugnant from the creatures, so how can it be added to the Creator what the creatures are not pleased with?

وَ لَكِنَّ النَّعِيمَ حُبُّنَا أَهْلَ الْبَيْتِ وَ مُوَالَاتُنَا يَسْأَلُ اللَّهُ عَنْهُ عِبَادَهُ بَعْدَ التَّوْحِيدِ وَ النُّبُوَّةِ لِأَنَّ الْعَبْدَ إِذَا وَافَاهُ بِذَلِكَ أَدَّاهُ إِلَى نَعِيمِ الْجَنَّةِ الَّذِي لَا يَزُولُ الْخَيْرُ.

¹²⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 2 (Chapters on praise and condemnation of food)

But the bounties, is our love of People^{-asws} of the Household, and our^{-asws} Wilayah, Allah^{-azwj} will Questioned His^{-azwj} servants about it after (Questioning about) the Tawheed and the Prophet-hood because the servant, when he has fulfilled with it, He^{-azwj} would Lead him to the Paradise which will not be declining’ – the Hadeeth”.¹²⁰³

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ اعْمَلْ طَعَاماً وَ تَنَوَّقْ فِيهِ وَ ادْعُ عَلَيْهِ أَصْحَابَكَ.

(The book) ‘Al-Mahasin’ – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Shihad Bin Abd Rabbih who said,

‘Abu Abdullah^{-asws} said: ‘Make the food and be elegant in it and invite your companions to it’”.¹²⁰⁴

5- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: مَا عَذَّبَ اللَّهُ عَزَّ وَ جَلَّ قَوْمًا قَطُّ وَ هُمْ يَأْكُلُونَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ مِنْ أَنْ يَزُودَهُمْ شَيْئاً ثُمَّ يُعَذِّبَهُمْ عَلَيْهِ حَتَّى يَفْرُقُوا مِنْهُ.

(The book) ‘Al-Kafi’ – from Ali Bin Ibrahim, from his father, from Ibn Fazzal, from one of his companions,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} has not Punished any people at all while they were eating, and Allah^{-azwj} Mighty and Majestic is more Honourable than Gracing them something, then Punishing upon it, until they are free from it’”.¹²⁰⁵

6 الْمَكَارِمُ، رَوَى عَنِ الْعَالِمِ عِ ثَلَاثَةٌ لَا يُحَاسِبُ عَلَيْهَا الْمُؤْمِنُ طَعَامٌ يَأْكُلُهُ وَ ثَوْبٌ يَلْبَسُهُ وَ زَوْجَةٌ صَالِحَةٌ تُعَاوَنُهُ وَ يُخْرِزُ بِهَا دِينَهُ.

(The book) ‘Al-Makarim’ –

‘It is reported from the scholar^{-asws} (Imam^{-asws}): ‘Three (things), the Momin will not be Reckoned upon it – food he had eaten, and clothes he had worn, and a righteous woman supporting him guarding his religion with her’”.¹²⁰⁶

7- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي زَيْنَادٍ عَنِ الْحَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ ثَلَاثَةٌ أَشْيَاءُ لَا يُحَاسِبُ اللَّهُ عَلَيْهَا الْمُؤْمِنُ طَعَامٌ يَأْكُلُهُ وَ ثَوْبٌ يَلْبَسُهُ وَ زَوْجَةٌ صَالِحَةٌ تُعَاوَنُهُ وَ تُحْصِلُ فَرْجَهُ.

¹²⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 3 (Chapters on praise and condemnation of food)

¹²⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 (Chapters on praise and condemnation of food)

¹²⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 5 (Chapters on praise and condemnation of food)

¹²⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 6 (Chapters on praise and condemnation of food)

(The book) 'Al-Khisaal' – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Ziyad, from Al Halby who said,

'Abu Abdullah^{-asws} said: 'Three things, Allah^{-azwj} will not Reckon the Momin upon – food he had eaten, and clothes he had worn, and a righteous wife supporting him and fortifying his private parts'.¹²⁰⁷

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ فِي الطَّعَامِ سِرٌّ.

And from him, from his father, from Ibn Umeyr, from Hisham Bin Al Hakam, from Shihab Bin Abd Rabbih who said,

'From Abu Abdullah^{-asws}: 'There is no extravagance regarding the food''.¹²⁰⁸

9- الْمَخَاسِرُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خُفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ ثُمَّ لَتَسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ إِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يَسْأَلَ مُؤْمِنًا عَنْ أَكْلِهِ وَ شَرِبِهِ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Then you will be Questioned on that Day about the bounties [102:8]**. He^{-asws} said: 'Allah^{-azwj} is more honourable than to ask a Momin about his food and his drink''.¹²⁰⁹

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ خَرِيزٍ عَنْ سَدِيرِ الصَّبْرِيِّ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَدَعَا بِالْعَدَاءِ فَأَكَلْتُ مَعَهُ طَعَامًا مَا أَكَلْتُ طَعَامًا قَطُّ أَنْظَفَ مِنْهُ وَ لَا أَطْيَبَ مِنْهُ فَلَمَّا فَرَعْنَا مِنَ الطَّعَامِ قَالَ يَا أَبَا خَالِدٍ كَيْفَ رَأَيْتَ طَعَامَنَا

And from him, from his father, from Al Qasim Bin Muhammad, from Al Haris Bin Hareyz, from Sadeyr Al Sayrafi, from Abu Khalid Al Kabuly who said,

'I entered to see Abu Ja'far^{-asws}. He^{-asws} called for the lunch. I ate food with him^{-asws}. I had not eaten anything at all cleaner than it, nor any better than it. When we were free from the food, he^{-asws} said: 'O Abu Khalid! How did you see our^{-asws} food as being?'

فُلْتُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ أَنْظَفَ مِنْهُ قَطُّ وَ لَا أَطْيَبَ وَ لَكِنِّي ذَكَرْتُ الْآيَةَ الَّتِي فِي كِتَابِ اللَّهِ - لَتَسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

¹²⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 7 (Chapters on praise and condemnation of food)

¹²⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 8 (Chapters on praise and condemnation of food)

¹²⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 9 (Chapters on praise and condemnation of food)

I said, 'May I be sacrificed for you^{-asws}! I have not seen any cleaner than it nor better, but I remembered the Verse which is in the Book of Allah^{-azwj}: **Then you will be Questioned on that Day about the bounties [102:8]**'.

فَقَالَ أَبُو جَعْفَرٍ لَا إِنَّمَا تُسْأَلُونَ عَمَّا أَتَيْتُمْ عَلَيْهِ مِنَ الْحَقِّ.

Abu Ja'far^{-asws} said: 'No. But rather, you shall be Questioned about what you are upon (as a religion) from the truth"¹²¹⁰.

11- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي سَعِيدٍ عَنْ أَبِي حَمْزَةَ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عِ جَمَاعَةً فَدَعَا بِطَعَامٍ مَا لَنَا عَنْهُدُ يَمْنُلُهُ لَدَاذَةً وَ طَيِّباً حَتَّى تَمَلَّيْنَا وَ أَتَيْنَا بِتَمَرٍ يُنْظَرُ فِيهِ إِلَى وُجُوهِنَا مِنْ صَفَائِهِ وَ حُسْنِهِ

And from him, from Usman Bin Isa, from Abu Saeed, from Abu Hamza who said,

'We were in the presence of Abu Abdullah^{-asws} as a group. He^{-asws} called for a meal. There had not been a time for us any pleasurable with similar to it, until we were full, and we were brought dates. He^{-asws} looked into it at our face, of its clearness and its beauty.

فَقَالَ رَجُلٌ لَتُسْأَلَنَّ يَوْمَئِذٍ عَدَا عَنْ هَذَا النَّعِيمِ الَّذِي تَتَعَمَّقُونَ عِنْدَ ابْنِ رَسُولِ اللَّهِ ص

A man said, 'You will all be Questioned tomorrow about this bounty which you are enjoying in the presence of son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ اللَّهُ أَكْرَمُ وَ أَجَلُ أَنْ يُطْعِمَكُمْ فَيُسْأَلَكُمْ عَنْهُ ثُمَّ يَسْأَلَكُمْ عَنْهُ وَ لَكِنَّهُ يَسْأَلُكُمْ عَمَّا أَنْعَمَ بِهِ عَلَيْكُمْ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

Abu Abdullah^{-asws} said: 'Allah^{-azwj} is more Honourable and more Majestic than to feed you all and be blessed it, then He^{-azwj} Questions you about it, but He^{-azwj} will Question you about what He^{-azwj} had Conferred with upon you, with Muhammad^{-azwj} and Progeny^{-asws} of Muhammad^{-saww}'.¹²¹¹

12 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عِ زُبّاً أَطْعَمَنَا الْفَرَانِيَّ وَ الْأَخْبِصَةَ ثُمَّ يُطْعِمُ الْخُبْزَ وَ الزَّيْتِ فَقِيلَ لَهُ لَوْ دَبَّرْتَ أَمْرَكَ حَتَّى يَعْتَدِلَ فَقَالَ إِنَّمَا تُدِيرُونَا مِنَ اللَّهِ إِذَا أَوْسَعَ عَلَيْنَا وَسَعْنَا وَ إِذَا قَتَرَ عَلَيْنَا قَتَرْنَا.

(The book) 'Al-Mahasin' – from his father, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions who said,

'Abu Abdullah^{-asws} had fed us 'Al Farany', and 'Al Akhbisa'. Then he^{-asws} fed the bread and the oil. It was said to him^{-asws}, 'If you^{-asws} could manage your^{-asws} affairs until moderation!' He^{-asws}

¹²¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 10 (Chapters on praise and condemnation of food)

¹²¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 11 (Chapters on praise and condemnation of food)

said: ‘But rather our^{-asws} management is from Allah^{-azwj}. When He^{-azwj} Expands upon us^{-asws}, we expand, and when He^{-azwj} Rations upon us^{-asws}, we^{-asws} ration”.¹²¹²

6 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ قَدَعًا وَ أُتِيَ بِدَجَاجَةٍ مَحْشُورَةٍ وَ بِحَبِيصٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ هَذِهِ أُهْدِيَتْ لِفَاطِمَةَ ثُمَّ قَالَ يَا جَارِيَةُ اتْنَا بِطَعَامِنَا الْمَعْرُوفِ فَجَاءَ بِثَرِيدٍ خَلٍ وَ زَيْتٍ.

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A’ala who said,

‘I ate with Abu Abdullah^{-asws}. He^{-asws} called and was brought grilled chicken with ‘Khabeys’. Abu Abdullah^{-asws} said: ‘This had been gifted to Fatima^{-asws}’. Then he^{-asws} said: ‘O maid! Bring us^{-asws} our^{-asws} well-known food’. They came with porridge (Sareyd), vinegar, and (olive) oil”.¹²¹³

¹²¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 (Chapters on praise and condemnation of food)

¹²¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 13 (Chapters on praise and condemnation of food)

CHAPTER 4 – THE MODESTY REGARDING THE FOOD, AND RECOMMENDATION OF LEAVING THE CRAVING IN THE FOOD, AND TAKING GREAT CARE WITH IT

الآيات

The Verses –

الأحقاف وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ

(Surah) Al Ahqaf: ***And on the Day those who committed Kufr would be Presented to the Fire: “You squandered your good things in your lives of the world and you enjoyed with these, so today you shall be Recompense with the abasing Punishment due to your being arrogant [46:20].***

تفسير

(Forbidden) Interpretation (opinionated)

قال الطبرسي رحمه الله وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ يعني يوم القيامة أي يدخلون النار كما يقال عرض فلان على السوط

Al-Tabarsee said, may Allah^{-azwj} have Mercy on him, said, ‘***And on the Day those who committed Kufr would be Presented to the Fire: [46:20]***, meaning on the Day of Qiyamah, i.e., they would be entering the Fire, like what is said, ‘So and so presented to the whipping’.

و قيل معناه عرض عليهم النار قبل أن يدخلوها ليروا أهوالها

And it is said, ‘Its meaning is, ‘The Fire would be presented to them before they enter it, in order to show them its states’.

أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا أي فيقال لهم آثرتم طيباتكم و لذاتكم في الدنيا على طيبات الجنة وَ اسْتَمْتَعْتُمْ بِهَا أي انتفعتم بها منهمكين فيها

“You squandered your good things in your lives of the world – i.e., it would be said to them, ‘you preferred your good things and your pleasures in the world over the good things of the Paradise - and you enjoyed with these, [46:20] – i.e., you benefitted with these, being pre-occupied with these’.

و قيل هي الطيبات من الرزق يقول أنفقتموها في شهواتكم و في ملاذ الدنيا و لم تنفقوها في مرضاة الله تعالى.

And it is said, 'These are the good things from the sustenance, saying, 'You spent these regarding your desires and in the pleasures of the world, and you did not spend these in the Pleasure of Allah-^{azwj} the Exalted'.

و لما وبخ الله سبحانه الكفار بالتمتع بالطيبات و اللذات في هذه الدنيا آثر النبي و أمير المؤمنين ع الزهد و التقشف و اجتناب الترفه و النعمة.

And when Allah-^{azwj} the Glorious Rebuked the Kafirs for enjoying with the good things and the pleasures in this word, the Prophet-^{saww} and Amir Al-Momineen-^{asws} preferred the ascetism, and the austerity, and shunning the pleasures and the bounties.

1، 14 و قد روي في الحديث أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ اسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ص فَدَخَلْتُ عَلَيْهِ فِي مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ وَ إِنَّهُ لَمُضْطَجِعٌ عَلَى حَصْفَةٍ وَ إِنَّ بَعْضَهُ عَلَى الثَّرَابِ وَ تَحْتَ رَأْسِهِ وَسَادَةٌ مَحْشُوءَةٌ لِبَنَافِثِ

And it has been reported in the Hadeeth: 'Umar Bin Al Khattab said, 'I sought permission to see Rasool-Allah-^{saww}. I entered to see him-^{saww} in the drinking place of Umm Ibrahim-^{as} (Mariah the Coptic), and he-^{saww} was lying upon a mat, and part of him-^{saww} was upon the soil, and beneath his-^{saww} head was a pillow stuffed with fibre.

فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنْتَ نَبِيُّ اللَّهِ وَ صَفْوَتُهُ وَ خَيْرُهُ مِنْ خَلْقِهِ وَ كَسْرَى وَ قَيْصَرُ عَلَى سُرُرِ الدَّهَبِ وَ فُرُشِ الدِّينَارِ وَ الْحَرِيرِ

I greeted unto him-^{saww}, then sat down. I said, 'O Rasool-Allah-^{saww}! You-^{saww} are a Prophet-^{saww} of Allah-^{azwj}, and His-^{azwj} elite, and His-^{azwj} Choice from His-^{azwj} creatures, and Chosroe and Caesar are upon thrones of gold and beds of brocade and silk!'

فَقَالَ رَسُولُ اللَّهِ ص أُولَئِكَ قَوْمٌ عَجَلَتْ طَبَائِعُهُمْ وَ هِيَ وَ شَيْكُهُ الْإِنْقِطَاعُ وَ إِنَّمَا أُخِّرْتُ لَنَا طَبِئَاتُنَا

Rasool-Allah-^{saww} said: 'They are a people, their good things have been hastened and are almost to be terminated, and rather our-^{saww} good things have been delayed'.

وَ قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فِي بَعْضِ حُطْبِهِ وَ اللَّهُ لَقَدْ رَفَعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا وَ لَقَدْ قَالَ لِي قَائِلٌ أَلَا تَنْبِذُهَا فَقُلْتُ اغْرُبْ عَنِّي فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى.

And Ali-^{asws} Bin Abu Talib-^{asws} said in one of his-^{asws} sermons: 'By Allah-^{azwj}! I-^{asws} have been patching this shirt of mine-^{asws} to the extent that I-^{asws} am embarrassed from its stitches. A speaker said to me-^{asws}, 'Will you-^{asws} not discard it?' I-^{asws} said: 'Get away from me-^{asws}! In the morning do the people praise the night journey'.

1، 4 وَ رَوَى مُحَمَّدُ بْنُ قَيْسٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ قَالَ: وَ اللَّهُ إِنْ كَانَ عَلَيٌّ لَيَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يَجْلِسُ جَلْسَةَ الْعَبْدِ وَ إِنْ كَانَ لَيَسْتَرِي الْقَمِيصَ فَيَحْزِرُ عُلَامَةَ خِرْمَتِهَا ثُمَّ يَلْبَسُ الْآخَرَ فَإِذَا جَارَ أَصَابِعُهُ قَطَعَهُ وَ إِذَا جَارَ كَعْبُهُ حَدَفَهُ

And it is reported by Muhammad Bin Qays,

'From Abu Ja'far Al-Baqir-^{asws} having said: 'By Allah-^{azwj}! Ali-^{asws} used to eat the eating of the slaves, and sit the sitting of the slaves, and he-^{asws} would buy the shirt and give the choice to his-^{asws} slave of the better of the two, then he-^{asws} would wear the other. Whenever it exceeded his-^{asws} fingers, he-^{asws} would cut it, and it exceeded his-^{asws} heels, trimmed it.

وَلَقَدْ وَلِيَ خَمْسَ سِنِينَ وَ مَا وَضَعَ أَجْرَةً عَلَى أَجْرَةٍ وَ لَا لَبَنَةً عَلَى لَبَنَةٍ وَ لَا أُورَثَ بَيْضَاءَ وَ لَا حُمْرَاءَ

And he^{-asws} had ruled for five years, and he^{-asws} had not placed a wage upon a wage (increased it), nor a brick upon a brick (build mansion), nor leave inheritance of white (silver) nor red (gold).

وَ إِنْ كَانَ لَيُطْعِمُ النَّاسَ خُبْزَ الْبُرِّ وَ اللَّحْمَ وَ يَنْصَرِفُ إِلَى مَنْزِلِهِ فَيَأْكُلُ خُبْزَ الشَّعِيرِ وَ الزَّيْتِ وَ الْخَلِّ وَ لَا وَرَدَ عَلَيْهِ أَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ فِيهِ رِضًا إِلَّا أَخَذَ بِأَشَدِّهَا عَلَى بَدَنِهِ

And he^{-asws} would feed the people the wheat bread and meat and leave to go to his^{-asws} house and eat the barley bread, and oil, and vinegar; and no two matter were referred to him^{-asws}, both of them having the Pleasure of Allah^{-azwj} Mighty and Majestic in it, except he^{-asws} would take to the severer of the two upon his^{-asws} body.

وَ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ كَدِّ يَمِينِهِ تَرَبَّتْ مِنْهُ يَدَاهُ وَ عَرِقَ فِيهِ وَجْهُهُ وَ مَا أَطَاعَ عَمَلَهُ أَحَدٌ مِنَ النَّاسِ

And he^{-asws} has liberated a thousand slaves from the toil of his^{-asws} right hand. His^{-asws} hands were blistered from it and his^{-asws} forehead had sweated in it, and no one from the people could endure his^{-asws} work.

وَ إِنْ كَانَ لَيُصَلِّي فِي الْيَوْمِ وَ اللَّيْلَةِ أَلْفَ رَكْعَةٍ وَ إِنْ كَانَ أَقْرَبُ النَّاسِ شَبَهًا بِهِ لَعَلِّي بَنُ الْحُسَيْنِ ع وَ مَا أَطَاعَ عَمَلَهُ أَحَدٌ مِنَ النَّاسِ بَعْدَهُ.

And he^{-asws} would pray a thousand Cycles of Salat during the day and the night, and the closest of the people resembling to him^{-asws} was Ali Bin Al-Husayn^{-asws}, and no one from the people could endure his^{-asws} work after him^{-asws}.

ثم إنه قد اشتهر في الرواية 1 أنه ع لما دخل على العلاء بن زياد بالبصرة فعوده قال له العلاء يا أمير المؤمنين أشكو إليك أخي عاصم بن زياد ليس العناء و تخلي من الدنيا

Then, it has been well-known in the report that when he^{-asws} went to Al-A'ala Bin Ziyad at Al-Basra to console him, Al-A'ala said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! I complain to you^{-asws} of my brother Aasim Bin Ziyad. He wears the cloak and isolates from the world'.

فَقَالَ ع عَلَيَّ بِهِ فَلَمَّا جَاءَ قَالَ يَا عُدَيُّ نَفْسِي لَقَدْ اسْتَهَامَ بِكَ الْحَبِيبُ أَمَا رَحِمْتَ أَهْلَكَ وَ وُلْدَكَ أَ تَرَى اللَّهَ أَهْلَ الطَّيِّبَاتِ وَ هُوَ يَكْرَهُ أَنْ تَأْخُذَهَا أَنْتَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ

He^{-asws} said: 'To me^{-asws} with him!' When he came, he^{-asws} said: 'O Uday! The wicked one (Iblees^{-la}) has attacked you! Are you not having mercy on your wife and your children? Are you viewing that Allah^{-azwj} would Permit the good things and He^{-azwj} would Dislike if you were to take it? Are you unimportant to Allah^{-azwj} than that?'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا أَنْتَ فِي حُسُونَةِ عَيْشِكَ وَ جُسُوبَةِ مَأْكَلِكَ

He said, 'O Amir Al-Momineen^{-asws}! This is you^{-asws} in the roughness of your^{-asws} life and dryness of your^{-asws} food!'

قَالَ وَجَحَكَ إِنِّي لَسْتُ كَأَنْتَ إِنَّ اللَّهَ تَعَالَى قَرَضَ عَلَى أَيْمَةِ الْحَقِّ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَتَّبِعَ بِالْفَقِيرِ فَقَرُهُ انْتَهَى.

He^{-asws} said: 'Woe be unto you! I^{-asws} am not like you. Allah^{-azwj} the Exalted has Imposed the right upon Imams^{-asws} and they^{-asws} would able themselves^{-asws} with the weakest of the people, lest the poor one is overwhelmed with his poverty' – end".

و أقول الخطاب في هذه الآية للكفار فإن طيباتهم كانت منحصرة فيما تمتعوا بها في الدنيا لتفويتهم على أنفسهم استحقاق نعيم الآخرة فلا تكون حجة في رجحان ترك المؤمنين ملاذ الدنيا و نعيمها

And I (Majlisi) am saying, 'The Address in this Verse is to the Kafirs, for their good things were restricted in what they were enjoying with in the world, to their missing out upon themselves deserving the bounties of the Hereafter, so it cannot be an argument in the preponderance of the Momineen in neglecting the pleasures of the world and its bounties'.

1 كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِيمَا كَتَبَ إِلَى أَهْلِ مِصْرَ مَعَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ اعْلَمُوا يَا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ خَازُوا عَاجِلَ الْخَيْرِ وَ آجَلَهُ فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يَشَارِكْهُمْ أَهْلُ الْآخِرَةِ فِي آخِرَتِهِمْ أَنَابَهُمُ اللَّهُ فِي الدُّنْيَا مَا كَفَاهُمْ بِهِ وَ آغْنَاهُمْ

Just as Amir Al-Momineen^{-asws} said among what he^{-asws} wrote to the people of Egypt with Muhammad Bin Abu Bakr: 'And know, O servants of Allah^{-azwj}! The pious ones are sharing the current goodness (of the world) and its future (of the Hereafter), so they (pious one) are participating the people of the world in their world while they (people of the world) will not be participating with the people of the Hereafter in their Hereafter! Allah^{-azwj} has Legalised for them in the world what they can be sufficed with and Made them needless.

قَالَ اللَّهُ عَزَّ اسْمُهُ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Allah^{-azwj}, Mighty is His^{-azwj} Name, Said: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know' [7:32].**

سَكُنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكَنْتَ وَ أَكَلُوهَا بِأَفْضَلِ مَا أَكَلْتَ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرَبُوا مِنْ طَيِّبَاتِ مَا يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ سَكَنُوا مِنْ أَفْضَلِ مَا يَسْكُنُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرَكَبُونَ

They dwelled in the world with the best of what can be dwelt, and they ate the best of what can be eaten. They participated the people of the world in their world and ate with them from the good things what they had eaten, and they drank from the good things what they had drunk, and they word the best of they were wearing, and they dwelt from the best of (houses) what they were dwelling, and they married from the best of what they had married, and they rode from the best of what they were riding.

أَصَابُوا لَذَّةَ الدُّنْيَا مَعَ أَهْلِ الدُّنْيَا وَ هُمْ عَدَا جِيرَانُ اللَّهِ يَتَمَنَّوْنَ عَلَيْهِ فَيُعْطِيهِمْ مَا يَتَمَنَّوْنَ لَا تُرَدُّ لَهُمْ دَعْوَةٌ وَ لَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنَ اللَّذَّةِ

They attained the pleasures of the world with the people of the world, and tomorrow they would be neighbours of Allah^{-azwj} wishing to Him^{-azwj}, so He^{-azwj} would Grant them whatever they will be wishing for. Neither will any supplication of theirs be rejected nor would any share be deficient for them from the pleasures.

فَإِلَى هَذَا يَا عِبَادَ اللَّهِ يَشْتَاتُ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ لَهُ تَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

So, to this, O servants of Allah^{-azwj}, yearns the one who has intellect for him, and he works for it, fearing Allah^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}’.

1- إِرْشَادُ الْقُلُوبِ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَوَجَدْتُهُ جَالِساً وَ بَيْنَ يَدَيْهِ إِنَاءٌ فِيهِ لَبَنٌ أَحَدُ فِيهِ رِيحٌ حُمُوزِيَّةٌ وَ فِي يَدِهِ رَغِيْفٌ أَرَى قُشَارَ الشَّعْبِرِ فِي وَجْهِهِ وَ هُوَ يَكْسِرُ بِيَدِهِ وَ يَطْرَحُهُ فِيهِ

(The book) ‘Irshad Al-Quloub’ –

‘From Suweyd Bin Gafla who said, ‘I entered to see Ali^{-asws} Bin Abu Talib^{-asws} and found him^{-asws} seated. In front of him^{-asws} was a utensil wherein was milk. I found in it the smell of its sourness, and in his^{-asws} hand was a loaf. I saw the crumbs of barley in his^{-asws} face and he^{-asws} was breaking (the bread) by his^{-asws} hand and dropping it in it.

فَقَالَ اذْنُ فَأَصِيبُ مِنْ طَعَامِنَا فَقُلْتُ إِنِّي صَائِمٌ فَقَالَ ع سَمِعْتُ رَسُولَ اللَّهِ مِنْ مَنَعَهُ الصَّيَّامُ عَنْ طَعَامٍ يَشْتَهِيهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُطْعِمَهُ مِنْ طَعَامِ الْجَنَّةِ وَ يَسْقِيَهُ مِنْ شَرَابِهَا

He^{-asws} said: ‘Come near and attain from our^{-asws} food’. I said, ‘I am fasting’. He^{-asws} said: ‘I^{-asws} heard Rasool-Allah^{-saww}: ‘One whom the fast prevents from food he desires, would have a right upon Allah^{-azwj} to Feed him from the food of Paradise and Quench him from its drinks’.

قَالَ قُلْتُ لِفِضَّةٍ وَ هِيَ قَرِيبَةٌ مِنْهُ قَائِمَةٌ وَجَلَّتْ يَا فِضَّةُ أَمَا تَتَّقِينَ اللَّهَ فِي هَذَا الشَّيْخِ تَنْخُلُ هَذَا الطَّعَامَ مِنَ التُّخَالَةِ الَّتِي فِيهِ قَالَتْ قَدْ تَقَدَّمَ إِلَيْنَا أَنْ لَا تَنْخُلَ لَهُ طَعَاماً قَالَ مَا قُلْتُ لَهَا فَأَخْبَرْتُهُ

He (the narrator) said, ‘I said to Fizza^{-as}, and she^{-asws} was nearby him^{-asws}, ‘Woe be unto you^{-as}, O Fizza^{-as}! Are you^{-as} not fearing Allah^{-azwj} regarding this old man? Sift this food from the sifting which is in it!’ She^{-as} said, ‘He^{-asws} has instructed us not to sift any food for him^{-asws}’. He^{-asws} said: ‘What did you say to her^{-as}?’ I informed him^{-asws}.

فَقَالَ أَبِي وَ أُمِّي مَنْ لَمْ يَنْخُلْ لَهُ طَعَامٌ وَ لَمْ يَشْبَعْ مِنْ خُبْرِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ حَتَّى قَبِضَهُ اللَّهُ

He^{-asws} said: ‘By my father and my mother! He^{-asws} was one for whom food was not sifted, and he^{-asws} did not satiate from the wheat bread for three days until Allah^{-azwj} Captured him^{-asws} (his^{-asws} soul)’.

قَالَ وَ كَانَ ع يَجْعَلُ جَرِيشَ الشَّعْبِرِ فِي وَعَاءٍ وَ يَخْتِمُ عَلَيْهِ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنِّي أَخَافُ هَذَيْنِ الْوَلَدَيْنِ أَنْ يَجْعَلَا فِيهِ شَيْئاً مِنْ زَيْتٍ أَوْ سَمْنٍ.

He (the narrator) said, 'And he^{-asws} would make the barley grits to be in a jar and seal upon it. It was said to him^{-asws} regarding that. He^{-asws} said: 'I^{-asws} fear these two sons^{-asws} that they^{-asws} might make something to be in it, form the oil or butter''¹²¹⁴

2- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ: دَخَلَ النَّبِيُّ ص مَسْجِدَ قُبَاءَ فَأَتَى بِإِنَاءٍ فِيهِ لَبَنٌ خَلِيبٌ مَخْبِضٌ يَغْسَلُ فَشَرِبَ مِنْهُ حُسُوَةً أَوْ حُسُوَتَيْنِ ثُمَّ وَضَعَهُ فَقِيلَ يَا رَسُولَ اللَّهِ أَتَدْعُهُ مُحَرَّمًا قَالَ لَا اللَّهُمَّ إِنِّي أَدْعُهُ تَوَاضُعًا لِلَّهِ.

(The book) 'Al-Mahasin' – from Ja'far Bin Muhammad, from Ibn Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} entered Masjid Quba. He^{-saww} was brought a utensil wherein was yoghurt milk mixed with honey. He^{-saww} drank from it, a gulp or two gulps, then placed it down. It was said, 'O Rasool-Allah^{-saww}! Are you^{-saww} leaving it as being forbidden?' He^{-saww} said: 'No, O Allah^{-azwj}! I^{-saww} am leaving it in reverence to Allah^{-azwj}''¹²¹⁵

3 الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ الْمُتَقَدِّمِ قَالَ: أَنِّي بِخَبِيصٍ فَأَتَى أَنَّهُ يَأْكُلُهُ فَقِيلَ أَتُحَرِّمُهُ قَالَ لَا وَ لَكِنِّي أَكْرَهُ أَنْ تَتَوَقَّ إِلَيْهِ نَفْسِي ثُمَّ تَلَا آيَةَ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا.

(The book) 'Al-Mahasin' –

'From Ja'far^{-asws}, by the preceding chain, he (the narrator) said, 'He^{-asws} was brought porridge (Khabeys), but he^{-asws} refused to eat. It was said, 'Are you prohibiting it?' He^{-asws} said: 'No, but I^{-asws} dislike to anticipate myself^{-asws} to it'. Then he^{-asws} recited the Verse: ***"You squandered your good things in your lives of the world [46:20]"***¹²¹⁶

4- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَرْطَاةَ بْنِ حَبِيبٍ عَنْ أَبِي دَاوُدَ الطُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ الْغَامِرِيِّ عَنْ حَبَّةِ الْغُرَيْبِيِّ قَالَ: أَنِّي أَمِيرُ الْمُؤْمِنِينَ ع بِخَوَانٍ فَالْوَدَجُ فَوُضِعَ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَى صَفَائِهِ وَ حُسْنِهِ فَوَجَأَ بِإِصْبَعِهِ فِيهِ حَتَّى بَلَغَ أَسْفَلَهُ ثُمَّ سَلَّهَا وَ لَمْ يَأْخُذْ مِنْهُ شَيْئًا وَ تَلَمَّظَ إِصْبَعُهُ وَ قَالَ إِنَّ الْخَلَالَ طَيِّبٌ وَ مَا هُوَ بِحَرَامٍ وَ لَكِنِّي أَكْرَهُ أَنْ أُعَوِّدَ نَفْسِي مَا لَمْ أُعَوِّدْهَا ارْتَعُوهُ عَنِّي فَرَفَعُوهُ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Artah Bin Habeeb, from Abu Dawwod Al Tuhry, from Abdullah Bin Shareek Al Aamity, from Habbat Al Arny who said,

'Amir Al-Momineen^{-asws} was brought a table spread of Falouzaj (sweet dish). It was placed in front of him^{-asws}. He^{-asws} looked at its clearness and its beauty. He^{-asws} dipped his^{-asws} finger into it until he^{-asws} reached its bottom, then he^{-asws} withdrew it and did not take anything from it, and he^{-asws} tasted his^{-asws} finger and said: 'The Permissible is good, and it is not Prohibited, but

¹²¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 1 (Chapters on praise and condemnation of food)

¹²¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 2 (Chapters on praise and condemnation of food)

¹²¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 3 (Chapters on praise and condemnation of food)

I^{-asws} dislike to repeat myself^{-asws} for as long as it has not been returned. Return it from me^{-asws}! It was raised”.¹²¹⁷

5- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سُفْيَانَ عَنْ صَبَّاحِ الْحِذَاءِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ فِي الرَّحْبَةِ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ أَهْدِيَ لَهُ طَسْتُ خَوَانٍ فَالْوَدَجُ فَقَالَ لِأَصْحَابِهِ مُدُّوا أَيْدِيَكُمْ فَمَدُّوا أَيْدِيَهُمْ وَ مَدَّ يَدَهُ ثُمَّ قَبَضَهَا

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Sufyan, from Sabbah Al Haza’a, from Yaqoub Bin Shueyb,

‘From Abu Abdullah^{-asws} having said: ‘While Amir Al-Momineen^{-asws} was in Al Rahba among a number of his^{-asws} companions when a tray of Falouzaj (sweet dish) was gifted to him^{-asws}. He^{-asws} to his^{-asws} companions: ‘Extend your hands (to eat)!’ They extended their hands and he^{-asws} extended his^{-asws} hand, then withdrew it.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَمَرْتَنَا أَنْ نَمُدَّ أَيْدِيَنَا فَمَدَدْنَاهَا وَ مَدَدْتَ يَدَكَ ثُمَّ قَبَضْتَهَا

They said, ‘O Amir Al-Momineen^{-asws}! You^{-asws} instructed us to extend our hand, so we extended them, and you^{-asws} extend your^{-asws} hand, then withdrew it!’

فَقَالَ لِي ذَكَرْتُ أَنَّ رَسُولَ اللَّهِ ص لَمْ يَأْكُلْهُ فَكَرِهْتُ أَكُلَهُ.

He^{-asws} said: ‘I^{-asws} remembered Rasool-Allah^{-saww} did not eat it, so I^{-asws} dislike to eat it’”.¹²¹⁸

6- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَا تَزَالُ هَذِهِ الْأُمَّةُ يَحْتَرُّ مَا لَمْ يَلْبَسُوا لِبَاسَ الْعَجَمِ وَ يَطْعَمُوا أَطْعَمَةَ الْعَجَمِ فَإِذَا فَعَلُوا ذَلِكَ ضَرَبَهُمُ اللَّهُ بِالذِّلِّ.

And from him from his father, from Abdullah Bin Al Mugheira, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} had said: ‘This community will not cease to be with goodness for as long as they do not dress the dresses of the non-Arabs (Persians) and eating the food of the non-Arabs (Persians). When they do that, Allah^{-azwj} will Hit them with the disgrace’”.¹²¹⁹

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع كَانَ لَا يُنْخَلُّ لَهُ الدَّقِيقُ وَ كَانَ عَلِيٌّ ع يَقُولُ لَا تَزَالُ هَذِهِ الْأُمَّةُ إِلَى آخِرِ الْخَبَرِ السَّابِقِ.

¹²¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 4 (Chapters on praise and condemnation of food)

¹²¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 5 (Chapters on praise and condemnation of food)

¹²¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 6 (Chapters on praise and condemnation of food)

And from him, from his father, from Abdullah Bin Al Mugheira, and Muhammad Bin Sinan, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Ali^{-asws}, the flour was not sifted for him^{-asws}, and Ali^{-asws} had said: ‘This community will not cease’ – up to the end of the previous Hadeeth’’.¹²²⁰

8- وَ مِنْهُ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ بَرِيعِ بْنِ عَمْرِو بْنِ بَرِيعٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَهُوَ يَأْكُلُ خَلًّا وَ زَيْتًا فِي قَصْعَةٍ سَوْدَاءَ مَكْتُوبٍ فِي وَسْطِهَا بِصُفْرَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ اذْءُ يَا بَرِيعُ فَدَنُوتُ فَأَكَلْتُ مَعَهُ ثُمَّ حَسَا مِنَ الْمَاءِ ثَلَاثَ حُسَى حَتَّى لَمْ يَبْقَ مِنَ الْخُبْزِ شَيْءٌ ثُمَّ نَاولَنِي فَحَسَوْتُ الْبَقِيَّةَ.

And from him, from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from Bazie Abu Amro Bin Bazie who said,

‘I entered to see Abu Ja’far^{-asws} and he^{-asws} was eating vinegar and oil in a black bowl. There was written in its middle in yellow: ‘Say, He^{-azwj} Allah^{-azwj} is One!’ He^{-asws} said: ‘Come near, O Bazie!’ I went near and ate with him^{-asws}. Then he^{-asws} gulped from the water, three gulped until there did not remain anything from the bread. Then he^{-asws} gave me, and I gulped the remainder’’.¹²²¹

9- الْمَحَاسِنُ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ ذَكَرَهُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الثُّمَالِيِّ قَالَ: لَمَّا دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع دَعَا بِمُزْمَرَةٍ فَطَرَحْتُ فَقَعَدْتُ عَلَيْهَا ثُمَّ أَتَيْتُ بِمَائِدَةٍ لَمْ أَرْ مِثْلَهَا فَطُ قَالَ لِي كُلْ فَقُلْتُ مَا لَكَ جُعِلْتُ فِدَاكَ لَا تَأْكُلُ فَقَالَ إِنِّي صَائِمٌ

(The book) ‘Al-Mahasin’ – from Yaqoub Bin Yazeed, from the one who mentioned it, from Ibrahim Bin Abdul Hameed, from Al Sumali who said,

‘When I entered to see Ali Bin Al-Husayn^{-asws}, he^{-asws} called for a cushion. It was dropped, and I sat upon it. Then I was brought a meal I had not seen the likes of it at all. He^{-asws} said to me: ‘Eat!’ I said, ‘May I be sacrificed for you^{-asws}! What is the matter you^{-asws} are not eating?’ He^{-asws} said: ‘I^{-asws} am fasting’.

فَلَمَّا كَانَ اللَّيْلُ أَتَانِي بِحِلٍّ وَ زَيْتٍ فَأَقْطَرُ عَلَيْهِ وَ لَمْ يُؤْتَ بِشَيْءٍ مِنَ الطَّعَامِ الَّذِي قُرِبَ إِلَيَّ.

When it was the night, I was brought vinegar and (olive) oil. I broke fast upon it and was not brought anything from the food which had been forwarded to me (before)’’.¹²²²

10- الْمَكَارِمُ، لَقَدْ جَاءَ النَّبِيُّ ص ابْنُ حَوَلٍ بِإِنَاءٍ فِيهِ عَسَلٌ وَ لَبَنٌ فَأَبَى أَنْ يَشْرَبَهُ فَقَالَ شَرِبَتَانِ فِي شَرِبَةٍ وَ إِنَاءَانِ فِي إِنَاءٍ وَاحِدٍ فَأَبَى أَنْ يَشْرَبَهُ

¹²²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 7 (Chapters on praise and condemnation of food)

¹²²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 8 (Chapters on praise and condemnation of food)

¹²²² Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 9 (Chapters on praise and condemnation of food)

(The book) 'Al-Makarim' –

'Ibn Khowly came to the Prophet^{-saww} with a utensil wherein was honey and milk. He^{-saww} refused to drink it. He^{-saww} said: 'Two drinks in one drink, and two utensils in one utensil'. He^{-saww} refused to drink it.

ثُمَّ قَالَ مَا أَحْرَمُهُ وَ لَكِنِّي أَكْرَهُ الْفَخْرَ وَ الْحِسَابَ بِفُضُولِ الدُّنْيَا عَدَاً وَ أُحِبُّ التَّوَاضُّعَ فَإِنَّ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ.

Then he^{-saww} said: 'I^{-saww} am not forbidding it, but I^{-saww} dislike the pride, and the Reckoning with the vanities of the world tomorrow, and I^{-saww} love the humbleness, for the one who is humble for Allah^{-azwj}, Allah^{-azwj} would Raise him".¹²²³

11- كِتَابُ الرَّهْدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَفْطَرَ رَسُولُ اللَّهِ عَشِيَّةَ الْخَمِيسِ فِي مَسْجِدِ قُبَا فَقَالَ هَلْ مِنْ شَرَابٍ فَأَتَاهُ أَوْسُ بْنُ حُوَلَةَ الْأَنْصَارِيُّ بِعُسٍّ مِنْ لَبَنٍ مَخِيضٍ بَعْسِلٍ فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ

(The book) 'Kitab Al Zohad' of Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} broke fast on the evening of Thursday in Masjid Quba. He^{-saww} said: 'Is there any drink?' Aws Bin Khowla Al-Ansari came to him^{-saww} with a jar of milk with honey. When he^{-saww} placed it on his^{-saww} mouth, he^{-saww} kept it aside.

ثُمَّ قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا عَنْ صَاحِبِهِ لَا أَشْرَبُهُ وَ لَا أُحْرِمُهُ وَ لَكِنِّي أَنْتَوَاضِعُ لِلَّهِ فَإِنَّهُ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ وَ مَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَحَبَّهُ اللَّهُ.

Then he^{-saww} said: 'Two drinks. One can suffice with one of these from its counterpart. Neither am I^{-saww} drinking it nor am I^{-saww} forbidding it, but I^{-asws} am being humble to Allah^{-azwj}, for the one who is humble to Allah^{-azwj}. Allah^{-azwj} would Raise him, and the one who is arrogant. Allah^{-azwj} would Drop him, and the one who is moderate in his life, Allah^{-azwj} would Grace him, and the one is wasteful, Allah^{-azwj} would Deprive him, and the one who is of frequent Zikr of Allah^{-azwj}, Allah^{-azwj} would Love him".¹²²⁴

12- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ أَتَى قُبَا يَوْمَ خَمِيسٍ وَ هُوَ صَائِمٌ فَلَمَّا أَمْسَى قَالَ هَلْ مِنْ شَرَابٍ وَ ذَكَرَ نَحْوَهُ إِلَى قَوْلِهِ وَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ رَزَقَهُ اللَّهُ

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww}. One day he^{-saww} came to (Masjid) Quba on the day of Thursday while he^{-saww} was fasting. When it was evening, he^{-saww} said: 'Is there any drink?' and he (the narrator) mentioned similar to his^{-saww} words: 'And the one who is frequent of Zikr of Allah^{-azwj}, Allah^{-azwj} would Grace him'.

¹²²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 10 (Chapters on praise and condemnation of food)

¹²²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 11 (Chapters on praise and condemnation of food)

ثُمَّ قَالَ فَهَذَا (وَ اللَّهُ أَعْلَمُ) مِنْ رَسُولِ اللَّهِ ص تَوَاضَعَ كَمَا قَالَ لَا عَلَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ شَيْئاً مِنْ طَيِّبَاتِ الرِّزْقِ قَالَ جَلَّ ذِكْرُهُ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ

Then he (the narrator) said, 'So this, and Allah^{-azwj} is more Knowing, is humbleness from Rasool-Allah^{-saww} just as he^{-saww} had said: 'Not based upon that Allah^{-azwj} Mighty and Majestic has Prohibited something from the good things of the sustenance. He^{-azwj}, Majestic is His^{-azwj} Mention, Said: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. [7:32]'**

وَ عَنْ عَلِيٍّ ع أَنَّهُ أَتَى بِطَبَقٍ فَالْوَدَجِ فَوَضَعَ بَيْنَ يَدَيْهِ فَتَنَظَّرَ إِلَيْهِ وَ رَأَى صَفَاءَهُ وَ حُسْنَهُ فَوَجَّأَ بِإِصْبَعِهِ فِيهِ ثُمَّ اسْتَلَّهَا فَلَمْ يَنْتَزِعْ مِنْهُ شَيْئاً فَتَلَمَّظَ إِصْبَعَهُ ثُمَّ قَالَ إِنَّ هَذَا لَحُلْوٌ طَيِّبٌ وَ لَكِنْ نَكْرُهُ أَنْ نُعَوِّدَ أَنْفُسَنَا مَا لَمْ نُعَوِّدْ أَنْفُسَهُ فَرَفَعُوهُ.

And from Ali^{-asws}, he^{-asws} was brought a tray of Falouzaj (sweet dish). It was placed in front of him^{-asws}. He^{-asws} looked at its clearness and its beauty. He^{-asws} dipped his^{-asws} finger into it, then withdrew it. He^{-asws} did not remove anything from it. He^{-asws} licked his^{-asws} finger, then said: 'This is sweet, good, but we^{-asws} dislike to repeat ourselves^{-asws} for as long as it is not returned. Raise it!' It was raised".¹²²⁵

¹²²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 12 (Chapters on praise and condemnation of food)

باب 5 ذم كثرة الأكل و الأكل على الشبع و الشكاية عن الطعام

CHAPTER 5 – CONDEMNATION OF EATING A LOT, AND THE EATING UPON THE SATIATION, AND COMPLAINING ABOUT THE FOOD

1- عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ع الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ وَ الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ.

From Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The Momin eats in one intestine (metaphorical – i.e., eats to the contentment), and the Kafir eats in seven intestines (metaphorical – i.e., eats a lot)’’.¹²²⁶

2 الْمَجَازَاتُ وَ الشَّهَابُ، عَنْهُ ص مِثْلُهُ.

(The book) ‘Al Majazaat’ – from Al-Shihab, from him^{saww} – similar to it’’.¹²²⁷

بيان

Explanation (Ahadeeth only)

قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع لَيْسَ لَطْفٌ عَلَيْكُمْ غُلَامٌ تَقِفُ الذِّئَالُ الْمَيْتُ يَأْكُلُ خَضِرَتَكُمْ وَ يُذِيبُ شَحْمَتَكُمْ.

Words of Amir Al-Momineen^{asws}: ‘There shall overcome upon you all a boy of (clan of) Saqeef, the swaggering (in his walk), the tilted. He will consume your greenery and melt your fat (making you toil)’.

و يَقُولُ لِغَيْرِهِ أَمَّا إِنَّهُ سَيَطْهَرُ عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ مُنْدَحِقُ الْبُطْنِ وَاسِعُ الشَّرْمِ يَأْكُلُ مَا يَجِدُ.

And he^{asws} said to others: ‘But, there shall prevail upon you all after me^{asws}, a man of large throat, vast belly, big intestine. He will eat whatever he can find’.

رَوَاهُ عَنْ الطَّبْرَانِيِّ بِسَنَدٍ جَيِّدٍ بِرِغْمِهِ عَنْ ابْنِ عُمَرَ قَالَ: جَاءَ إِلَى النَّبِيِّ ص سَبْعَةُ رِجَالٍ [رِجَالٍ] فَأَخَذَ كُلُّ وَاحِدٍ مِنَ الصَّحَابَةِ رَجُلًا وَ أَخَذَ النَّبِيُّ ص رَجُلًا فَقَالَ لَهُ مَا اسْمُكَ قَالَ أَبُو عَرْوَانَ

It is reported from Al Tabrany, by a good chain by his claim, from Ibn Umar who said,

¹²²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 1 (Chapters on praise and condemnation of food)

¹²²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 2 (Chapters on praise and condemnation of food)

'Seven men came to the Prophet^{-saww}. Each one from the companions held a man, and the Prophet^{-saww} held a man. He^{-saww} said to him: 'What is your name?' He said, 'Abu Gazwan'.

قَالَ فَحَلَبَ لَهُ سَبْعَ شِيَاهٍ فَشَرِبَ لَبَنَهَا كُلَّهُ فَقَالَ لَهُ النَّبِيُّ ص هَلْ لَكَ يَا أَبَا غَزْوَانَ أَنْ تُسْلِمَ قَالَ نَعَمْ فَأَسْلَمَ

He (the narrator) said, 'Seven sheep were milked for him, and he drank their milk, all of it. The Prophet^{-saww} said to him: 'O Abu Gazwan! Is it for you to be a Muslim?' He said, 'Yes'. He became a Muslim.

فَمَسَحَ رَسُولُ اللَّهِ ص صَدْرَهُ فَلَمَّا أَصْبَحَ حَلَبَ لَهُ شَاةً وَاحِدَةً فَلَمَّ يَمِّمَ لَبَنَهَا فَقَالَ مَا لَكَ يَا أَبَا غَزْوَانَ

Rasool-Allah^{-saww} touched his chest. When it was morning, one sheep was milked for him, but he could not finish (drinking) its milk. He^{-saww} said: 'What is the matter with you, O Abu Gazwan?'

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ رُويْتُ قَالَ إِنَّكَ أَمْسِ كَانَ لَكَ سَبْعَةُ أَمْعَاءٍ وَ لَيْسَ لَكَ الْيَوْمَ إِلَّا مَعَى وَاحِدٌ.

He said, 'By the One^{-azwj} Who Sent you with the truth! I am saturated'. He^{-saww} said: 'Yesterday there were seven intestines for you, and today there isn't for you except one intestine'.

وَ فِي حَدِيثٍ أَبِي سَعِيدٍ الصَّحِيحِ أَنَّ هَذَا الْمَالَ حُلُوةٌ خَضِرَةٌ فَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٍ كَانَ كَالَّذِي يَأْكُلُ وَ لَا يَشْبَعُ.

And in a correct Hadeeth by Abu Saeed: 'This wealth is sweet, green. The one who takes it with an extravagant self would be like the one who eats and is not satiated'.

3- عِدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: حَسْبُ ابْنِ آدَمَ لُقَيْمَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ وَ لَا بُدَّ فَلْيَكُنِ الثُّلُثُ لِلطَّعَامِ وَ الثُّلُثُ لِلشَّرَابِ وَ الثُّلُثُ الْآخَرُ لِلنَّفْسِ.

(The book) 'Iddat Al Da'ae' –

'From the Prophet^{-saww} having said: 'The son of Adam^{-as} is sufficed by morsels to sustain his solidness. If it was inevitable, then let the third (of the space) be for the food, and the third for the drink, and the other third for the breathing'.¹²²⁸

بَيَانُ الْمَقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مَلَأَ آدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنٍ حَسْبُ الْآدَمِيِّ لُقَيْمَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ غَلَبَ الْآدَمِيَّ نَفْسُهُ فَتُلُتْ لِلطَّعَامِ وَ تُلُتْ لِلشَّرَابِ وَ تُلُتْ لِلنَّفْسِ.

¹²²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 3 (Chapters on praise and condemnation of food)

Explanation – (Hadeeth only)

Al Miqdam Bin Ma'deykarb who said,

'I heard Rasool-Allah^{-saww} saying: 'A human being will not fill the evil container of a belly. It suffices the human being, morsels to sustain his solidness. If the human being is overcome by his self, then a third for the food, and a third for the drink, and a third for the breathing''.

4 النَّبِيَّاهُ، قَالَ رَسُولُ اللَّهِ ﷺ مَا مَلَأَ آدَمِيٌّ وَغَاءَ شَرًّا مِنْ بَطْنٍ.

Al-Shihab – Rasool-Allah^{-saww} said: 'A human being cannot fill the evil container of a belly'.¹²²⁹

5- كِتَابُ الْغَايَاتِ، قَالَ الصَّادِقُ ع أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ إِذَا مَا خَفَّ بَطْنُهُ.

(The book) 'Kitab Al Gayaat' –

Al-Sadiq^{-asws} said: 'The closest of what the servant can be to Allah^{-azwj} is when his belly is light'.¹²³⁰

5 وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ شَيْءٍ أَبْعَصَ إِلَى اللَّهِ مِنْ بَطْنٍ مَمْلُوءٍ.

And from Abu Ja'far^{-asws} having said: 'There is nothing more Hateful to Allah^{-azwj} than a full belly'.¹²³¹

وَ قَالَ ع أَبْعَدُ الْخَلْقِ مِنَ اللَّهِ إِذَا مَا امْتَلَأَ بَطْنُهُ.

And he^{-asws} said: 'The furthest the creature can be from Allah^{-azwj} is when his belly is full'.¹²³²

6- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ عَنِ الرِّضَا ع فِي حَدِيثٍ طَوِيلٍ قَالَ: وَكَانَ ع خَفِيفَ الْأَكْلِ خَفِيفَ الطَّعْمِ.

(The book) 'Al-Uyoun' – from Tameem Bin Abdullah, from his father, from Ahmad Bin Ali Al Ansari, from Abdul Salam Bin Salih Al Harwy,

¹²²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 4 (Chapters on praise and condemnation of food)

¹²³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 5 a (Chapters on praise and condemnation of food)

¹²³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 5 b (Chapters on praise and condemnation of food)

¹²³² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 5 c (Chapters on praise and condemnation of food)

‘From Al-Reza^{-asws} in a lengthy Hadeeth, said: ‘And he^{-asws} (Ali^{-asws}) was light of eating, light of food’’.¹²³³

7- الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ﷺ نُوْرُ الْحِكْمَةِ الْجُوعُ وَ التَّبَاعُدُ مِنَ اللَّهِ الشَّبَعُ وَ الْقُرْبَةُ إِلَى اللَّهِ حُبُّ الْمَسَاكِينِ وَ الدُّنُوْ مِنْهُمْ

(The book) ‘Al-Makarim’ –

‘Rasool-Allah^{-saww} said: ‘The light of wisdom is the hunger, and the distancing from Allah^{-azwj} is the satiation, and the nearness to Allah^{-azwj} is love for the poor and the lowly from them’.

وَ قَالَ ﷺ لَا تُبْشِقُوا الْقُلُوْبَ بِكَثْرَةِ الطَّعَامِ وَ الشَّرَابِ فَإِنَّ الْقُلُوْبَ تَمُوتُ كَالزُّرُوعِ إِذَا كَثُرَ عَلَيْهَا الْمَاءُ

And he^{-saww} said: ‘Do not kill of the heart by a lot of food and drink, for the heart die off like the plant when the water is a lot upon it!’

وَ قَالَ ﷺ لَا تَشْبَعُوا فَتَطْفَأَ نُورُ الْمَعْرِفَةِ مِنْ قُلُوْبِكُمْ وَ مَنْ بَاتَ يُصَلِّي فِي خِفَّةٍ مِنَ الطَّعَامِ بَاتَ الْخَوْرُ الْعَيْنُ حَوْلَهُ.

And he^{-saww} said: ‘Do not be satiated, for it would extinguish the light of understanding from your hearts, and the one who spends the night praying Salat in the lightness from the food, Maiden Houries will spend the night around him’’.¹²³⁴

8- مَجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صِ الْأَكْلُ عَلَى الشَّبَعِ يُورِثُ الْبَرَصَ.

(The book) ‘Majalis’ of Al Sadouq – from his father, from Sa’ad Bin Abdullah, from Ibrahim Bi Hashim, from Ubeydullah Al Dihqan, from Dorost, from Abdul Hameed Bin Awwaz,

‘From Musa Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘Eating upon the satiation inherits the vitiligo’’.¹²³⁵

9- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ الْمُعَلَّى عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ فِيهِنَّ الْمَقْتُ مِنَ اللَّهِ عَزَّ وَ جَلَّ نَوْمٌ فِي غَيْرِ سَهَرٍ وَ ضِحْكٌ مِنْ غَيْرِ عَجَبٍ وَ أَكْلٌ عَلَى الشَّبَعِ.

(The book) ‘Al-Khisal’ – from Muhammad Bin Musa Bin Al Muwakkil, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Musa Bin Ja’far Al Baghdadi, from Muhammad Bin Al Mualla, from the one who informed him,

¹²³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 6 (Chapters on praise and condemnation of food)

¹²³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 7 (Chapters on praise and condemnation of food)

¹²³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 8 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws} having said: ‘Three, in these there is Repugnance from Allah^{-azwj} Mighty and Majestic – sleep in without pre-dawn (meal), and laughing without marvelling, and eating upon the satiation’^{.1236}

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى الْكُؤُنْدَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يَذْهَبُنَ ضَيَاعاً الْبَذْرُ فِي السَّيْحَةِ وَالسَّرَاجُ فِي الْقَمَرِ وَالْأَكْلُ عَلَى الشَّبَعِ وَالْمَعْرُوفُ إِلَى مَنْ لَيْسَ بِأَهْلِهِ.

And from him, from his father, from Ali Bin Musa Al Kumunday, from Ahmad Bin muhammad Bin Isa, from Ali Bin Al Hakam raising it to,

‘Abu Abdullah^{-asws} having said: ‘Four take away the illumination – the sowing (seeds) in the swamp, and (lighting) the lamp in the (full) moon’, and the eating upon the satiation, and the act of kindness to the one who isn’t rightful of it’^{.1237}

11- وَ مِنْهُ، عَنْ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي حَامِدٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ الْخَالِدِيِّ عَنْ مُحَمَّدَ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ حَاتِمِ الْقَطَّانِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ يَا عَلِيُّ أَرْبَعَةٌ يَذْهَبُنَ ضَيَاعاً الْأَكْلُ بَعْدَ الشَّبَعِ وَالسَّرَاجُ فِي الْقَمَرِ وَالزَّرْعُ فِي السَّيْحَةِ وَالصَّنِيعَةُ عِنْدَ غَيْرِ أَهْلِهَا.

And from him, from Muhammad Bin Ali Bin Al Shah, from Abu Hamid, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Al Tameemi, from his father, from Muhammad Bin Hatim Al Qattan, from Hammad Bin Amro,

‘From Ali^{-asws}, from the Prophet^{-saww} having said in a bequest of his^{-saww} to him^{-asws}: ‘O Ali^{-asws}! Four take away the illumination – the eating after the satiation, and the lamp in the moon, and the planting in the swamp, and the doing the deed with other than its rightful one’^{.1238}

12- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: أَتَى أَبُو حُجَيْفَةَ النَّبِيُّ ص وَهُوَ يَتَجَسَّسُ فَقَالَ ص اخْشَفْ جُشَاءَكَ فَإِنَّ أَكْثَرَ النَّاسِ فِي الدُّنْيَا شَبَعاً أَكْثَرُهُمْ جُوعاً يَوْمَ الْقِيَامَةِ

(The book) ‘Al-Uyoun’ – By the three chains,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Abu Hujeifa came to the Prophet^{-saww} and he was burping. He^{-saww} said: ‘Restraining your burping for most of the people who are satiated in the world, most of them will be hungry on the Day of Qiyamah’.

¹²³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 9 (Chapters on praise and condemnation of food)

¹²³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 10 (Chapters on praise and condemnation of food)

¹²³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 11 (Chapters on praise and condemnation of food)

قَالَ فَمَا مَلَأَ أَبُو حُجَيْفَةَ بَطْنَهُ مِنْ طَعَامٍ حَتَّى لَحِقَ بِاللَّهِ.

He (the narrator) said, 'Abu Hujeyfa did not fill his belly from food until he met Allah^{-azwj} (died)'.¹²³⁹

13- مجالس ابن الشيخ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ الصَّلْتِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُقْدَةَ عَنْ عَبَّادِ بْنِ أَحْمَدَ الْقُرُوبِيِّ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ مُوسَى الْجُهَنِيِّ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ وَ قَدْ أَكْرَهَ عَلَى طَعَامٍ فَقَالَ حَسْبِي إِيَّيْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أَكْثَرَ النَّاسِ شَبَعًا فِي الدُّنْيَا أَكْثَرُهُمْ جُوعًا فِي الْآخِرَةِ يَا سَلْمَانُ إِنَّمَا الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ.

(The book) 'Majalis' of Ibn Al Sheykh – from his father, from Ahmad Bin Haroun Bin Al Salt, from Ahmad Bin Muhammad Bin Uqdah, from Abbad Bin Ahmad Al Qazwiny, from his uncle, from his father, from Musa Al Juheyne, from Zayd Bin Wahb, from Uqba Bin Aamir Al Juheyne who said,

'I heard Salman Al Farsi^{-ra} and he^{-ra} had been coerced upon a meal. He^{-ra} said: 'It suffices me. I^{-ra} heard Rasool-Allah^{-saww} saying: 'Most of the people satiated in the world, most of them would be hungry in the Hereafter! O Salman^{-ra}! But rather, the world is a prison of the Momin and a paradise of the Kafir'.¹²⁴⁰

14- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ إِلَى الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ شَيْءٌ أَبْغَضَ إِلَى اللَّهِ مِنْ بَطْنٍ مَلَأَ.

(The book) 'Al-Uyoun' – By the three chains to,

'Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There isn't anything more Hateful to Allah^{-azwj} than a full belly'.¹²⁴¹

15- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ زِيَادٍ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ جَعْفَرِ الْعَلَوِيِّ الْعُمَرِيِّ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص قَالَ: مَرَّ أَخِي عَمْسَى ع بِمَدِينَةٍ وَ فِيهَا رَجُلٌ وَ امْرَأَةٌ يَتَصَاخَرَانِ فَقَالَ مَا شَأْنُكُمَا

(The book) 'Al Ilal' – from Ahmad Bin Muhammad Al Alawy, from Muhammad Bin Ibrahim Bin Asbat, from Ahmad Bin Ziyad Al Qattan, from Ahmad Bin Muhammad Bin Abdullah, from isa Bin Ja'far Al Alawy Al Umari, from his forefathers,

'From Umar son of Ali^{-asws}, from his father Ali^{-asws} Bin Abu Talib^{-asws} that the Prophet^{-saww} said: 'My^{-saww} brother^{-as} Isa^{-as} passed by a city and in it were a man and a woman shouting at each other. He^{-as} said: 'What is your matter?'

¹²³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 12 (Chapters on praise and condemnation of food)

¹²⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 13 (Chapters on praise and condemnation of food)

¹²⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 14 (Chapters on praise and condemnation of food)

قَالَ يَا نَبِيَّ اللَّهِ هَذِهِ امْرَأَتِي وَ لَيْسَ بِهَا بَأْسٌ صَالِحَةٌ وَ لَكِنِّي أُحِبُّ فِرَاقَهَا

He said, 'O Prophet^{as} of Allah^{azwj}! This is my wife and there isn't any problem with her. She is righteous, but I would love to separate from her'.

قَالَ فَأَخْبِرْنِي عَلَى كُلِّ حَالٍ مَا شَأْنُهَا قَالَ هِيَ خَلَقَتْهُ الْوَجْهِ مِنْ غَيْرِ كَبِيرٍ

He^{as} said: 'Inform me^{as}, upon every situation, what is her affair?' He said, 'She is of dull of face, without arrogance'.

قَالَ لَهَا يَا مَرْأَةُ أَتُحِبِّينَ أَنْ يَعُودَ مَاءُ وَجْهِكَ طَرِيًّا قَالَتْ نَعَمْ قَالَ لَهَا إِذَا أَكَلْتِ فَإِيَّاكَ أَنْ تَشْبَعِينَ لِأَنَّ الطَّعَامَ إِذَا تَكَاثَرَ عَلَى الصَّدْرِ فَرَادَ فِي الْقَدْرِ دَهَبَ مَاءُ الْوَجْهِ فَعَلَتْ ذَلِكَ فَعَادَ وَجْهَهَا طَرِيًّا.

He^{as} said to her: 'O woman! Would you love to return the water of your face?' She said, 'Yes'. He^{as} said to her: 'Whenever you eat, then beware of satiating, because the food, when it is more upon the chest, it increases in the measurement, the water of the face goes away'. She did that and the freshness returned to her face".¹²⁴²

16- الْحِصَالُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ خِصَالٌ تُورِثُ الْبَرَصَ النَّوْرَةَ يَوْمَ الْجُمُعَةِ وَ يَوْمَ الْأَرْبَعَاءِ وَ التَّوَضُّعَ وَ الْإِعْتِسَالَ بِالْمَاءِ الَّذِي تُسَخِّنُهُ الشَّمْسُ وَ الْأَكْلُ عَلَى الْجَنَابَةِ وَ غَشْيَانُ الْمَرْأَةِ فِي أَيَّامِ حَيْضِهَا وَ الْأَكْلُ عَلَى الشَّبَعِ.

(The book) 'Al-Khisal' – from Ja'far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ahmad Bin Muhammad Al Azdy, from Aban Bin Usman, from Aban Bin Taglib, from Ikrimah, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Five characteristics inherit the vitiligo – the waxing on the day of Friday and the day of Wednesday, and the wud'u and the washing with the water which the sun has warmed, and the eating upon the sexual impurity (without performing major ablution) and having sex with the woman during the days of her menstruation, and the eating upon the satiation".¹²⁴³

17- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَوْ أَنَّ النَّاسَ قَصَدُوا فِي الْمَطْعَمِ لَأَسْتَقَامَتْ أَبْدَانُهُمْ.

(The book) 'Al-Mahasin' – from his father, from Amro Bin Ibrahim who said,

'I heard Abu Al-Hassan^{asws} saying: 'Had the people been moderate in the feeding (quality and the quantity), their bodies would have been straight (healthy)".¹²⁴⁴

¹²⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 15 (Chapters on praise and condemnation of food)

¹²⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 16 (Chapters on praise and condemnation of food)

¹²⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 17 (Chapters on praise and condemnation of food)

18- الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ظَهَرَ إِبْلِيسُ لِيَحْيَى بْنِ زَكَرِيَّا ع وَ إِذَا عَلَيْهِ مَعَالِيْقُ مِنْ كُلِّ شَيْءٍ فَقَالَ لَهُ يَحْيَى مَا هَذِهِ الْمَعَالِيْقُ يَا إِبْلِيسَ

(The book) 'Al-Mahasin' – from Al Qasim Bin Muhammad Al Asfahani, from Suleyman Bin Dawood Al Minqariy, from Hafs Bin Giyad,

'From Abu Abdullah^{-asws} having said: 'Iblees^{-la} appeared to Yahya Bin Zakariya^{-as}, and upon him^{-asws} were suspensions of all things. Yahya^{-as} said to him^{-la}: 'What are these suspended things, O Iblees^{-la}?'

فَقَالَ هَذِهِ الشَّهَوَاتُ الَّتِي أَصَبْتُهَا مِنْ ابْنِ آدَمَ قَالَ فَهَلْ لِي مِنْهَا شَيْءٌ قَالَ رُبَّمَا شَبِعْتَ فَتَقَلَّتْكَ عَنِ الصَّلَاةِ وَ الذِّكْرِ

He^{-la} said: 'These are desires which I^{-la} attain from the son of Adam^{-as}'. He^{-as} said: 'Is there anything for me^{-as} from these?' He^{-la} said: 'Sometimes you^{-as} get satiated, so you^{-as} are too sluggish from the Salat and the Zikr'.

قَالَ يَحْيَى لِلَّهِ عَلَيَّ أَنْ لَا أَفْأَلُ بَطْنِي مِنْ طَعَامٍ أَبَدًا فَقَالَ إِبْلِيسُ لِلَّهِ عَلَيَّ أَنْ لَا أَنْصَحَ مُسْلِمًا أَبَدًا

Yahya^{-as} said: 'For Allah^{-azwj}, upon me^{-as} is that I^{-as} shall not fill my^{-as} belly from food, ever!' Iblees^{-la} said, 'Upon me^{-la} is that I^{-la} shall not advise a Muslim, ever!'

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَفْصُ لِلَّهِ عَلَيَّ جَعْفَرٍ وَ آلِ جَعْفَرٍ أَنْ لَا يَمْلُؤُوا بُطُونَهُمْ مِنْ طَعَامٍ أَبَدًا وَ لِلَّهِ عَلَيَّ جَعْفَرٍ وَ آلِ جَعْفَرٍ أَنْ لَا يَعْمَلُوا لِلدُّنْيَا أَبَدًا.

Then Abu Abdullah^{-asws} said: 'O Hafs! For Allah^{-azwj}, upon Ja'far^{-asws} and the family of Ja'far^{-asws} is that they will not fill their bellies from food, ever! And for Allah^{-azwj} upon Ja'far^{-asws} and the family of Ja'far^{-asws} is that they will not work for the world, ever!'¹²⁴⁵

19- وَ مِنْهُ، عَنْ بَغْضٍ مَنِ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ لِابْنِ آدَمَ بُدٌّ مِنْ أَكْلِهِ يُقِيمُ بِهَا صُلْبَهُ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَجْعَلْ ثُلُثَ بَطْنِهِ لِلطَّعَامِ وَ ثُلُثَ بَطْنِهِ لِلشَّرَابِ وَ ثُلُثَ بَطْنِهِ لِلنَّفْسِ وَ لَا تَسْمَنُوا كَمَا تَسْمَنُ الْخَنَازِيرُ لِلذَّبْحِ.

And from him, from someone who reported it,

'From Abu Abdullah^{-asws} having said: 'There isn't any escape for a son of Adam^{-as} from eating to straighten his solidness with it. Whenever one of you eats food, 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 you should not fatten yourself like what the pigs are fattened for the slaughter''¹²⁴⁶

¹²⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 18 (Chapters on praise and condemnation of food)

¹²⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 19 (Chapters on praise and condemnation of food)

20- وَمِنْهُ، عَنْ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَسَّسَ الْعَوْنُ عَلَى الدِّينِ قُلْتُ نَحِيبٌ وَ بَطْنٌ رَغِيبٌ وَ نَعِظٌ شَدِيدٌ.

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Evil assistance against the religion is a cowardly heart, and a willing belly (vast), and severe exhortation’’.¹²⁴⁷

21- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ صَالِحِ النَّيْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُبْغِضُ كَثْرَةَ الْأَكْلِ.

(The book) ‘Al-Mahasin’ – From his father, from Muhammad Bin Sinan, from Salih Al Neyli,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Hates the eating too much’’.¹²⁴⁸

22 وَمِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ مُهْلُولِ بْنِ مُسْلِمٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَثْرَةُ الْأَكْلِ مَكْرُوهٌ.

And from him, from Abdullah Bin Muhammad Al Hajjal, from Bahloul Bin Muslim, from Yunus Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Eating a lot is disliked’’.¹²⁴⁹

23- وَمِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْبُطْنَ إِذَا شَبِعَ طَعَى.

And from him, from his father, from Muhammad Bin Al Qasim, from Al-Husayn Bin Al Mukhtar,

‘From Abu Abdullah^{-asws} having said: ‘The belly, when it is full, would rebel’’.¹²⁵⁰

24 وَمِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ بَشِيرِ الدَّهَّانِ أَوْ عَمَّنْ ذَكَرَهُ عَنْهُ قَالَ قَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ يُبْغِضُ الْبُطْنَ الَّذِي لَا يَشْبَعُ.

And from him, from his father, from Muhammad Bin Amro, from Bashir Al Dahan, or from the one who mentioned it from him^{-asws}, said,

¹²⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 20 (Chapters on praise and condemnation of food)

¹²⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 21 (Chapters on praise and condemnation of food)

¹²⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 22 (Chapters on praise and condemnation of food)

¹²⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 23 (Chapters on praise and condemnation of food)

'Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} Hates the belly which is not satiated (no matter how much he eats)'.¹²⁵¹

25 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْبَدَنَ لَيُطْعَى مِنْ أَكْلِهِ وَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا مَا جَاعَ بَطْنُهُ وَ أَبْعَضُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ إِذَا امْتَلَأَ بَطْنُهُ.

And from him, from Muhammad Bin Ali, from Wahab Bi Hafs, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Abu Muhammad! The body rebels from eating, and the closest the servant can be from Allah^{-azwj} is when his belly is hungry, and the most Hateful of what the servant can be to Allah^{-azwj} is when his belly is full'.¹²⁵²

26- وَ مِنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي جَعْفَرٍ الْعَطَّارِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: قَالَ جِبْرِئِيلُ فِي كَلَامٍ بَلَغَنِيهِ عَنْ رَبِّي يَا مُحَمَّدُ وَ أُخْرَى هِيَ الْأُولَى وَ الْآخِرَةُ يَقُولُ لَكَ رَبُّكَ يَا مُحَمَّدُ مَا أَبْعَضْتُ وَ عَاءَ قَطُّ إِلَّا بَطْنًا مَلَانًا.

And from him, from Bakr Bin Salih, from Ja'far Bin Muhammad Al Hashimy, from Abu Ja'far Al Attar who said,

'I heard Ja'far Bin Muhammad^{-asws} narrating from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww} having said: 'Jibraeel^{-as} said in a statement he^{-as} delivered from my^{-saww} Lord^{-azwj}: 'O Muhammad^{-saww}! And another (issue), it is the foremost and the last. Your^{-saww} Lord^{-azwj} Says to you^{-saww}: "O Muhammad^{-saww}! I^{-azwj} do not Hate any container at all except a full belly!"¹²⁵³

27- الْمَحَاسِنُ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ شَيْءٍ أَبْعَضَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ بَطْنٍ مَمْلُوءٍ.

(The book) 'Al-Mahasin' – from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'There is nothing more Hateful to Allah^{-azwj} Mighty and Majestic than a filled belly'.¹²⁵⁴

¹²⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 24 (Chapters on praise and condemnation of food)

¹²⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 25 (Chapters on praise and condemnation of food)

¹²⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 26 (Chapters on praise and condemnation of food)

¹²⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 27 (Chapters on praise and condemnation of food)

28- وَ مِنْهُ، عَنْ أَبِي قَطِيبَةَ عَنِ الرَّهْقَانِ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَكْلُ عَلَى الشَّبَعِ يُورِثُ الْبَطْنَ.

And from him, from Al YAqteeny, from Al Dihran, from Dorost, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} having said: ‘The eating upon the satiation inherits the belly ache’’.¹²⁵⁵

29- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ دَاءٍ مِنَ التُّحْمَةِ مَا خَلَا الْحُمَى فَإِنَّهَا تَرُدُّ وَرُوداً.

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

‘From Abu Abdullah^{asws} having said: ‘Every illness is from indigestion apart from the fever, for it arrives with an arrival (external source)’’.¹²⁵⁶

30 الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ حَدِيدٍ رَفَعَهُ قَالَ: قَامَ عِيسَى ابْنُ مَرْيَمَ حَظِيْبًا فِي بَنِي إِسْرَائِيلَ فَقَالَ يَا بَنِي إِسْرَائِيلَ لَا تَأْكُلُوا حَتَّى تَجُوعُوا وَإِذَا جُعْتُمْ فَكُلُوا وَ لَا تَشْبَعُوا فَإِنَّكُمْ إِذَا شَبِعْتُمْ غَلَطَتْ رِقَابُكُمْ وَ سَمِنَتْ جُنُوبُكُمْ وَ نَسِيتُمْ رَبَّكُمْ.

(The book) ‘Al-Mahasin’ – from Ali Bin Hadeed, raising it, said,

‘Isa Ibn Maryam^{as} stood to address among the children of Israel. He^{as} said: ‘O children of Israel^{as}! Do not eat until you are hungry, and when you are hungry, then eat, and do not drink! When you are satiated, your necks would thicken, and your sides will fatten, and you will forget your Lord^{azwj}!’¹²⁵⁷

31- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ عُمَرَ بْنِ شِمْرِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي كَلَامٍ لَهُ سَتَكُونُ مِنْ بَعْدِي سَنَةٌ يَأْكُلُ الْمُؤْمِنُ فِي مَعَى وَاحِدٍ وَ يَأْكُلُ الْكَافِرُ فِي سَبْعَةِ أَمْعَاءٍ.

And from him, from his father, from Al Nazar, from Umar Bin Shimr, raising it, said,

‘Rasool-Allah^{saww} said in a speech of his^{saww}: ‘There shall be a year from after me^{saww}, the Momin will eat in one intestine and the Kafir will eat in seven intestines!’¹²⁵⁸

32- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ الْقَدَّاحِ عَنْ عَبْدِ السَّلَامِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُفِّرَ بِالنَّعَمِ أَنْ يَقُولَ الرَّجُلُ أَكَلْتُ طَعَامَ كَذَا وَ كَذَا فَضَرَّنِي.

¹²⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 28 (Chapters on praise and condemnation of food)

¹²⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 29 (Chapters on praise and condemnation of food)

¹²⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 30 (Chapters on praise and condemnation of food)

¹²⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 31 (Chapters on praise and condemnation of food)

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Ibn Al Qaddah, from Abdul Salam, from a man,

'From Abu Abdullah^{-asws} having said: 'The Kufr with a bounty is that the man says, 'I ate such and such food and it harmed me'''.¹²⁵⁹

33 مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع قَلَّةُ الْأَكْلِ مَحْمُودٌ فِي كُلِّ خَالٍ وَ عِنْدَ كُلِّ قَوْمٍ لِأَنَّ فِيهِ الْمَصْلَحَةَ لِلْبَاطِنِ وَالظَّاهِرِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Eating little is recommended in every situation and with every people, because in it is the betterment for the interior and the exterior.

وَالْمَحْمُودُ مِنَ الْأَكْلِ أَرْبَعَةٌ ضَرُورَةٌ وَ غَدَّةٌ وَ فُتُوحٌ وَ قُوتٌ فَلَا أَكْلَ بِالضَّرُورَةِ لِلْأَصْفِيَاءِ وَ الْغَدَّةُ لِلْقُومِ الْأَتْقِيَاءِ وَ الْفُتُوحُ لِلْمُتَوَكِّلِينَ وَ الْقُوتُ لِلْمُؤْمِنِينَ

And the praised is the one who eats four (times) – during the necessity, and a number of times, and occasionally, and subsistence. The eating at necessity is for the elites, and the number of times is for the custodians, the pious, and the occasionally is for the trustful, and the subsistence is for the Momineen.

وَ لَا يَسْ شَيْءٌ أَضَرَّ لِقَلْبِ الْمُؤْمِنِ مِنْ كَثْرَةِ الْأَكْلِ وَ هِيَ مُورِثَةٌ شَيْنَيْنِ فُسُوءَةُ الْقَلْبِ وَ هَيْجَانُ الشَّهْوَةِ وَ الْجُوعُ إِذَا مَ لِلْمُؤْمِنِ وَ غَدَاءُ الرُّوحِ وَ طَعَامُ الْقَلْبِ وَ صِحَّةُ الْبَدَنِ

And there isn't anything more harmful to the heart of the Momin than eating a lot, and it inherits two things – hardness of the hear and stirring the lustful desires, while the hunger is a sauce for the Momineen, and a feed of the soul, and food of the heart, and health for the body.

قَالَ النَّبِيُّ مَا مَلَأَ ابْنُ آدَمَ وَعَاءٌ أَشَرَّ مِنْ بَطْنِهِ

The Prophet^{-saww} said: 'The son of Adam^{-as} will not fill any container eviler than his belly'.

وَ قَالَ دَاوُدُ ع تَرَكَ اللَّفْمَةَ مَعَ الضَّرُورَةِ إِلَيْهَا أَحَبُّ إِلَيَّ مِنْ قِيَامِ عِشْرِينَ لَيْلَةً

And Dawood^{-as} said: 'Leaving the morsel with the necessity to it is more beloved to me^{-as} than standing (to pray Salat) for twenty nights'.

وَ قَالَ النَّبِيُّ صِ الْمُؤْمِنُ يَأْكُلُ بِمَعَى وَاحِدٍ وَ الْمُنَافِقُ بِسَبْعَةِ أَمْعَاءٍ

And the Prophet^{-saww} said: 'The Momin eats with one intestine and the hypocrite eats with seven intestines'.

وَ قَالَ النَّبِيُّ صِ وَتِلَ لِلنَّاسِ مِنَ الْقَبْضَيْنِ فَقِيلَ وَ مَا هُمَا يَا رَسُولَ اللَّهِ قَالَ الْحُلْفُ وَ الْفَرْجُ

¹²⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 32 (Chapters on praise and condemnation of food)

And the Prophet^{-saww} said: 'Woe be to the people from the two vaults'. It was said, 'And what are these, O Rasool-Allah^{-saww}?' He^{-saww} said: 'The throat (belly) and the private parts'.

وَقَالَ عِيسَى ابْنُ مَرْيَمَ ع مَا مَرَضَ قَلْبٌ بِأَشَدَّ مِنَ الْفُسُوقِ وَ مَا اغْتَلَّتْ نَفْسٌ بِأَصْعَبَ مِنْ نَقْصِ الْجُوعِ وَ هُمَا زِمَامَانِ لِلطَّرْدِ وَ الْحِذْلَانِ.

And Isa^{-as} Bin Maryam^{-as} said: 'A heart does not fall sick with anything severer than the cruelty, and no soul falls sicker with anything more difficult than lack of hunger, and these are two reins for the expulsion and the abandonment'¹²⁶⁰.

34 مَجَالِسُ الْمُفِيدِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي حَفْصٍ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُحَدِّثُ عَنْ أَبِيهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي جَبْرِئِيلُ فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينِي فِيهَا فَقُلْتُ يَا جَبْرِئِيلُ لَقَدْ جِئْتَنِي فِي سَاعَةٍ وَ يَوْمٌ لَمْ تَكُنْ تَأْتِينِي فِيهِمَا لَقَدْ أَرْعَبْتَنِي

(The book) 'Majalis' of Al Mufeed – from Ahmad Bin Muhammad Bin Al-Waleed, from his father, from Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Ja'far Bin Muhammad Al Hashimy, from Hafs Al Attar who said,

'I heard Abu Abdullah^{-asws} narrating from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} during a time he^{-as} did not happen to come in it. So I^{-saww} said: 'O Jibraeel^{-as}! You^{-as} have come to me^{-saww} in a time and day you^{-as} did not happen to come to me^{-saww} in these! You^{-as} have alarmed me^{-saww}'.

قَالَ وَ مَا يَرُوعُكَ يَا مُحَمَّدُ وَ قَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

He^{-as} said: 'And what is your^{-saww} alarm, O Muhammad^{-saww}, and Allah^{-azwj} has Forgiven for you^{-saww} whatever **has preceded from your sins and what is delayed, [48:2]**'.

قَالَ بِمَاذَا بَعَثَكَ رَبُّكَ

He^{-saww} said: 'What has your^{-as} Lord^{-azwj} Sent you^{-as} with?'

قَالَ يَنْهَاكَ رَبُّكَ عَنْ عِبَادَةِ الْأَوْثَانِ وَ شُرْبِ الْخُمُورِ وَ مُلَاحَاةِ الرِّجَالِ وَ أُخْرَى هِيَ لِلْآخِرَةِ وَ الْأُولَى يَقُولُ لَكَ رَبُّكَ يَا مُحَمَّدُ مَا أَبْغَضْتُ وَعَاءً قَطُّ كَبَغْضِي بَطْنًا مَلَانًا.

He^{-as} said: 'Your^{-saww} Lord^{-azwj} Forbids you from worshipping the idols, and drinking the wines, and vanities of the men; and another (issue), it is for the Hereafter and the former (world). Your^{-saww} Lord^{-azwj} Says to you^{-saww}: "O Muhammad^{-saww}! I^{-azwj} do not Hate any container at all like My^{-azwj} Hatred for a full belly!"¹²⁶¹

¹²⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 33 (Chapters on praise and condemnation of food)

¹²⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 34 (Chapters on praise and condemnation of food)

35 دَعَاؤُ الرَّاوْنِدِيِّ، قَالَ النَّبِيُّ ﷺ إِنَّكُمْ وَالْبُطْنَةُ فَإِنَّهَا مُفْسِدَةٌ لِلْبَدَنِ وَ مَوْرَثَةٌ لِلْسَّقَمِ وَ مَكْسَلَةٌ عَنِ الْعِبَادَةِ

(The book) 'Da'waat' of Al-Rawandy,

'The Prophet^{-saww} said: 'Beware of the large belly for it is a spoiler for the body and inheritor for the sickness, and laziness from the (acts of) worship'.

و رُوِيَ مِنْ قَلِّ طَعَامُهُ صَحَّ بَدَنُهُ وَ صَفَا قَلْبُهُ وَ مَنْ كَثُرَ طَعَامُهُ سَقِمَ بَدَنُهُ وَ فَسَا قَلْبُهُ.

And it is reported: 'One whose food intake is little, his body would be healthy, and his heart would be clear, and the one whose food intake is a lot, his body would be sick, and his heart would be cruel'.¹²⁶²

¹²⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 35 (Chapters on praise and condemnation of food)

باب 6 آخر في ذم التجشؤ و ما يفعل أو يقال عنده

CHAPTER 6 – ANOTHER IN CONDEMNATION OF THE BURPING, AND WHAT IS DONE OR SAID DURING IT

1- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا جَشَيْتُمْ فَلَا تَرْفَعُوا جُشَاءَكُمْ إِلَى السَّمَاءِ.

(The book) 'Al-Mahasin' – from Al-Nowfaly, by his chain, said,

'Rasool-Allah^{-saww} said: 'Whenever you burp, so do not raise your burping to the sky (be loud with it)'.¹²⁶³

2- وَمِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَطُولُكُمْ جُشَاءً فِي الدُّنْيَا أَطُولُكُمْ جُوعاً يَوْمَ الْقِيَامَةِ.

And from him, from Al-Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Abu Zarr^{-ra} having said: 'Rasool-Allah^{-saww} said: 'The longest of you in burping in the world would be the longest of you in hunger on the Day of Qiyamah''.¹²⁶⁴

14 قَالَ وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَ رَسُولُ اللَّهِ ص رَجُلًا يَتَجَشَّأُ فَقَالَ يَا عَبْدَ اللَّهِ قَصِّرْ مِنْ جُشَائِكَ فَإِنَّ أَطْوَلَ النَّاسِ جُوعاً يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ شَبَعاً فِي الدُّنْيَا

He said in another Hadeeth,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} heard a man burping. He^{-saww} said: 'O servant of Allah^{-azwj}! Shorten from your burping, for the longest of the people in hunger on the Day of Qiyamah would be the one most satiated in the world''.¹²⁶⁵

3- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَطُولُكُمْ جُشَاءً أَطُولُكُمْ جُوعاً يَوْمَ الْقِيَامَةِ.

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The longest of you in burping would be the longest of you in hunger on the Day of Qiyamah''.¹²⁶⁶

¹²⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 1 (Chapters on praise and condemnation of food)

¹²⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 2 a (Chapters on praise and condemnation of food)

¹²⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 2 b (Chapters on praise and condemnation of food)

¹²⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 3 (Chapters on praise and condemnation of food)

4- رَوْضَةُ الْوَاعِظِينَ، رَوَى عَلِيُّ بْنُ أَبِي طَالِبٍ عَنْ أَبِي جُحَيْفَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ص وَ أَنَا أَتَجَشَّأُ فَقَالَ يَا أَبَا جُحَيْفَةَ اخْفِضْ جُشَاءَكَ فَإِنَّ أَكْثَرَ النَّاسِ شَبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ.

(The book) 'Rowzat Al Waizeen' –

'It is reported from Ali^{-asws} Bin Abu Talib^{-asws}, from Abu Juheyfa who said, 'I came to Rasool-Allah^{-saww} and I burped. He^{-saww} said: 'O Abu Juheyfa! Lower your burping, for the people most satiated in the world would be their longest in hunger on the Day of Qiyamah''.¹²⁶⁷

¹²⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 4 (Chapters on praise and condemnation of food)

CHAPTER 7 – THE LUNCH, AND THE DINNER, AND THEIR ETIQUETTES

الآيات

The Verses

الكهف آتينا غداءنا لقد لقينا من سفرنا هذا نصباً

(Surah) 'Al Kahf' - *So when they had exceeded, he said to his youth: 'Bring us our lunch. We met with fatigue from this journey of ours' [18:62].*

مریم وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

(Surah) 'Mayram^{as}' - *They shall not be hearing vanities therein except greetings, and for them would be their sustenance therein morning and evening [19:62].*

تفسير

(Forbidden) Interpretation (opinionated)

قال الطبرسي رحمه الله الغداء طعام الغداة والعشاء طعام العشي والإنسان إلى الغداء أشد حاجة منه إلى العشاء

Al-Tabarsee, may Allah^{azwj} have Mercy on him, said, 'The lunch, is food of the lunch, and the dinner is food of the dinner, and the human being is of severer need to the lunch than to the dinner'.

و قال قال المفسرون ليس في الجنة شمس ولا قمر فيكون لهم بكرة وعشيا والمراد أنهم يؤتون رزقهم على ما يعرفونه من مقدار الغداة والعشاء

And he said, 'The interpreters said, 'There is neither any sun in the Paradise nor a moon for there to be morning and evening for them, and the intent is, they would be brought their sustenance based upon what they recognise, from the measurement of the lunch and the dinner'.

وقيل كانت العرب إذا أصاب أحدهم الغداء والعشاء أعجب به وكانت تكره الوجبة وهي الأكلة الواحدة في اليوم فأخبر الله تعالى أن لهم في الجنة رزقهم بكرة وعشيا على قدر ذلك الوقت وليس ثم ليل وإنما هو ضوء ونور عن قتادة

And it is said, 'It was so that the Arabs, whenever one of them attained the lunch and the dinner, liked it, and would dislike the meal, and it is the eating alone during the day. Allah^{azwj} the Exalted Informed that for them would be their sustenance morning and evening, based upon a measurement of that timing, and there wouldn't be night then, and rather it is illumination and light' – from Qatadah.

و قيل إنهم يعرفون مقدار الليل بإرخاء الحجب و فتح الأبواب انتهى.

And it is said, 'They would be recognising the measurement of the night by dropping of the curtains and opening of the doors' – end.

و أقول يظهر من بعض الأخبار أن هذا وصف جنة الدنيا فلا إشكال

And I (Majlisi) am saying, 'It is apparent from some of the Ahadeeth that this is a description of the 'paradise' of the world, so there is no problem'.

قال علي بن إبراهيم ذلك في جنات الدنيا قبل القيامة و الدليل على ذلك بكرة و عشيا فالبكرة و العشيا لا تكون في الآخرة في جنات الخلد و إنما يكون الغدو و العشيا في جنات الدنيا التي تنتقل إليها أرواح المؤمنين و تطلع فيها الشمس و القمر انتهى.

Ali Bin Ibrahim said, 'In the gardens of the world before the Qiyamah, and the evidence upon that is **'morning and evening [19:62]**. The morning and the evening cannot happen in the Hereafter in the Gardens of eternity, and rather the morning and the evening happen in gardens of the world to which the souls of the Momineen will be transferred to, and the sun and the moon will emerge in these' – end.

و على التقادير فيها إيماء إلى استحباب التغدي و التعشي و الجمع بينهما و الاكتفاء بهما إذ لو كان يحسن الأكل بينهما لكان ذكره في مقام الامتنان أنسب و كان البكرة شامل لما قبل الزوال و التعشي لما بعده إلى مضي شيء من الليل أو إلى آخره كما مر مرارا.

And based upon the assessment in it is an indication to the recommendation of having the lunch and the dinner and the gathering between the two, and the sufficing with these two, when if it would have been good to eat between the two, He^{-azwj} would have Mentioned it in place of the gratitude would have been more appropriate, and the morning is inclusive of before the midday, and the evening is when after it is something from the night going away, or to the end of it, like what has already passed repeatedly'.

1 الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيَبَاكِِرِ الْعَدَاءَ وَ لْيَجِدِ الْحَدَاءَ وَ لْيُخَفِّفِ الرِّدَاءَ وَ لْيُقِلِّ غَشْيَانَ النَّسَاءِ.

(The book) 'Al-Uyoun' –

'By the three chains, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who wants to remain, and there is no remaining (forever), then let him have early lunch and let him (wear) the good shoes and let him lighten the robe (Lessen the debts)¹²⁶⁸, and let him reduce going to the women"¹²⁶⁹.

¹²⁶⁸ See explanation in the notes below

¹²⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 1 (Chapters on praise and condemnation of food)

2- صَحِيفَةُ الرِّضَا، عَنْهُ عِ مِثْلُهُ.

(The book) 'Saheefa Al-Reza^{-asws}' – from him^{-asws}, similar to it".¹²⁷⁰

1 مجالس ابن الشيخ، عن الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حبيب عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى و جعفر بن عيسى عن الحسين بن أبي غندر عن أبيه عن أبي عبد الله عن أمير المؤمنين ع مثله و ليس فيه و ليحيد الحذاء.

(The book) 'Majalis' of Ibn Al Sheykh, from Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashy, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, and Ja'far Bin Isa, from Al Husayn Bin Abu Gundar, from his father,

'From Abu Abdullah^{-asws}, from Amir Al-Momineen^{-asws} – similar to it, and there isn't in it, 'And let him (wear) the good shoes".¹²⁷¹

في حديث علي ع من أراد البقاء و لا بقاء فليخفف الرداء قيل و ما خفة الرداء قال قلة الدين.

Explanation – In a Hadeeth of Ali^{-asws}: 'The one who wants the remaining, and there is no remaining (forever), let him lighten the robe'. It was said, 'And what is lightening the robe?' He^{-asws} said: 'Lessen the debts'.

3- المَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَمَّنْ ذَكَرَهُ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَخْرُجَ مِنْ بَيْتِهِ حَتَّى يَطْعَمَ فَإِنَّهُ أَعَزُّ لَهُ.

(The book) 'Al-Mahasin' – from Ibrahim Bin Hashim, from the one who mentioned it, from Al Husayn Bin Nueym,

'From Abu Abdullah^{-asws} having said: 'It is befitting for the Momin that he does not go out from his house until he eats, for it is more honourable for him".¹²⁷²

4- وَ مِنْهُ، عَنْ ابْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ أَنْ تَأْخُذَ فِي حَاجَةٍ فَكُلْ كِسْرَةً يَمْلَحُ فَإِنَّهُ أَعَزُّ لَكَ وَ أَقْصَى لِلْحَاجَةِ.

And from him, from Ibn Isa, from one of his companions, raising it to,

'Abu Abdullah^{-asws} said: 'Whenever you want to take regarding a need, then eat a piece of bread with salt, for it is more honourable for you, and more fulfilling for the need".¹²⁷³

¹²⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 2 a (Chapters on praise and condemnation of food)

¹²⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 2 b (Chapters on praise and condemnation of food)

¹²⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 3 (Chapters on praise and condemnation of food)

¹²⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 4 (Chapters on praise and condemnation of food)

5- وَ مِنْهُ، عَنِ النَّضْرِ عَنْ عَلِيِّ بْنِ صَامِتٍ عَنِ ابْنِ أَخِي شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ مَا أَلْقَى مِنَ الْأَوْجَاعِ وَ التَّحَمِّ فَقَالَ تَعَدَّ وَ تَعَشَّ وَ لَا تَأْكُلْ بَيْنَهُمَا شَيْئاً فَإِنَّ فِيهِ فُسَادَ الْبَدَنِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- هُمْ رَزَقُهُمْ فِيهَا بُكْرَةً وَ عَشِيًّا.

And from him, from Al Nazr, from Ali Bin Samit, from a son of a brother of Shihab Bin Abd Rabbih who said,

‘I complained to Abu Abdullah^{-asws} of what I was facing from the pains and the indigestion. He^{-asws} said: ‘Have lunch and dinner and do not eat anything between the two for in it is spoiling of the body. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **and for them would be their sustenance therein morning and evening [19:62]**’¹²⁷⁴.

6 الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَشَاءُ الْأَنْبِيَاءِ بَعْدَ الْعَتَمَةِ فَلَا تَدْعُوا الْعَشَاءَ فَإِنَّ تَرْكَ الْعَشَاءِ خَرَابُ الْبَدَنِ.

(The book) ‘Al-Mahasin’ – from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Dinner of the Prophets^{-as} was after the darkness, so do not leave the dinner, for neglecting the dinner ruins the body’¹²⁷⁵.

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ قَالَ: تَعَشَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ الْعَشَاءُ بَعْدَ الْعِشَاءِ الْآخِرَةِ عَشَاءُ النَّبِيِّينَ.

(The book) ‘Al-Mahasin’ – from his father, from Muhammad Bin Sinan, from Ziyad Bin Abu Al Hallal who said,

‘I had dinner with Abu Abdullah^{-asws}. He^{-asws} said: ‘The dinner is after the last Al-Isha (Salat), is dinner of the Prophets^{-as}’¹²⁷⁶.

8- وَ مِنْهُ، عَنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُزُورَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَرْكُ الْعَشَاءِ خَرَابُ الْبَدَنِ.

And from him, from his father, from Al Qasim Bin Urwah, from Muhammad Bin Marwan,

‘From Abu Abdullah^{-asws} having said: ‘Neglecting the dinner ruins the body’¹²⁷⁷.

¹²⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 5 (Chapters on praise and condemnation of food)

¹²⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 6 (Chapters on praise and condemnation of food)

¹²⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 7 (Chapters on praise and condemnation of food)

¹²⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 8 (Chapters on praise and condemnation of food)

9- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنِ الْمَيْمَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْحَسَنُ مُنَادِي يَعْقُوبَ ع يُنَادِي كُلَّ عَدَاةٍ مِنْ مَنْزِلِهِ عَلَى فَرْسَخٍ أَوْ مِنْ أَرَادَ الْعَدَاءَ فَلْيَأْتِ آلَ يَعْقُوبَ وَ إِذَا أُمْسَى نَادَى أَلَا مَنْ أَرَادَ الْعِشَاءَ فَلْيَأْتِ آلَ يَعْقُوبَ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Ibn Asbat, from Yaqoub Bin Salim, from Al Meysami,

'From Abu Abdullah^{asws} said: 'Al-Hassan was a caller of Yaqoub^{as} calling out during every lunchtime in his^{as} house upon a (distance of) a Farsakh, 'Indeed! One who wants the lunch, let him come to the family of Yaqoub^{as}!' And when it was evening, he called out, 'Indeed! The one who wants the dinner, let him come to the family of Yaqoub^{as}!''¹²⁷⁸

و قَالَ حَدَّثَنِي أَبُو الْقَاسِمِ وَ يَعْقُوبُ بْنُ يَزِيدَ وَ التَّهِيكِيُّ عَنْ زِيَادِ الْقُنْدَرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ الْهَاشِمِيِّ الْكَافِي، عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ إِلَى قَوْلِهِ قَالَ: إِنَّ يَعْقُوبَ كَانَ لَهُ مُنَادٍ يُنَادِي كُلَّ عَدَاةٍ إِلَى آخِرِ الْخَبَرِ.

And he said, 'It is narrated to me by Abu Al Qasim and Yaqoub Bin Yazeed and Al Naheyki, from Ziyad Al Qany, from Abdul Rahman Bin Suleyman Al Hashimy Al-Kafi, from a number, from Al Barqy up to his words, said,

'Yaqoub^{as} had a caller for him^{as} calling out at every lunch' – up to the end of the Hadeeth''¹²⁷⁹.

10- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوَّلُ خَرَابِ الْبَدَنِ تَرْكُ الْعِشَاءِ.

(The book) 'Al-Mahasin' – from Al-Nowfaly, from the one who mentioned it,

'From Abu Ja'far^{asws} having said: 'The first ruination of the body is (due to) neglecting the dinner''¹²⁸⁰.

11 وَ مِنْهُ، عَنْ جَعْفَرٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَدْعُوا الْعِشَاءَ وَ لَوْ عَلَى حَشَقَةٍ إِنِّي أَحْسَنُ عَلَى أُمَّتِي مِنْ تَرْكِ الْعِشَاءِ الْهَرَمَ فَإِنَّ الْعِشَاءَ قُوَّةُ الشَّبَابِ وَ الشَّابِ.

And from him, from Ja'far, from Ibn Al Qaddah, from Muhammad Bin Abu Humejd, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah having said,

'Rasool-Allah^{saww} said: 'Do not leave the dinner, and even if it was upon dry yeast. I^{saww} fear the aging upon my^{saww} community from neglecting the dinner, for the dinner is strength for the old man and the youth''¹²⁸¹.

¹²⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 9 a (Chapters on praise and condemnation of food)

¹²⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 9 b (Chapters on praise and condemnation of food)

¹²⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 10 (Chapters on praise and condemnation of food)

¹²⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 11 (Chapters on praise and condemnation of food)

12- الْمَحَاسِنُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحَلَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَرْكُ الْعِشَاءِ مَهْرَمَةٌ وَقَالَ أَوَّلُ أَهْدَامِ الْبَدَنِ الْعِشَاءُ.

(The book) 'Al-Mahasin' – from Abdul Rahman Bin Hammad, from Abdullah Bin Ibrahim, from Ali Al Halby,

'From Abu Abdullah^{-asws} having said: 'Neglecting the dinner ages (a person, i.e., weakens)'. And he^{-asws} said: 'The first demolisher of the body is (neglecting) the dinner''.¹²⁸²

13- وَمِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَرْكُ الْعِشَاءِ مَهْرَمَةٌ.

And from him, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih,

'From Abu Abdullah^{-asws} having said: 'Neglecting the dinner ages (a person, i.e., weakens)''.¹²⁸³

14- وَمِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَرْكُ الْعِشَاءِ مَهْرَمَةٌ وَيَنْبَغِي لِلرَّجُلِ إِذَا أَسَنَّ أَنْ لَا يَبِيتَ إِلَّا وَجُوفُهُ مُتَمَلِّئٌ مِنَ الطَّعَامِ.

And from him, from his father, from Ibn Abu Umeyr, from Hammad,

'From Abu Abdullah^{-asws} having said: 'Neglecting the dinner ages (a person), and it is befitting for the man when he is old that he does not spend a night except, and his inside should be filled with the food''.¹²⁸⁴

14 قَالَ النَّبِيُّ ص تَعَشَّوْا وَلَا يَكْفٍ مِنْ حَشَفٍ فَإِنَّ تَرْكَ الْعِشَاءِ مَهْرَمَةٌ.

The Prophet^{-saww} said: 'Have dinner and even if it is with a handful of dried yeast, for neglecting the dinner ages (a person, i.e., weakens)''.¹²⁸⁵

15 الْمَحَاسِنُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سُلَيْمَانَ بْنِ رَاشِدٍ عَنْ أَبِيهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع لَيْلَةً وَهُوَ يَتَعَشَّى فَقَالَ يَا مُفَضَّلُ اذْنُ وَكُلْ فُلْتُ قَدْ تَعَشَيْتُ فَقَالَ اذْنُ وَكُلْ فَإِنَّهُ يُسْتَحَبُّ لِلرَّجُلِ إِذَا أَكْتَهَلَ أَنْ لَا يَبِيتَ إِلَّا وَ فِي جُوفِهِ طَعَامٌ حَدِيثٌ فَدَنَوْتُ فَأَكَلْتُ.

(The book) 'Al-Mahasin' – from Mansour Bin Al Abbas, from Suleyman Bin Rashid, from his father, from Al Mufazzal Bin Umar who said,

¹²⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 12 (Chapters on praise and condemnation of food)

¹²⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 13 (Chapters on praise and condemnation of food)

¹²⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 14 a (Chapters on praise and condemnation of food)

¹²⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 14 b (Chapters on praise and condemnation of food)

'I entered to see Abu Abdullah^{-asws} one night and he^{-asws} have having dinner. He^{-asws} said: 'O Mufazzal! Come near and eat!' I said, 'I have already had dinner'. He^{-asws} said: 'Come near and eat, for it is recommended for the man when he gets older that he should not spend a night except and in his inside should be new food'. So, I went near and ate".¹²⁸⁶

16- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا خَيْرَ لِمَنْ دَخَلَ فِي الْبَيْتِ أَنْ يَبِيتَ خَفِيفاً يَبِيتُ مُتَمَلِّياً خَيْرٌ لَهُ.

(The book) 'Al-Mahasin' – from his father, from Safwan and Ahmad Bin Muhammad, from Hammad, from Al-Waleed Bin Sabeeh who said,

'I heard Abu Abdullah^{-asws} saying: 'It is not good for the one who enters into old age that he spend a night light. Spending the night filled up (with food) is better for him".¹²⁸⁷

17- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ دَرِيحِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِذَا احْتَمَلَ الرَّجُلُ فَلَا يَدْعُ أَنْ يَأْكُلَ بِاللَّيْلِ شَيْئاً لِأَنَّهُ أَهْدَأُ لِنَوْمِهِ وَأَطْيَبُ لِنَفْسِهِ.

And from him, from his father, from Ibn Abu Umeyr, from one of his companions, from Zareeh Bin Al Abbas, from Saeed Bin Janah,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'When the man gets older, he should not leave eating something at night, because it would be calmness for his sleep and good for his breath".¹²⁸⁸

18- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ وَ هُوَ الْخُتَلَّى عَنْ أَبِيهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَوْمًا يَقُولُ مَنْ تَرَكَ الْعِشَاءَ لَيْلَةَ السَّبْتِ وَ لَيْلَةَ الْأَحَدِ مُتَوَالِيَتَيْنِ ذَهَبَتْ مِنْهُ قُوَّةٌ لَمْ تَرْجِعْ إِلَيْهِ أَرْبَعِينَ يَوْمًا.

And from him, from his father, from Suleyman, from Ahmad Bin Al-Hassan, and he is Al Khutaly, from his father, from Jameel Bin Darraj who said,

'I heard Abu Abdullah^{-asws} saying one day: 'One who neglects the dinner on the night of Saturday and the night of Sunday consecutively, strength would go away from him, not returning to him for forty days".¹²⁸⁹

¹²⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 15 (Chapters on praise and condemnation of food)

¹²⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 16 (Chapters on praise and condemnation of food)

¹²⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 17 (Chapters on praise and condemnation of food)

¹²⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 18 (Chapters on praise and condemnation of food)

19- وَ مِنْهُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَرَكَ الْعِشَاءَ نَقَصَتْ عَنْهُ قُوَّةٌ وَ لَا تَعُودُ إِلَيْهِ.

And from him, from Abu Ayoub Al Madany, from Ibn Abu Umeyr, from the one who mentioned,

‘From Abu Adullah^{-asws} having said: ‘One who neglects the dinner, strength would be reduced from him and not return to him’’.¹²⁹⁰

20- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: كَانَ أَبُو الْحَسَنِ ع لَا يَدَعُ الْعِشَاءَ وَ لَوْ كَعَكَةً وَ كَانَ يَقُولُ إِنَّهُ قُوَّةٌ لِلْجَسَمِ

And from him, from his father, from Suleyman Bin Ja'far Al Ja'fary who said,

‘Abu Al-Hassan^{-asws} would not leave the dinner and even if it was cake (hard toast), and he^{-as} was saying: ‘It is strength for the body’.

قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ صَالِحٌ لِلْجَمَاعِ.

He (the narrator) said, ‘And I don’t know except he^{-asws} said: ‘And health for the virility’’.¹²⁹¹

21- الْمَكَارِمُ، عَنِ الصَّادِقِ ع لَا تَدَعِ الْعِشَاءَ وَ لَوْ بِثَلَاثِ لُقْمٍ يَمْلَحُ

(The book) ‘Al-Makarim’ –

‘From Al-Sadiq^{-asws}: ‘Do not leave the dinner and even if it is with three morsels with salt!’

قَالَ وَ مَنْ تَرَكَ الْعِشَاءَ لَيْلَةً مَاتَ عِرْقٌ فِي جَسَدِهِ لَا يَحْيَا أَبَدًا.

He^{-asws} said: ‘And the one who neglects the dinner at night, a vein in his body dies, not to be revived, ever!’¹²⁹²

14 وَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَرَكَ الْعِشَاءَ لَيْلَةَ السَّبْتِ وَ لَيْلَةَ الْأَحَدِ مُتَوَالِيَتَيْنِ ذَهَبَ مِنْهُ مَا لَا يَرْجِعُ إِلَيْهِ أَرْبَعِينَ يَوْمًا.

And Rasool-Allah^{-saww} said: ‘One who neglects the dinner on the night of Saturday, and night of Sunday consecutively, there would go away from him (strength) what will not return to him for forty days’’.¹²⁹³

¹²⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 19 (Chapters on praise and condemnation of food)

¹²⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 20 (Chapters on praise and condemnation of food)

¹²⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 21 a (Chapters on praise and condemnation of food)

¹²⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 21 b (Chapters on praise and condemnation of food)

وَعَنِ الصَّادِقِ ع قَالَ: لَا يَنْبَغِي لِلشَّيْخِ الْكَبِيرِ أَنْ يَنَامَ إِلَّا وَ جَوْفُهُ مُمْتَلِئٌ مِنَ الطَّعَامِ فَإِنَّهُ أَهْدَأُ لِنَوْمِهِ وَ أَطْيَبُ لِنَفْسِهِ.

And from Al-Sadiq^{asws} having said: 'It is not befitting for the aged old man that he sleeps except, and his inside is filled from the food, for it is calming for his sleep and good for his breath'.¹²⁹⁴

22- دَعَاؤُ الرَّاوَدِيِّ، قَالَ الصَّادِقُ ع إِذَا صَلَّيْتَ الْفَجْرَ فَكُلْ كِسْرَةً تُطَيِّبُ بِهَا نَفْسَكَ وَ تُطْفِئُ بِهَا حَرَارَتَكَ وَ تُقَوِّمُ بِهَا أَضْرَاسَكَ وَ تَشَدِّدُ بِهَا لِسَانَكَ وَ تَجْلِبُ بِهَا رِزْقَكَ وَ تُحَسِّنُ بِهَا خُلُقَكَ.

(The book) 'Da'waat' of Al-Rawandi –

'Al-Sadiq^{asws} said: 'When you have prayed the dawn Salat, then eat a piece of bread to freshen your breath with it and extinguish the heat with it, and straightening your teeth by it, and strengthening your gums by it, and pull your sustenance by it, and improve your morals by it'.¹²⁹⁵

وَعَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ كَانَ يُصَلِّي صَلَاةَ الْغَدَاةِ ثُمَّ يَتَّبِعُ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَقُومُ فَيُصَلِّي صَلَاةً طَوِيلَةً ثُمَّ يَرْفُدُ رَفْدَةً ثُمَّ يَسْتَقْبِطُ فَيَدْعُو بِالسَّوَاكِ فَيَسْتَقْبِطُ ثُمَّ يَدْعُو بِالْغَدَاةِ.

And from Zayn Al Abideen^{asws}, he^{asws} used to pray the morning Salat, then be affirmed in his^{asws} prayer mat until the sun emerged, then he^{asws} would stand and pray a lengthy Salat, then he^{asws} would lie down to sleep, then he^{asws} would wake up and call for the toothbrush, so he^{asws} would clean his^{asws} teeth, then call for the lunch'.¹²⁹⁶

23- الشَّيْهَابُ، قَالَ ص تَعَشَّوْا وَ لَوْ بِكَفٍّ مِنْ خَشْفٍ فَإِنَّ تَرْكَ الْعَشَاءِ مُهْرَمَةٌ.

Al Shihaab –

'He^{saww} said: 'Have dinner and even if it be a handful of dry yeast, for neglecting the dinner ages (a person, i.e., weakens)'.¹²⁹⁷

24- الْكَافِي، عَنْ عَلِيِّ ع عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشَّيْخُ لَا يَدْعُ الْعَشَاءَ وَ لَوْ بِلُقْمَةٍ.

¹²⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 21 c (Chapters on praise and condemnation of food)

¹²⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 22 a (Chapters on praise and condemnation of food)

¹²⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 22 b (Chapters on praise and condemnation of food)

¹²⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 23 (Chapters on praise and condemnation of food)

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from one of his companions, from Zareeh,

'From Abu Abdullah^{-asws} having said: 'The old man should not leave the dinner, and even if it is with a morsel''.¹²⁹⁸

25- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّيْثِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا يَقُولُ أَطِبَّاءُكُمْ فِي عَشَاءِ اللَّيْلِ قُلْتُمْ إِنَّهُمْ يَنْهَوْنَ عَنْهُ قَالَ فَإِنِّي أَمُرُّكُمْ بِهِ.

And from him, from the number, from Sahl, from Bakr Bin Salih, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

'From Abu Abdullah^{-asws} having said: 'What are your physicians saying regarding the night dinner?' I said, 'They are forbidding us from it'. He^{-asws} said: 'I^{-asws} am instructing you all with it!''¹²⁹⁹

26- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طَعَامُ اللَّيْلِ أَنْفَعُ مِنْ طَعَامِ النَّهَارِ.

And from him, by his chain,

'From Abu Abdullah^{-asws} having said: 'Food at night is beneficial than food at daytime''.¹³⁰⁰

27- وَ مِنْهُ، بِإِسْنَادِهِ عَنِ الرِّضَا ع قَالَ: إِنَّ فِي الْجَسَدِ عِزْقًا يُقَالُ لَهُ الْعِشَاءُ فَإِذَا تَرَكَ الرَّجُلُ الْعِشَاءَ لَمْ يَزَلْ يَدْعُو عَلَيْهِ ذَلِكَ الْعِزْقُ حَتَّى يُصْبِحَ يَقُولُ أَجَاعَكَ اللَّهُ كَمَا أَجَعْتَنِي وَ أَطْمَأَكَّ اللَّهُ كَمَا أَطْمَأَأْتَنِي فَلَا يَدَعَنَّ أَحَدُكُمْ الْعِشَاءَ وَ لَوْ بِلُقْمَةٍ مِنْ خُبْزٍ أَوْ بِشَرْبَةٍ مِنْ مَاءٍ.

And from him, by his chain,

'From Al-Reza^{-asws} having said: 'In the body there is a vein call 'Al-Asha'. When the man neglects the dinner, that vein does not cease supplicating against him till morning, saying: 'May Allah^{-azwj} Keep you hungry just as you have kept me hungry, and may Allah^{-azwj} Keep you thirsty just as you have kept me thirsty'. Therefore, not one of you should leave the dinner, and even if it is with a morsel of bread, or a drink of water''.¹³⁰¹

28- الْكَافِي، بِإِسْنَادِهِ عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ: تَعَشَيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع عَتَمَةً فَلَمَّا قَرَعَ مِنْ عِشَائِهِ حَمَدَ اللَّهُ وَ قَالَ هَذَا عِشَائِي وَ عِشَاءُ آبَائِي الْحَدِيثِ.

¹²⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 24 (Chapters on praise and condemnation of food)

¹²⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 25 (Chapters on praise and condemnation of food)

¹³⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 26 (Chapters on praise and condemnation of food)

¹³⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 27 (Chapters on praise and condemnation of food)

(The book) 'Al-Kafi' – by his chain, from Dawood Bin Kaseer who said,

'I had dinner with Abu Abdullah^{-asws} at evening. When he^{-asws} was free from his^{-asws} dinner, he^{-asws} praised Allah^{-azwj} and said: 'This is my^{-asws} dinner and dinner of my^{-asws} forefathers^{-asws}' – the Hadeeth".¹³⁰²

¹³⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 28 (Chapters on praise and condemnation of food)

باب 8 ذم الأكل وحده و استحباب اجتماع الأيدي على الطعام و التصديق مما يؤكل

CHAPTER 8 – CONDEMNATION OF EATING ALONE AND RECOMMENDATION OF GATHERING HANDS UPON THE MEAL, AND GIVING THE CHARITY FROM WHAT IS EATEN

1- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُفَاطِيِّ عَنْ عُبيدِ اللَّهِ الدِّهْقَانِ عَنْ دُرَيْشٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص ثَلَاثَةَ الْأَكِلِ زَادَهُ وَخَدَهُ وَ الرَّكَّابِ فِي الْفَلَاءِ وَخَدَهُ وَ النَّائِمِ فِي بَيْتٍ وَخَدَهُ.

(The book) 'Al-Khisal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} cursed three – the one eating his provision alone, and the rider riding along in the wilderness, and the one sleeping alone in a house".¹³⁰³

2- الْمَعَانِي، وَ الْحِصَالُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّعَامُ إِذَا جَمَعَ أَرْبَعُ حِصَالٍ فَقَدْ تَمَّ إِذَا كَانَ مِنْ حَلَالٍ وَ كَثُرَتْ الْأَيْدِي عَلَيْهِ وَ سَمِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي أَوَّلِهِ وَ حَمْدٌ فِي آخِرِهِ.

(The book) 'Al Ma'any', and 'Al-Khisal' – by the previous chains,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The meal, when four qualities gather, it has become complete – when it was from Permissible, and many hands are upon it, and Allah^{-azwj} Blessed and Exalted is named upon it in its beginning and praised in its end".¹³⁰⁴

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: كَانَ أَبُو الْحَسَنِ الرِّضَا ع إِذَا أَكَلَ أُتِيَ بِصَحْفَةٍ فَيُوضَعُ قُرْبَ مَائِدَتِهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ بِمَا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيُوضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسَاكِينِ

(The book) 'Al-Mahasin' – from his father, from Muammar Bin Khallad who said,

'Whenever Abu Al-Hassan Al-Reza^{-asws} ate, he would be brought a tray. He^{-asws} would perform wud'u nearby his^{-asws} meal. He^{-asws} would (then) extend his^{-asws} hand to the best of the meal

¹³⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 1 (Chapters on praise and condemnation of food)

¹³⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 2 (Chapters on praise and condemnation of food)

from what he^{-asws} had been brought with, and he^{-asws} would take something from all things and place it in that tray. Then he^{-asws} would instruct it to be for the poor.

ثُمَّ يَتْلُو هَذِهِ الْآيَةَ فَلَا افْتَحَمَ الْعُقْبَةَ ثُمَّ يَقُولُ عَلِيمُ اللَّهِ عَزَّ وَ جَلَّ أَنْ لَيْسَ كُلُّ إِنْسَانٍ يَقْدِرُ عَلَى عِنَقِ رَقَبَةٍ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ.

Then he would recite this Verse: **But he does not attempt the uphill road [90:11]**. Then he^{-asws} would say: 'Allah^{-azwj} Mighty and Majestic Knows that every human being isn't able upon freeing a neck (slave), so He^{-azwj} Made for them the way to the Paradise'.¹³⁰⁵

4- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ قَالَ قَالَ رَسُولُ اللَّهِ ص طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَ طَعَامُ الْإِثْنَيْنِ يَكْفِي الثَّلَاثَةَ وَ طَعَامُ الثَّلَاثَةِ يَكْفِي الْأَرْبَعَةَ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one meal suffices the two, and a meal of two suffices the three, and a meal of three suffices the four''.¹³⁰⁶

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ عَنْ سَلَمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا ابْتُلِيَ يَعْقُوبُ بِيُوسُفَ ع أَنَّهُ ذَبَحَ كَبْشًا سَمِينًا وَ رَجُلٌ مِنْ أَصْحَابِهِ يُدْعَى فَيَوْمَ مُحْتَاجٌ لَمْ يَجِدْ مَا يُفْطِرُ عَلَيْهِ فَأَغْفَلَهُ فَلَمْ يُطْعِمَهُ فَأَبْتُلِيَ بِيُوسُفَ

And from him, from Muhammad Bin Ali, from Abdul Al Rahman Al Asady, from Salim Bin Mukrim,

'From Abu Abdullah^{-asws} having said: 'But rather Yaqoub^{-as} was afflicted with Yusuf^{-as} (because) he^{-as} had slaughtered a fat ram, and a man from his^{-as} companions called out, 'Hungry whole day, needy!' He could not find what he could break the fast upon. He^{-as} ignored him and did not feed him, therefor he^{-as} was afflicted with Yusuf^{-as}'.

قَالَ فَكَانَ بَعْدَ ذَلِكَ يُنَادِي مُنَادِيهِ كُلَّ صَبَاحٍ مَنْ لَمْ يَكُنْ صَائِمًا فَلْيَشْهَدْ عَدَاءَ يَعْقُوبَ وَ إِذَا أَمْسَى نَادَى مَنْ كَانَ صَائِمًا فَلْيَشْهَدْ عَشَاءَ يَعْقُوبَ.

He^{-asws} said: 'It was after that, his^{-as} caller would call out every morning, 'One who does not happen to be fasting, let him attend lunch of Yaqoub^{-as}!' And when it was evening, he called out, 'One who was fasting, let him attend dinner of Yaqoub^{-as}'.¹³⁰⁷

6 وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: إِذَا وَضَعَ الطَّعَامَ وَ جَاءَ السَّائِلُ فَلَا تَرُدُّهُ.

¹³⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 3 (Chapters on praise and condemnation of food)

¹³⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 4 (Chapters on praise and condemnation of food)

¹³⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 5 (Chapters on praise and condemnation of food)

And from him, from Ja'far Bin Muhammad, from Ibn Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'When the meal is placed and the beggar comes, do not return him (empty handed)'.¹³⁰⁸

7- دَعَاؤُ الرَّاوَدِيِّ، كَانَ النَّبِيُّ ص إِذَا أَكَلَ لَقَمَ مَنْ بَيْنَ عَيْنَيْهِ وَ إِذَا شَرِبَ سَقَى مَنْ عَنْ يَمِينِهِ.

(The book) 'Da'waat' of Al-Rawandy –

'The Prophet^{-saww}, when he^{-saww} ate, would feed a morsel to the in front of his^{-saww} eyes, and when he^{-saww} drank, would quench the one on his^{-saww} right'.¹³⁰⁹

8- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: أَكْثَرَ الطَّعَامِ بَرَكَهٌ مَا كَثُرَتْ عَلَيْهِ الْأَيْدِي وَ قَدْ قَالَ رَسُولُ اللَّهِ ص طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَ طَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ.

(The book) 'Al-Da'aim' –

'From Ali^{-asws} having said: 'A lot of food is a Blessing for as long as there are many hands upon it. And Rasool-Allah^{-saww} had said: 'A meal of the one suffices the two, and a meal of the two suffices the three, and meal of the three suffices the four'.¹³¹⁰

9- الْفِرْدَوْسُ، عَنِ النَّبِيِّ ص قَالَ: كُلُّوا جَمِيعاً وَ لَا تَفَرَّقُوا فَإِنَّ الْبَرَكَهَ مَعَ الْجَمَاعَةِ.

(The non-Shia book) 'Al-Firdows' –

'From the Prophet^{-saww} having said: 'Eat altogether and do not separate for the Blessings are in the togetherness'.¹³¹¹

10- الْمَكَارِمُ، سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَ لَا نَشْبِعُ قَالَ لَعَلَّكُمْ تَفْتَرُونَ عَنْ طَعَامِكُمْ فَاجْتَمِعُوا عَلَيْهِ وَ ادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ.

(The book) 'Al-Makarim' –

¹³⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 6 (Chapters on praise and condemnation of food)

¹³⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 7 (Chapters on praise and condemnation of food)

¹³¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 8 (Chapters on praise and condemnation of food)

¹³¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 9 (Chapters on praise and condemnation of food)

‘A man asked Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! We eat and don’t get satiated’. He^{-saww} said: ‘Perhaps you are being separate in your meals. Gather upon it and mention a Name of Allah^{-azwj} upon it, He^{-azwj} will Bless for you all!’¹³¹²

14 وَ مِنْ كِتَابِ مَوَالِيدِ الصَّادِقِينَ، كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ كُلَّ الْأَصْنَافِ مِنَ الطَّعَامِ وَ كَانَ يَأْكُلُ مَا أَحَلَّ اللَّهُ لَهُ مَعَ أَهْلِهِ وَ خَدَمِهِ إِذَا أَكَلُوا وَ مَعَ مَنْ يَدْعُوهُ مِنَ الْمُسْلِمِينَ عَلَى الْأَرْضِ وَ عَلَى مَا أَكَلُوا عَلَيْهِ وَ يَمَّا أَكَلُوا إِلَّا أَنْ يَنْزِلَ بِهِ ضَيْفٌ فَيَأْكُلُ مَعَ ضَيْفِهِ وَ كَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ مَا كَانَ عَلَى ضَفِّهِ.

‘And from the book ‘Mawaleed Al-Sadiqeen’ –

‘Rasool-Allah^{-saww} used to eat all varieties from the foods, and he^{-saww} would eat what Allah^{-azwj} had Permitted for him^{-saww} with his^{-saww} family and his^{-saww} servants when they ate, and with the ones from the Muslims who had invited him^{-saww}, upon the ground, and upon what they were eating upon, and from what they were eating, except if a guest had descended with him^{-saww}, he^{-saww} would eat with his^{-saww} guest; and the most beloved of the food to him^{-saww} was what upon the poverty’¹³¹³.

¹³¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 10 (Chapters on praise and condemnation of food)

¹³¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 8 H 11 (Chapters on praise and condemnation of food)

باب 9 آخر في استحباب الأكل مع الأهل و الخادم و إطعام من ينظر إلى الطعام و إلقاء المؤمنين

CHAPTER 9 – ANOTHER REGARDING RECOMMENDATION OF EATING WITH THE FAMILY, AND THE SERVANTS, AND FEEDING THE ONE LOOKING AT THE MEAL, AND FEEDING MORSELS TO THE MOMINEEN

1- الْعُيُونُ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَادِمِ قَالَ: كَانَ الرِّضَا ع إِذَا خَلَا جَمَعَ خَشَمَهُ كُلَّهُمْ عِنْدَهُ الصَّغِيرَ وَ الْكَبِيرَ فَيَحْدِثُهُمْ وَ يَأْنَسُ فَيُؤْنِسُهُمْ وَ كَانَ ع إِذَا جَلَسَ عَلَى الْمَائِدَةِ لَا يَدْعُ صَغِيرًا وَ لَا كَبِيرًا حَتَّى السَّائِسَ وَ الْحَجَّامَ إِلَّا أَقْعَدَهُ عَلَى مَائِدَتِهِ

(The book) 'Al-Uyoun' – from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from Yasir the servant who said,

'Whenever Al-Reza^{-asws} was along, he^{-asws} would gather his^{-as} servants, all of them, in his^{-asws} present, the young and the old. He^{-asws} would discuss with them and socialise, so they would socialise; and when he^{-saww} sat upon the meal, would neither leave out a young nor an old, even the stableman and the cupper, except he^{-asws} would have him seated upon the meal.

قَالَ يَاسِرٌ فَبَيْنَمَا نَحْنُ عِنْدَهُ يَوْمًا إِذْ سَمِعَ وَقَعَ الْفُكْلِ الَّذِي كَانَ عَلَى بَابِ الْمَأْمُونِ إِلَى دَارِ أَبِي الْحَسَنِ ع فَقَالَ لَنَا أَبُو الْحَسَنِ قُومُوا تَقَرُّوْا عَنِّي فَقُمْنَا عَنْهُ فَجَاءَ الْمَأْمُونُ الْحَبْرَ.

Yasir said, 'While we were in his^{-asws} presence one day when the fall of the lock was heard. The one who was at the door was Al-Mamoun to the house of Abu Al-Hassan^{-asws}. Abu Al-Hassan^{-asws} said to us: 'Arise and separate away from me^{-asws}!' We stood up away from him^{-asws}, and Al Mamoun came' – the Hadeeth".¹³¹⁴

2- الْعُيُونُ، عَنْ جَعْفَرِ بْنِ نُعَيْمٍ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ عَنِ الرِّضَا ع فِي حَدِيثٍ أَنَّهُ كَانَ إِذَا خَلَا وَ نَصَبَتْ مَائِدَتُهُ أَجْلَسَ مَعَهُ عَلَى مَائِدَتِهِ تَمَالِيكُهُ وَ مَوَالِيَهُ حَتَّى الْبَوَّابَ وَ السَّائِسَ.

(The book) 'Al-Uyoun' – from Ja'far Bin Nueym Bin Shazan, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Al Abbas,

'From Al-Reza^{-asws} in a Hadeeth, whenever he^{-asws} was alone, and I set up his^{-asws} meal, I would sit his^{-asws} slaves and his^{-asws} friends upon his^{-asws} meal, even the doorman and the stableman".¹³¹⁵

¹³¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 1 (Chapters on praise and condemnation of food)

¹³¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 2 (Chapters on praise and condemnation of food)

3 وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَادِمِ عَنِ الرِّضَا ع أَنَّهُ لَمَّا دَخَلَ طُوسَ وَ قَدْ اشْتَدَّتْ بِهِ الْعِلَّةُ بَقِيَ أَيَّاماً فَلَمَّا كَانَ مِنْ يَوْمِهِ الَّذِي قُبِضَ فِيهِ قَالَ لِي بَعْدَ مَا صَلَّى الظُّهْرَ يَا يَاسِرُ مَا أَكَلَ النَّاسُ

And from him, from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from Yasir the servant,

‘From Al-Reza^{-asws}, when he^{-saww} entered (the province of) Tous, and the illness had intensified with him^{-asws}, he^{-asws} remained for days. When it was from his^{-asws} day in which he^{-asws} passed away, he^{-asws} said to me after having prayed Al-Zohr Salat: ‘O Yasir! What have the people eaten?’

فَقُلْتُ مَنْ يَأْكُلُ هَاهُنَا مَعَ مَا أَنْتَ فِيهِ فَأَنْتَصِبَ

I said, ‘Who can eat over here when you^{-asws} are with what (illness) you^{-asws} are in?’

ثُمَّ قَالَ هَاتُوا الْمَائِدَةَ وَ لَمْ يَدْعُ مِنْ حَشَمِهِ أَحَدًا إِلَّا أَقْعَدَهُ مَعَهُ عَلَى الْمَائِدَةِ يَنْقُذُ وَاحِدًا وَاحِدًا فَلَمَّا أَكَلُوا بَعَثَ إِلَى النِّسَاءِ بِالطَّعَامِ فَحَمَلُوهُ إِلَى النِّسَاءِ الْخَبَرِ.

Then he^{-asws} said: ‘Bring the meal!’ And he^{-asws} did not leave out anyone from his^{-asws} servant except I had him seated with him^{-asws} upon the meal. He^{-asws} checked out one by one. When they had eaten, he^{-asws} sent the meal to the womenfolk. They carried the meal to the womenfolk’ – the Hadeeth”.¹³¹⁶

4- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ ابْنِ شُمُونَ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ رَجُلٍ يَجْمَعُ عِيَالَهُ وَ يَضَعُ مَائِدَتَهُ فَيَسْتُمُونَ فِي أَوَّلِ طَعَامِهِمْ وَ يَحْمَدُونَ فِي آخِرِهِ فَيَرْفَعُ الْمَائِدَةَ حَتَّى يُعْفَرَ لَهُمْ.

(The book) ‘Al-Kafi’ – from the number, from Sahl, from Ibn Shamoun, from Al Asamma,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is none from a man gathering his dependants and his meal is placed, and they are naming (Allah^{-azwj}) in the beginning of their meal, and praising (Allah^{-azwj}) at its end, so the meal is raised, until He^{-azwj} Forgives (their sins) for them”.¹³¹⁷

5- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ الرَّقِّيِّ عَنِ الرَّبَابِ أَمْرَاتِهِ قَالَتْ اتَّخَذْتُ حَبِيبًا فَأَذْكُلُهُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ يَأْكُلُ فَوَضَعْتُ الْخَبِيصَ بَيْنَ يَدَيْهِ وَ كَانَ يُلْقِمُ أَصْحَابَهُ فَمَسِغَتْهُ يَقُولُ مَنْ لَقِمَ مُؤْمِنًا لُقْمَةً خَلَاوَةً صَرَفَ اللَّهُ عَنْهُ بِهَا مَرَارَةَ يَوْمِ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al-Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Suleyman, from Dawood Al Raqy, from his wife Al Rabab, she said,

¹³¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 3 (Chapters on praise and condemnation of food)

¹³¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 4 (Chapters on praise and condemnation of food)

'I took some porridge and entered it to Abu Abdullah^{-asws} while he^{-asws} was eating. The porridge was placed in front of him^{-asws}, and he fed morsels to his^{-asws} companions. I heard him^{-asws} saying: 'One who feeds a morsel to a Momin, a morsel of sweet, Allah^{-azwj} would Turn away from him the bitterness on the Day of Qiyamah due to it''.¹³¹⁸

6- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ رَفَعَهُ قَالَ: كَانَ النَّبِيُّ ص إِذَا أَكَلَ لَقَمَ مِنْ بَيْنَ عَيْنَيْهِ وَ إِذَا شَرِبَ سَقَى مَنْ عَنِ يَمِينِهِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, and Ali Bin Ibrahim, from Al Ja'fary, from Muhammad Bin Al Fazl, raising it, said,

'Whenever the Prophet^{-saww} ate, he^{-saww} would feed a morsel to the one in front of his^{-saww} eyes, and when he^{-saww} drank, would quench the one on his^{-saww} right''.¹³¹⁹

وَ رَوَى نَادِرُ الْحَادِمِ قَالَ: كَانَ أَبُو الْحَسَنِ ع يَضَعُ جَوْزِينَةً عَلَى الْأُخْرَى وَ يُتَاوَلِي.

And it is reported by Nadir the servant who said,

'Abu Al-Hassan^{-asws} has placed a gooseberry upon the other and gave it to me''.¹³²⁰

¹³¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 5 (Chapters on praise and condemnation of food)

¹³¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 6 a (Chapters on praise and condemnation of food)

¹³²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 6 b (Chapters on praise and condemnation of food)

باب 10 غسل اليدين قبل الطعام و بعده و آدابه

CHAPTER 10 – WASHING THE HANDS BEFORE THE MEAL AND AFTER IT, AND ITS ETIQUETTES

1- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ عَمِّهِ عَنِ الْقَمِطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ سَرَّهُ أَنْ يَكْثُرَ خَيْرُ بَيْتِهِ فَلْيَتَوَضَّأْ عِنْدَ حُضُورِ طَعَامِهِ.

(The book) 'Al-Khisaa' – From Muhammad Bin Ali Majaylawiya, from his uncle, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One whom it cheers to have plenty of goodness in his house, then let him perform wud'u during the presentation of his meal''.¹³²¹

2- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ مَتِيلٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَوْفٍ الْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يَزِيدُ فِي الرِّزْقِ.

And from him, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Al-Hassan Bi Matteel, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ibn Abu Umeyr, from Abu Awf Al Ijaly who said,

'I heard Abu Abdullah^{-asws} saying: 'Performing the wud'u before the meal and after it increases in the sustenance''.¹³²²

الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ وَ فِيهِ يَزِيدَانِ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr,

'Similar to it, and in it: 'They both increase''.¹³²³

3- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ ثُمَّ قَالَ وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَوَّلُهُ يَنْفِي الْفَقْرَ وَ آخِرُهُ يَنْفِي الْهَمَّ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr,

¹³²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 1 (Chapters on praise and condemnation of food)

¹³²² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 2 a (Chapters on praise and condemnation of food)

¹³²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 2 b (Chapters on praise and condemnation of food)

‘Similar to it. Then he said, ‘And it is reported that Rasool-Allah^{-saww} said: ‘The first of it negates the poverty and its least negates the worries’’.¹³²⁴

4- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ عَزَّوَانَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ أَرَادَ أَنْ يَكْثُرَ خَيْرٌ بَيْنَهُ فَلْيَغْسِلْ يَدَهُ قَبْلَ الْأَكْلِ.

(The book) ‘Al-Khisaal’ – from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Sahl Bin Ziyad, from Al-Hassan Bin Al Husayn Al Luluie, from Muhammad Bin Saeed Bin Gazwan, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘One who want to have plenty of goodness in his house, then let him wash his hands before the eating’’.¹³²⁵

5 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلُونِي عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوَيْنِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ ثَوْرٍ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ يَزِيدُ فِي الرِّزْقِ الْخَيْرَ.

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Ziyad, from Abdullah Bin Abdul Rahman, from Abu Hamza Al Sumali, from Sowr Bin Saeed, from his father, ‘

‘From Amir Al-Momineen^{-asws} having said: ‘Performing the wud’u before the meal increases in the sustenance’ – the Hadeeth’’.¹³²⁶

6- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُظْطِينِيِّ عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع غَسْلُ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَ بَعْدَهُ زِيَادَةٌ فِي الرِّزْقِ وَ إِمَاطَةُ لِلْعَمَرِ عَنِ الْيَابِ وَ يَجْلُو الْبَصَرَ.

And from him, from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Washing the hands before the meal and after it increases in the sustenance, and keeps the crumbs away from the clothes, and polishes the sight’’.¹³²⁷

¹³²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 3 (Chapters on praise and condemnation of food)

¹³²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 4 (Chapters on praise and condemnation of food)

¹³²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 5 (Chapters on praise and condemnation of food)

¹³²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 6 a (Chapters on praise and condemnation of food)

الْكَاثِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ مِثْلَهُ إِلَّا أَنَّ فِيهِ زِيَادَةً فِي الْعُمُرِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim,

'Similar to it, except that in it is: 'Increases in the life span''¹³²⁸

7- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَغَيْرِهِ عَنْ صَفْوَانَ بْنِ مُحَمَّدٍ الْجُمَالِيِّ عَنْ أَبِي نُمَيْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يُذْهِبَانِ الْفَقْرَ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Al Qasim Bin Muhammad, and someone else from Safwan Bin Muhammad Al Jammal, from Abu Numeyra who said,

'Abu Abdullah^{-asws} said: 'Performing the wud'u before the meal and after it does away with the poverty'.

قَالَ قُلْتُ يُذْهِبَانِ الْفَقْرَ قَالَ يُذْهِبَانِ الْفَقْرَ.

He (the narrator) said, 'I said, 'They both do away with the poverty?' He^{-asws} said: 'They both do away with the poverty''¹³²⁹

8- قُرْبُ الْإِسْنَادِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: صَاحِبُ الرَّحْلِ يَتَوَضَّأُ أَوَّلَ الْقَوْمِ قَبْلَ الطَّعَامِ وَ آخِرَ الْقَوْمِ بَعْدَ الطَّعَامِ.

(The book) 'Qurb Al Asnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Master (owner) of the house should perform wud'u first of the people before the meal, and last of the people after the meal''¹³³⁰

9- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ هِلَالِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا تَرْفَعُوا الطَّشْتِ حَتَّى يَنْطَفِ أَجْمَعُوا وَضُوءَكُمْ جَمَعَ اللَّهُ شَمْلَكُمْ.

(The book) 'Majaalis' of Ibn Al Sheykh – From Hllal Bin Muhammad, from Ismail Bin Ali Al Deobely, from his father,

¹³²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 6 b (Chapters on praise and condemnation of food)

¹³²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 7 (Chapters on praise and condemnation of food)

¹³³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 8 (Chapters on praise and condemnation of food)

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Do not raise the washing tray until all your wud’u’s have been fulfilled, Allah^{-azwj} will Gather your family’’.¹³³¹

10- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَا دِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ يَبْدَأُ صَاحِبُ الْبَيْتِ لِئَلَّا يَحْتَشِمَ أَحَدٌ فَإِذَا فَرَغَ مِنَ الطَّعَامِ يَبْدَأُ مَنْ عَنْ يَمِينِ الْبَابِ حُرّاً كَانَ أَوْ عَبْدًا.

(The book) ‘Al Ilal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa’dabady, from Ahmad Bin Abdullah Al Barqy, from Muhammad Bin Ali Al Kufi, from Usman Bin Isa, from Muhammad Bin Ajlan,

‘From Abu Abdullah^{-asws} having said: ‘The wud’u before the meal, the owner of the house should begin lest anyone be embarrassed. When he is free from the meal, he should begin (washing) the one on right hand side of the door, whether he was free man or a slave’’.¹³³²

و فِي حَدِيثٍ آخَرَ فَلْيُغَسِّلْ أَوَّلًا رَبَّ الْبَيْتِ يَدَهُ ثُمَّ يَبْدَأُ مَنْ عَنْ يَمِينِهِ وَإِذَا رُفِعَ الطَّعَامُ بَدَأَ مَنْ عَلَى يَسَارِ صَاحِبِ الْمَنْزِلِ وَ يَكُونُ آخِرَ مَنْ يَغْسِلُ يَدَهُ صَاحِبُ الْمَنْزِلِ لِأَنَّهُ أَوَّلَى بِالْعَمْرِ وَ يَتَمَنَّدُ عِنْدَ ذَلِكَ.

Let the lord (owner) of the house wash his hands first, then he should begin with the one on his right; and when the meal is raised, he should begin with the one upon the left of the owner of the house, and the owner should be the last one to wash his hands, because he is foremost with the grease crumbs and towelling (the guests’ hands) during that’’.¹³³³

و عَنْ الصَّادِقِ ع يَبْدَأُ صَاحِبُ الْمَنْزِلِ بِالْغَسْلِ إِلَى آخِرِ مَا مَرَّ.

And from Al-Sadiq^{-asws}: ‘The owner of the house should begin with the washing’ – up to the end of what has passed’’.¹³³⁴

11- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَشِيِّ عَنْ عُبَيْدِ بْنِ يَحْيَى الثَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: زَارَنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ فَقَدَّمْنَا إِلَيْهِ طَعَامًا وَ أَهْدَتْ إِلَيْنَا أُمُّ أَيْمَنَ صَحْفَةً مِنْ تَمْرٍ وَ قَعْبًا مِنْ لَبَنٍ وَ زُبْدٍ فَقَدَّمْنَا إِلَيْهِ فَأَكَلَ مِنْهَا فَلَمَّا فَرَغَ قُمْتُ فَسَكَبْتُ عَلَى يَدَيْهِ مَاءً فَلَمَّا غَسَلَ يَدَهُ مَسَحَ وَجْهَهُ وَ لَحِيَّتَهُ بِلَبْلَةٍ يَدِيهِ.

¹³³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 9 (Chapters on praise and condemnation of food)

¹³³² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 10 a (Chapters on praise and condemnation of food)

¹³³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 10 b (Chapters on praise and condemnation of food)

¹³³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 10 c (Chapters on praise and condemnation of food)

(The book) 'Kamil Al Ziyarat' – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qureyshi, from Ubeyd Bin Yahya Al Sowry, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from his father, from his grandfather,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'One day Rasool-Allah^{-saww} visited us. We forwarded food to him^{-saww} and it had been gifted to us by Umm Ayman – a basket of dates, and a jar of milk, and butter. We forwarded it to him^{-saww}, and he^{-saww} ate from it. When he^{-saww} was free, I^{-asws} stood up and poured water on his^{-saww} hands. When he^{-as} had washed his^{-saww} hand, he^{-saww} wiped his^{-saww} face and his^{-saww} beard with his^{-saww} wet hands''.¹³³⁵

12- صَحِيفَةُ الرِّضَا، عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ مَضْمَضَ فَاوَهُ وَ قَالَ إِنَّ لَهُ دَسْمًا.

(The book) 'Saheefa Al-Reza^{-asws}', from his^{-asws} forefathers^{-asws} having said: 'whenever Rasool-Allah^{-saww} ate, he^{-saww} rinsed his^{-saww} mouth and said: 'There is grease (oil/fat) for it''.¹³³⁶

بيان رُوِيَ فِي الْفِرْدَوْسِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِذَا شَرَبْتُمُ اللَّبَنَ فَمَضْمِضُوا فَإِنَّ لَهُ دَسْمًا.

Explanation – It is reported in the (non-Shia book) 'Al-Firdows' – From the Prophet^{-saww} having said: 'Whenever you drink the milk, then rinse (your mouths), for there is grease (oil/fat) for it''.

13- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي عُمَرَ عَنْ أَبِيهِ أَوْ غَيْرِهِ يَرْفَعُهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا غَسَلْتَ يَدَكَ لِلطَّعَامِ فَلَا تَمْسَحْ يَدَكَ بِالْمِنْدِيلِ فَإِنَّهُ لَا يَزَالُ الْبَرَكَةُ فِي الطَّعَامِ مَا دَامَتِ النَّدَاوَةُ فِي الْيَدِ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ahmad Bin Abu Mahmoud, from his father or someone else raising it, said,

'Abu Abdullah^{-asws} said: 'When you have washed your hand for the meal, then do not wipe your hand with the towel for it does not cease to be a Blessing in the meal for as long as there is moisture in the hand''.¹³³⁷

14- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَرَادَ أَنْ يَكْثُرَ خَيْرٌ بَيْنَهُ فَلْيَتَوَضَّأْ عِنْدَ خُضُورِ طَعَامِهِ.

(The book) 'Al-Mahasin' – from Al-Nowfaly, from Al Sakuni,

¹³³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 11 (Chapters on praise and condemnation of food)

¹³³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 12 (Chapters on praise and condemnation of food)

¹³³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 13 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws} having said: ‘One who wants plenty goodness in his eyes, let them perform wud’u at the presentation of his meal’’.¹³³⁸

15- وَ مِنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يُنْبِثُ النِّعَمَةَ.

And from him, from Bakr Bin Salih, from Al Jafary,

‘From Abu Al-Hassan^{-asws} having said: ‘Performing the wud’u before the meal and after it grows the bounties’’.¹³³⁹

16- وَ مِنْهُ، عَنْ جَعْفَرٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: مَنْ غَسَلَ يَدَهُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ عَاشَ فِي سَعَةٍ وَ عُوفِيَ مِنْ بَلَوَى جَسَدِهِ.

And from him, from Ja’far, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘One who washes his hand before the meal and after it would live in capaciousness and recover from afflictions of his body’’.¹³⁴⁰

17- وَ مِنْهُ، عَنْ بَعْضِ مَنْ ذَكَرَهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ الْوُضُوءَ قَبْلَ الطَّعَامِ وَ بَعْدَهُ شِفَاءٌ فِي الْجَسَدِ وَ يُمْنٌ فِي الرِّزْقِ.

And from him, from someone who mentioned it, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Performing the wud’u before the meal and after it is healing in the body and is auspicious regarding the sustenance’’.¹³⁴¹

18- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يُذَيِّتَانِ الْفَقْرَ.

And from him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Al-Hassan Bi Muhammad Al Hazramy,

‘From Abu Abdullah^{-asws} having said: ‘Performing the wud’u before the meal and after it, both melt the poverty’’.¹³⁴²

¹³³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 14 (Chapters on praise and condemnation of food)

¹³³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 15 (Chapters on praise and condemnation of food)

¹³⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 16 (Chapters on praise and condemnation of food)

¹³⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 17 (Chapters on praise and condemnation of food)

¹³⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 18 (Chapters on praise and condemnation of food)

19- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَزَنْطِيِّ وَالْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي يَا بَا حَمَزَةَ الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يُذَيِّبَانِ الْفَقْرَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ بِأَيِّ أَنتَ وَ أُمِّي كَيْفَ يُذَيِّبَانِ قَالَ يُذَهَبَانِ.

And from him, from Ahmad Bin Muhammad Al Bazanty, and Al Qasim Bin Muhammad, from Safwan Al Jammal, from Abu Hamza,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘O Abu Hamza! Performing the wud’u before the meal and after it, both melt the poverty’. I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! May my father and my mother (be sacrificed for) you^{-asws}! How do they melt it?’ He^{-asws} said: ‘They both remove it’¹³⁴³.

20- الْمَحَاسِنُ، عَنْ بَعْضِ مَنْ رَوَاهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اغْسِلُوا أَيْدِيَكُمْ قَبْلَ الطَّعَامِ وَ بَعْدَهُ فَإِنَّهُ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الْعُمُرِ.

(The book) ‘Al-Mahasin’ – from someone who reported it, said,

‘Abu Abdullah^{-asws} said: ‘Wash your hands before the meal and after it, for it negates the poverty and increases in the lifespan’¹³⁴⁴.

21- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَدْعُو لَنَا بِالطَّعَامِ فَلَا يُؤْصِيْنَا قَبْلَهُ وَ يَأْمُرُ الْحَادِمَ فَنَتَوَضَّأُ بَعْدَ الطَّعَامِ.

And from him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘Abu Abdullah^{-asws} used to call for us with the meal. He^{-asws} did not wash for us before it, and he^{-asws} instructed the servant to wash us after the meal’¹³⁴⁵.

22 وَ مِنْهُ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حَمُودٍ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا قَالَ: ذُكِرَ لِلرِّضَا ع الْوُضُوءُ قَبْلَ الطَّعَامِ فَقَالَ ذَلِكَ شَيْءٌ أَحَدَثْتُهُ الْمُلُوكُ.

And from him, from Ibrahim Bin Hashim, from Ibrahim Bin Abu Mahmoud who said, ‘One of our companions informed me. He said,

‘The wud’u before the meal was mentioned to Al-Reza^{-asws}. He^{-asws} said: ‘That is a thing the slaves have innovated it’¹³⁴⁶.

¹³⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 19 (Chapters on praise and condemnation of food)

¹³⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 20 (Chapters on praise and condemnation of food)

¹³⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 21 (Chapters on praise and condemnation of food)

¹³⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 22 (Chapters on praise and condemnation of food)

بيان هذان الحديثان غريبان وكأنه لا قائل بعدم استحباب غسل اليد قبل الطعام و يمكن حملهما على عدم الوجوب أو على ما إذا كان قريب العهد بالتوضي أو كانت يده نظيفة أو على التقية لما رواه في شرح السنة عن يحيى بن سعيد قال كان سفيان الثوري يكره غسل اليد قبل الطعام و إن كان روي أيضا

Explanation – *These two Ahadeeth are strange, and it is as if it is not saying that it is not recommended washing the hands before the meal, and it is possible to carry it upon that it is not obligatory, or based upon what, when it was nearby the time of performing wud'u, or is his hands were already clean, or based upon the dissimulation (Taqiyya) due to what is reported in a commentary of the Sunnah from Yahya Bin Saeed.*

عَنْ سَلْمَانَ قَالَ: قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكَهَ الطَّعَامِ الْوُضُوءُ بَعْدَهُ فَذَكَرْتُ لِلنَّبِيِّ ص وَ أَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَةِ فَقَالَ ص بَرَكَهُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَ الْوُضُوءُ بَعْدَهُ.

He said, 'Sufyan Al Sowry disliked washing the hand before the meal, and even though he had reported it as well, from Salman^{ra} having said: 'I^{ra} read in the Torah: 'The Blessings of the meal is the wud'u after it'. I^{ra} mentioned it to the Prophet^{saww} and informed him^{saww} with what I^{ra} had read in the Torah. He^{saww} said: 'Blessings of the meal is performing the wud'u before it and performing wud'u after it'.

23- الْمَحَاسِنُ، عَنِ الْفَضْلِ بْنِ الْمُبَارَكِ عَنِ الْفَضْلِ بْنِ يُوسُفَ قَالَ: لَمَّا تَعَدَّى أَبُو الْحَسَنِ ع عِنْدِي وَ جِئَ بِالطَّشْتِ بُدِئَ بِهِ وَ كَانَ فِي الصَّدْرِ فَقَالَ ابْدَأْ بِمَنْ عَنْ يَمِينِكَ فَلَمَّا تَوَضَّأَ وَاحِدًا وَ أَرَادَ الْغُلَامُ أَنْ يَتَفَعَ الطَّشْتِ فَقَالَ لَهُ أَبُو الْحَسَنِ ع أَتْرَعُهَا.

(The book) 'Al-Mahasin' – from Al Fazl Bin Al Mubarak, from Al Fazl Bin Yunus who said,

'When Abu Al-Hassan^{asws} had dinner with me and I came with the washing tray to begin with him^{asws}, and he^{asws} was in the front, he^{asws} said: 'Begin with the one on your right'. When one hand washed and the boy (servant) wanted to raise the washbasin, Abu Al-Hassan^{asws} said to him: 'Fill it (again)!'¹³⁴⁷

وَ رَوَاهُ فِي الْكَافِي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ الْمُبَارَكِ وَ فِيهِ فَقَالَ لَهُ أَبُو الْحَسَنِ ع دَعَهَا وَ اغْسِلُوا أَيْدِيَكُمْ فِيهَا.

And it is reported in (the book) 'Al-Kafi' – from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al Fazl Bin Al Mubarak, and in it,

'Abu Al-Hassan^{asws} said to him: 'Leave it and wash your hands in it!'¹³⁴⁸

24- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَثْمَانَ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اغْسِلُوا أَيْدِيَكُمْ فِي إِنَاءٍ وَاحِدٍ تَحْسُنُ اخْلَافُكُمْ.

¹³⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 23 a (Chapters on praise and condemnation of food)

¹³⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 23 b (Chapters on praise and condemnation of food)

(The book) 'Al-Mahasin' – from his father, from Usman Bin Hammad, from Amro Bin Sabit,

'From Abu Abdullah^{-asws} having said: 'Washing your hands in one utensil would improve your manners''.¹³⁴⁹

And from him, from Usman Bin Isa, from Muhammad Bin Ajlan,

'From Abu Abdullah^{-asws} having said: 'The wud'u (washing of hands) before the meal, the owner of the house should begin lest anyone be embarrassed. When he is free, he should begin with the one on his right; and when the meal is raised, he should begin with the one upon the left of the owner of the house, and the owner of the house should be the last one to wash his hands, before he is foremost with the patience upon the grease crumbs, and he should towel (wipe their hands) during that if he so desires''.¹³⁵⁰

25- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ يُبَدِّئُ بِصَاحِبِ الْبَيْتِ لِقَالِ يَحْتَشِمُ أَحَدٌ فَإِذَا فَرَغَ بَدَأَ يَمَنٌ عَلَى يَمِينِهِ وَإِذَا رُفِعَ الطَّعَامُ بَدَأَ يَمَنٌ عَلَى يَسَارِ صَاحِبِ الْمَنْزِلِ وَ يَكُونُ آخِرُ مَنْ يَغْسِلُ يَدَهُ صَاحِبُ الْمَنْزِلِ لِأَنَّهُ أَوَّلَى بِالصَّبْرِ عَلَى الْغَمْرِ وَ يَتَمَنَّدُلُ عِنْدَ ذَلِكَ إِنْ شَاءَ.

And from him, from Usman Bin Isa, from Muhammad Bin Ajlan,

'From Abu Abdullah^{-asws} having said: 'The wud'u (washing) before the meal, the owner of the house should begin lest anyone is gets embarrassed from it. When he is free, he should begin with the one on his right; and when the meal is raised, he should begin with the one on the left of the owner of the house, and the owner of the house should be the last one to wash his hand, because he is foremost with the patience upon the grease crumbs, and he should towel (wipe their hands with the towel) during that if he so desires to''.¹³⁵¹

بيان قال المحقق الأردبيلي الظاهر أن المراد بصاحب المنزل هو صاحب الطعام وإن كان المنزل لغيره أو لا يكون هناك منزل و بيت و يحتمل الحقيقة إذا كان صاحب الطعام غريبا و نزىلا في منزل الغير فتأمل.

Explanation – *The researcher Ardebeyli said, 'The apparent is that the intent with 'owner of the house), he is owner (provider) of the meal, and even if he was in the house of someone else, or there does not happen to be a dwelling over there and a house, and it is possible that the reality is, when the owner (provider) of the meal was a stranger and lodging in the house of another, so ponder'.*

¹³⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 23 c (Chapters on praise and condemnation of food)

¹³⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 24 (Chapters on praise and condemnation of food)

¹³⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 25 (Chapters on praise and condemnation of food)

26- الْمَحَاسِنُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي دَاوُدَ قَالَ: تَعَدَّيْنَا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأُتِيَ بِالطَّسْتِ فَقَالَ أَمَا أَنْتُمْ يَا مَعْشَرَ أَهْلِ الْكُوفَةِ فَلَا تَتَوَضَّئُونَ إِلَّا وَاحِدًا وَاحِدًا وَ أَمَا نَحْنُ فَلَا نَرَى بِهِ نَاسًا أَنْ نَتَوَضَّأَ جَمَاعَةً

(The book) 'Al-Mahasin' – from Abdul Rahman Bin Abu Dawood who said,

'We had dinner in the presence of Abu Abdullah^{-asws}, and the washbasin was brought. He^{-asws} said: 'As for you, O community of the people of Al-Kufa! You are not washing except one by one, and as for we^{-asws}, we do not see any problem in washing as a group'.

قَالَ فَتَوَضَّأْنَا جَمِيعًا فِي طَسْتٍ وَاحِدٍ.

He (the narrator) said, 'we washed together in one washbasin''¹³⁵².

27- وَمِنْهُ، عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ شَهِدٍ أَبَا جَعْفَرٍ الثَّانِي ع يَوْمَ قَدِمَ الْمَدِينَةَ تَعَدَّى مَعَهُ جَمَاعَةٌ فَلَمَّا غَسَلَ يَدَيْهِ مِنَ الْعَمْرِ مَسَحَ بِهِنَّ رَأْسَهُ وَ وَجْهَهُ قَبْلَ أَنْ يَمْسَحَهُمَا بِالْمِنْدِيلِ وَ قَالَ اللَّهُمَّ اجْعَلْنِي مِمَّنْ لَا يَزْهَقُ وَجْهَهُ قَتْرٌ وَ لَا ذِلَّةٌ.

And from him, from someone who reported it,

'From the one who attended Abu Ja'far^{-asws} the 2nd on the day he^{-asws} arrived at Al-Medina, to have dinner with him^{-asws} as a group. When he^{-asws} washed his hands from the dust, he^{-asws} wiped with these, his^{-asws} head and his^{-asws} face before he^{-asws} wiped them with the towel and said: 'O Allah^{-azwj}! Make me to be from the one whose face is neither burdened by miserliness nor disgrace''¹³⁵³.

قَالَ وَ فِي حَدِيثٍ يُرْوَى عَنِ النَّبِيِّ ص قَالَ: إِذَا غَسَلْتَ يَدَكَ بَعْدَ الطَّعَامِ فَاْمَسَحْ فِي وَجْهِكَ وَ عَيْنَيْكَ قَبْلَ أَنْ تَمْسَحَ بِالْمِنْدِيلِ وَ تَقُولَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرِّينَةَ وَ الْمَحَبَّةَ وَ أَعُوذُ بِكَ مِنَ الْمَقْتِ وَ الْبُغْضَةِ.

He said, in a Hadeeth reported from the Prophet^{-saww} having said: 'When you have washed your hand after the meal, then wipe in your face and your eyes before you wipe with the towel, and you should say, 'O Allah^{-azwj}! I ask You^{-azwj} for the adornment and the love, and I seek Refuge with You^{-azwj} from the detestation and the hatred''¹³⁵⁴.

دَعَاوُتِ الرَّؤُونَدِيِّ، قَالَ الصَّادِقُ ع إِذَا غَسَلْتَ يَدَيْكَ إِلَى قَوْلِهِ وَ الْبُغْضَةِ.

(The book) 'Da'waat' of Al-Rawandy –

¹³⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 26 (Chapters on praise and condemnation of food)

¹³⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 27 a (Chapters on praise and condemnation of food)

¹³⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 27 b (Chapters on praise and condemnation of food)

'Al-Sadiq^{-asws} said: 'When you have washed your hands' – up to his^{-saww} words: 'The hatred'.¹³⁵⁵

28- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوُضُوءِ بَعْدَ الطَّعَامِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَأْكُلُ فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ وَفِي يَدِ رَسُولِ اللَّهِ ص كَتِفٌ يَأْكُلُ مِنْهَا فَوَضَعَ مَا كَانَ فِي يَدِهِ مِنْهَا ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ فَلَيْسَ فِيهِ طَهْرٌ.

(The book) 'Al-Mahasin' – from his father, from Al Qasim Bin Muhammad, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{-asws} about the wud'u after the meal. He^{-asws} said: 'Rasool-Allah^{-saww} was eating and Ibn Umm Maktoum came, and in a hand of Rasool-Allah^{-saww} was a (lamb) shoulder he^{-saww} eating from. He^{-saww} placed down whatever was in his^{-saww} hand from it. Then he^{-saww} stood to (pray) the Salat and did not perform wud'u, so there isn't (any need) for cleansing in it'.¹³⁵⁶

29- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ الْفَضْلِ النَّوْفَلِيِّ عَنْ شُعَيْبِ الْعُقْرُقُوفِيِّ قَالَ: تَعَدَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَمَا غَسَلَ يَدَهُ قَبْلَ وَلَا بَعْدَ.

(The book) 'Al-Mahasin' – from his father, from Abdullah Al Fazl Al-Nowfaly, from Shueyb Al Aqarquqy who said,

'I had dinner with Abu Abdullah^{-asws}, and he^{-asws} did not wash his^{-asws} hand, neither before nor after (dinner)'.¹³⁵⁷

30- الْمَحَاسِنُ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ عَ رُبَّمَا أَتَى بِالْمَائِدَةِ وَ أَرَادَ بَعْضُ الْقَوْمِ أَنْ يَغْسِلَ يَدَهُ فَيَقُولَ مَنْ كَانَتْ يَدُهُ نَظِيفَةً فَلَمْ يَغْسِلْهُمَا فَلَا بَأْسَ أَنْ يَأْكُلَ مِنْ غَيْرِ أَنْ يَغْسِلَ يَدَهُ.

(The book) 'Al-Mahasin' – from Suleyman Bin Ja'far Al Ja'fary who said,

'Abu Al-Hassan^{-asws} said: 'Sometimes they would bring the meal and one of the groups would intend to wash his hand. He^{-asws} would say: 'One whose hand was clean, and he does not wash it, there is no problem if he were to eat from without washing his hands'.¹³⁵⁸

31- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: تَعَشَّيْنَا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ لَيْلَةً جَمَاعَةٌ فَلَدَعَا بِوُضُوءٍ فَقَالَ تَعَالَى حَتَّى تُخَالِفَ الْمُشْرِكِينَ اللَّيْلَةَ نَتَوَضَّأُ جَمِيعًا.

¹³⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 27 c (Chapters on praise and condemnation of food)

¹³⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 28 (Chapters on praise and condemnation of food)

¹³⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 29 (Chapters on praise and condemnation of food)

¹³⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 30 (Chapters on praise and condemnation of food)

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Waleed Bin Sabeeh who said,

'We had dinner with Abu Abdullah^{-asws} one night as a group. He^{-asws} called for the washbasin. He^{-asws} said: 'Come, until we opposed the Polytheists tonight. We shall wash (hands) together''.¹³⁵⁹

32- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ ع إِذَا تَوَضَّأَ قَبْلَ الطَّعَامِ لَمْ يَمْسَسَ الْمِنْدِيلَ وَ إِذَا تَوَضَّأَ بَعْدَ الطَّعَامِ مَسَّ الْمِنْدِيلَ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Murazim who said,

'I saw Abu Al-Hassan^{-asws} when he^{-asws} washed before the meal, he^{-asws} did not wipe with the towel, and when he^{-asws} washed after the meal, wiped with the towel''.¹³⁶⁰

33- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي الْمَعْرُوفِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِالْمِنْدِيلِ وَ فِيهَا شَيْءٌ مِنَ الطَّعَامِ تَعْظِيمًا لِلطَّعَامِ حَتَّى يَمَصَّهَا أَوْ يَكُونَ إِلَى جَانِبِهِ صَبِيٍّ يَمَصُّهَا.

And from him, from Ibn Fazzal, from Abu Al Magra, from Zayd Al Shahaam,

'From Abu Abdullah^{-asws} having dislike the man wiping his hand with the towel while there is something from the food in it (fingers), in reverence to the food, until he had licked it, or there happens to be a child to his side, he makes him suck it''.¹³⁶¹

34- الْمَكَارِمُ، عَنِ النَّبِيِّ ص قَالَ: إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحَنَّ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا.

(The book) 'Al-Makarim' –

'From the Prophet^{-saww} having said: 'Whenever one of you eats, he should not wipe with the towel until he has licked it (finger) or to be licked''.¹³⁶²

فَعَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَكَلَ لَعَقَ أَصَابِعَهُ الثَّلَاثَ

¹³⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 31 (Chapters on praise and condemnation of food)

¹³⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 32 (Chapters on praise and condemnation of food)

¹³⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 34 a (Chapters on praise and condemnation of food)

¹³⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 34 b (Chapters on praise and condemnation of food)

From Anas (a well-known fabricator) – ‘When Rasool-Allah^{-saww} ate, he^{-saww} licked his^{-saww} fingers thrice’.

وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ ص يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا

And from Ka’ab Bin Malik who said, ‘The Prophet^{-saww} used to eat with three fingers and would not wipe his^{-saww} hand until he^{-saww} had licked it’.

وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ إِذَا أَكَلْنَا أَحَدُكُمْ فَلَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يَلْعَقَهَا

And from Ibn Abbas, ‘The Prophet^{-saww} said: ‘Whenever one of you eats, he should not wipe his hand with the towel until he has licked it (fingers) or is licking it’.

وَفِي رِوَايَةٍ إِذَا طَعِمَ أَحَدُكُمْ فَلَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَمْسَحَهَا.

And in a report, ‘Whenever one you feeds, he should not wipe his hand with the towel until he has sucked (licked) it (fingers)’.¹³⁶³ (non-Shia source)

رَوَى مُسْلِمٌ عَنْ جَابِرٍ عَنْهُ ع أَنَّهُ قَالَ إِذَا سَقَطَتْ لُثْمَةٌ أَحَدِكُمْ فَلْيُمِطْ مَا أَصَابَهَا مِنْ أَدَى وَ لَا يَأْكُلْهَا وَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يَلْعَقَهَا فَإِنَّهُ لَا يَذَرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةَ.

It is reported by Muslim, from Jabir,

‘From him^{-asws} having said: ‘When a morsel of one of you falls down, let him clean whatever had hit it from a harm, and let him eat it, and he should not wipe his hand until he has licked it or is licking it, for he does not know in which food is the Blessing’.¹³⁶⁴ (non-Shia source)

35- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ الرَّجُلِ يَمْسَحُ وَجْهَهُ بِالْمِنْدِيلِ قَالَ لَا بَأْسَ بِهِ.

(The book) ‘Al-Mahasin’ – from his father, from Ali Bin Al Numan, from Mansour Bin Hazim who said,

‘I asked Abu Abdullah^{-asws} about the man who wipes his face with the towel. He^{-asws} said: ‘There is no problem with it’.¹³⁶⁵

36 الْمَحَاسِنُ، عَنِ الْفَضْلِ بْنِ الْمُبَارَكِ عَنِ الْفَضْلِ بْنِ يُوسُفَ قَالَ: لَمَّا تَعَدَّى عِنْدِي أَبُو الْحَسَنِ عُ أُتِيَ بِمِنْدِيلٍ لِيُطْرَحَ عَلَى تَوْبِهِ فَأَبَى أَنْ يُلْقِيَهُ عَلَى تَوْبِهِ.

¹³⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 34 c (Chapters on praise and condemnation of food)

¹³⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 34 d (Chapters on praise and condemnation of food)

¹³⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 35 (Chapters on praise and condemnation of food)

(The book) 'Al-Mahasin' – from Al Fazl Bin Al Mubarak, from Al Fazl Bin Yunus who said,

'When Abu Al-Hassan^{-asws} had dinner with me, I came with a towel to be dropped upon his^{-asws} clothes, but he^{-asws} refused to be thrown upon his^{-asws} clothes".¹³⁶⁶

37 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الْفَضْلِ بْنِ يُوسُفَ قَالَ: أَتَانِي أَبُو الْحَسَنِ ع فَقَالَ هَاتِ طَعَامَكَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّا لَا نَأْكُلُ طَعَامَ الْفَجَاءَةِ فَأُتِي بِالطَّسْتِ فَبَدَأْتُ ثُمَّ قَالَ أَدْرِهَا عَنْ يَسَارِكَ وَلَا تَحْمِلْهَا إِلَّا مُثْرَعَةً.

And from him, from his father, from Abdullah Bin Al Fazl, from Al Fazl Bin Yunus who said,

'Abu Al-Hassan^{-asws} came to me. He^{-asws} said: 'Give your food, for they are alleging that we^{-asws} do not eat unexpected food (without prior invitation)'. I came with the washbasin. He^{-asws} began, then said: 'Turn it to your left and do not carry it except filled to the brim".¹³⁶⁷

37 الْمَكَارِمُ، كَانَ رَسُولُ اللَّهِ ص يَغْسِلُ يَدَيْهِ مِنَ الطَّعَامِ حَتَّى يُنْقِئَهُمَا فَلَا يُوجَدُ لِمَا أَكَلَ رِيحٌ وَ كَانَ ع إِذَا أَكَلَ الْخُبْزَ وَ اللَّحْمَ خَاصَّةً غَسَلَ يَدَيْهِ غَسْلًا جَيِّدًا ثُمَّ يَمْسَحُ بِفَضْلِ الْمَاءِ الَّذِي فِي يَدَيْهِ وَجْهَهُ.

(The book) 'Al-Makarim' –

'Rasool-Allah^{-saww} used to wash his^{-saww} hands from the food until he^{-saww} had purified them, so no smell of what he^{-saww} had eaten would be felt; and he^{-saww} would eat the bread and the meat in particular, he^{-saww} would wash his^{-saww} hand with a good washing, then he^{-saww} would wipe his^{-saww} face with the remnants of the water in his^{-saww} hand".¹³⁶⁸

38- الْمَكَارِمُ، قَالَ النَّبِيُّ ص مَنْ أَرَادَ أَنْ يَكْثُرَ خَيْرُهُ فَلْيَتَوَضَّأْ عِنْدَ خُضُورِ طَعَامِهِ.

(The book) 'Al-Makarim' –

'The Prophet^{-saww} said: 'One who wants to increase his goodness, let him perform wud'u at the presentation of his meal".¹³⁶⁹

وَعَنِ الصَّادِقِ ع قَالَ: مَنْ غَسَلَ يَدَيْهِ قَبْلَ الطَّعَامِ وَ بَعْدَهُ بُورِكَ لَهُ فِي أَوَّلِهِ وَ آخِرِهِ وَ عَاشَ مَا عَاشَ فِي سَعَةٍ وَ عُوفِيَ مِنْ بُلُوَى فِي جَسَدِهِ.

¹³⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 36 (Chapters on praise and condemnation of food)

¹³⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 37 a (Chapters on praise and condemnation of food)

¹³⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 37 b (Chapters on praise and condemnation of food)

¹³⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 a (Chapters on praise and condemnation of food)

And from Al-Sadiq^{-asws} having said: ‘One who washes his hand before the meal and after it, there would be Blessings for him in its beginning, and its end, and he would live for as long as he lives, in capaciousness (affluence), and he would recover from the afflictions in his body’.¹³⁷⁰

وَعَنْهُ ع قَالَ: مَنْ غَسَلَ يَدَهُ قَبْلَ الطَّعَامِ فَلَا يَمْسَحُهَا بِالْمِنْدِيلِ فَإِنَّهُ لَا يَزَالُ الْبُرْكَةُ فِي الطَّعَامِ مَا دَامَتِ التَّدَاوُءُ فِي الْيَدِ.

And from him^{-asws} having said: ‘One who washes his hand before the meal, he should not wipe it with the towel, for the Blessings will not cease to be in the food for as long as there is wetness in the hand’.¹³⁷¹

وَعَنْهُ ع قَالَ: يَبْدَأُ أَوَّلًا رَبُّ الْمَنْزِلِ لِيُغْسِلَ يَدَهُ وَ مَنْ عَنْ يَمِينِهِ فَإِذَا فَرَغَ مِنَ الطَّعَامِ يَبْدَأُ يَمَنُ عَنْ يَسَارِ صَاحِبِ الْمَنْزِلِ لِأَنَّهُ أَوَّلَى بِالصَّبْرِ عَلَى الْعَمْرِ وَ تَمْتَدُّ بَعْدَ ذَلِكَ.

And from him^{-asws} having said: ‘The lord (owner) of the house should begin first. Let him wash his hands, and of the one on his right. When he is free from the meal, he should begin with the one on the left of the owner of the house, because he is foremost with the patience upon the grease crumbs, and he can wipe with the towel after that’.¹³⁷²

وَعَنْهُ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يَنْفِيَانِ الْفَقْرَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَ مَا عَاشَ عَاشَ فِي سَعَةٍ وَ إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى مَنْ يَلْعَقُ إَصْبَعَهُ فِي آخِرِ الطَّعَامِ.

And from him^{-asws} having said: ‘The wud’u before the meal and after it, both negate the poverty like what the bellows remove the dross of the iron, and for as long as he lives, he would live in affluence, and the Angels send Salawaat upon the one who licks his fingers at the end of the meal’.¹³⁷³

وَرُوي عَنْهُ ع أَنَّهُ يُكْرَهُ عِنْدَ الطَّعَامِ رَفْعُ الطَّسْتِ حَتَّى يَمْتَلِئَ وَ يُهْرَاقَ وَ قَالَ مَنْ أَحَبَّ أَنْ يَكْثُرَ خَيْرٌ بَيْنَهُ فَلْيَتَوَضَّأْ عِنْدَ حُضُورِ الطَّعَامِ وَ بَعْدَهُ فَإِنَّهُ مَنْ غَسَلَ يَدَهُ عِنْدَ الطَّعَامِ وَ بَعْدَهُ عَاشَ مَا عَاشَ فِي سَعَةٍ وَ غُويٌّ مِنْ بَلَوَى فِي جَسَدِهِ.

And it is reported from him^{-asws} having disliked raising the washbasin during the meal until it is spilt and replenished, and he^{-asws} said: ‘The one who loves to increase the goodness in his house, let him perform wud’u at the presentation of the meal and after it, for the one who

¹³⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 b (Chapters on praise and condemnation of food)

¹³⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 c (Chapters on praise and condemnation of food)

¹³⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 d (Chapters on praise and condemnation of food)

¹³⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 e (Chapters on praise and condemnation of food)

washes his hand at the meal and after it would live for as long as he lives, in affluence, and he would recover from the afflictions in his body”¹³⁷⁴.

6 وَ عَنْهُ ع قَالَ: إِذَا تَوَضَّأْتَ بَعْدَ الطَّعَامِ فامسحْ عَيْنَيْكَ بِفَضْلِ مَا فِي يَدَيْكَ فَإِنَّهُ أَمَانٌ مِنَ الرَّمَدِ.

And from him^{-asws} having said: ‘When you have washed after the meal, then wipe your eyes with the remnants of what is in your hands, for it is a safety from the sore eyes’¹³⁷⁵.

6 وَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَخَضَرَتِ الْمَائِدَةُ فَأَتَى الْخَادِمُ بِالْوُضُوءِ فَتَنَاوَلَهُ الْمُنْدِيلَ فَعَاَفَهُ ثُمَّ قَالَ مِنْهُ غَسَلْنَا.

And from Safwan Al Jammal who said,

‘We were in the presence of Abu Abdullah^{-asws}. The meal was presented, and the servant came with the washbasin. He gave him^{-asws} the towel, but he^{-asws} excused himself^{-asws}, then said: ‘We^{-asws} shall wash from it’¹³⁷⁶.

وَ عَنْهُ ع قَالَ: الْوُضُوءُ قَبْلَ الطَّعَامِ وَ بَعْدَهُ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

And from him^{-asws} having said: ‘The wud’u before the meal and after it negates the poverty and increases in the sustenance’¹³⁷⁷.

14 وَ فِي كِتَابِ مَوَالِيدِ الصَّادِقِينَ كَانَ النَّبِيُّ ص إِذَا فَرَعَ مِنْ غَسْلِ الْيَدِ بَعْدَ الطَّعَامِ مَسَحَ بِفَضْلِ الْمَاءِ الَّذِي فِي يَدِهِ وَجْهَهُ ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا وَ أَطْعَمَنَا وَ سَقَانَا وَ كُلَّ بَلَاءٍ صَالِحٍ أَوْلَانَا.

And from the book ‘Mawaleed Al-Sadiqeen’ –

‘The Prophet^{-saww} when he^{-saww} was free from washing the hand after the meal, would wipe his^{-saww} face with the remnants of the water which is in his^{-saww} hands, then he^{-saww} would say: ‘The Praise is for Allah^{-azwj} Who Guided us, and Fed us, and Quenched us, and Conferred every good bounty upon us!’¹³⁷⁸

¹³⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 f (Chapters on praise and condemnation of food)

¹³⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 g (Chapters on praise and condemnation of food)

¹³⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 h (Chapters on praise and condemnation of food)

¹³⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 i (Chapters on praise and condemnation of food)

¹³⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 38 j (Chapters on praise and condemnation of food)

39- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَوَضَّأَ قَبْلَ الطَّعَامِ عَاشَ فِي سَعَةٍ وَ عُوِيَ مِنْ بَلْوَى فِي جَسَدِهِ.

(The book) 'Nawadir' of Al-Rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who performs wud'u before the meal would live in affluence and recover from afflictions in his body''.¹³⁷⁹

14 وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَكْثُرَ خَيْرٌ بَيْتِهِ فَلْيَتَوَضَّأْ عِنْدَ حُضُورِ طَعَامِهِ.

And by this chain, said,

'Rasool-Allah^{-saww} said: 'One whom it cheers to increase the goodness in his house, let him perform wud'u at the presentation of his meal''.¹³⁸⁰

40- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ وَ أَحْمَدَ بْنِ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هَبِيلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَكْثُرَ خَيْرٌ بَيْتِهِ فَلْيَتَوَضَّأْ عِنْدَ حُضُورِ طَعَامِهِ وَ مَنْ تَوَضَّأَ قَبْلَ الطَّعَامِ وَ بَعْدَهُ عَاشَ فِي سَعَةٍ مِنْ رِزْقِهِ وَ عُوِيَ مِنَ الْبَلَاءِ فِي جَسَدِهِ.

(The book) 'Majalis' of the Sheykh – from a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, and Ahmad Bin Ziyad, from Ubeydullah Bin Ahmad Bin NAheyk, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom it cheers to increase goodness in his house, let him perform wud'u at the presentation of his meal, and the one who performs wud'u before the meal and after it would live in capaciousness from his sustenance and would recover from the afflictions in his body''.¹³⁸¹

وَ زَادَ الْمُوسَوِيُّ فِي حَدِيثِهِ قَالَ هِشَامُ بْنُ سَالِمٍ قَالَ لِي الصَّادِقُ ع يَا هِشَامُ بْنُ سَالِمٍ وَ الْوُضُوءُ هُنَا غَسْلُ الْيَدِ قَبْلَ الطَّعَامِ وَ بَعْدَهُ.

And Al-Musawi increased in his Hadeeth, 'Hisham Bin Salim said, 'Al-Sadiq^{-asws} said to me: 'O Hisham Bin Salim! And the wud'u over here is washing the hand before the meal and after it''.¹³⁸²

¹³⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 39 a (Chapters on praise and condemnation of food)

¹³⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 39 b (Chapters on praise and condemnation of food)

¹³⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 40 a (Chapters on praise and condemnation of food)

¹³⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 40 b (Chapters on praise and condemnation of food)

41- دَعَوَاتُ الرَّاَوْنِدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ غَسَلَ يَدَيْهِ قَبْلَ الطَّعَامِ وَ بَعْدَهُ بُورِكَ لَهُ فِي أَوَّلِ الطَّعَامِ وَ آخِرِهِ.

(The book) 'Da'waat' of Al-Rawandy,

'Amir Al-Momineen^{-asws} said: 'One who washes his hands before the meal and after it, there would be Blessings for him in the beginning of the meal and after it'.¹³⁸³

42- الْمَكَارِمُ، وَ النَّيَّابُ، قَالَ النَّبِيُّ ص الْوُضُوءُ قَبْلَ الطَّعَامِ يَنْفِي الْفَقْرَ وَ بَعْدَهُ يَنْفِي اللَّمَمَ وَ يُصِحُّ الْبَصَرَ.

(The book) 'Al-Makarim' and 'Al-Shihab' –

'The Prophet^{-saww} said: 'The wud'u before the meal negates the poverty, and after it negates the touch of insanity (or persistent sinning of minor sins), and it polishes the sight'.¹³⁸⁴

43- الدَّعَائِمُ، عَنِ النَّبِيِّ ص أَنَّهُ أَمَرَ بِغَسْلِ الْيَدَيْنِ بَعْدَ الطَّعَامِ مِنَ الْعَمَرِ وَ قَالَ إِنَّ الشَّيْطَانَ يَشْمُهُ.

(The book) 'Al-Da'aim' –

'From the Prophet^{-saww}, he^{-saww} had instructed with washing the hands after the meal from the grease crumbs and said: 'The Satan^{-la} smells it'.¹³⁸⁵

1 وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: بَرَكَهُ الطَّعَامُ الْوُضُوءُ قَبْلَهُ وَ بَعْدَهُ وَ الشَّيْطَانُ مُوَلَّعٌ بِالْعَمَرِ فَإِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَغْسِلْ يَدَيْهِ مِنْ رِيحِ الْعَمَرِ.

And from Ali^{-asws} having said: 'Blessing of the meal is the wud'u before it and after it, and the Satan^{-la} is pained with the greasy crumbs, so whenever one of you shelters to his bed, let him wash his hands from the smell of the food'.¹³⁸⁶

1 وَ عَنْهُ ع أَنَّهُ كَانَ يَكْرَهُ أَنْ تُغْسَلَ الْأَيْدِي بِشَيْءٍ مِنَ الطَّعَامِ وَ يَقُولُ إِنَّ النِّعْمَةَ تَنْفِرُ مِنْ ذَلِكَ.

And from him^{-asws} having disliked to wash the hands with something from the food (still present), and he^{-asws} said: 'The bounty flees from that'.¹³⁸⁷

¹³⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 41 (Chapters on praise and condemnation of food)

¹³⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 42 (Chapters on praise and condemnation of food)

¹³⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 43 a (Chapters on praise and condemnation of food)

¹³⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 43 b (Chapters on praise and condemnation of food)

¹³⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 43 c (Chapters on praise and condemnation of food)

وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ بَدَأَ يَدِي الْقَوْمِ حَتَّى يَمْتَلِئَ.

And from Rasool-Allah^{-saww}, he^{-saww} had prohibited from raising the washbasin from in front of the people until it is replenished”.¹³⁸⁸

6 وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: رَبُّ الْبَيْتِ يَتَوَضَّأُ آخِرَ الْقَوْمِ يَعْنِي ع مَنْ غَيْرِ عِيَالِهِ إِذَا خَضَرَ عِنْدَهُ قَوْمٌ مِنْ إِخْوَانِهِ.

And from Ja’far Bin Muhammad^{-asws} having said: ‘Lord (owner) of the house should wash last of the people’. He^{-asws} meant from other than his dependants when a group of his brethren are present”.¹³⁸⁹

44- الشَّهَابُ، وَ الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْمَعُوا وَضُوءَكُمْ جَمَعَ اللَّهُ شَمْلَكُمْ.

(The books) ‘Al-Shihab’ and ‘Al-Makarim’ –

‘Rasool-Allah^{-saww} said: ‘Gather your washings (in one washbasin), Allah^{-azwj} will Gather your families”.¹³⁹⁰

14 وَ رُوِيَ عَنْهُ ع اَمْلَأُوا الطُّسُوسَ وَ خَالِفُوا الْمَجُوسَ.

And it is reported from him^{-asws}: ‘Fill the washbasins and oppose the Magians!’¹³⁹¹

45 الشَّهَابُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمْسَحْ يَدَكَ بِثَوْبٍ مِنْ لَا تَكْسُوهُ.

(The book) ‘Al-Shihab’ –

‘The Prophet^{-saww} said: ‘Do not wipe your hand with your clothes’”.¹³⁹²

¹³⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 43 d (Chapters on praise and condemnation of food)

¹³⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 43 e (Chapters on praise and condemnation of food)

¹³⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 44 a (Chapters on praise and condemnation of food)

¹³⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 44 b (Chapters on praise and condemnation of food)

¹³⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 45 (Chapters on praise and condemnation of food)

46- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ رِجَالِهِ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَسَحُ الْوَجْهِ بَعْدَ الْوُضُوءِ يَذْهَبُ بِالْكَلْفِ وَ يَزِيدُ فِي الرِّزْقِ.

(The book) 'Al-Kafi' – From Al Husayn in Muhammad, from Al Moalla, from Ahmad Bin Abu Abdullah, from one of his men, from Ibrahim Bin Uqba raising it to,

'Abu Abdullah^{-asws} having said: 'Wiping the face (with the hand) after the wud'u, removes the pigmentation (of the face) and increases in the sustenance'.¹³⁹³

قَالَ الصَّادِقُ ع مَسَحُ الْوَجْهِ بَعْدَ الْوُضُوءِ يَذْهَبُ بِالْكَلْفِ.

(The book) 'Al-Kafi' – from Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Abu Abdullah, from one of his men, from Ibrahim Bin Uqba, raising it to,

'Al-Sadiq^{-asws}: 'Wiping the face after the wud'u removes the pigmentation (of the face)'.¹³⁹⁴

47- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ عَنِ الْمُفَضَّلِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَشَكَوْتُ إِلَيْهِ الرَّمَدَ فَقَالَ لِي أَوْ تُرِيدُ الطَّرِيفَ ثُمَّ قَالَ لِي إِذَا عَسَلْتَ يَدَكَ بَعْدَ الطَّعَامِ فَاْمَسَحْ حَاجِبَيْكَ وَ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجْمِلِ الْمُنْعِمِ الْمُفْضِلِ

(The book) 'Al-Kafi' – from Ali Bin Muhammad, raising it from Al Mufazzal having said,

'I entered to see Abu Abdullah^{-asws} and complained to him of the sore eyes. He^{-asws} said to me: 'Or do you want the unique (solution)?' Then he^{-asws} said to me: 'Whenever you have washed your hands after the meal, then wipe your eyebrows and say three times. 'The Praise is for Allah^{-azwj}, the Benefactor, the Beautifier, the Conferrer, the Gracious!'

قَالَ فَقَعَلْتُ فَمَا زَمَدَتْ عَيْنِي بَعْدَ ذَلِكَ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He (the narrator) said, 'I did so, and my eyes were not sore after that, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.¹³⁹⁵

48 الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص صَاحِبُ الرَّحْلِ يَشْرَبُ أَوَّلَ الْقَوْمِ وَ يَتَوَضَّأُ آخِرَهُمْ.

(The book) 'Al-Mahasin' – from Al-Nowfaly, by his chain, said,

¹³⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 46 a (Chapters on praise and condemnation of food)

¹³⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 46 b (Chapters on praise and condemnation of food)

¹³⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 47 (Chapters on praise and condemnation of food)

‘Rasool-Allah^{-saww} said: ‘Master (owner) of the house should drink first of the people, and he should wash last of them’’.¹³⁹⁶

¹³⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 10 H 48 (Chapters on praise and condemnation of food)

CHAPTER 11 – THE NAMING, AND THE PRAISING, AND THE SUPPLICATION DURING THE EATING

1 مجالس الصدوق، عن الحسين بن إبراهيم بن ناثانة عن علي بن إبراهيم عن أبيه عن محمد بن يحيى الخزاز عن غياث بن إبراهيم عن الصادق عن آبائه عن علي ع قال: مَنْ ذَكَرَ اسْمَ اللَّهِ عَلَى الطَّعَامِ لَمْ يُسْأَلْ عَنْ نَعِيمِ ذَلِكَ الطَّعَامِ أَبَدًا.

(The book) 'Majaalis' of Al Sadouq – from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'One who mentions a Name of Allah^{-azwj} upon the meal will not be Questioned about the bounty of that meal, ever! (On the Day of Qiyamah)''¹³⁹⁷

2- قُزِبَ الإسناد، عن الحسن بن طريف عن الحسين بن علوان عن جعفر عن أبيه ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ مَنْ أَكَلَ طَعَامًا فَسَمَّى اللَّهَ عَلَى أَوَّلِهِ وَ حَيْدِ اللَّهِ عَلَى آخِرِهِ لَمْ يُسْأَلْ عَنْ نَعِيمِ ذَلِكَ الطَّعَامِ كَائِنًا مَا كَانَ.

(The book) 'Qurb Al Asnaad' – from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had said: 'One who eats a meal, and he names Allah^{-azwj} in its beginning, and praises Allah^{-azwj} in its end, will not be Questioned about the bounty of that meal, whatever it may be''¹³⁹⁸.

بيان كائنا ما كان أي قليلا كان أو كثيرا لذيذا كان أو غيره و يدل على أن قوله تعالى لَتُسْأَلُنَّ عَنِ النَّعِيمِ شامل لتلك النعم الظاهرة أيضا لكنه مشروط بعدم التسمية و التحميد و لا ينافي تأويله في كثير من الأخبار بالولاية فإنها أعظم أفرادها و ما ورد من عدم السؤال على الشيعة فلعلة أيضا مشروط بذلك.

Explanation – 'Whatever it may be', i.e., whether it was little of more, pleasurable it may be or something else, and it evidence's upon Words of the Exalted: **Then you will be Questioned on that Day about the boons [102:8]**, inclusive of that bounty, is apparent as well, but it is conditional with the naming (Allah^{-azwj}, and the praising (Allah^{-azwj}), and it does not negate its interpretation in many of the Ahadeeth with the Wilayah, for it is mightiest of its singles out, and what has been referred from the Shias not being Questioned, so perhaps it is also conditional with that.

¹³⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 1 (Chapters on praise and condemnation of food)

¹³⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 2 (Chapters on praise and condemnation of food)

3 العَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ أَبِي نَزِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا جَاءَ الْمُرْسَلُونَ إِلَى إِبْرَاهِيمَ ع جَاءَهُمْ بِالْعِجْلِ فَقَالَ كُلُوا فَقَالُوا لَا نَأْكُلُ حَتَّى تُخْبِرَنَا مَا مَنَّهُ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Yahya Al attar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awramah, from Abdullah Bin Muhammad, from Dawood Bin Abu Yazeed, from Abdullah Bin Hilal,

'From Abu Abdullah^{asws} having said: 'When the Messengers^{as} (Angels) came to Ibrahim^{as}, he^{as} came to them with the (roasted) calf. He^{as} said: 'Eat!' They said: 'We shall not eat until we inform you^{as} what its price is'.

فَقَالَ إِذَا أَكَلْتُمْ فَقُولُوا بِسْمِ اللَّهِ وَ إِذَا فَرَغْتُمْ فَقُولُوا الْحَمْدُ لِلَّهِ

He^{as} said: 'When you eat^{as}, then say, 'In the Name of Allah^{azwj}', and when you^{as} are free (finish eating) then say: 'The Praise is for Allah^{azwj}'.

قَالَ فَالْتَمَتَ جِبْرَائِيلُ إِلَى أَصْحَابِهِ وَ كَانُوا أَرْبَعَةً وَ جِبْرَائِيلُ رَأْسُهُمْ فَقَالَ حَقٌّ لِلَّهِ أَنْ يَتَّخِذَ هَذَا خَلِيلًا.

He (the narrator) said, 'Jibraeel^{as} turned towards his^{as} companions, and they^{as} were four, and Jibraeel^{as} being their chief. He^{as} said: 'There is a right for Allah^{azwj} that He^{azwj} Takes this one as a friend'¹³⁹⁹.

4- مَعَانِي الْأَخْبَارِ، وَ الْحِصَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَنَابِيهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّعَامُ إِذَا جَمَعَ أَرْبَعَ خِصَالٍ فَقَدْ تَمَّ إِذَا كَانَ مِنْ حَلَالٍ وَ كَثُرَتِ الْأَيْدِي عَلَيْهِ وَ سَمِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي أَوَّلِهِ وَ حَمْدٌ فِي آخِرِهِ.

(The book) 'Ma'any Al Akhbaar', and 'Al-Khisaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al-Sakuny,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The meal, when four qualities gather, so it has been completed – when it was from Permissible, and there are many hands upon it, and Allah^{azwj} Blessed and Exalted has been mentioned in its beginning, and is Praised in its end'¹⁴⁰⁰.

5- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ وَ لَمْ يُسَمِّ كَانَ لِلشَّيْطَانِ فِي وَضُوئِهِ شِرْكٌ وَ إِنْ أَكَلَ أَوْ شَرِبَ أَوْ لَبَسَ وَ كُلُّ شَيْءٍ صَنَعَهُ يَنْبَغِي أَنْ يُسَمَّى عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Sinan, from Al A'ala bin Al Fuzeyl,

¹³⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 3 (Chapters on praise and condemnation of food)

¹⁴⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 4 (Chapters on praise and condemnation of food)

'From Abu Abdullah^{-asws} having said: 'When one of you performs wud'u and does not name (Allah^{-azwj}), there would be a participation for Satan^{-la} in his wud'u, and if he eats, or drinks, or wears, and all things he does, it is befitting that he names (Allah^{-azwj}) upon it. If he does not do so, there would be a participation for the Satan^{-la} in it''.¹⁴⁰¹

6- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: ضَمِنْتُ لِمَنْ سَمَّى اللَّهَ تَعَالَى عَلَى طَعَامِهِ أَنْ لَا يَشْتَكِيَ مِنْهُ

And from him, from his father, from Fazalat, from Dawood Bin Farqad, raising it to,

'Amir Al-Momineen^{-asws} having said: 'I^{-asws} guarantee for the one who names Allah^{-azwj} the Exalted upon his meal that he will not complain from it'.

فَقَالَ ابْنُ الْكَوَا يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَكَلْتُ الْبَارِحَةَ طَعَامًا فَسَمَّيْتُ عَلَيْهِ فَأَذَانِي

Ibn Al-Kawa said, 'O Amir Al-Momineen^{-asws}! Yesterday I had eaten a meal and had named (Allah^{-azwj}) upon it, but it harmed me'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَكَلْتَ الْوَأَنَا فَسَمَّيْتُ عَلَى بَعْضِهَا وَ لَمْ تُسَمِّ عَلَى كُلِّ لَوْنٍ يَا لُكْغُ.

Amir Al-Momineen^{-asws} said: 'did you eat a variety and named (Allah^{-azwj}) upon some of these and did not name (Allah^{-azwj}) upon each variety? O idiot!''¹⁴⁰²

7- وَ مِنْهُ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ أَطْنَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ضَمِنْتُ وَ ذَكَرَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ وَ لَمْ تُسَمِّ عَلَى بَعْضِهَا يَا لُكْغُ.

And from him, from Al-Hassan Bin Ali Bin Fazzal, from Dawood Bin Farqad I think,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} guarantee' – and mentioned similar to it, except he^{-asws} said: 'And you did not name upon part of it, O idiot!''¹⁴⁰³

الدَّعَائِمُ، عَنْهُ ع مِثْلَهُ إِلَى قَوْلِهِ وَ لَمْ تُسَمِّ عَلَى بَعْضٍ يَا لُكْغُ قَالَ كَذَلِكَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ.

(The book) 'Al-Da'aim' –

'From him^{-asws}, similar to it up to his^{-asws} words: 'And you did not name (Allah^{-azwj}) upon part, O idiot!' He said, 'It was like that, by Allah^{-azwj}, O Amir Al-Momineen^{-asws}!''¹⁴⁰⁴

¹⁴⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 5 (Chapters on praise and condemnation of food)

¹⁴⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 6 (Chapters on praise and condemnation of food)

¹⁴⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 7 a (Chapters on praise and condemnation of food)

¹⁴⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 7 b (Chapters on praise and condemnation of food)

8- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مِسْمَعٍ أَبِي سَيَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي أَتَخَمُّ قَالَ سَمَّ قُلْتُ قَدْ سَمَيْتُ قَالَ فَلَعَلَّكَ تَأْكُلُ أَلْوَانَ الطَّعَامِ قُلْتُ نَعَمْ قَالَ فَتَسْمِي عَلَى كُلِّ لَوْنٍ قُلْتُ لَا قَالَ مِنْ هَاهُنَا تَتَخَمُّ.

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Isma'a Abu Sayyar who said,

'I said to Abu Abdullah^{-asws}, 'I have indigestion!' He^{-asws} said: 'Did you name (Allah^{-azwj})?' I said, 'I had named (Allah^{-azwj})'. He^{-asws} said: 'Perhaps you ate a variety of foods?' I said, 'Yes'. He^{-asws} said: 'Did you name (Allah^{-azwj}) upon every variety?' I said, 'No'. He^{-asws} said: 'He^{-asws} said: 'From over here you have indigestion''¹⁴⁰⁵

9- الْمَحَاسِنُ، عَنِ الْوَشَاءِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ أَبِي أَنَا أَلْهُوَ عَبْدُ اللَّهِ بْنُ عَلِيٍّ - يَسْتَأْذِنُ لِعَمْرٍو بْنِ عُبَيْدٍ وَ وَاصِلٍ وَ بَشِيرٍ الرَّحَالِ فَأَذِنَ لَهُمْ فَلَمَّا جَلَسُوا قَالَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ

(The book) 'Al-Mahasin' – from Al Washa, from Abu Usama, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws}, his^{-asws} brother Abdullah son of Ali (Bin Al-Husayn^{-asws}) came to him^{-asws} seeking permission for Amro Bin Ubeyd and Wasil and Bashir Al-Rahal (famous ones from the scholars of the general Muslims). He^{-asws} permitted for them. He^{-asws} said: 'There is none from a thing except and there is a limit it ends up to'.

فَجَاءَ بِالْخِزَانِ فَوَضِعَ فَقَالُوا فِيمَا بَيْنَهُمْ قَدْ وَ اللَّهُ اسْتَمَكْنَا مِنْهُ فَقَالُوا لَهُ يَا أَبَا جَعْفَرٍ هَذَا الْخِزَانُ مِنَ الشَّيْءِ هُوَ قَالَ نَعَمْ قَالُوا فَمَا حَدُّهُ

They came with the meal, and it was placed. They said in what is between them, 'By Allah^{-azwj}! We have been enabled from him^{-asws}!' They said to him^{-asws}, 'O Abu Ja'far^{-asws}! This meal, is it from the 'thing'?' He^{-asws} said: 'Yes'. They said, 'So what is its limit?'

قَالَ إِذَا وَضِعَ قِيلَ بِسْمِ اللَّهِ وَ إِذَا رُفِعَ قِيلَ الْحَمْدُ لِلَّهِ.

He^{-asws} said: 'When it is place, it should be said, 'In the Name of Allah^{-azwj}', and when it is raised, it should be said, 'The Praise is for Allah^{-azwj}'¹⁴⁰⁶

10 الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ يَأْكُلُ كُلُّ إِنْسَانٍ مِمَّا بَيْنَ يَدَيْهِ وَ لَا يَتَنَاوَلُ مِنْ قُدَامِ الْآخِرِ شَيْئاً.

(The book) 'Al-Kafi' – from Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja,

¹⁴⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 8 (Chapters on praise and condemnation of food)

¹⁴⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 9 (Chapters on praise and condemnation of food)

‘Similar to it, and there is an increase in its end: ‘And every person should eat from what is in front of him and not take anything from the front of someone else’’.¹⁴⁰⁷

11 المَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع وَ سَمِعْتُهُ يَقُولُ وَ قَدْ أُتِينَا بِالطَّعَامِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِكُلِّ شَيْءٍ حَدًّا

(The book) ‘Al-Mahasin’ – from his father, from Abdullah Bin Al Fazl, from Al Fazl Bin Yunus who said,

‘I said to Abu Al-Hassan^{-asws} and heard him^{-asws} saying, and we had been brought the meal: ‘The Praise is for Allah^{-azwj} Who Make a limit for all things!’

قُلْنَا مَا حَدُّ هَذَا الطَّعَامِ إِذَا وَضِعَ وَ مَا حَدُّهُ إِذَا رُفِعَ

We said, ‘What is a limit of this meal when it is placed, and what is its limit when it is raised?’

فَقَالَ حَدُّهُ إِذَا وَضِعَ أَنْ يُسَمَّى عَلَيْهِ وَ إِذَا رُفِعَ يُحْمَدُ اللَّهُ عَلَيْهِ.

He^{-asws} said: ‘Its limit when it is placed is that one should name (Allah^{-azwj}) upon it, and when it is raised one should praise Allah^{-azwj} upon it’’.¹⁴⁰⁸

12- المَحَاسِنُ، عَنْ أَبِيهِ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: فِي وَصِيَّةِ رَسُولِ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ إِذَا أَكَلْتَ فَقُلْ بِسْمِ اللَّهِ وَ إِذَا فَرَغْتَ فَقُلِ الْحَمْدُ لِلَّهِ فَإِنَّ حَافِظِيكَ لَا يَزِيحَانِ يَكْتُبَانِ لَكَ الْحَسَنَاتِ حَتَّى تُبْعِدَهُ عَنْكَ.

(The book) ‘Al-Mahasin’ – from his father, from the one who mentioned it,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘In a bequest of Rasool-Allah^{-saww} to Ali^{-asws}: ‘O Ali^{-asws}! When you^{-asws} eat, then say, ‘In the Name of Allah^{-azwj}!’, and when you are free (from eating), then say: ‘The Praise is to Allah^{-azwj}!’, for your^{-asws} preservers (recording Angels) will not cease to write the good deeds for you^{-asws} until it (the meal) is distanced (raised) from you^{-asws}’’.¹⁴⁰⁹

13- المَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا وَضِعَتِ الْمَائِدَةُ خَفَّهَا أَرْبَعَةُ أَفْلَاحٍ فَإِذَا قَالَ الْعَبْدُ بِسْمِ اللَّهِ قَالَتِ الْمَلَائِكَةُ بَارَكَ اللَّهُ لَكُمْ فِي طَعَامِكُمْ ثُمَّ يَقُولُونَ لِلشَّيْطَانِ اخْرُجْ يَا فَاسِقُ لَا سُلْطَانَ لَكَ عَلَيْهِمْ

(The book) ‘Al-Mahasin’ – from Al-Nowfaly, from Al-Sakuny,

¹⁴⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 10 (Chapters on praise and condemnation of food)

¹⁴⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 11 (Chapters on praise and condemnation of food)

¹⁴⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 12 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the meals is placed, four Angels surround it. When the servants says, ‘In the Name of Allah^{-azwj}’, the Angels say: ‘May Allah^{-azwj} Bless you all in your meal’. Then they are saying to the Satan^{-la}: ‘Get out, O mischief-maker! There is no authority for you^{-la} upon them’.

فَإِذَا فَرَعُوا وَ قَالُوا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَتِ الْمَلَائِكَةُ قَوْمٌ أَنْعَمَ اللَّهُ عَلَيْهِمْ فَأَذَوْا شُكْرَ رَبِّهِمْ

When they are free (from eating), and they say, ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!’, the Angels say, ‘A people Allah^{-azwj} has Conferred upon them, so they are giving the thanks to their Lord^{-azwj}’.

فَإِذَا لَمْ يُسَمِّ قَالَتِ الْمَلَائِكَةُ لِلشَّيْطَانِ اذْنُ يَا فَاسِقُ فَكُلْ مَعَهُمْ

When they do not name (Allah^{-azwj}), the Angels say to the Satan^{-la}: ‘Go near, O mischief-maker, and eat with them!’

وَ إِذَا رُفِعَتِ الْمَائِدَةُ وَ لَمْ يَذْكُرِ اسْمَ اللَّهِ قَالَتِ الْمَلَائِكَةُ قَوْمٌ أَنْعَمَ اللَّهُ عَلَيْهِمْ فَنَسُوا رَبَّهُمْ.

And when the meal is raised and they did not name Allah^{-azwj}, the Angels say: ‘A people Allah^{-azwj} has Conferred upon them, but they have forgotten their Lord^{-azwj}’¹⁴¹⁰.

14- الْمَحَاسِنُ، عَنْ أَبِي أُتُوبٍ الْمَدَائِنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَكَلْتَ الطَّعَامَ فَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ آخِرِهِ فَإِنَّ الْعَبْدَ إِذَا سَمَّى فِي طَعَامِهِ قَبْلَ أَنْ يَأْكُلَ لَمْ يَأْكُلْ مَعَهُ الشَّيْطَانُ وَ إِذَا لَمْ يُسَمِّ أَكَلَ مَعَهُ الشَّيْطَانُ وَ إِذَا سَمَّى بَعْدَ مَا يَأْكُلُ وَ أَكَلَ الشَّيْطَانُ مِنْهُ نَقِيًّا مَا كَانَ أَكَلَ.

(The book) ‘Al-Mahasin’ – from Ayoun Al Madainy, from Ibn Abu Umeyr, from Husayn Bin Al Mukhtar, from a man,

‘From Abu Abdullah^{-asws} having said: ‘When you eat the meal, then say, ‘In the Name of Allah^{-azwj}’ in its beginning and its end, for the servant, when he names (Allah^{-azwj}) in his meal before he eat, the Satan^{-la} will not eat with him, and when he does not name (Allah^{-azwj}), the Satan^{-la} eats with him, and when he names (Allah^{-azwj}) after he has eaten, and the Satan^{-la} had eaten from it, he^{-la} would vomit what he^{-la} had eaten’¹⁴¹¹.

15- الْمَحَاسِنُ، عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وَضِعَ الْعَدَاءُ وَ الْعَشَاءُ فَقُلْ بِسْمِ اللَّهِ فَإِنَّ الشَّيْطَانَ يَقُولُ لِأَصْحَابِهِ اخْرُجُوا فَلَيْسَ هَاهُنَا عَشَاءٌ وَ لَا مَبِيتٌ

(The book) ‘Al-Mahasin’ – from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Marwan,

¹⁴¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 13 (Chapters on praise and condemnation of food)

¹⁴¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 14 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws} having said: ‘When the lunch and the dinner are place, then say, ‘In the Name of Allah^{-azwj}’, for the Satan^{-la} would say to his^{-la} companions, ‘get out, for there isn’t over here, neither dinner nor spending the night’.

وَإِنْ هُوَ نَسِيَ أَنْ يُسَمِّيَ قَالَ لِأَصْحَابِهِ تَعَالَوْا فَإِنَّ لَكُمْ هُنَاكَ عَشَاءً وَ مَبِيتًا.

And if he forgets to name (Allah^{-azwj}), he^{-la} says to his^{-la} companions, ‘Come, for over here there is dinner and spending the night for you all’¹⁴¹².

6 قَالَ وَ رَوَاهُ أَيْضاً مُحَمَّدُ بْنُ سِنَانٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ زَادَ فِيهِ وَ قَالَ إِذَا تَوَضَّأَ أَحَدُكُمْ وَ لَمْ يُسَمِّ كَانِ لِلشَّيْطَانِ فِي وَضُوئِهِ شِرْكٌ وَ إِنْ أَكَلَ أَوْ شَرِبَ أَوْ لَبَسَ وَ كُلُّ شَيْءٍ صَنَعَهُ يَنْبَغِي أَنْ يُسَمِّيَ عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

He said, ‘And it is reported as well by Muhammad Bin Sinan, from Hammad Bin Usman, from Rabie Bin Abdullah, from Al Fuzeyl,

‘From Abu Abdullah^{-asws}, similar to it, and there is an increase in it, and he^{-asws} said: ‘When one of you performs wud’u and does not name (Allah^{-azwj}), there would be a participation for the Satan^{-la} in his wud’u, and if he eats, or drinks, or wears, and all things he does, it is befitting that he names (Allah^{-azwj}) upon it, for if he were not to do so, there would be a participation for the Satan^{-la} in it’¹⁴¹³.

16- الْمَحَاسِنُ، عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَبَلَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ أَوْ أَكَلَ أَوْ شَرِبَ أَوْ لَبَسَ لِبَاسًا يَنْبَغِي أَنْ يُسَمِّيَ عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

(The book) ‘Al-Mahasin’ – from Ibn Fazzal, from Abu Jameela, from Zayd Al Shaham,

‘From Abu Abdullah^{-asws} having said: ‘When one of you performs wud’u, or eats, or drinks, or wears clothes, it is befitting that he names (Allah^{-azwj}) upon it, for if he does not do so, there would be a participation for the Satan^{-la} in it’¹⁴¹⁴.

17- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وَضِعَ الْخَوَاطُ فُكُلَ بِسْمِ اللَّهِ وَ إِذَا أَكَلْتَ فُكُلَ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ آخِرِهِ وَ إِذَا رَفَعَ الْخَوَاطُ فُكُلَ الْحَمْدُ لِلَّهِ.

And from him, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer,

¹⁴¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 15 a (Chapters on praise and condemnation of food)

¹⁴¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 15 b (Chapters on praise and condemnation of food)

¹⁴¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 16 (Chapters on praise and condemnation of food)

'From Abu Abdullah^{-asws} having said: 'When the meal is placed, then say, 'In the Name of Allah^{-azwj}', and when you eat, then say, 'In the Name of Allah^{-azwj}' in its beginning and its end, and when the meal is raised, then say, 'The Praise is for Allah^{-azwj}'.¹⁴¹⁵

18- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَمْرِو الْمُتَطَبِّبِ عَنْ أَبِي يَحْيَى الصَّنْعَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا وَضَعَ الطَّعَامَ بَيْنَ يَدَيْهِ قَالَ اللَّهُمَّ هَذَا مِنْ مَنِّكَ وَ فَضْلِكَ وَ عَطَايَكَ فَبَارِكْ لَنَا فِيهِ وَ سَوِّغْنَا وَ ارْزُقْنَا خَلْفًا إِذَا أَكَلْنَاهُ وَ رَبِّ مُخْتَارٍ إِلَيْهِ رَزَقْتُ وَ أَحْسَنْتَ اللَّهُمَّ اجْعَلْنَا لَكَ مِنَ الشَّاكِرِينَ

And from him, from Muhammad Bin Abdullah, from Amro Al Mutatabbib, from Abu Yahya Al Sanaie,

'From Abu Abdullah^{-asws} having said: 'Ali Bin Al-Husayn^{-asws}, whenever the meal was placed in front of him^{-asws}, said: 'O Allah^{-azwj}! This is from You^{-azwj} and Your^{-azwj} Grace, and Your^{-azwj} Grant, so Bless for us in it, and Make is palatable for us, and Grace us a replacement when we have eaten it, and Lord^{-azwj}, we are needy to it. You^{-azwj} have Graced and been excellent. O Allah^{-azwj}! Make us from the thankful ones to You^{-azwj}'.

وَ إِذَا رُفِعَ الْخَوَاطِرُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي حَمَلَنَا فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقَنَا مِنَ الطَّيِّبَاتِ وَ فَضَّلَنَا عَلَى كَثِيرٍ مِنْ خَلْقِهِ أَوْ مِمَّنْ خَلَقَ تَفْضِيلًا.

And when the meal is raised, he^{-asws} said: 'The Praise is for Allah^{-azwj} Who Carried us in the land and the sea, and Graced us from the good things, and Grace us over many of His^{-azwj}, or from the ones He^{-azwj} Created, as a preference (for us)'.¹⁴¹⁶

19- الْمَحَاسِنُ، عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سِنَانُ مَنْ قُدِّمَ إِلَيْهِ طَعَامٌ فَأَكَلَهُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِيهِ بِلَا حَوْلٍ مِنِّي وَ لَا قُوَّةَ مِنِّي غُفِرَ لَهُ قَبْلَ أَنْ يَقُومَ أَوْ قَالَ قَبْلَ أَنْ يُرْفَعَ طَعَامُهُ.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Abdullah Bin Sinan, from his father who said,

'Abu Abdullah^{-asws} said: 'O Sinan! One to whom a meal is forwarded, so he eats it, so he says, 'The Praise is for Allah^{-azwj} Who has Graced it without any might from me nor strength', He^{-azwj} Forgive (his sins) for him before he arises' – or said: 'Before his meal is raised'.¹⁴¹⁷

20- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَكَلَ طَعَامًا فَلْيَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ فَإِنْ نَسِيَ ثُمَّ ذَكَرَ اللَّهُ بَعْدَهُ تَقِيًّا الشَّيْطَانُ مَا أَكَلَ وَ اسْتَقْبَلَ الرَّجُلُ طَعَامَهُ.

And from him, from his father, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

¹⁴¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 17 (Chapters on praise and condemnation of food)

¹⁴¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 18 (Chapters on praise and condemnation of food)

¹⁴¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 19 (Chapters on praise and condemnation of food)

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who eats a meal, let him mention a Name of Allah^{-azwj} upon it. If he forgets, then mentions after it, the Satan^{-la} vomits whatever he^{-la} had eaten, and the man should receive his food (eat without participation of Satan^{-la}).¹⁴¹⁸

21- الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنِ ابْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَكْثَرُوا ذِكْرَ اللَّهِ عَلَى الطَّعَامِ وَ لَا تَلْعَطُوا فِيهِ فَإِنَّهُ نِعْمَةٌ مِنَ اللَّهِ وَ رِزْقٌ مِنْ رِزْقِهِ يَجِبُ عَلَيْكُمْ شُكْرُهُ وَ حَمْدُهُ.

(The book) 'Al-Mahasin' – from Al Qasim Bin Yahya, from his grandfather, from Ibn Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Frequent the mention of Allah^{-azwj} upon the meal, and do not clamour in it, for it is a bounty from Allah^{-azwj} and a sustenance from His^{-azwj} sustenance obliging upon you to thank Him^{-azwj} and praising Him^{-azwj}'.¹⁴¹⁹

22- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَكَلْتَ أَوْ شَرِبْتَ فَقُلِ الْحَمْدُ لِلَّهِ.

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Rabie, from Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'When you have eaten or drunk, then say, 'The Praise be to Allah^{-azwj}'.¹⁴²⁰

23- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اذْكُرِ اسْمَ اللَّهِ عَلَى الطَّعَامِ وَ الشَّرَابِ فَإِذَا فَرَعْتَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَ لَا يُطْعَمُ.

And from him, from his father, from Al Nazar, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

'Abu Abdullah^{-asws} said: 'Mention a Name of Allah^{-azwj} upon the food and the drink. When you are free (from eating), then said, 'The Praise is for Allah^{-azwj} who Feeds and is not fed'.¹⁴²¹

24- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ حَمْدَةَ عَنْ عَبْدِ اللَّهِ الْعُزْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ ذَكَرَ اسْمَ اللَّهِ عَلَى طَعَامٍ أَوْ شَرَابٍ فِي أَوَّلِهِ وَ حَمْدَ اللَّهِ فِي آخِرِهِ لَمْ يُسْأَلْ عَنْ تَعِيمِ ذَلِكَ الطَّعَامِ أَبَدًا.

¹⁴¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 20 (Chapters on praise and condemnation of food)

¹⁴¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 21 (Chapters on praise and condemnation of food)

¹⁴²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 22 (Chapters on praise and condemnation of food)

¹⁴²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 23 (Chapters on praise and condemnation of food)

And from him, from the one who narrated it, from Abdullah Al Azramy,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One who mentioned a Name of Allah^{-azwj} upon food or drink in its beginning and praises Allah^{-azwj} in its end, will not be Questioned (on the Day of Qiyamah) about the bounty of that food, ever!’¹⁴²²

25- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّاعِمُ الشَّاكِرُ أَفْضَلُ مِنَ الصَّائِمِ الصَّائِمِ.

And from him, from Ibn Fazzal, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The meal of the thankful is superior to the silence of the fasting one’¹⁴²³

26- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمُؤْمِنَ يَشْبَعُ مِنَ الطَّعَامِ وَالشَّرَابِ فَيَحْمَدُ اللَّهَ فَيُعْطِيهِ اللَّهُ مِنَ الْأَجْرِ مَا لَا يُعْطِي الصَّائِمَ إِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ يُحِبُّ أَنْ يُحْمَدَ.

And from him, from Muhammad Bin Ali, from Abu Jameela, from Jabir Bin Tazeed,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Momin satiates from the food and the drink, so he praises Allah^{-azwj}, Allah^{-azwj} would Give him from the Recompense what He^{-azwj} does not Give the fasting one. Allah^{-azwj} is the Grateful, All-Knowing, obligating to be praised’¹⁴²⁴

27- وَ مِنْهُ، عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَفْوَانَ عَنْ كُلَيْبِ الصَّنِيدَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ إِذَا أَرَادَ أَنْ يَطْعَمَ طَعَاماً فَأَهْوَى يَدَهُ وَ قَالَ بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ تَصِيرَ الْقُتْمَةُ إِلَى فِيهِ.

And from him, from Musa Bin Al Qasim, from Safwan, from Kuleyb Al Saydawi,

‘From Abu Abdullah^{-asws} having said: ‘The man, when he wants to eat food and he swoops with his hand and said, ‘In the Name of Allah^{-azwj}, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, Allah^{-azwj} Forgives (his sins) for him before the morsel comes to be in his mouth’¹⁴²⁵

¹⁴²² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 24 (Chapters on praise and condemnation of food)

¹⁴²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 25 (Chapters on praise and condemnation of food)

¹⁴²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 26 (Chapters on praise and condemnation of food)

¹⁴²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 27 (Chapters on praise and condemnation of food)

28- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سُلَيْمَانَ بْنِ سُفْيَانَ عَنْ مُوسَى الْعَطَّارِ عَنْ جَعْفَرِ بْنِ عُثْمَانَ الرَّوَاسِيِّ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سَمَاعَةُ أَكَلًا وَ حَدًّا لَا أَكَلًا وَ صَمْتًا.

And from him, from Muhammad Bin Ali, from Suleyman Bin Sufyan, from Musa Al Attar, from Ja'far Bin Usman Al Rawasy, from Sama'at who said,

'Abu Abdullah^{-asws} said: 'O Sama'at! Eat and praise, do not eat and be silent''.¹⁴²⁶

29- الْمَحَاسِنُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ رَفَعَهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا وَضِعَتِ الْمَائِدَةُ بَيْنَ يَدَيْهِ قَالَ سُبْحَانَكَ اللَّهُمَّ مَا أَحْسَنَ مَا ثَبَتَ لَنَا سُبْحَانَكَ مَا أَكْثَرَ مَا تُعْطِينَا سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا اللَّهُمَّ أَوْسِعْ عَلَيْنَا وَ عَلَى فَقَرَاءِ الْمُسْلِمِينَ.

(The book) 'Al-Mahasin, from Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Al Maysami raising it, said,

'Rasool-Allah^{-saww}, whenever the meal was placed in front of him^{-saww}, said, 'Glory be to You^{-azwj}! O Allah^{-azwj}! How excellent is what You^{-azwj} have Affirmed for us. Glory be to You^{-azwj}! How plenty is what You^{-azwj} have Granted us. Glory be to You^{-azwj}! How frequent is what You^{-azwj} have Pardoned us. O Allah^{-azwj}! Be Capaciousness upon us and upon the poor Muslims''.¹⁴²⁷

بيان رواه في الكافي عن العدة عن سهل عن يعقوب و فيه ما أحسن ما تبتلينا.

Explanation – It is reported in (the book) 'Al-Kafi', from the number, from Sahl Bin Yaqoub, and in it: 'How excellent is what You^{-azwj} have Conferred us''.

و في آخره و عَلَى فَقَرَاءِ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ.

And in another: 'And upon the poor ones of the Momineen and the Muslims''.

و في بعض النسخ و عَلَى فَقَرَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ.

And in another copy: 'And upon the poor Momin men and the Momina women, and the Muslim men and the Muslim women''.

30- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ إِذَا طَعِمَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ كَفَانَا وَ أَيْدَنَا وَ آوَانَا وَ أَنْعَمَ عَلَيْنَا وَ أَفْضَلَ الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَ لَا يُطْعَمُ.

(The book) 'Al-Mahasin' – from his father, from Sahwan, from Muawiya Bin Wahab, from Abu Hamza,

¹⁴²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 28 (Chapters on praise and condemnation of food)

¹⁴²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 29 (Chapters on praise and condemnation of food)

‘From Ali Bin Al-Husayn^{-asws}, whenever he ate, he^{-asws} said: ‘The Praise is to be Allah^{-azwj} Who Feeds us, and Quenches us, and Suffices us, and Supports us, and Shelters us, and Conferred upon us, and the best Praises is for Allah^{-azwj} Who Feeds and is not fed us’’.¹⁴²⁸

31- الْمَحَاسِنُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَنَسِ بْنِ مُخْرِزٍ عَنْ أَبِي حَمْزَةَ وَ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا رُفِعَتِ الْمَائِدَةُ قَالَ اللَّهُمَّ أَكْثَرْتَ وَأَطْبَتَ فَبَارِكْهُ وَأَشْبَعْتَ وَأَزَوَيْتَ فَهَيِّئْهُ الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ.

(The book) ‘Al-Mahasin’ – from Ismail Bin Mihran, from Ayman Bin Muhriz, from Abu Hamza, and Muhammad Bin Ali, from Ahmad Bin Al-Hassan Al Maysami, from Ibrahim Bin Mihzan, from a man,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww}, whenever the meal was raised, said: ‘O Allah^{-azwj}! It was plenty and good, so Bless it, and I satiated and saturated, so Cause it to be wholesome. The Praise is for Allah^{-azwj} Who Feeds and is not fed’’.¹⁴²⁹

32- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ أَوْ غَيْرِهِ رَفَعَهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ اللَّهُمَّ إِنَّ هَذَا مِنْ عَطَايِكَ فَبَارِكْ لَنَا فِيهِ وَ سَوِّغْنَاهُ وَ أَخْلِفْ لَنَا خَلْفًا لِمَا أَكَلْنَاهُ أَوْ شَرِبْنَاهُ مِنْ غَيْرِ حَوْلٍ مِنَّا وَ لَا قُوَّةَ رَزَقْتَ فَأَحْسَنْتَ فَلَكَ الْحَمْدُ رَبِّ اجْعَلْنَا مِنَ الشَّاكِرِينَ

And from him, from one of his companions, from Ali Bin Asbat, from his uncle Yaqoub, or someone else raising it, said,

‘Amir Al-Momineen^{-asws} had said: ‘O Allah^{-azwj}! This is from Your^{-azwj} Grant, so Bless for us in it, and Cause it to be palatable, and Replace for us with a replacement when we eat it, or we have drunk it from without any might from us nor any strength. You^{-azwj} have Graced and Made it excellent. For You^{-azwj} is the Praise, Lord^{-azwj}! Make us to be from the thankful ones!’

وَ إِذَا فُرِعَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَفَّلَنَا وَ كَرَّمَنَا وَ حَمَلَنَا فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقَنَا مِنَ الطَّيِّبَاتِ وَ فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا الْحَمْدُ لِلَّهِ الَّذِي كَفَّلَنَا الْمُتَوَنَّةَ وَ أَسْبَغَ عَلَيْنَا.

And when he^{-asws} was free (from eating), said: ‘The Praise is for Allah^{-azwj} Who has Sufficed us, and Honoured us, and Carried us in the land and the sea, and Graced us from the good things, and Preferred us over many from the one He^{-azwj} Created as a preference. The Praise is for Allah^{-azwj} Who Sufficed us as the support and Bestowed upon us!’¹⁴³⁰

33- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ: تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فَلَمَّا وُضِعَتِ الْمَائِدَةُ قَالَ بِسْمِ اللَّهِ فَلَمَّا فُرِعَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ رَزَقَنَا وَ عَافَانَا وَ مَنَّ عَلَيْنَا بِمُحَمَّدٍ ص وَ جَعَلَنَا مِنَ الْمُسْلِمِينَ.

¹⁴²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 30 (Chapters on praise and condemnation of food)

¹⁴²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 31 (Chapters on praise and condemnation of food)

¹⁴³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 32 (Chapters on praise and condemnation of food)

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Abu Baseer who said,

'I had lunch with Abu Ja'far^{-asws}. When the meal was placed, he^{-asws} said: 'In the Name of Allah^{-azwj}!' When he^{-asws} was free, he^{-asws} said: 'The Praise is for Allah^{-azwj} Who Fed us, and Quenched us, and Graced us, and Pardoned us, and Conferred upon us with Muhammad^{-saww} and Made us from the Muslims''¹⁴³¹

34- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا فِي جَائِعِينَ وَ أَزْوَآنَا فِي ظَمْآنٍ وَ كَسَانَا فِي عَارٍ وَ آوَانَا فِي ضَاحِحٍ وَ حَمَلَنَا فِي رَاحِلِينَ وَ آمَنَنَا فِي خَائِفِينَ وَ أَخْدَمَنَا فِي عَانِينَ

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'The Praise is for Allah^{-azwj} Who has Satiated us among the hungry ones, and Saturated us among the thirsty ones, and Clothed ones among the naked ones, and Sheltered us among the shelter-less, and Carried us among the walkers, and Secured us among the fearful ones, and Served us among the workers'.

قَالَ وَ رَوَى بَعْضُهُمْ وَ أَظْلَمْنَا فِي ضَاحِحٍ.

He said, 'And one of them reported: 'And Shaded us among the shelter-less''¹⁴³²

6 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي ع إِذَا طَعِمَ يَقُولُ وَ ذَكَرَ مِثْلَهُ- إِلَّا أَنَّ فِيهِ فِي ظَامِئِينَ وَ لَيْسَ فِيهِ كَسَانَا وَ لَا أَظْلَمْنَا.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Whenever my^{-asws} father^{-asws} had a meal, he^{-asws} said' – and he^{-asws} mentioned like of it, except in it is: 'Among the thirsty ones', and there isn't in it, 'Clothed us' and did not let us stray''¹⁴³³

35- الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنِ ابْنِ بُكَيْرٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَطْعَمَنَا ثُمَّ رَفَعْنَا أَيْدِيَنَا فَقُلْنَا الْحَمْدُ لِلَّهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع ذَا مِنْكَ اللَّهُمَّ وَ مُحَمَّدٍ رَسُولِكَ اللَّهُمَّ لَكَ الْحَمْدُ لَكَ اللَّهُمَّ لَكَ الْحَمْدُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

(The book) 'Al-Mahasin' – from Al Qasim Bin Yahya, from his grandfather, from Ibn Bukeyr who said,

¹⁴³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 33 (Chapters on praise and condemnation of food)

¹⁴³² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 34 a (Chapters on praise and condemnation of food)

¹⁴³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 34 b (Chapters on praise and condemnation of food)

‘We were in the presence of Abu Abdullah^{-asws}, and he^{-asws} fed us, then we raised our hands, so we said, ‘The Praise is for Allah^{-azwj}’. Abu Abdullah^{-asws} said: ‘This is from You^{-azwj}, O Allah^{-azwj}, and by the praise of Your^{-azwj} Rasool^{-saww}! O Allah^{-azwj}! For You^{-azwj} is the Praise! O Allah^{-azwj}! For You^{-azwj} is the Praise, Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’’.¹⁴³⁴

الْكَاثِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ عَنْ جَدِّهِ الْحُسَيْنِ عَنِ ابْنِ بُكَيرٍ مِثْلَهُ إِلَى قَوْلِهِ اللَّهُمَّ ذَا مِنْكَ إِلَى قَوْلِهِ اللَّهُمَّ لَكَ الْحَمْدُ مَرَّةً وَ فِي أَكْثَرِ النُّسخِ مَكَانَ وَ أَهْلِ بَيْتِهِ وَ آلِ مُحَمَّدٍ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim, from his grandfather Al-Hassan, from Ibn Bukeyr,

‘Similar to it up to his^{-asws} words: ‘O Allah^{-azwj}! This is from You^{-azwj}’ – up to his^{-asws} words: ‘O Allah^{-azwj}! For You^{-azwj} is the Praise’, at times, and in most of the copies in place of, ‘And People^{-asws} of his^{-saww} Household’, ‘And Progeny^{-asws} of Muhammad^{-asws}’’.¹⁴³⁵

36- الْمَحَاسِنُ، عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ سَلْمَانُ إِذَا رَفَعَ يَدَهُ مِنَ الطَّعَامِ قَالَ اللَّهُمَّ أَكْثَرْتَ وَ أَطْبَتَ فَرْدٍ وَ أَشْبَعْتَ وَ أَرَوَيْتَ فَهَيْتُهُ.

(The book) ‘Al-Mahasin’ – from Ibn Abu Najran, from Aasim Bin Humeid, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘It was so that whenever Salman^{-ra} raised his^{-ra} hand from the meal, said: ‘O Allah^{-azwj}! It was plenty and good, so Increase, and I satiated and am saturated, so Cause it to be wholesome’’.¹⁴³⁶

37- مِنْهُ، عَنْ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع طَعَاماً فَمَا أُحْصِي كَمْ مَرَّةً قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي أَشْتَهِيهِ.

And from him, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I ate a meal with Abu Abdullah^{-asws}, and I could not count how many times he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made me to desire it’’.¹⁴³⁷

¹⁴³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 35 a (Chapters on praise and condemnation of food)

¹⁴³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 35 b (Chapters on praise and condemnation of food)

¹⁴³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 36 (Chapters on praise and condemnation of food)

¹⁴³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 37 (Chapters on praise and condemnation of food)

38- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَخَضَرَ وَقْتُ الْعِشَاءِ فَدَهَبْتُ أَقُومُ فَقَالَ اجْلِسْ يَا أَبَا عَبْدِ اللَّهِ فَجَلَسْتُ حَتَّى وَضِعَ الْخَوَازُ فَسَمَى حِينَ وَضِعَ الْخَوَازُ فَلَمَّا فَرَغَ قَالَ الْحَمْدُ لِلَّهِ اللَّهُمَّ هَذَا مِنْكَ وَ مِنْ مُحَمَّدٍ ص.

And from him, from Muhammad Bin Ali, from Isa Bin Hisham, from Al-Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan who said,

‘I was with Abu Abdullah^{-asws}. The time of dinner presented, so I went to stand up. He^{-asws} said: ‘Be seated, O Abu Abdullah’. So, I sat down until the meal was placed. He^{-asws} named (Allah^{-azwj}) when the meal was placed. When he^{-asws} was free (from eating), he^{-asws} said: ‘The Praise is for Allah^{-azwj}! O Allah^{-azwj}! This is from You^{-azwj}, and from Muhammad^{-saww}’¹⁴³⁸.

39- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَتَسَبَّيْتُ قُلْتُ إِنِّي قَدْ سَمَيْتُ فَقَالَ لَعَلَّكَ تَأْكُلُ أَلْوَانًا فَقُلْتُ نَعَمْ فَقَالَ تُسَبِّي عَلَى كُلِّ لَوْنٍ قُلْتُ لَا قَالَ فَمِنْ ثَمَّ تَنَجَّمُ.

And from him, from his father, from Muhammad Bin Isa, from Misma’a Bin Abdul Malik who said,

‘I said to Abu Abdullah^{-asws}, ‘I have indigestion’. He^{-asws} said: ‘Did you name (Allah^{-azwj})?’ I said, ‘I had named’. He^{-asws} said: ‘Perhaps you ate a variety?’ I said, ‘Yes’. He^{-asws} said: ‘Did you name (Allah^{-azwj}) upon each variety?’ I said, ‘No’. He^{-asws} said: ‘So, from there you had indigestion’¹⁴³⁹.

40- وَ مِنْهُ، عَنْ أَبِي طَالِبٍ الْبَصْرِيِّ عَنْ مِسْمَعٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع مَا أَلْقَى مِنْ أَدَى الطَّعَامِ إِذَا أَكَلْتُ فَقَالَ لَمْ تَسْمِ قُلْتُ إِنِّي لَأَسْمِي وَ إِنَّهُ لَيَضُرُّنِي

And from him, from Abu Talib Al Basry, from Misma’a who said,

‘I complained to Abu Abdullah^{-asws} of what I had faced from the harm of the food when I had eaten. He^{-asws} said: ‘Why did you not name (Allah^{-azwj})?’ I said, ‘I had named, and it (still) harmed me!’

فَقَالَ إِذَا قَطَعْتَ التَّسْمِيَةَ بِالْكَلَامِ ثُمَّ عُدْتَ إِلَى الطَّعَامِ تُسَبِّي قُلْتُ لَا قَالَ فَمِنْ هَاهُنَا يَضُرُّكَ أَمَا لَوْ كُنْتَ إِذَا عُدْتَ إِلَى الطَّعَامِ سَمَيْتَ مَا ضَرَّكَ.

He^{-asws} said: ‘When you had cut the naming with the talking (to others), then you returned to the meal, did you name (Allah^{-azwj})?’ I said, ‘No’. He^{-asws} said: ‘So, from over here it harmed you. But had you named (Allah^{-azwj}) when you returned to the meal, it would not have harmed you’¹⁴⁴⁰.

¹⁴³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 38 (Chapters on praise and condemnation of food)

¹⁴³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 39 (Chapters on praise and condemnation of food)

¹⁴⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 40 (Chapters on praise and condemnation of food)

41- وَ مِنْهُ، عَنْ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اتَّخَمْتُ قَطُّ قَبِيلَ لَهُ وَ لَمْ قَالَ مَا رَفَعْتُ لُقْمَةً إِلَى فَمِي إِلَّا ذَكَرْتُ اسْمَ اللَّهِ عَلَيْهَا.

And from him, from Ibn Fazal, from Abdullah Al Arjany,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} have not had indigestion at all!’ It was said to him^{-asws}, ‘And why not?’ He^{-asws} said: ‘I^{-asws} have not raised any morsel to my^{-asws} mouth except I^{-asws} mentioned a Name of Allah^{-azwj} upon it’’.¹⁴⁴¹

وَ مِنْهُ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَصَمِّ عَنِ الْأَرْجَانِيِّ مِثْلَهُ وَ فِيهِ قِيلَ كَيْفَ لَمْ تَتَّخِمَ.

And from him, from one of our companions, from Al Asamma, from Al Arjany,

‘Similar to it, and in it, ‘It was said, ‘How come you^{-asws} did not have indigestion?’’¹⁴⁴²

42- وَ مِنْهُ، عَنْ يَغُثُوبَ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنِ الْأَصْبَغِ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيَّنَّ يَدَيْهِ شِوَاءَ فِدْعَانِي وَ قَالَ هَلُمَّ إِلَى هَذَا الشِّوَاءِ فَقُلْتُ أَنَا إِذَا أَكَلْتُ ضَرَّنِي

And from him, from Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Al Maysami, from Abu Maryam Al Ansari, from Al Asbagh who said,

‘I entered to see Amir Al-Momineen^{-asws}, and in front of him^{-asws} was grilled (meat). He^{-asws} invited me and said: ‘Come to this grill!’ I said, ‘I when I eat that, it harms me’’.¹⁴⁴³

فَقَالَ أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولُهُنَّ وَ أَنَا ضَامِنٌ لَكَ أَنْ لَا يُؤْذِيكَ طَعَامُ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ خَيْرِ الْأَسْمَاءِ مِلْءَ الْأَرْضِ وَ السَّمَاءِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا يَضُرُّ مَعَهُ دَاءٌ فَلَا يَضُرُّكَ أَبَدًا.

He^{-asws} said: ‘Shall I^{-asws} teach you phrases you can be saying, and I^{-asws} guarantee to you that food will not harm you? Say, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, being best of the Names filling the earth and the sky, the Beneficent, the Merciful Who, no illness harms with it!’ and you will not be harmed, ever!’¹⁴⁴⁴

¹⁴⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 41 a (Chapters on praise and condemnation of food)

¹⁴⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 41 b (Chapters on praise and condemnation of food)

¹⁴⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 41 c (Chapters on praise and condemnation of food)

¹⁴⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 42 (Chapters on praise and condemnation of food)

43- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكُوتُ إِلَيْهِ التَّخَمُ فَقَالَ إِذَا فَرَعْتَ فَامْسَحْ يَدَكَ عَلَى بَطْنِكَ وَ قُلِ اللَّهُمَّ هَيِّئْ لِي سَوْغِيهِ اللَّهُمَّ أَمْرِيهِ.

(The book) 'Al-Mahasin' – from one of his companions raising it to,

'Abu Abdullah^{-asws}, he (the narrator) said, 'I complained to him^{-asws} of the indigestion. He^{-asws} said: 'When you are free (from eating), then wipe your hand upon your belly and say, 'O Allah^{-azwj}! Cause it to be wholesome. O Allah^{-azwj}! Cause it to be palatable. O Allah^{-azwj}! Cause it to be pleasurable''.¹⁴⁴⁵

44 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَيْفَ أَسْمِي عَلَى الطَّعَامِ فَقَالَ إِذَا اخْتَلَفْتَ الْأَيَّةُ فَسَمِّ عَلَى كُلِّ إِنَاءٍ قُلْتُ فَإِنْ نَسِيتُ أَنْ أَسْمِيَ فَقَالَ تَقُولُ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ آخِرِهِ.

And from him, from Muhammad Bin Isa, from Safwan, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{-asws}, 'How shall I name (Allah^{-azwj}) upon the meal?' He^{-asws} said: 'When there are different utensils, then name (Allah^{-azwj}) upon each utensil'. I said, 'Supposing I forget to name (Allah^{-azwj})?' He^{-asws} said: 'You should say, 'In the Name of Allah^{-azwj} in its beginning and its end''.¹⁴⁴⁶

6 الْكَافِي، عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ مِثْلَهُ: إِلَى قَوْلِهِ بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَ آخِرِهِ.

(The book) 'Al-Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan,

'Similar to it up to his^{-asws} words: 'In the Name of Allah^{-azwj}, upon its beginning and its end''.¹⁴⁴⁷

45- الْمَحَاسِنُ، عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا حَضَرَتِ الْمَائِدَةُ وَ سَمِيَ رَجُلٌ مِنْهُمْ أَجْزَأَ عَنْهُمْ أَجْمَعِينَ.

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Abdul Rahman Bin Al Hajjal who said,

'I heard Abu Abdullah^{-asws} saying: 'When the meal is presented and a man from them names (Allah^{-azwj}), it suffices on all their behalf''.¹⁴⁴⁸

¹⁴⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 43 (Chapters on praise and condemnation of food)

¹⁴⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 44 a (Chapters on praise and condemnation of food)

¹⁴⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 44 b (Chapters on praise and condemnation of food)

¹⁴⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 45 (Chapters on praise and condemnation of food)

46- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ طَبْيَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَرَادَ أَنْ لَا يَضُرَّهُ طَعَامٌ فَلَا يَأْكُلُ حَتَّى يَجُوعَ فَإِذَا أَكَلَ فَلْيَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لِيَجِدَ الْمَضْغَ وَ لِيَكُفَّ عَنِ الطَّعَامِ وَ هُوَ يَشْتَهِيهِ وَ لِيَدَعُهُ وَ هُوَ يَحْتَاجُ إِلَيْهِ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Yunus Bin Zabyan, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who wants that food should not harm him, he should not eat until he is he is hungry. When he does eat, let him say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}', and let him chew well, and let him refrain from the food while he still desires it, and let him leave it while he is still needy to it'.¹⁴⁴⁹

47- الْمَكَارِمُ، قَالَ: كَانَ النَّبِيُّ ص إِذَا وَضَعَتِ الْمَائِدَةُ بَيْنَ يَدَيْهِ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةُ الْجَنَّةِ

(The book) 'Al Mukarim' –

He said, 'The Prophet^{-saww}, when the meal was placed in front of him^{-saww}, said: 'In the Name of Allah^{-azwj}. O Allah^{-azwj}! Make is a thanked bounty to connect with it the bounty of Paradise'.

وَ كَانَ ص إِذَا وَضَعَ يَدَهُ فِي الطَّعَامِ قَالَ بِسْمِ اللَّهِ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَ عَلَيْنَا حَلْفُهُ.

And he^{-saww}, when he^{-saww} placed his^{-saww} hand in the meal, said: 'In the Name of Allah^{-azwj}. Bless for us in what You^{-azwj} have Graced us and upon You^{-azwj} is its replacement'.¹⁴⁵⁰

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّ مَنْ نَسِيَ التَّسْمِيَةَ عَلَى كُلِّ لَوْنٍ فَلْيَقُلْ بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَ آخِرِهِ.

And it is reported from Al-Sadiq^{-asws}: 'The one who forgets naming (Allah^{-azwj}) upon every variety, let him say, 'In the Name of Allah^{-azwj}', at its beginning and its end'.¹⁴⁵¹

6- وَ عَنِ الصَّادِقِ ع مَا اتَّخَمْتُ قَطُّ وَ ذَلِكَ لِأَنِّي لَمْ أَبْدَأْ بِطَعَامٍ إِلَّا قُلْتُ بِسْمِ اللَّهِ وَ لَمْ أَفْرَغْ مِنْهُ إِلَّا قُلْتُ الْحَمْدُ لِلَّهِ

And from Al-Sadiq^{-asws}: 'I^{-asws} have not had indigestion at all, and that is because I^{-asws} have not begun a meal, except I^{-asws} had said: 'In the Name of Allah^{-azwj}', and was not free from (eating) it, except I^{-asws} said: 'The Praise is for Allah^{-azwj}'.

¹⁴⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 46 (Chapters on praise and condemnation of food)

¹⁴⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 a (Chapters on praise and condemnation of food)

¹⁴⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 b (Chapters on praise and condemnation of food)

وَقَالَ إِنَّ الْبَطْنَ إِذَا شَبِعَ طَعَى.

And he^{-asws} said: 'The belly, when it is satiated, rebels'.¹⁴⁵²

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ لِابْنِهِ الْحَسَنِ ع يَا بُنَيَّ لَا تَطْعَمَنَّ لُقْمَةً مِنْ حَارٍّ وَلَا بَارِدٍ وَلَا تَشْرَبَنَّ شَرْبَةً وَجُرْعَةً إِلَّا وَأَنْتَ تَقُولُ قَبْلَ أَنْ تَأْكُلَهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي أَكْلِي وَشُرْبِي السَّلَامَةَ مِنْ وَعْكِهِ وَالْقُوَّةَ بِهِ عَلَى طَاعَتِكَ وَدُكْرِكَ وَشُكْرِكَ فِيمَا بَقِيَّتُهُ فِي بَدَنِي وَأَنْ تُشَجِّعَنِي بِقُوَّتِكَ عَلَى عِبَادَتِكَ وَأَنْ تُلْهِمَنِي حُسْنَ التَّحَرُّزِ مِنْ مَعْصِيَتِكَ

And from Amir Al-Momineen^{-asws} having said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! Do not eat any morsel, neither from hot nor cold, nor drink any drink nor gulp except and you^{-asws} should be saying before you^{-asws} eat it: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} for the safety in my^{-asws} eating and my^{-asws} drinking from an ailment, and the strength with it upon obeying You^{-azwj}, and mentioning You^{-azwj}, and thanking You^{-azwj} in what remains in my^{-asws} body, and to Embolden me^{-asws} by its strength upon worshipping You^{-azwj} and Inspire me^{-asws} with goodly protection from disobeying You^{-azwj}'.

فَإِنَّكَ إِنِ فَعَلْتَ ذَلِكَ أَمِنْتَ وَعَثْتَهُ وَغَائِلَتُهُ وَكَانَ رَسُولُ اللَّهِ ص إِذَا وَضَعَتِ الْمَائِدَةُ بَيْنَ يَدَيْهِ قَالَ اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةُ الْجَنَّةِ وَكَانَ ص إِذَا وَضَعَ يَدَهُ فِي الطَّعَامِ قَالَ بِسْمِ اللَّهِ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَعَلَيْكَ حَلْفُهُ.

You^{-asws}, if you^{-asws} were to do that, would be safe from its trouble, and its problems, and Rasool-Allah^{-saww}, whenever the meal was placed in front of him^{-saww}, said: 'O Allah^{-azwj}! Make it a bounty thanked for, connecting with it the bounty of Paradise, and whenever he^{-saww} placed his^{-saww} hand in the meal, said: 'In the Name of Allah^{-azwj}! Bless for us in what You^{-azwj} have Graced us and upon You^{-azwj} is its replacement'.¹⁴⁵³

5 وَعَنِ الْبَاقِرِ ع قَالَ: كَانَ سُلَيْمَانُ إِذَا رَفَعَ يَدَهُ مِنَ الطَّعَامِ يَقُولُ اللَّهُمَّ أَكْثَرْتَ وَأَطْيَبْتَ فَرْدٍ وَأَشْبَعْتَ وَأَرْوَيْتَ فَهَنَّهُ.

And from Al-Baqir^{-asws} having said: 'Whenever Suleyman^{-as} raised his^{-as} hand from the meal, said: 'O Allah^{-azwj}! It was plenty and good, so increase, and I^{-as} am satiated and saturated, so Make it palatable'.¹⁴⁵⁴

6 وَعَنِ الصَّادِقِ ع أَنَّهُ أَكَلَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا فِي جَائِعِينَ وَسَقَانَا فِي ظِمَائِينَ وَكَسَانَا فِي عَارِينَ وَهَدَانَا فِي ضَالِّينَ وَحَمَلَنَا فِي رَاجِلِينَ وَأَوَانَا فِي ضَاحِينَ وَأَخْدَمَنَا فِي عَائِينَ وَفَضَّلَنَا عَلَى كَثِيرٍ مِنَ الْعَالَمِينَ.

¹⁴⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 c (Chapters on praise and condemnation of food)

¹⁴⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 d (Chapters on praise and condemnation of food)

¹⁴⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 e (Chapters on praise and condemnation of food)

And from Al-Sadiq^{-asws}, he^{-asws} ate, so he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Fed us among the hungry ones, and Quenched us among the thirsty ones, and Clothed ones among the naked, and Guided us among the straying, and Carried us among the walkers, and Sheltered us among the shelter-less, and Served us among the workers, and Preferred us over most from the worlds’¹⁴⁵⁵.

14 وَ قَالَ النَّبِيُّ ص إِذَا رُفِعَتِ الْمَائِدَةُ فَقُلْ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً.

And from the Prophet^{-saww} said: ‘When the meal is raised, then say, ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! O Allah^{-azwj}! Make it a bounty thanked for’¹⁴⁵⁶.

وَمِنْ كِتَابِ النَّجَاةِ الدُّعَاءُ عِنْدَ الطَّعَامِ الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ وَلَا يُجِيرُ وَلَا يُجَارُ عَلَيْهِ وَ يَسْتَعِينِي وَ يُفَتِّتُنِي إِلَيْهِ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا رَزَقْتَنَا مِنْ طَعَامٍ وَ إِدَامٍ فِي يُسْرٍ وَ عَافِيَةٍ مِنْ عَذْرِ كَدِّ مَيِّ وَ لَا مَشَقَّةٍ

And from ‘Kitab Al Najaat’ –

‘The supplication at mealtime – ‘The Praise is for Allah^{-azwj} Who Feeds and is not fed, and He^{-azwj} Shelters and is not sheltered, and He^{-azwj} is Needless and not impoverished to (anything). O Allah^{-azwj}! For You^{-azwj} is the Praise based upon what You^{-azwj} have Graced us from food and constancy in ease and well-being from without any toil being from me, nor any hardship.

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ رَبِّ الْأَرْضِ وَ السَّمَاءِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah^{-azwj}, best of the Names of Lord^{-azwj} of the earth and the sky! In the Name of Allah^{-azwj} Who, no illness harm with His^{-azwj} Name! In the Name of Allah^{-azwj} Who, nothing harms with His^{-azwj} Name, and He^{-azwj} is the Hearing, the Knowing.

اللَّهُمَّ أَسْعِدْنِي فِي مَطْعَمِي هَذَا بِحَيْرَةٍ وَ أَعِزَّنِي مِنْ شَرِّهِ وَ أَمْتِنِي بِنَفْعِهِ وَ سَلِّمْنِي مِنْ ضَرِّهِ

O Allah^{-azwj}! Make me happy in this meal of mine with goodness, and Protect me from its evil, and Cause me to enjoy its benefits, and Keep me safe from its harm’.

وَ الدُّعَاءُ عِنْدَ الْفَرَاغِ مِنْهُ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي فَأَشْبِعَنِي وَ سَقَانِي فَأَرْوَانِي وَ صَانِي وَ حَانِي

And the supplication during being free from (eating) it – ‘The Praise is for Allah^{-azwj} Who Fed me so He^{-azwj} Satiated me and Quenched me^{-asws} so He^{-azwj} Saturated me, Preserved me and Protected me.

¹⁴⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 f (Chapters on praise and condemnation of food)

¹⁴⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 g (Chapters on praise and condemnation of food)

الْحَمْدُ لِلَّهِ الَّذِي عَزَّنِي الْبَرَكَةَ وَالْيُمْنَ بِمَا أَصْبَنُهَا وَتَرَكْتُهُ مِنْهُ

The Praise is for Allah^{-azwj} Who Introduced me to the Blessing and the Conferment with what I have attained and left from it.

اللَّهُمَّ اجْعَلْهُ هَنِيئاً مَرِيئاً لَا وَبِئاً وَلَا دَوِيّاً وَأَبْقِنِي بَعْدَهُ سَوِيّاً قَائِماً بِشُكْرِكَ مُحَافِظاً عَلَى طَاعَتِكَ وَارْزُقْنِي رِزْقاً دَاراً وَأَعْشِنِي عَيْشاً قَاراً وَاجْعَلْنِي نَاسِكاً بَارِئاً وَاجْعَلْ مَا يَتَلَقَّانِي فِي الْمَعَادِ مُبْهِجاً سَاراً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Make it palatable, enjoyable, not a plague nor an illness, and Make me remain after it safely standing with thanking You^{-azwj}, preserving upon obeying You^{-azwj}, and Grace me a rotational sustenance, and Make me live a life of contentment, and Make me a ritualist, righteous, and Make whatever You^{-azwj} Make me receive in the Hereafter to be joyful by Your^{-azwj} Mercy, or most Merciful of the merciful ones¹⁴⁵⁷ (Not a Hadeeth)

(The book) 'Al Kashy' – from Muhammad Bin Qawlawiya, from Muhammad Bin Bundar, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Abbad Bin Bashir, from Suweyr Bin Abu Fakhta who said,

'I entered to see Abu Ja'far^{-asws} with Umar Bin Zarr the judge. He^{-asws} called for the meal. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Make a limit for all things ending to it, even for this meal there is a limit ending to it'.

فَقَالَ ابْنُ دَرٍّ وَمَا حَدَّثَهُ قَالَ إِذَا وَضِعَ ذِكْرُ اسْمِ اللَّهِ وَإِذَا رُفِعَ حَمْدُ اللَّهِ.

Ibn Zarr said, 'And what is its limit?' He^{-asws} said: 'When it is placed, mention a Name of Allah^{-azwj}, and when it is raised, Praise Allah^{-azwj}'.¹⁴⁵⁸

49- نَوَادِيرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ عِنْدَ الْقَوْمِ قَالَ أَفْطَرْتُ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَنْبَرَاءُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ الْأَحْبَارُ فَمَضَتْ السُّنَّةُ هَكَذَا.

(The book) 'Nawadir' of Al-Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}, whenever he^{-saww} ate in the presence of the people, said: 'I^{-saww} am breaking fast with you fasting ones, and am eating your food, of the righteous ones, and the good Angels has send Salawaat upon you' – so the Sunnah continued like this¹⁴⁵⁹.

¹⁴⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 47 h (Chapters on praise and condemnation of food)

¹⁴⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 48 (Chapters on praise and condemnation of food)

¹⁴⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 49 a (Chapters on praise and condemnation of food)

6 وَكَانَ الصَّادِقُ ع إِذَا قُدِّمَ إِلَيْهِ الطَّعَامُ يَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ هَذَا مِنْ فَضْلِ اللَّهِ وَ بَرَكَتِهِ رَسُولُ اللَّهِ وَ آلِ رَسُولِ اللَّهِ اللَّهُمَّ كَمَا أَشْبَعْتَنَا فَأَشْبِعْ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ بَارِكْ لَنَا فِي طَعَامِنَا وَ شَرَابِنَا وَ أَجْسَادِنَا وَ أَمْوَالِنَا.

And Al-Sadiq^{-asws}, whenever the meal was forwarded to him^{-asws}, said: ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and this is from the Grace of Allah^{-azwj} and Blessings of Rasool-Allah^{-saww} and Progeny^{-asws} of Rasool-Allah^{-saww}. O Allah^{-azwj}! Like what You^{-azwj} have Satiated us, so Sate every believing man and believing woman, and Bless for us in our food and our drink, and our bodies and our wealth’.¹⁴⁶⁰

بَيَّانٌ رَوَى فِي الْكَافِي الْحَبَرُ الْأَوَّلُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ إِذَا طَعِمَ عِنْدَ أَهْلِ بَيْتٍ قَالَ لَهُمْ «طَعِمَ عِنْدَكُمْ» إِلَى «الْأَخْيَارِ».

Explanation – It is reported in (the book) ‘Al-Kafi’ – the first Hadeeth, from Ali, from his father, from Al-Nowfaly, from Al-Sakuny, from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, whenever he^{-saww} had a meal with People^{-asws} of the Household, said to them: ‘The food with you^{-asws}’ – up to ‘The good’.

50- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَا مِنْ رَجُلٍ يَجْمَعُ عِيَالَهُ ثُمَّ يَضَعُ طَعَامَهُ فَيُسَمِّي وَيُسَمُّونَ اللَّهَ فِي أَوَّلِ طَعَامِهِمْ وَ يَحْمَدُونَهُ عَزَّ وَ جَلَّ فِي آخِرِهِ فَيَرْفَعُ الْمَائِدَةَ حَتَّى يُعْفَرَ لَهُمْ.

(The book) ‘Al-Da’aim’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘There is none from a man gathering his dependants, then places his meal, so he names and they name Allah^{-azwj} in the beginning of their meal and praising the Mighty and Majestic in its end, and the meal is raised, until He^{-azwj} Forgives (their sins) for them’.¹⁴⁶¹

1 وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا سَمِيَ اللَّهُ عَلَى أَوَّلِ الطَّعَامِ وَ حَمِدَ عَلَى آخِرِهِ وَ غُسِلَتِ الْأَيْدِي قَبْلَهُ وَ بَعْدَهُ وَ كَثُرَتْ الْأَيْدِي عَلَيْهِ وَ كَانَ مِنَ الْحَلَالِ فَقَدْ تَمَّتْ بَرَكَتُهُ.

And from Ali^{-asws} having said: ‘When Allah^{-azwj} is named at the beginning of the meal, and praised at its end, and the hands are washed before it and after it, and the hands are many upon it, and it was from the Permissible (foods), then its Blessings are complete’.¹⁴⁶²

¹⁴⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 49 b (Chapters on praise and condemnation of food)

¹⁴⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 50 a (Chapters on praise and condemnation of food)

¹⁴⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 50 b (Chapters on praise and condemnation of food)

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا وَضِعَ الطَّعَامُ فَسَمُّوا فَإِنَّ الشَّيْطَانَ يَقُولُ لِأَصْحَابِهِ اخْرُجُوا فَلَيْسَ لَكُمْ فِيهِ نَصِيبٌ وَ مَنْ لَمْ يُسَمِّ عَلَى طَعَامِهِ كَانَ لِلشَّيْطَانِ مَعَهُ فِيهِ نَصِيبٌ

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When the meal is placed, so they name (Allah^{-azwj}), the Satan^{-la} says to his^{-la} companions: 'Get out, for there isn't any share for you all in it!' And the one who does not name (Allah^{-azwj}) upon his meal, there would be a share for the Satan^{-la} with him in it.

وَ مَنْ قَالَ إِذَا أَصْبَحَ أَتَيْدِي فِي يَوْمِي هَذَا بَيْنَ يَدَيَّ نَسْيَانِي وَ عَجَلَتِي بِسْمِ اللَّهِ أَجْزَأُهُ عَلَى مَا نَسِيَ مِنْ طَعَامٍ أَوْ شَرَابٍ.

And the one who says when it is morning, 'I begin in this day of mine before my forgetfulness and my hastiness with the Name of Allah^{-azwj}', He^{-saww} would Suffice him upon what he had forgotten from a food or drink".¹⁴⁶³

51 الْفِرْدَوْسُ، عَنْ النَّبِيِّ ص إِذَا أَكَلْتَ طَعَاماً أَوْ شَرِبْتَ شَرَاباً فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ لَمْ يَصِيبْكَ مِنْهُ دَاءٌ وَ لَوْ كَانَ فِيهِ سَمٌّ.

(The non-Shia book) 'Al-Firdows' –

'Whenever you eat food or drink, then say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj} Who, nothing harms with His^{-azwj} Name, neither in the earth nor in the sky. O Living, O Eternal', no illness would afflict him, and even if there was poison in it".¹⁴⁶⁴

52 كَنْزُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَا حَنِيفَةَ أَكَلَ مَعَهُ فَلَمَّا رَفَعَ الصَّادِقُ ع يَدَهُ عَنْ أَكْلِهِ قَالَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ ص

(The book) 'Kanz Al Fawaid' –

'From Abu Abdullah^{-asws}, Abu Haneefa ate with him. When Al-Sadiq^{-asws} raised his^{-asws} hand from eating it, he^{-asws} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! O Allah^{-azwj}! This is from You^{-azwj} and Your^{-azwj} Rasool^{-saww}'.

فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكاً

Abu Haneefa said, 'O Abu Abdullah^{-asws}! Are you^{-asws} making an associate to be with Allah^{-azwj}?'

فَقَالَ لَهُ وَ ذَلِكَ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ - وَ مَا تَقُومُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّكُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَيِّ مَا قَرَأْتُمَا قَطُّ.

¹⁴⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 50 c (Chapters on praise and condemnation of food)

¹⁴⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 51 (Chapters on praise and condemnation of food)

He^{-asws} said to him: 'Woe be unto you! Allah^{-azwj} Says in His^{-azwj} Book: **except if Allah and His Rasool were to Enrich them from His Grace. [9:74]**; and Says in another place: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool [9:59]'**'.¹⁴⁶⁵

53 الْمَكَارِمُ، مِنْ كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَكْثَرُوا ذِكْرَ اللَّهِ عَلَى الطَّعَامِ وَلَا تَطْعَمُوا فَإِنَّهَا نِعْمَةٌ مِنْ نِعَمِ اللَّهِ وَ رِزْقٌ مِنْ رِزْقِهِ يَجِبُ عَلَيْكُمْ فِيهِ شُكْرُهُ وَ حَمْدُهُ أَحْسِنُوا صُحْبَةَ النِّعَمِ قَبْلَ فِرَاقِهَا فَإِنَّهَا تَزُولُ وَ تَشْهَدُ عَلَى صَاحِبِهَا بِمَا عَمِلَ فِيهَا

(The book) 'Al-Makarim', from the book 'Al Zohad' –

'Amir Al-Momineen^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Frequent the mention of Allah^{-azwj} upon the meal and do not be obstinate, for it is a bounty from the bounties of Allah^{-azwj} and a Grace from His^{-azwj} Grace, obligating upon you to thank Him^{-azwj} regarding it, and praising Him^{-azwj} for the excellent accompaniment of the bounty before its separation, for it can decline and testify against his companion with what he had done regarding it.

مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ عَنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ الْحَبِيرِ.

One who is pleased from Allah^{-azwj} with the little from the sustenance, Allah^{-azwj} would be Pleased with the little from him from the deeds' – the Hadeeth''¹⁴⁶⁶

¹⁴⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 52 (Chapters on praise and condemnation of food)

¹⁴⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 11 H 53 (Chapters on praise and condemnation of food)

CHAPTER 12 – FORBIDDANCE OF EATING WITH THE LEFT HAND, AND WHILE LEANING, AND BEING WITH SEXUAL IMPURITY, AND WALKING

1- الحِصَالُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ ثَوْرٍ بْنِ سَعِيدٍ بْنِ عِلَاقَةَ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْأَكْلُ عَلَى الْجَنَابَةِ يُورِثُ الْفَقْرَ الْخَبَرَ.

(The book) 'Al-Khisaal' – from Muhammad in Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Ziyad Al Basry, from Abdullah Bin Abdul Rahman, from Abu Hamza Al Sumali, from Sowr Bin Saeed Bin Ilaqa, from his father,

'From Amir Al-Momineen^{-asws} having said: 'The eating while being upon the sexual impurity inherits the poverty' – the Hadeeth".¹⁴⁶⁷

2- مَجَالِسُ الصَّدُوقِ، وَ الْحِصَالُ، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنِ الْأَكْلِ عَلَى الْجَنَابَةِ وَ قَالَ إِنَّهُ يُورِثُ الْفَقْرَ وَ نَهَى أَنْ يَأْكُلَ الْإِنْسَانُ بِشِمَالِهِ وَ أَنْ يَأْكُلَ وَ هُوَ مُتَكَيِّئٌ.

(The books) 'Majaalis' of Al-Sadouq, and 'Al-Khisaal' –

'Amon the forbiddances of the Prophet^{-saww}, he^{-saww} had prohibited from eating while being upon the sexual impurity and said: 'It inherits the poverty, and he^{-saww} prohibited from the person eating with his left hand, and from him eating while walking".¹⁴⁶⁸

3- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَرَنْدَسِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع يَمْنَى وَ عَلَيْهِ ثُقْبَةٌ وَ رِدَاءٌ وَ هُوَ مُتَكَيِّئٌ عَلَى جَوَالِقِ سُودٍ مُتَكَيِّئٌ عَلَى يَمِينِهِ فَأَنَاءَهُ غُلَامٌ أَسْوَدُ بِصَحْفَةٍ فِيهَا رُطْبٌ فَجَعَلَ يَتَنَاوَلُ بِسَارِهِ فَيَأْكُلُ وَ هُوَ مُتَكَيِّئٌ عَلَى يَمِينِهِ

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Al-Husayn, from Ahmad Bin Al-Hassan Al Maysami, from Al-Husayn Bin Abu Al Arandas who said, '

'I saw Abu Al-Hassan^{-asws} at Mina and upon him^{-asws} was a wrap-around and a cloak, and he^{-asws} was leaning upon a black stick, leaning upon his^{-asws} right. A black boy came to him^{-asws} with a tray having dates in it. He^{-asws} went on to take with his^{-asws} left hand. He^{-asws} ate while he^{-asws} was leaning upon his^{-asws} right.

فَحَدَّثْتُ رَجُلًا مِنْ أَصْحَابِنَا قَالَ فَقَالَ لِي أَنْتَ رَأَيْتَهُ يَأْكُلُ بِسَارِهِ قَالَ فُلْتُ نَعَمْ قَالَ أَمَا وَ اللَّهُ لَحَدَّثَنِي سُلَيْمَانُ بْنُ خَالِدٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَاحِبُ هَذَا الْأَمْرِ كَلَّنَا يَدَيْهِ يَمِينٌ.

¹⁴⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 1 (Chapters on praise and condemnation of food)

¹⁴⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 2 (Chapters on praise and condemnation of food)

A man from our companions narrated. He said, 'He^{-asws} said to me: 'Did you^{-asws} see him^{-asws} eating with his^{-asws} left hand?' He said, 'I said, 'Yes'. He said, 'But, by Allah^{-azwj}, Suleyman Bin Khalid had narrated to me that he had heard Abu Abdullah^{-asws} saying: 'The Master^{-asws} of this command (the current Imam^{-asws}), both his^{-asws} hands are right hands''.¹⁴⁶⁹

4- الْمَحَاسِنُ، عَنِ الْوُشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حُدَيْجَةَ قَالَ: سَأَلَ بَشِيرُ الدَّهَّانُ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا حَاضِرٌ فَقَالَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ مُتَّكِئاً عَلَى يَمِينِهِ أَوْ عَلَى يَسَارِهِ

(The book) 'Al-Mahasin' – from Al Washak, from Ahmad Bin Aiz, from Abu Khadeeja who said,

'Bashir Al-Dahhan asked Abu Abdullah^{-asws} while I was present. He said, 'Did Rasool-Allah^{-saww} used to eat while leaning to his^{-saww} right, or to his^{-saww} left?'

فَقَالَ مَا كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ مُتَّكِئاً عَلَى يَسَارِهِ وَ لَكِنْ يَجْلِسُ جَلْسَةَ الْعَبْدِ تَوَاضِعاً لِلَّهِ.

He^{-asws} said: 'Rasool-Allah^{-azwj} did not used to eat leaning upon his^{-saww} left, but he^{-saww} would sit a sitting of the slaves in humbleness to Allah^{-azwj}'.¹⁴⁷⁰

5- وَ مِنْهُ، عَنِ الْوُشَاءِ عَنْ أَبَانَ الْأَحْمَرِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئاً مُنْذُ بَعَثَهُ اللَّهُ حَتَّى قُبِضَ وَ كَانَ يَأْكُلُ أَكْلَ الْعَبْدِ وَ يَجْلِسُ جَلْسَةَ الْعَبْدِ

And from him, from Al Washa, from Aban Al Ahmad, from Zayd Al Shaham,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not eat while leaning since Allah^{-azwj} had Sent him^{-saww} until he^{-saww} passed away, and he^{-saww} used to eat the eating of the slave and sit a sitting of the slave'.

فُلْتُ وَ لَمْ ذَاكَ قَالَ تَوَاضِعاً لِلَّهِ.

I said, 'And why is that so?' He^{-asws} said: 'In humbleness to Allah^{-azwj}'.¹⁴⁷¹

6- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي أُسَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ يَأْكُلُ وَ هُوَ مُتَّكِئٌ فَجَلَسَ وَ هُوَ فَرِحٌ وَ هُوَ يَقُولُ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ مَا كَانَ أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئاً مُنْذُ بَعَثَهُ اللَّهُ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ تَوَاضِعاً لِلَّهِ.

(The book) 'Al-Mahasin' – from his father, from Safwan, from Muawiya Bin Wahab, from Abu Usama who said,

¹⁴⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 3 (Chapters on praise and condemnation of food)

¹⁴⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 4 (Chapters on praise and condemnation of food)

¹⁴⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 5 (Chapters on praise and condemnation of food)

'I entered to see Abu Abdullah^{-asws} and he^{-asws} was eating while he^{-asws} was leaning. He^{-asws} sat up and he^{-asws} was free (from eating), and he^{-asws} said: 'May Allah^{-azwj} Send Salawaat upon Rasool-Allah^{-saww}. Rasool-Allah^{-saww} had not eaten while leaning since Allah^{-azwj} Sent him^{-saww} until Allah^{-azwj} Captured him^{-saww} (his^{-saww} soul) to Him^{-azwj}, in humbleness to Allah^{-azwj}'.¹⁴⁷²

7- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ زَكَرِيَّا عَنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ دَاتِ يَوْمٍ وَهُوَ يَأْكُلُ مُتَّكِئاً وَ قَدْ كَانَ يَبْلُغُنَا أَنَّ ذَلِكَ مَكْرُوهٌ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ فَدَعَانِي إِلَى طَعَامِهِ

(The book) 'Majalis' of the Sheykh – from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Fazzal, from Ali Bin Uqbah, from Seed Bin Amro Al Ju'fy, from Muhammad Bin Muslim who said,

'I entered to see Abu Ja'far^{-asws} one day and he^{-asws} was eating while leaning, and it had reached us that (doing) that is disliked. I went on to look at him^{-asws}. He^{-asws} invited me to his^{-asws} meal.

فَلَمَّا فَرَغَ قَالَ يَا أَبَا مُحَمَّدٍ لَعَلَّكَ تَرَى أَنَّ رَسُولَ اللَّهِ ص رَأَتْهُ عَيْنٌ وَهُوَ يَأْكُلُ مُتَّكِئاً مُنْذُ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبِضَهُ

When he^{-asws} was free, he^{-asws} said: 'O Abu Muhammad! Perhaps you view that Rasool-Allah^{-saww}, (no) eye had seen him^{-saww} eating while leaning since Allah^{-azwj} had Sent him^{-saww} until he^{-saww} passed away'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ لَعَلَّكَ تَرَى أَنَّهُ شَبِعَ مِنْ خُبْرٍ بَرٍّ لَا وَاللَّهِ مَا شَبِعَ مِنْ خُبْرٍ بَرٍّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةٍ إِلَى أَنْ قَبِضَهُ اللَّهُ الْخَبَرَ.

Then he^{-asws} said: 'O Abu Muhammad! Perhaps you view that he^{-saww} had satiated from the wheat bread. No, by Allah^{-azwj}! He^{-saww} did not satiate from wheat bread for three days consecutively, until Allah^{-azwj} Captured him^{-saww} (his^{-saww} soul)' – the Hadeeth".¹⁴⁷³

8- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ يُوسُفَ عَنْ أَخِيهِ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ كُثَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئاً قَطُّ وَ لَا نَحْنُ.

(The book) 'Al-Mahasin' – from Al-Hassan Bin Yusuf, from his brother, from Ali, from his father, from Kuleyb who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} did not eat while leaning at all, nor do we^{-asws}'.¹⁴⁷⁴

¹⁴⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 6 (Chapters on praise and condemnation of food)

¹⁴⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 7 (Chapters on praise and condemnation of food)

¹⁴⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 8 (Chapters on praise and condemnation of food)

9- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَأْكُلُ مُتَّكِئًا قَالَ لَا وَ لَا مُنْبَطِحًا.

And from him, from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah^{-asws} about the man eating while leaning. He^{-asws} said: 'No, and not prone (either)'.¹⁴⁷⁵

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ مُتَّكِئًا قَالَ لَا وَ لَا مُنْبَطِحًا عَلَى بَطْنِهِ.

And from him, from his father, from Zur'a, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man eating while leaning. He^{-asws} said: 'No, and not while prone upon his belly'.¹⁴⁷⁶

11- وَ مِنْهُ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي سَعِيدٍ قَالَ: أَخْبَرَنِي أَبِي أَنَّهُ رَأَى أَبَا عَبْدِ اللَّهِ ع مَرْتَبِعًا قَالَ وَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَأْكُلُ وَ هُوَ مُتَّكِئٌ قَالَ وَ قَالَ مَا أَكَلَ رَسُولُ اللَّهِ ص وَ هُوَ مُتَّكِئٌ قَطُّ.

And from him, from Ibn Abu Umeyr, from Hammad Bin Usman, from Amro Bin Abu Saeed who said,

'My father informed me that he saw Abu Abdullah^{-asws} squatting. He said, 'And I saw Abu Abdullah^{-asws} and he^{-asws} was eating while he^{-asws} was leaning'. He said, 'And he^{-asws} said: 'Rasool-Allah^{-saww} did not eat while he^{-saww} was leaning, at all!'¹⁴⁷⁷

12- وَ مِنْهُ، عَنْ صَفْوَانَ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ مُعَلَّى بْنِ حَنِيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَكَلَ رَسُولُ اللَّهِ ص وَ هُوَ مُتَّكِئٌ مُنْذُ بَعَثَهُ اللَّهُ حَتَّى قَبِضَهُ كَانَ يَكْرَهُ أَنْ يَتَشَبَّهَ بِالْمُلُوكِ وَ نَحْنُ لَا نَسْتَطِيعُ أَنْ نَفْعَلَ.

And from him, from Safqan, from Mualla Abu Usman, from Mualla Bin Khuneys who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} did not eat while leaning since Allah^{-azwj} Sent him^{-saww} until he^{-saww} passed away. He^{-saww} disliked to resemble the kings, and we^{-asws} are not able upon doing so'.¹⁴⁷⁸

¹⁴⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 9 (Chapters on praise and condemnation of food)

¹⁴⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 10 (Chapters on praise and condemnation of food)

¹⁴⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 11 (Chapters on praise and condemnation of food)

¹⁴⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 12 (Chapters on praise and condemnation of food)

13- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ بِشِمَالِهِ أَوْ يَشْرَبُ بِهَا قَالَ لَا يَأْكُلُ بِشِمَالِهِ وَلَا يَشْرَبُ بِشِمَالِهِ وَلَا يُنَاقِلُ بِهَا شَيْئًا.

And from him, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man eating with his left hand or drinking with it. He^{-asws} said: 'He should neither eat with his left hand nor drink with his left hand, and he should not take anything with it''.¹⁴⁷⁹

14- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُوَيْدٍ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ أَوْ يَشْرَبُ أَوْ يَتَنَاوَلَ بِهَا.

And from him, from his father, from Al Nazr, from Al Qasim Bin Suwed, from Jarrah Al Madainy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} dislike for the man to eat with his left hand, or drink, or take (anything) with it''.¹⁴⁸⁰

15- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلُ بِالْيُسْرَى وَ أَنْتَ تَسْتَطِيعُ.

And from him, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Do not eat with the left hand while you are able (to eat with the right hand)'.¹⁴⁸¹

16- وَ مِنْهُ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: أَكَلَ أَبُو عَبْدِ اللَّهِ ع بِسَارِهِ وَ تَنَاوَلَ بِهَا.

And from him, from Ibn Abu Umeyr, from Hammad Bin usman who said,

'Abu Abdullah^{-asws} ate with his^{-asws} left hand and take (things) with it''¹⁴⁸²

17- الْمَحَاسِنُ، عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع لَا بَأْسَ أَنْ يَأْكُلَ الرَّجُلُ وَ هُوَ يَمْشِي وَ كَانَ رَسُولُ اللَّهِ ص يَفْعَلُهُ.

(The book) 'Al-Mahasin' – from his father, from the one who narrated it, from Abdul Rahman Al Azramy,

¹⁴⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 13 (Chapters on praise and condemnation of food)

¹⁴⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 14 (Chapters on praise and condemnation of food)

¹⁴⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 15 (Chapters on praise and condemnation of food)

¹⁴⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 16 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘There is no problem in the man eating while he is walking, and Rasool-Allah^{-saww} had done it’^{.1483}

18- وَمِنْهُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص قَبْلَ الْعَدَاةِ وَمَعَهُ كِسْرَةٌ قَدْ غَمَسَهَا فِي اللَّبَنِ وَهُوَ يَأْكُلُ وَيَمْشِي وَبِلَالٌ يَقِيمُ الصَّلَاةَ فَصَلَّى بِالنَّاسِ.

And from him, from Al-Nowfaly, by his chain, said,

‘Rasool-Allah^{-saww} went out before the lunch and with him^{-saww} was a piece of bread he^{-saww} had immersed it in the milk, and he^{-saww} was eating and walking, and Bilal established the Salat, so he^{-saww} prayed (leading) the people’^{.1484}

19 وَمِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أُخْتِ الْأَوْزَاعِيِّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ ع لَا بَأْسَ بِأَنْ يَأْكُلَ الرَّجُلُ وَهُوَ يَمْشِي.

And from him, from one of our companions, from a son of a sister of Al Awzany, from Mas'ada Bin Al Yas'a,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘There is no problem with the man eating while he is walking’^{.1485}

20- وَمِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلْ وَأَنْتَ مَاشٍ إِلَّا أَنْ تُضْطَرَّ إِلَى ذَلِكَ.

And from him, from Ibn Mahboub, from Muhammad Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Do not eat while you are walking except if you are desperate to that’^{.1486}

21- الْحَرَايِجُ، رُوِيَ أَنَّ جَرَهْدًا أَتَى رَسُولَ اللَّهِ ص وَبَيْنَ يَدَيْهِ طَبِيقٌ فَأَذَنَ جَرَهْدًا لِيَأْكُلَ فَأَهْوَى يَدَهُ الشِّمَالِ وَكَانَتْ يَدُهُ الْيُمْنَى مُصَابَةً فَقَالَ كُلْ بِالْيَمِينِ فَقَالَ إِنَّهَا مُصَابَةٌ فَتَفَتَّ رَسُولُ اللَّهِ ص عَلَيْهَا فَمَا اشْتَكَاهَا بَعْدُ.

(The book) ‘Al Jaraih’ –

‘It is reported that Jarhad came to Rasool-Allah^{-saww} and in front of him^{-saww} was a tray. Jarhad came near in order to eat, and he swooped with his left hand, and his right hand was injured.

¹⁴⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 17 (Chapters on praise and condemnation of food)

¹⁴⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 18 (Chapters on praise and condemnation of food)

¹⁴⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 19 (Chapters on praise and condemnation of food)

¹⁴⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 20 (Chapters on praise and condemnation of food)

He^{-saww} said: 'Eat with the right hand'. He said, 'It is injured'. Rasool-Allah^{-saww} blew upon it, and he had not complaint of that afterwards".¹⁴⁸⁷

22- وَ مِنْهُ، قَالَ رُؤْي أَن النَّبِيَّ ص أَبْصَرَ رَجُلًا يَأْكُلُ بِشِمَالِهِ فَقَالَ كُلْ بِيَمِينِكَ فَقَالَ لَا أَسْتَطِيعُ فَقَالَ ص لَا اسْتَطَعْتَ

And from him, he said,

'It is reported that the Prophet^{-saww} sighted a man eating with his left hand. He^{-saww} said: 'Eat with your right hand!' He said, 'I am not able'. He^{-saww} said: 'You will not be able'.

قَالَ فَمَا وَصَلْتَ إِلَى فِيهِ مِنْ بَعْدُ كُلَّمَا رَفَعَ الْقَمْعَةَ إِلَى فِيهِ ذَهَبَتْ فِي شِقِّ آخَرٍ.

He (the narrator) said, 'It could not arrive to his mouth afterwards. Every time he raised the morsel to his mouth, it went in another direction".¹⁴⁸⁸

23- كِتَابُ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَأْكُلُ مُتَّكِئًا ثُمَّ ذَكَرَ رَسُولَ اللَّهِ ص فَقَالَ مَا أَكَلْتُ مُتَّكِئًا حَتَّى مَاتَ.

The book of Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad Bin Isa who said,

'I saw Abu Abdullah^{-asws} eating while leaning, then he^{-asws} mentioned: 'Rasool-Allah^{-saww} did not eat while leaning until he^{-saww} passed away".¹⁴⁸⁹

24- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ الصَّادِقُ ع لَا تَأْكُلْ مُتَّكِئًا وَ إِنْ كُنْتَ مُنْبَطِحًا هُوَ شَرُّ مِنَ الْإِتِّكَاءِ وَ رُؤْي مَا أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئًا إِلَّا مَرَّةً ثُمَّ جَلَسَ فَقَالَ اللَّهُمَّ إِنِّي عَبْدُكَ وَ رَسُولُكَ.

(The book) 'Dawaat' of Al-Rawandi,

'Al-Sadiq^{-asws} said: 'Do not eat while leaning, and if you were prone. It is eviler than the leaning".¹⁴⁹⁰

¹⁴⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 21 (Chapters on praise and condemnation of food)

¹⁴⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 22 (Chapters on praise and condemnation of food)

¹⁴⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 23 (Chapters on praise and condemnation of food)

¹⁴⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 24 (Chapters on praise and condemnation of food)

25- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الْأَكْلِ مُتَّكِئاً وَكَانَ إِذَا أَكَلَ ص اسْتَوْفَرَ عَلَى إِحْدَى رِجْلَيْهِ وَاطْمَأَنَّ بِالْأُخْرَى وَ يَقُولُ أَجْلِسْ كَمَا يَجْلِسُ الْعَبْدُ وَ أَكُلْ كَمَا يَأْكُلُ الْعَبْدُ.

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww}, he^{-saww} had prohibited from the eating while leaning, and whenever he^{-saww} ate, was ready upon one of his^{-saww} legs and secure with the other, and he^{-saww} said: 'Sit like what the slave sits and eat like what the slave eats''¹⁴⁹¹

26- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا تَأْكُلْ مُتَّكِئاً كَمَا يَأْكُلُ الْجَبَّارُونَ وَ لَا تَرْبِعَ.

(The book) 'Al-Da'aim' –

'From Ali^{-asws} having said: 'Do not eat while leaning like what the tyrants eat, nor cross-legged''¹⁴⁹²

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئاً مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ حَتَّى قَبِضَهُ.

And from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not eat while leaning since Allah^{-azwj} Mighty and Majestic Sent him^{-saww}, until he^{-saww} passed away''¹⁴⁹³

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى أَنْ يَأْكُلَ أَحَدٌ بِشِمَالِهِ أَوْ يَشْرَبَ بِشِمَالِهِ أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ وَ كَانَ يَسْتَحِبُّ الْيَمِينَ فِي كُلِّ شَيْءٍ وَ كَانَ يَنْهَى عَنْ ثَلَاثِ أَكْلَاتٍ أَنْ يَأْكُلَ أَحَدٌ بِشِمَالِهِ أَوْ مُسْتَلْقِياً عَلَى قَفَاهُ أَوْ مُنْبَطِحاً عَلَى بَطْنِهِ.

And from Rasool-Allah^{-saww} having prohibited from anyone eating with his left hand, or drinking with his left hand, or walking in one slipper, and he^{-saww} recommended the right hand regarding all things, and he^{-saww} had prohibited from three (types of) eating – anyone eating with his left hand, or lying upon his back, or prone upon his belly''¹⁴⁹⁴

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا يَأْكُلُ الرَّجُلُ بِشِمَالِهِ وَ لَا يَشْرَبُ بِهَا وَ لَا يُنَاقِلُ بِهَا إِلَّا مِنْ عِلَّةٍ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The man should not eat with his left hand, nor drink with it, nor take (anything) with it except from an illness''¹⁴⁹⁵

¹⁴⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 25 (Chapters on praise and condemnation of food)

¹⁴⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 26 a (Chapters on praise and condemnation of food)

¹⁴⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 26 b (Chapters on praise and condemnation of food)

¹⁴⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 26 c (Chapters on praise and condemnation of food)

¹⁴⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 26 d (Chapters on praise and condemnation of food)

27- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيَجْلِسْ جَلْسَةَ الْعَبْدِ وَلَا يَضَعَنَّ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَلَا يَتَرَبَّعَ فَإِنَّهَا جَلْسَةٌ يُبْغِضُهَا اللَّهُ عَزَّ وَ جَلَّ وَ يَمْقُثُ صَاحِبَهَا.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Whenever one of you sits at the meal, let him sit the sitting of the slave, and he should not place one of his legs upon the other, nor be cross-legged, for it is a sitting Allah^{-azwj} Mighty and Majestic Hates, and He^{-azwj} Detests its doer''.¹⁴⁹⁶

28- الفردوس، عَنِ النَّبِيِّ ص قَالَ: إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَ إِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَ يَشْرَبُ بِشِمَالِهِ.

(The non-Shia book) 'Al-Firdows' –

'From the Prophet^{-saww} having said: 'Whenever one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the Satan^{-la} eats with his^{-la} left hand and drinks with his^{-la} left hand''.¹⁴⁹⁷

وَ عَنْهُ ع قَالَ: إِذَا أَخَذَ فَلْيَأْخُذْ بِيَمِينِهِ وَ إِذَا أَعْطَى عَطَاءً فَلْيُعْطِ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْخُذُ بِشِمَالِهِ وَ يُعْطِي بِشِمَالِهِ.

And from him^{-asws}, 'Whenever one of you takes (something), let him take with his right hand, and he give a gift, let him give it with his right hand, for the Satan^{-la} takes with his^{-la} left hand and gives with his^{-la} left hand''.¹⁴⁹⁸

رَوَى الْكُلَيْنِيُّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ: كَانَ عَبَادُ الْبَصْرِيِّ عِنْدَ أَبِي عَبْدِ اللَّهِ ع يَأْكُلُ فَوَضَعَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ عَلَى الْأَرْضِ فَقَالَ لَهُ عَبَادُ أَصْلَحَكَ اللَّهُ أَمَا نَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص هَيَّ عَنْ ذَا

It is reported by Al Kulayni, may Allah^{-azwj} have Mercy on him, by his chain from Al Fuzeyl Bin Yasaar who said, '

'Abbad Al-Basry was in the presence of Abu Abdullah^{-asws}, eating. Abu Abdullah^{-asws} placed his^{-asws} hand upon the ground. Abbad said to him^{-asws}, 'May Allah^{-azwj} Keep you well! Don't you^{-asws} know that Rasool-Allah^{-saww} had prohibited from that?'

¹⁴⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 27 (Chapters on praise and condemnation of food)

¹⁴⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 28 (Chapters on praise and condemnation of food)

¹⁴⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 29 (Chapters on praise and condemnation of food)

فَرَفَعَ يَدَهُ فَأَكَلَ ثُمَّ أَعَادَهَا أَيُّضاً فَقَالَ لَهُ أَيُّضاً فَرَفَعَهَا ثُمَّ أَكَلَ فَأَعَادَهَا فَقَالَ لَهُ عَبَّادٌ أَيُّضاً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَا وَاللَّهِ مَا نَهَى رَسُولُ اللَّهِ ص عَنْ هَذَا قَطُّ.

He^{-asws} raised his^{-asws} hand and ate. Then he^{-asws} repeated it as well. He said to him^{-asws} as well. He^{-asws} raised it, then ate. He^{-asws} repeated it. Abbad said to him^{-asws} as well. Abu Abdullah^{-asws} said to him: 'No, by Allah^{-azwj}! Rasool-Allah^{-saww} did not prohibited from this at all!'¹⁴⁹⁹

¹⁴⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 12 H 30 (Chapters on praise and condemnation of food)

CHAPTER 13 – THE PRAISE AND MERIT OF THE BEGINNING AND THE ENDING WITH IT

1- الشَّيْهَابُ، قَالَ رَسُولُ اللَّهِ ص سَيِّدُ إِذَا مَكُمُ الْمِلْحُ وَ قَالَ ع لَا يَصْلُحُ الطَّعَامُ إِلَّا بِالْمِلْحِ.

(The book) 'Al-Shihab' –

'Rasool-Allah^{-saww} said: 'Chief of your dips is the salt'. And he^{-asws} said: 'The meal is not correct except with the salt'.¹⁵⁰⁰

2- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فِي الْمِلْحِ شِفَاءً مِنْ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْأَوْجَاعِ ثُمَّ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا تَدَاوَوْا إِلَّا بِهِ.

(The book) 'Al-Mahasin' – from his father, from Yunus Bin Abdul Rahman, from a man, from Sa'ad Al Askaf,

'From Abu Ja'far^{-asws} having said: 'In the salt there is healing from seventy types of pains'. Then he^{-asws} said: 'Had the people known what is in the salt, they would not medicate except by it'.¹⁵⁰¹

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ وَ خَلْفِ بْنِ حَمَّادٍ عَنْ يَحْيَى بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَدَعَتْ رَسُولَ اللَّهِ ص عَقْرَبٌ فَتَفَضَّهَا وَ قَالَ لَعَنَكَ اللَّهُ فَمَا يَسْلَمُ عَنْكَ مُؤْمِنٌ وَ لَا كَافِرٌ

And from him, from his father, from Amro Bin Ibrahim, and Khalaf Bin Hammad, from yaqoub Bin Shueyb,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was stung by a scorpion. He^{-saww} shook it off and said: 'May Allah^{-azwj} Curse you! Neither Momin nor a Kafir is safe from you'.

ثُمَّ دَعَا بِمِلْحٍ فَوَضَعَهُ عَلَى مَوْضِعِ اللَّدْعَةِ ثُمَّ عَصَرَهُ بِإِصْبَامِهِ حَتَّى ذَابَ ثُمَّ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا اخْتَنَجُوا مَعَهُ إِلَى تَرَيَاتِي.

Then he^{-saww} called for the salt. He^{-saww} placed it upon the sting, then squeezed it with his^{-saww} thumb until it had melted. Then he^{-saww} said: 'Had the people known what is in the salt, they would not be needy to any antidote with it'.¹⁵⁰²

¹⁵⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 1 (Chapters on praise and condemnation of food)

¹⁵⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 2 (Chapters on praise and condemnation of food)

¹⁵⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 3 (Chapters on praise and condemnation of food)

4- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَدَعَتْ رَسُولَ اللَّهِ ص عَقْرَبٌ وَ هُوَ يُصَلِّي بِالنَّاسِ فَأَخَذَ النَّعْلَ فَضَرَبَهَا ثُمَّ قَالَ بَعْدَ مَا انْصَرَفَ لَعَنَكَ اللَّهُ فَمَا تَدْعِينَ بَرًّا وَلَا فَاجِرًا إِلَّا أَذَيْتِيهِ

(The book) 'Al-Mahasin' – from Muhammad Bin Isa, from Ubeydullah Al Dihqan, from Dorost, from Umar Bin Uzina,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} was stung by a scorpion while he^{-saww} was praying Salat (leading) the people. He^{-saww} took a slipper and hit it, then said after finishing: 'May Allah^{-azwj} Curse you! You are neither leaving a righteous nor an immoral except you are harming him''.

قَالَ ثُمَّ دَعَا بِمِلْحٍ جَرِيشٍ فَذَلَّكَ بِهِ مَوْضِعَ اللَّدْعَةِ ثُمَّ قَالَ لَوْ عَلِمَ النَّاسُ مَا احتاجوا معه إِلَى تَزْيَافٍ وَلَا إِلَى غَيْرِهِ مَعَهُ.

He^{-asws} said: 'Then he^{-saww} called for coarse salt and massaged with it in the place of the sting, then said: 'Had the people known, they would not have been needy to any antidote with it, nor to anything else with it''.¹⁵⁰³

5- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍو عَنْ أَبِي أَيُّوبَ الْخُزَّازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعَقْرَبَ لَدَعَتْ رَسُولَ اللَّهِ ص فَقَالَ لَعَنَكَ اللَّهُ فَمَا تُبَالِيْنَ مُؤْمِنًا أَدَيْتَ أَمْ كَافِرًا ثُمَّ دَعَا بِمِلْحٍ فَذَلَّكَهُ

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'The scorpion stung Rasool-Allah^{-saww}. He^{-saww} said: 'May Allah^{-azwj} Curse you! You don't care whether you are harming a Momin or a Kafir'. Then he^{-saww} called for salt and massaged it.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا بَعَوْا مَعَهُ تَزْيَافًا.

Then Abu Ja'far^{-asws} said: 'Had the people known what is in the salt, they would not seek any (other) antidote with it''.¹⁵⁰⁴

6- الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ابْدُؤُوا بِالْمِلْحِ فِي أَوَّلِ طَعَامِكُمْ فَلَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ لَاحْتَنَازُوهُ عَلَى الرِّتَاقِ الْمُجَرَّبِ.

(The book) 'Al-Mahasin' – from Al Qasim Bin Yahya, from his grandfather, from Muhammad Bin Muslim,

¹⁵⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 4 (Chapters on praise and condemnation of food)

¹⁵⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 5 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Begin with the salt at the beginning of your meal, for had the people known what is in the salt, they would have chosen it over a tried and tested antidote’^{.1505}

7- وَ مِنْهُ، عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: لَمْ يَخْصِبْ خَوَانٌ لَا مِلْحَ عَلَيْهِ وَ أَصَحُّ لِلْبَدَنِ أَنْ يُبْدَأَ بِهِ فِي الطَّعَامِ.

And from him, from Bakr Bin Salih, from Al Ja'fary,

‘From Abu Al-Hassan^{-asws} the 1st, a meal is not productive unless there is salt upon it, and it is healthiest for the body if it is begun with in the meal’^{.1506}

8- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَيْمَنِيِّ عَنْ مِسْكِينَ بْنِ عَمَّارٍ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى مُوسَى بْنِ عِمْرَانَ ع مُرْقُومَكَ يَفْتَتِحُوا بِالْمِلْحِ وَ يَخْتَتِمُوا بِهِ وَ إِلَّا فَلَا يَلُومُوا إِلَّا أَنْفُسَهُمْ.

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Ahmad Bin Al-Hassan Al Maysami, from Miskeen Bin Ammar, from Fuzeyl Al Rassan,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Revealed to Musa^{-as} Bin Imran^{-as}: “Instruct your^{-as} people to begin (their meals) with the salt and end with it, or else so they should not blame themselves except their own selves”^{.1507}

9- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ افْتَتَحَ طَعَامًا بِالْمِلْحِ وَ خَتَمَ بِالْمِلْحِ دُفِعَ عَنْهُ سَبْعُونَ دَاءً.

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘One who begins a meal with the salt and ends with the salt, seventy illnesses would be repelled from him’^{.1508}

10- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ابْتَدَأَ طَعَامَهُ بِالْمِلْحِ ذَهَبَ عَنْهُ سَبْعُونَ دَاءً لَا يَعْلَمُهُ إِلَّا اللَّهُ.

And from him, from Al Qasim Bin Yahya, from his grandfather, from Muhammad Bin Muslim,

¹⁵⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 6 (Chapters on praise and condemnation of food)

¹⁵⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 7 (Chapters on praise and condemnation of food)

¹⁵⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 8 (Chapters on praise and condemnation of food)

¹⁵⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 9 (Chapters on praise and condemnation of food)

‘From Abu Abdullah^{-asws} having said: ‘One who begins his meal with the salt, seventy illnesses would go away from him, none know these except Allah^{-azwj}’.¹⁵⁰⁹

11- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَصَمِّ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ ع مَنْ بَدَأَ بِالْمِلْحِ أَذْهَبَ اللَّهُ عَنْهُ سَبْعِينَ دَاءً مَا يَعْلَمُ الْعِبَادُ مَا هُوَ.

And from him, from one of our companions, from Al Asamma, from Shueyn, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘One who begins (a meal) with the salt, Allah^{-azwj} would Remove seventy illnesses away from him, the servants do not know what it is’.¹⁵¹⁰

12- وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ وَ يَعْقُوبَ بْنِ يَزِيدَ وَ النَّهْكَيَّ عَبْدَ اللَّهِ بْنِ مُحَمَّدٍ عَنْ زَيْدِ بْنِ مَرْوَانَ الْقُنْدِيَّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ افْتَتَحَ طَعَامَهُ بِالْمِلْحِ دَفَعَ أَوْ رَفَعَ عَنْهُ اثْنَانِ وَ سَبْعُونَ دَاءً.

And from him, from Abu Al Qasim and Yaqoub Bin Yazeed, and Al Naheyki Abdullah Muhammad, from Zayd Bin Marwan Al Qandi, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who begins his meal with the salt, seventy-two illnesses would either be repelled or raised from him’.¹⁵¹¹

13- الْخِصَالُ، فِي الْأَرْبَعِمِائَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ابْدَأُوا بِالْمِلْحِ فِي أَوَّلِ طَعَامِكُمْ فَلَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ لَاخْتَارُوهُ عَلَى الرِّزَاقِ الْمَجْرَبِ وَ مَنْ ابْتَدَأَ طَعَامَهُ بِالْمِلْحِ ذَهَبَ عَنْهُ سَبْعُونَ دَاءً وَ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ.

(The book) ‘Al-Khisal’ –

‘In the ‘Four hundred’, from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Begin with the salt in the beginning of your meals! Had the people known what is in the salt, they would have chosen it over the tried and tested antidote; and the one who begins his meal with the salt, seventy illnesses would be removed away from him, and no one knows it except Allah^{-azwj}’.¹⁵¹²

¹⁵⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 10 (Chapters on praise and condemnation of food)

¹⁵¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 11 (Chapters on praise and condemnation of food)

¹⁵¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 12 (Chapters on praise and condemnation of food)

¹⁵¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 13 (Chapters on praise and condemnation of food)

14- الْعُيُونُ، بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع عَلَيْكَ بِالْمِلْحِ فَإِنَّهُ شِفَاءٌ مِنْ سَبْعِينَ دَاءً أَدْنَاهَا الْجُدَامُ وَ الْبَرَصُ وَ الْجُنُونُ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'Upon you^{-asws} is with the salt, for it is a healing from seventy illnesses, the least of these is the leprosy and the vitiligo and the insanity'.¹⁵¹³

15- الْعُيُونُ، بِتِلْكَ الْأَسَانِيدِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَدَأَ بِالْمِلْحِ أَذْهَبَ اللَّهُ عَنْهُ سَبْعِينَ دَاءً أَقَلُّهُ الْجُدَامُ.

(The book) 'Al-Uyoun' –

'By those chains, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who begins (his meal) with the salt, Allah^{-azwj} would Remove from him seventy illnesses, the least of it being the leprosy'.¹⁵¹⁴

16- الْمَحَاسِنُ، عَنْ أَبِي بَانٍ بْنِ عَبْدِ الْمَلِكِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنَبْدَأُ بِالْخَلِّ عِنْدَنَا كَمَا تَبْدَءُونَ بِالْمِلْحِ عِنْدَكُمْ وَ إِنَّ الْخَلَّ لَيَشْدُ الْعَقْلَ.

(The book) 'Al-Mahasin' – from Aban Bin Abdul Malik, from Ismail Bin Jabir,

'From Abu Abdullah^{-asws} having said: 'We^{-asws} tend to begin with the vinegar among us^{-asws} like what you are beginning with the salt among you all, and the vinegar strengthens the mind'.¹⁵¹⁵

17- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّ رَجُلًا كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ فَقَدِمَتْ إِلَيْهِ مَائِدَةٌ عَلَيْهَا خَلٌّ وَ مِلْحٌ فَافْتَتَحَ بِالْخَلِّ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا أَمَرْتُمُونَا أَنْ نَفْتَحَ بِالْمِلْحِ فَقَالَ هَذَا مِثْلُ هَذَا يَعْنِي الْخَلَّ يَشْدُ الدِّهْنَ وَ يَزِيدُ فِي الْعَقْلِ.

And from him, from Muhammad Bin Ali –

'A man was in the presence of Abu Al-Hassan Al-Reza^{-asws} at Khurasan, and a meal was forwarded to him^{-asws} having vinegar and salt upon it. He^{-asws} began with the vinegar. The man said, 'May I be sacrificed for you^{-asws}! You (Imams^{-asws}) have been instructing us to begin with the salt!' He^{-asws} said: 'This is similar to this, meaning the vinegar strengthens the mind and increases in the intellect'.¹⁵¹⁶

¹⁵¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 14 (Chapters on praise and condemnation of food)

¹⁵¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 15 (Chapters on praise and condemnation of food)

¹⁵¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 16 (Chapters on praise and condemnation of food)

¹⁵¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 17 (Chapters on praise and condemnation of food)

18- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ افْتَتِحْ بِالْمِلْحِ وَ اخْتِمَ بِهِ فَإِنَّهُ مَنْ افْتَتَحَ بِالْمِلْحِ وَ خَتَمَ بِهِ عُوفِيَ مِنْ اثْنَيْنِ وَ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ مِنْهَا الْجُنُونُ وَ الْجَذَامُ وَ الْبَرَصُ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! Begin with the salt and end with it, for the one who begins with the salt and ends with it would recover from seventy-two types of afflictions, from these being the insanity, and the leprosy, and the vitiligo’¹⁵¹⁷.

19- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا عَلِيُّ افْتَتِحْ طَعَامَكَ بِالْمِلْحِ وَ اخْتِمَهُ بِالْمِلْحِ فَإِنَّ مَنْ افْتَتَحَ طَعَامَهُ بِالْمِلْحِ وَ خَتَمَهُ بِالْمِلْحِ دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُهَا الْجَذَامُ.

And from him, from Ali Bin Al Hakam, from Ibn Bukeyr, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! Begin your^{-asws} meal with the salt and end it with the salt, for the one who begins his meal with the salt and ends it with the salt, Allah^{-azwj} would Dispel seventy types from the types of afflictions away from him, the least of these being the leprosy’¹⁵¹⁸.

20- وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيّاً ع أَنْ قَالَ يَا عَلِيُّ افْتَتِحْ طَعَامَكَ بِالْمِلْحِ فَإِنَّ فِيهِ شِفَاءً مِنْ سَبْعِينَ دَاءً مِنْهَا الْجُنُونُ وَ الْجَذَامُ وَ الْبَرَصُ وَ وَجَعُ الْخَلْقِ وَ الْأَضْرَاسِ وَ وَجَعُ الْبَطْنِ

And from him, from his father, from the one who mentioned it,

‘From Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws} that he^{-saww} said: ‘O Ali^{-asws}! Begin your^{-asws} meal with the salt, for there is healing in it from seventy illnesses, from these being the insanity, and the leprosy, and the vitiligo, and the throat pain, and the toothache, and belly pain’.

وَ رَوَى بَعْضُهُمْ كُلَّ الْمِلْحِ إِذَا أَكَلْتَ وَ اخْتِمَ بِهِ.

And it is reported by one of them^{-asws}: ‘Eat the salt when you eat (a meal), and end with it’¹⁵¹⁹.

¹⁵¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 18 (Chapters on praise and condemnation of food)

¹⁵¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 19 (Chapters on praise and condemnation of food)

¹⁵¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 20 (Chapters on praise and condemnation of food)

21- وَ مِنْهُ، عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ أَنْ ابْدَأُ بِالْمِلْحِ وَ اخْتِمُ بِالْمِلْحِ فَإِنَّ فِي الْمِلْحِ دَوَاءً مِنْ سَبْعِينَ دَاءً أَهْوَاهَا الْجُدَامُ وَ الْبَرَصُ وَ وَجَعُ الْخَلْقِ وَ الْأَضْرَاسِ وَ وَجَعُ الْبُطْنِ.

And from him, from someone who reported it,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said to Musa^{-as} Bin Imran^{-as}: “Begin with the salt and end with the salt, for in the salt there is a cure from seventy illnesses, the least of these being the leprosy, and the vitiligo, and the throat pain, and the toothache, and the belly pain”’.¹⁵²⁰

22 وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَرَّ عَلَى أَوَّلِ لُقْمَةٍ مِنْ طَعَامِهِ الْمِلْحَ ذَهَبَ عَنْهُ يَنْمَشُ الْوَجْهُ.

And from him, from Yaquob Bin Yazeed, raising it, said,

‘Abdu Abdullah^{-asws} said: ‘One who sprinkles the salt upon the first morsel of his meal, it would get rid away from him the freckles of the face”’.¹⁵²¹

23 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ أَبِي مُحَمَّدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَرَّ الْمِلْحَ عَلَى أَوَّلِ لُقْمَةٍ يَأْكُلُهَا فَقَدْ اسْتَقْبَلَ الْغِنَى.

(The book) ‘Al-Mahasin’ – from Muhmmad Bin Ahmad, from Ibn Abu Mahmoud, from his father raising it, said,

‘Abu Abdullah^{-asws} said: ‘One who sprinkles the salt upon the first morsel he eats, so he has received the riches”’.¹⁵²²

24- الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا نَبْدَأُ بِالْمِلْحِ وَ نَخْتِمُ بِالْخَلِّ.

(The book) ‘Al-Makarim’ –

‘From Abu Abdullah^{-asws} having said: ‘We^{-asws} begin with the salt and end with the vinegar”’.¹⁵²³

25- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى خَوَانٍ عَلَيْهِ مِلْحٌ وَ خَلٌّ.

(The book) ‘Dawaat’ of Rawandy –

¹⁵²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 21 (Chapters on praise and condemnation of food)

¹⁵²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 22 (Chapters on praise and condemnation of food)

¹⁵²² Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 23 (Chapters on praise and condemnation of food)

¹⁵²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 24 (Chapters on praise and condemnation of food)

‘The Prophet^{-saww} said: ‘Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon a meal having salt and vinegar upon it’^{.1524}

26 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ افْتَتَحَ طَعَامَهُ بِالْمِلْحِ وَ خَتَمَ بِهِ غُوثِي مِنَ اثْنَيْنِ وَ سَبْعِينَ دَاءً مِنْهَا الْجُدَامُ وَ الْبَرَصُ.

(The book) ‘Al-Da’aim’ –

‘From Rasool-Allah^{-saww} having said: ‘One who begins his meal with the salt and ends with it, would recover from seventy-two illnesses, from these being the leprosy and the vitiligo’^{.1525}

27- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ أَصْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ: قَالَ لَنَا أَبُو الْحَسَنِ الرِّضَا أَيُّ الْإِدَامِ أَجْزَأُ فَقَالَ بَعْضُنَا اللَّحْمُ وَ قَالَ بَعْضُنَا الزَّيْتُ وَ قَالَ بَعْضُنَا السَّمْنُ

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Ibn Asbaat, from Ibrahim Bin Abu Mahmoud who said,

‘Abu Al-Hassan Al-Reza^{-asws} said to us: ‘Which of the dips is the most helpful? One of us says, ‘The meat’, and one of us says, ‘The oil’, and one of us says, ‘The butter’.

فَقَالَ لَا بَلِ الْمِلْحُ لَقَدْ خَرَجْنَا إِلَى نَزْعَةٍ لَنَا وَ نَسِيَ الْعِلْمَانُ الْمِلْحَ فَمَا انْتَفَعْنَا بِشَيْءٍ حَتَّى انْصَرَفْنَا.

He^{-asws} said: ‘No, but (it is) the salt! We had gone for an outing of ours, and the servants forgot the salt, so we did not benefit with anything until we left (to come back)’^{.1526}

الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي مُحَمَّدٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ أُخْرَى إِلَى قَوْلِهِ فَقَالَ ع لَا بَلِ الْمِلْحُ إِلَى قَوْلِهِ وَ نَسِيَ بَعْضُ الْعِلْمَانِ فَذَبَحُوا لَنَا شَاءً مِنْ أَسْمَنِ مَا يَكُونُ فَمَا انْتَفَعْنَا.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Mahmoud

‘Similar to it, except in it is explicit up to his words, ‘So he^{-asws} said: ‘No, but (it is) the salt’ – up to his^{-asws} words: ‘And one of the servants forgot the salt, so they slaughtered a sheep of ours, from the fattest as can be, but it did not benefit us (for lack of salt)’^{.1527}

¹⁵²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 25 (Chapters on praise and condemnation of food)

¹⁵²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 26 (Chapters on praise and condemnation of food)

¹⁵²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 27 a (Chapters on praise and condemnation of food)

¹⁵²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 27 b (Chapters on praise and condemnation of food)

8 الْمَكَارِمُ، سَأَلَ الرِّضَا عَنْ أَصْحَابِهِ وَذَكَرَ مِثْلَهُ وَفِيهِ فَقَالَ لَا هُوَ الْمِلْحُ.

(The book) 'Al-Makarim' –

'Al-Reza^{-asws} was asked by his^{-saww} companions' – and he^{-asws} mentioned similar to it, and in it, 'He^{-asws} said: 'No, but it is the salt''.¹⁵²⁸

¹⁵²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 27 c (Chapters on praise and condemnation of food)

باب 14 النهي عن أكل الطعام الحار و النفخ فيه

CHAPTER 14 – THE PROHIBITION FROM EATING THE HOT FOOD AND THE BLOWING IN IT

1 مجالس الصدوق، في مناهي النبي ص أنه نهى أن يُنفخ في طعام أو في شراب.

(The book) 'Majalis' of Al Sadouq,

'Among the prohibitions by the Prophet^{-saww}, he^{-saww} prohibited from blowing into the (hot) food or in a drink".¹⁵²⁹

2 الخصال، عن أحمد بن محمد بن أبيه عن الحسن بن مضع قال قال أبو عبد الله ع يُكره النفخ في الرقي والطعام وموضع السجود.

(The book) 'Al-Khisaal' – from Ahmad Bin Muhammad Al Heysam, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Al-Husayn Bin Mus'ab who said,

'Abu Abdullah^{-asws} said: 'The blowing in the 'Ruqa' (Quranic incantation) and the food, and the place of Sajdah, is disliked".¹⁵³⁰

بيان: الرقي جمع الرقية و هي العوذة التي يرقى بها صاحب الآفة و الكراهة فيه بمعنى الحرمة إن كان من قبيل السحر كقوله تعالى و من شرِّ النَّفَّاثَاتِ فِي الْعُقَدِ و في الطعام على الكراهة و قد مر الكلام في نفخ موضع السجود.

Explanation – 'Al Ruqa' is plural of 'Al-Rukya', and it is seeking the Refuge which the one afflicted with the affliction seeks Refuge with; and the dislike in it is with the meaning of the sanctity, if it was from the direction of sorcery, like Words of the Exalted: **And from evil of the blowers into the knots [113:4], and in the food is based upon the dislike, and the speech has already passed in blowing in the place of the Sajdahs.**

3 الخصال، في الأربعين قال أمير المؤمنين ع أفروا الحار حتى يبرد فإن رسول الله ص قرب إليه طعام فقال أفروه حتى يبرد و يمكن أكله ما كان الله عز و جل ليطعمنا النار و البركة في البارد.

(The book) 'Al-Khisaal' –

'In 'The four hundred', Amir Al-Momineen^{-asws} said: 'Settle the hot (food) until it cools, for Rasool-Allah^{-saww}, a meal had been drawn near to him^{-saww}. He^{-saww} said: 'Settle (it) until it cools

¹⁵²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 1 (Chapters on praise and condemnation of food)

¹⁵³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 2 (Chapters on praise and condemnation of food)

down and it is possible to eat it. It was not for Allah-^{azwj} Mighty and Majestic to Feed us the fire, and the Blessings are in the cold”.¹⁵³¹

4- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: أَتَى النَّبِيَّ ص بِطَعَامٍ فَأَدْخَلَ إصْبَعَهُ فِيهِ فَإِذَا هُوَ حَارٌّ قَالَ دَعُوهُ حَتَّى يَبْرُدَ فَإِنَّهُ أَكْبَرُ بَرَكَتَةٍ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُطْعِمْنَا النَّارَ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza-^{asws}, from Ali-^{asws} having said: 'The Prophet-^{saww} was brought food. He-^{saww} inserted his-^{saww} finger into it, and it was hot. He-^{saww} said: 'Leave it until it cools down, for it would be of mighty benefit, and Allah-^{azwj} Blessed and Exalted does not Feed us the Fire”.¹⁵³²

5- الْعِلَلُ، عَنْ عَلِيٍّ بْنِ حَاتِمٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ عِيسَى بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ بَكَّارٍ بْنِ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَنْفُخُ فِي الْقَدَحِ قَالَ لَا بَأْسَ وَإِنَّمَا يُكْرَهُ ذَلِكَ إِذَا كَانَ مَعَهُ غَيْرُهُ كِرَاهَةً أَنْ يَعْافَهُ وَ عَنِ الرَّجُلِ يَنْفُخُ فِي الطَّعَامِ قَالَ أَلَيْسَ إِنَّمَا يُرِيدُ بَرْدَهُ قَالَ نَعَمْ [قَالَ] لَا بَأْسَ.

(The book) 'Al Ilal' – from Ali Bin Hatim, from Muhammad Bin Ja'far Bin Al-Husayn, from Muhammad Bin Isa Bin ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Sa'alba, from Bakkar Bin Abu Bakr Al Hazramy,

'From Abu Abdullah-^{asws} about the man who blew into the cup. He-^{asws} said: 'There is no problem, but rather that is disliked when there was someone else with him, disliking to excuse it'. And about the man who blew into the food, he-^{asws} said: 'But rather, doesn't he intend to cool it down?' He said, 'Yes'. He-^{asws} said: 'No problem”.¹⁵³³

قال الصدوق رحمه الله الذي أفني به و أعتمده هو أنه لا يجوز النفخ في الطعام و الشراب سواء كان الرجل وحده أو مع غيره و لا أعرف هذه العلة إلا في هذا الخبر.

Note: Al Sadouq, may Allah-^{azwj} have Mercy on him, said, 'That which I issue verdict with it and adopt, is that it is not allowed to blow into the food and the drink, same whether the man was along or with someone else, and I do not know this reason except in this Hadeeth'.

6- الْمَحَاسِنُ، عَنْ بَعْضِهِمْ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص السُّخُونُ بَرَكَتٌ.

(The book) 'Al-Mahasin' –

¹⁵³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 3 (Chapters on praise and condemnation of food)

¹⁵³² Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 4 (Chapters on praise and condemnation of food)

¹⁵³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 5 (Chapters on praise and condemnation of food)

‘From one of them^{-asws} raising it, said: ‘Rasool-Allah^{-saww} said: ‘The warmth is a Blessing’’.¹⁵³⁴

7- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ مُرَازِمٍ قَالَ: بَعَثَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ عِ بَطْعَامٍ سَحْنٍ فَقَالَ كُلُوا قَبْلَ أَنْ يَبْرُدَ فَإِنَّهُ أَطْيَبُ.

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ismail Bin Bazie, from Ja’far Bin Muhammad Bin Hakeem, from Murazim, said,

‘Abu Abdullah^{-asws} sent some warm food to us. He^{-asws} said: ‘Eat it before it cools down, for it is better’’.¹⁵³⁵

8- وَ مِنْهُ، عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ: أَيْ النَّبِيِّ بَطْعَامٍ حَارٍّ فَقَالَ إِنَّ اللَّهَ لَمْ يُطْعِمْنَا الْحَارَّ أَقْرُوهُ حَتَّى يَبْرُدَ فَتَرْكُهُ حَتَّى يَبْرُدَ.

And from him, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘They came to the Prophet^{-saww} with hot food. He^{-saww} said: ‘Allah^{-azwj} does not Feed us the hot. Settle is until it cools down’. It was left until it cooled down’’.¹⁵³⁶

9- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ: إِنَّ النَّبِيَّ ص أَيْ بَطْعَامٍ حَارٍّ جَدًّا فَقَالَ مَا كَانَ اللَّهُ لِيُطْعِمَنَا النَّارَ أَقْرُوهُ حَتَّى يُكْبَرَ فَإِنَّهُ طَعَامٌ مَخْجُوقٌ لِلشَّيْطَانِ فِيهِ نَصِيبٌ.

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww}, when he^{-saww} was brought very hot food, said: ‘It was not for Allah^{-azwj} to Feed us the fire. Settle it until it is possible (to eat), for the (Blessings) obliterating food, there is a share for the Satan^{-la} in it’’.¹⁵³⁷

10 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: الْحَارُّ غَيْرُ ذِي بَرَكَهٍ وَ لِلشَّيْطَانِ فِيهِ نَصِيبٌ.

And from him, from his father, from Suleyman Al Ja’fary,

¹⁵³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 6 (Chapters on praise and condemnation of food)

¹⁵³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 7 (Chapters on praise and condemnation of food)

¹⁵³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 8 (Chapters on praise and condemnation of food)

¹⁵³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 9 (Chapters on praise and condemnation of food)

'From Abu Al-Hassan^{-asws} having said: 'The hot (food) is not with Blessings, and for the Satan^{-la} there is a share in it''.¹⁵³⁸

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الطَّعَامُ الْحَارُّ غَيْرُ ذِي بَرَكَةٍ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Muhammad Bin Hakeem,

'From Abu Abdullah^{-asws} having said: 'The hot food is not with Blessings''.¹⁵³⁹

12- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ ع عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُّ طَعَامٍ ذِي حَرَارَةٍ غَيْرُ ذِي بَرَكَةٍ.

And from him, from one of our companions, from Salih Bin Abdullah, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{-asws} saying: 'Every food with heat is not with Blessings''.¹⁵⁴⁰

13- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَائِذِ بْنِ حَبِيبٍ نَبَّاحِ الْهَرَوِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَيْنَا بِقُرْدٍ فَمَدَدْنَا أَيْدِينَا إِلَيْهِ فَإِذَا هُوَ حَارٌّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع تُهِنَّا عَنْ أَكْلِ النَّارِ كُفُّوا فَإِنَّ الْبَرَكَةَ فِي بَرْدِهِ.

And from him, from Muhammad Bin Ali, from A'aiz Bin Habeeb Baya'a Al Harwy who said,

'We were in the presence of Abu Abdullah^{-asws} and they came to us with porridge (Sareyd). We extended our hands to it, and it was hot. Abu Abdullah^{-asws} said: 'We are prohibited from eating the fire. Refrain, for the Blessings are in its cooling down''.¹⁵⁴¹

14- وَ مِنْهُ، عَنْ ابْنِ مَجْبُوبٍ عَنْ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: حَضَرْتُ عَشَاءَ أَبِي عَبْدِ اللَّهِ ع فِي الصَّيْفِ فَأَتَانِي بِخُزَانٍ عَلَيْهِ خُبْزٌ وَ أُتِيَ بِجُفْنَةٍ تَرِيدُ وَ لَحْمٍ فَقَالَ هَلُمَّ إِلَى هَذَا الطَّعَامِ فَدَنَوْتُ

And from him, from Ibn Mahboub, from Yaqoub, from Suleyman Bin Khalid who said,

'I attended a dinner of Abu Abdullah^{-asws} in the summer. They brought a meal having bread upon it, and they came with a pot of porridge (Sareyd) and meat. He^{-asws} said: 'Come to this meal!' We came closer.

فَوَضَعَ يَدَهُ فِيهَا فَرَفَعَهَا وَ هُوَ يَقُولُ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ هَذَا لَا تَقْوَى عَلَيْهِ فَكَثِفَ النَّارُ

¹⁵³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 10 (Chapters on praise and condemnation of food)

¹⁵³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 11 (Chapters on praise and condemnation of food)

¹⁵⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 12 (Chapters on praise and condemnation of food)

¹⁵⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 13 (Chapters on praise and condemnation of food)

He^{-asws} placed his^{-asws} hand into it, then raised it and he^{-asws} said: 'I^{-asws} seek Refuge with Allah^{-azwj} from the fire! I seek Refuge with Allah^{-azwj} from the fire! This, we are not (sufficiently) strong upon (enduring it), so how about the Fire (of Hell)?'

قَالَ فَكَانَ يُكْرِرُ ذَلِكَ حَتَّى أَمْكَنَ الطَّعَامُ فَأَكَلَ وَ أَكَلْنَا.

He (the narrator) said, 'He^{-asws} kept repeating that until the meal was enabled (to be eaten from), so he^{-asws} ate and we ate'.¹⁵⁴²

6 وَ مِنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ بْنِ رَاشِدٍ قَالَ: خَضَرْتُ عَشَاءَ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي الصَّيْفِ فَأُتِيَ بِجُفْنَةٍ فِيهَا تَرِيدٌ وَ لَحْمٌ يَمُورٌ فَوَضَعَ يَدَهُ فَوَجَدَهَا حَارَّةً ثُمَّ رَفَعَهَا ثُمَّ ذَكَرَ مِثْلَهُ.

And from him, from Ibn Fazzal, from Yunus Bin Yaquub, from Suleyman Bin Muhammad Bin Rashid who said,

'I attended a dinner of Ja'far^{-asws} Bin Muhammad^{-asws} in the summer. They came with a pot wherein was porridge (Sareyd) and meat, steaming (hot). He^{-asws} placed his^{-asws} hand and found it hot, then he^{-asws} raised it' – and he mentioned similar to it".¹⁵⁴³

15 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الطَّعَامِ الْحَارِّ وَ قَالَ هُوَ عَيْرٌ ذِي بَرَكَةٍ

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww} having prohibited from the hot food and said: 'It is not with Blessings'.

وَ أُتِيَ بِطَّعَامٍ حَارٍّ فَقَالَ مَا كَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِيُطْعِمَنَا النَّارَ أَفَرُوهُ حَتَّى يُمَكِّنَ فَإِنَّ الطَّعَامَ الْحَارَّ جَدًّا مَحْذُوقُ الْبَرَكَةِ وَ لِلشَّيْطَانِ فِيهِ شَرَكَةٌ وَ فِيهِ إِذَا أَمْكَنَ خَصَالٌ تَنْمُو فِيهِ الْبَرَكَةُ وَ يَشْبَعُ صَاحِبُهُ وَ يَأْمَنُ فِيهِ الْمَوْتُ.

And they came with hot food. He^{-saww} said: 'It was not for Allah^{-azwj} Blessed and Exalted to Feed us the fire. Settle it, until it is possible (to eat), for the very hot food obliterates the Blessings and there is participation for the Satan^{-la} in it, and in it, when it is possible (to eat) there are qualities – the Blessings grow in it, and its satiates its eater, and there is safety in it of the death".¹⁵⁴⁴

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَخَّصَ فِي النَّفْخِ فِي الطَّعَامِ وَ الشَّرَابِ وَ قَالَ إِنَّمَا يُكْرَهُ ذَلِكَ لِمَنْ كَانَ مَعَهُ غَيْرُهُ كَيْلًا يِعَافُهُ.

¹⁵⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 14 a (Chapters on praise and condemnation of food)

¹⁵⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 14 b (Chapters on praise and condemnation of food)

¹⁵⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 15 a (Chapters on praise and condemnation of food)

And from Ja'far^{-asws} Bin Muhammad^{-asws} having allowed regarding the blowing in the food and the drink, and he^{-asws} said: 'But rather, that is dislike for the one who has someone else with him, lest he excuses it'.¹⁵⁴⁵

¹⁵⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 14 H 15 b (Chapters on praise and condemnation of food)

CHAPTER 15 – TYPES OF UTENSILS AND WASHING THE UTENSIL

1- الخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقُطِينِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: غَسَلُ الْإِنَاءِ وَ كَسْحُ الْفَنَاءِ مَجْلِبَةٌ لِلرِّزْقِ.

(The book) 'Al-Khisal' – From Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Muhammad Bin Isa Al Yaqteeny, from Muhammad Bin Is'haq, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Washing the utensils and sweeping the courtyard pulls the sustenance'.¹⁵⁴⁶

2- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْنُطِيِّ عَنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينٍ مِصْرَ وَلَا تَأْكُلُوا فِي فَخَّارِهَا فَإِنَّهُ يُورِثُ الدَّلِيلَةَ وَ يَذْهَبُ الْغَيْرَةُ فُلْنَا لَهُ قَدْ قَالَ ذَلِكَ رَسُولُ اللَّهِ قَالَ نَعَمْ.

(The book) 'Qurb Al Asnaad' – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Al Bazanty,

'From Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not wash your heads with clay nor eat from its pottery for it inherits the disgrace and gets rid of the self-esteem (Ghayra)! We said to him^{-asws}: 'Rasool-Allah^{-saww} had said that?' He^{-asws} said: 'Yes''.¹⁵⁴⁷

3- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ بْنِ تَمِيمٍ الْفَرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ الْهَرَوِيِّ عَنِ الرِّضَا ع أَنَّهُ خَرَجَ إِلَى الْمَأْمُونِ فَلَمَّا خَرَجَ مِنْ نَيْسَابُورَ بَلَغَ قُرْبَ الْقَرْيَةِ الْحَمْرَاءِ إِلَى أَنْ قَالَ فَلَمَّا دَخَلَ سَنَابَادَ اسْتَنَدَ إِلَى الْجَبَلِ الَّذِي تُنَحَّتْ مِنْهُ الْقُدُورُ فَقَالَ اللَّهُمَّ انْفَعْ بِهِ وَ بَارِكْ فِيهَا يُجْعَلُ وَ فِيهَا يُنَحَّتْ مِنْهُ فَتُجَعَلَ لَهُ قُدُورٌ مِنَ الْجَبَلِ وَ قَالَ لَا يُطْبَخُ مَا أَكُلَهُ إِلَّا فِيهَا

(The book) 'Al-Uyoun' – from Tameem Bin Abdullah Bin Tameem Al Qurshy, from his father, from Ahmad Bin Ali Al Ansari, from Abdullah Bin Salih Al Harwy,

'From Al-Reza^{-asws} having gone out to Al-Mamoun (the caliph). When he^{-asws} went out from Neshapur, he^{-asws} reached the town Al-Hamra' – up to he said: 'When he^{-asws} entered Sanabad, he^{-asws} leant to the mountain which the pots were carved out from. He^{-asws} said: 'O Allah^{-azwj}! Benefit (us) with it and Bless in what is made and in what is carved out from it!' The pots were carved out from the mountain, and he^{-asws} said: 'Do not cook what is eaten except in these'.

¹⁵⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 1 (Chapters on praise and condemnation of food)

¹⁵⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 2 (Chapters on praise and condemnation of food)

وَكَانَ عَ خَفِيفَ الْأَكْلِ قَلِيلَ الطَّعْمِ فَاهْتَدَى النَّاسُ إِلَيْهِ ذَلِكَ الْيَوْمَ وَظَهَرَتْ بَرَكَتُهُ دُعَائِهِ فِيهِ الْحَدِيثُ.

And he^{-asws} was a light eater, little food. The people gifted to him^{-asws} that day and Blessings appeared by the Blessings of his^{-asws} supplication regarding it’ – the Hadeeth”.¹⁵⁴⁸

4- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع وَهُوَ يَشْرَبُ فِي قَدَحٍ مِنْ خَزَفٍ.

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Abdul Rahman Al Asady, from Amro Bin Abu Al Miqdam who said,

‘I saw Abu Ja’far^{-asws} and he^{-asws} was drinking in a cup of earthenware”.¹⁵⁴⁹

5- دَعَاؤُ الرَّاوُنْدِيِّ، عَنْ بَرِيعِ بْنِ عُمَرَ بْنِ بَرِيعٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَهُوَ يَأْكُلُ حَلًّا وَ زَيْتًا فِي قَصْعَةٍ سَوْدَاءَ مَكْتُوبٍ فِي وَسْطِهَا قُلْ هُوَ اللَّهُ أَحَدٌ الْحَبَرِ.

(The book) ‘Da’waat’ of Al-Rawandy – from Bazie Bin Umar Bin Bazie who said,

‘I entered to see Abu Ja’far^{-asws} and he^{-asws} was eating the vinegar and (olive) oil in a black bowl. There was inscribed in its middle: ‘Say, He^{-azwj} Allah^{-azwj} is One’ – the Hadeeth”.¹⁵⁵⁰

¹⁵⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 3 (Chapters on praise and condemnation of food)

¹⁵⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 4 (Chapters on praise and condemnation of food)

¹⁵⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 15 H 5 (Chapters on praise and condemnation of food)

CHAPTER 16 – LICKING THE FINGERS AND LICKING THE PLATES

1- الحِصَالُ، فِي الْأَرْبَعِيَّةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَكَلْتُمْ طَعَاماً فَمَصَّ أَصَابِعَهُ الَّتِي يَأْكُلُ بِهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ بَارَكَ اللَّهُ فِيكَ.

(The book) 'Al-Khisaal' –

'In 'The four hundred' – from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws}: 'Whenever one of you eats a meal, so he licks his fingers which he had eaten with, Allah^{-azwj} Mighty and Majestic Says: "Allah^{-azwj} Blesses you!"'¹⁵⁵¹

الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلُهُ.

(The book) 'Al-Mahasin' – from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer,

'From Abu Abdullah^{-asws} – similar to it'.¹⁵⁵²

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَلْعَقُ أَصَابِعَهُ إِذَا أَكَلَ.

And from him, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to lick his^{-saww} fingers whenever he^{-saww} ate'.¹⁵⁵³

4- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ وَ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا فَرَغَ مِنْ طَعَامِهِ لَعَقَ أَصَابِعَهُ فِي فِيهِ فَمَصَّهَا.

And from him, from Ibn Fazzal and Ja'far, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} having said: 'Whenever Rasool-Allah^{-saww} was free from (eating) his^{-saww} meal, he^{-saww} licked his^{-asws} fingers in his^{-saww} mouth and sucked these'.¹⁵⁵⁴

¹⁵⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 1 (Chapters on praise and condemnation of food)

¹⁵⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 2 (Chapters on praise and condemnation of food)

¹⁵⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 3 (Chapters on praise and condemnation of food)

¹⁵⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 4 (Chapters on praise and condemnation of food)

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَلْعَقُ أَصَابِعِي حَتَّى أَرَى أَنَّ خَادِمِي يَقُولُ مَا أَشْرَهُ مُؤَلَّي.

And from him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Amro Bin Shimr,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} tend to lick my^{-asws} fingers to the extent that I^{-asws} see that my^{-asws} servant saying, ‘How gluttonous is my Master^{-asws}!’¹⁵⁵⁵

6- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِالْمِنْدِيلِ وَ فِيهَا شَيْءٌ مِنَ الطَّعَامِ تَعْظِيمًا لِلطَّعَامِ حَتَّى يَمَصَّهَا أَوْ يَكُونَ إِلَى جَنْبِهِ صَبِيٍّ فَيَمَصَّهَا.

(The book) ‘Al-Mahasin’ – from Ibn Fazzal, from Abu Al Magra, from Abu Usama,

‘From Abu Abdullah^{-asws} having disliked for the man to wipe his hand with the towel while there is still something from the food in it, in reverence for the meal, until he had either sucked it or there happens to be a child to his side, so he sucks it’.¹⁵⁵⁶

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ يُؤُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَلْطَعُ الْفُصْعَةَ قَالَ وَ مَنْ لَطَعَ فَصْعَةً فَكَأَنَّمَا تَصَدَّقَ بِمِثْلِهَا.

(The book) ‘Al-Mahasin’ – from his father, from Yunus Bin Abdul Rahman, from Amro Bin Jumie,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to lick the bowl. He^{-saww} said: ‘And the one who licks a bowl/plate, so he has rather given charity with the like of it’.¹⁵⁵⁷

8- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي لَأَلْعَقُ أَصَابِعِي حَتَّى أَرَى أَنَّ خَادِمِي سَيَقُولُ مَا أَشْرَهُ مُؤَلَّي.

‘And from him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Amro Bin Shimr who said,

‘Abu Abdullah^{-asws} having said: ‘I^{-asws} tend to lick my^{-asws} fingers to the extent that I^{-asws} view that my servant would be saying, ‘How gluttonous is my Master^{-asws}!’

ثُمَّ قَالَ تَذَرِي لَمْ ذَاكَ فَمُلْتُ لَا فَقَالَ إِنَّ قَوْمًا كَانُوا عَلَى نَهْرِ النَّزَّارِ فَكَانُوا قَدْ جَمَعُوا مِنْ طَعَامِهِمْ شِبْهَ السَّبَائِكِ يُنْجُونَ بِهِ صِبْيَانَهُمْ

¹⁵⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 5 (Chapters on praise and condemnation of food)

¹⁵⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 6 (Chapters on praise and condemnation of food)

¹⁵⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 7 (Chapters on praise and condemnation of food)

Then he^{-asws} said: ‘Do you know why that is so?’ I said, ‘No’. He^{-asws} said: ‘A people used to be by the river Sarsar. They had collected from their foods like the ingots, wiping the backsides of their children with it (from the toilet).

فَمَرَّ رَجُلٌ مُتَوَكِّئٌ عَلَى عَصَا فَإِذَا امْرَأَةٌ أَخَذَتْ سَبِيكَةً مِنْ تِلْكَ السَّبَائِكِ تُنْجِي بِهَا صَبِيَّهَا فَقَالَ لَهَا اتَّقِي اللَّهَ فَإِنَّ هَذَا لَا يَحِلُّ

A man passed by leaning upon a staff, and there was a woman having taken an ingot from those ingots to wipe her child’s backside with it. He said to her, ‘Fear Allah^{-azwj}, for this is not Permissible!’

فَقَالَتْ كَأَنَّكَ تُهْدِدُنِي بِالْفَقْرِ أَمَّا مَا جَرَى النَّرْتَارُ فَإِنِّي لَا أَخَافُ الْفَقْرَ

She said, ‘It is as if you are threatening me with the poverty! As long what Al Sarsar is flowing, I have no fear of the poverty’.

فَأَجْرَى اللَّهُ النَّرْتَارَ أَضْعَفَ مَا كَانَ عَلَيْهِ وَ حَبَسَ مِنْهُمْ بَرَكَهَ السَّمَاءِ فَاجْتَأَوْا إِلَى الَّذِي كَانُوا يُنْجُونَ بِهِ صَبِيَّاهُمْ فَقَسَّمُوهُ بَيْنَهُمْ بِالْوَزْنِ

Allah^{-azwj} Flowed Al Sarsar to be as weak as it could be and Withheld the Blessings of the sky from them, so they became needy to that which they were wiping the backsides of their children with. They apportioned it between them with the weighing’.

قَالَ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَحِمَهُمْ فَرَدَّ عَلَيْهِمْ مَا كَانُوا عَلَيْهِ.

He^{-asws} said: ‘Then Allah^{-azwj} Mighty and Majestic Had Mercy on them and Returned to them what they had been upon’.¹⁵⁵⁸

9- الْمَكَارِمُ، كَانَ رَسُولُ اللَّهِ ص يَلْخُسُ الصَّخْفَةَ وَ يَقُولُ آخِرُ الصَّخْفَةِ أَغْظَمُ الطَّعَامِ بَرَكَهً وَ كَانَ ص

(The book) ‘Al Mukarim’ –

‘Rasool-Allah^{-saww} used to lick the place, and he^{-asws} said: ‘Last of the plate is the food of mightiest Blessings’.

إِذَا فَرِغَ مِنْ طَعَامِهِ لَعَقَ أَصَابِعَهُ الثَّلَاثَ الَّتِي أَكَلَ بِهَا فَإِنْ بَقِيَ فِيهَا شَيْءٌ عَاوَدَهُ فَلَعَقَهَا حَتَّى تَنْتَظِفَ وَ لَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا وَاحِدَةً وَاحِدَةً وَ يَقُولُ لَا يُدْرِي فِي أَيِّ الْأَصَابِعِ الْبَرَكَهَةُ.

When he^{-saww} was free from (eating) his^{-saww} meal, he^{-saww} licked the three finger which he^{-saww} had eaten with. If there still remained something in it, he^{-saww} would repeat it and lick these until they were clean, and he^{-saww} would not wipe his^{-saww} hand with the towel until he^{-saww} had licked these, one by one, and he^{-saww} said: ‘One does not know in which of the fingers is the Blessing’.¹⁵⁵⁹

¹⁵⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 8 (Chapters on praise and condemnation of food)

¹⁵⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 9 a (Chapters on praise and condemnation of food)

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ لَعَقَ قَصْعَةً صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَ دَعَتْ لَهُ بِالسَّعَةِ فِي الرِّزْقِ وَ يُكْتَبُ لَهُ حَسَنَاتٌ مُضَاعَفَةٌ.

And Amir Al-Momineen^{-asws} said: 'One who licks a bowl, the Angels send Salawaat upon him and supplicate for him with the capaciousness in the sustenance and write for him the double good deeds'.¹⁵⁶⁰

10- الدَّعَائِمُ، عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَلْعُقُ الصَّحْفَةَ وَ يَقُولُ آخِرُ الصَّحْفَةِ أَعْظَمُهَا بَرَكَهً وَ إِنَّ الَّذِينَ يَلْعُقُونَ الصِّحَافَ تُصَلِّي عَلَيْهِمُ الْمَلَائِكَةُ وَ تَدْعُو لَهُمْ بِالسَّعَةِ فِي الرِّزْقِ وَ لِلَّذِي يَلْعُقُ الصَّحْفَةَ حَسَنَةٌ مُضَاعَفَةٌ

(The book) 'Al-Da'aim' –

'From the Prophet^{-saww}, he^{-saww} used to lick the place and said, 'The last of the place is of its mightiest Blessings, and the ones who are licking the places, the Angels send Salawaat upon him, and they supplicate for them with the capaciousness in the sustenance, and for the one who licks the place, there are double good deeds.

وَ كَانَ إِذَا أَكَلَ لَعَقَ أَصَابِعَهُ حَتَّى يُسْمَعَ لَهَا مَصِيبٌ وَ حَكَى ذَلِكَ جَعْفَرٌ ع وَ قَالَ كَانَ أَبِي يَكْرَهُ أَنْ يَمْسَحَ يَدَهُ بِالْمِنْدِيلِ وَ فِيهَا شَيْءٌ مِنَ الطَّعَامِ تَعْظِيمًا لَهُ إِلَّا أَنْ يَمْسَحَهَا أَوْ يَكُونَ إِلَى جَانِبِهِ صَبِيٌّ فَيُعْطِيهِ إِيَّاهَا يَمْسَحُهَا فَهَذَا مِنْ أَوْلِيَاءِ اللَّهِ تَوَاضَعُ لِلَّهِ وَ تَعْظِيمُ لِرِزْقِهِ وَ مُخَالَفَةٌ لِأَفْعَالِ الْجَبَّارِينَ مِنْ خَلْقِهِ¹⁵⁶¹.

And it was so that whenever he^{-saww} ate, he^{-saww} would lick his^{-saww} fingers until its sucking would be heard, and that is narrated by Ja'far^{-asws}, and he^{-asws} said: 'My^{-asws} father^{-asws} used to dislike wiping his^{-asws} hand with the towel while there was still something from the food in it, as reverence for it, except if one were to suck it, or there happens to be a child to his side, so he would give it to him to suck it. So this one is from the friends of Allah^{-azwj}, humbling to Allah^{-azwj} and revering to His^{-azwj} sustenance, and opposing to the deeds of the tyrants from His^{-azwj} creatures'.¹⁵⁶²

¹⁵⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 16 H 9 b (Chapters on praise and condemnation of food)

¹⁵⁶¹ (1) دعائم الإسلام 2 ر 120.

¹⁵⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 10 (Chapters on praise and condemnation of food)

CHAPTER 17 – SUMMARY OF ETIQUETTES OF THE EATING

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنِ الْفَضْلِ بْنِ يُوسُفَ الْكَاتِبِ قَالَ: أَتَانِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع فِي حَاجَةٍ لِلْحُسَيْنِ بْنِ يَزِيدَ فَقُلْتُ إِنَّ طَعَامَنَا قَدْ خَصَرَ فَأُحِبُّ أَنْ تَتَعَدَّى عِنْدِي قَالَ نَحْنُ نَأْكُلُ طَعَامَ الْفَجَاءَةِ

(The book) 'Al-Mahasin' – From his father, from Abdullah Bin Al Fazl Al-Nowfaly, from Al Fazl Bin Yunus the scribe who said,

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} came to me regarding a need for Al-Husayn Bin Yazeed. I said, 'Our meal is present, so I would love it if you^{-asws} could have lunch with me'. He^{-asws} said: 'We^{-asws} do eat the unanticipated meal'.

ثُمَّ نَزَلَ فَجَنَّتُهُ بَعْدَاءٍ وَوَضَعْتُ مِنْدِيلًا عَلَى فَخْدَيْهِ فَأَخَذَهُ فَنَحَّاهُ نَاحِيَةً ثُمَّ أَكَلَ ثُمَّ قَالَ يَا فَضْلُ كُلْ مِمَّا فِي اللَّهْوَاتِ وَالْأَشْدَاقِ وَلَا تَأْكُلْ مَا بَيْنَ أَضْعَافِ الْأَسْنَانِ.

Then he^{-asws} descended, so I came to him^{-asws} with lunch and placed a towel upon his^{-asws} thigh. He^{-asws} put it aside, then he^{-asws} ate, then said: 'O Fazl! Eat from what is in the front of the mouth, and the sides of the mouth, and do not eat what is between the weak teeth'.¹⁵⁶³

قَالَ وَرَوَى الْفَضْلُ بْنُ يُوسُفَ فِي حَدِيثٍ أَنَّ أَبَا الْحَسَنِ ع جَلَسَ فِي صَدْرِ الْمَجْلِسِ وَقَالَ صَاحِبُ الْمَجْلِسِ أَحَقُّ بِهَذَا الْمَجْلِسِ إِلَّا لِرَجُلٍ وَاحِدٍ وَكَانَتْ لِفَضْلِ دَعْوَةٌ يَوْمَئِذٍ

He said, 'And Al Fazl Bin Yunus reported in a Hadeeth,

'Abu Al-Hassan^{-asws} sat in the front of the gathering, and the convenor of the gathering said: 'Only one man is most rightful for this gathering!' And on that day, there was an invitation for Fazl.

فَقَالَ أَبُو الْحَسَنِ ع هَاتِ طَعَامَكَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ لَا نَأْكُلُ طَعَامَ الْفَجَاءَةِ

Abu Al-Hassan^{-asws} said: 'Bring your meal, for they are claiming that we^{-asws} do not eat the unanticipated meal'.

فَأَنِّي بِالطَّسْتِ قَبْدًا ثُمَّ قَالَ أَدْرِهَا عَنْ يَسَارِكَ وَلَا تَحْمِلْهَا إِلَّا مُثْرَعَةً

So I came with the washbasin. He^{-asws} began, then said: 'Rotate it on your left and do not carry it except replenished!'

ثُمَّ أَتَى بِالْمِنْدِيلِ لِيُلْقِي عَلَى رُكَّتَيْهِ فَقَالَ لَا هَذَا فِعْلُ الْعَجَمِ

¹⁵⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 a (Chapters on praise and condemnation of food)

Then I came with the towel in order to cast it upon his^{-asws} knees. He^{-asws} said: ‘No! This is a deed of the non-Arabs (Persians)’.

ثُمَّ أَتَا عَلَى يَسَارِهِ يَدِيهِ عَلَى الْأَرْضِ وَ أَكَلَ يَمِينَهُ حَتَّى إِذَا فَرَعَ أُتِيَ بِالْخِلَالِ فَقَالَ يَا فَضْلُ أَدِرْ لِسَانَكَ فِي فَيْكِ فَمَا تَبِعَ لِسَانَكَ فَكُلْهُ إِنْ شِئْتَ وَ مَا اسْتَكَرْهُتَهُ بِالْخِلَالِ فَالْفِطَةُ.

Then he^{-asws} leant upon his^{-asws} left hand upon the ground and ate with his^{-asws} right, until when he^{-asws} was free, I came with the toothpicks. He^{-asws} said: ‘O Fazl! Rotate your tongue in your mouth. Whatever your tongue purses, eat it if you so like to, and whatever you extract with the toothpick, throw it away’.¹⁵⁶⁴

وَ قَدْ رَوَى الْكُلَيْنِيُّ رَحِمَهُ اللَّهُ فِي الْمُؤْتَقِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ اللَّحْمِ الَّذِي يَكُونُ فِي الْأَسْنَانِ فَقَالَ أَمَّا مَا كَانَ فِي مُقَدِّمِ الْفَمِ فَكُلْهُ وَ أَمَّا مَا كَانَ فِي الْأَضْرَاسِ فَاطْرَحْهُ.

And it has been reported by Al Kulayni, may Allah^{-azwj} have Mercy on him, in Al Muwassiq, from is;haq Bin Jareer who said,

‘I asked Abu Abdullah^{-asws} about the meat which happens to be (stuck) in the teeth. He^{-asws} said: ‘As for whatever is in the front of the mouth, eat it, and as for what was in the molars, throw it away’.¹⁵⁶⁵

وَ فِي الصَّحِيحِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَّا مَا يَكُونُ عَلَى اللِّسَانِ فَكُلْهُ وَ أَزْدِرْهُ وَ مَا كَانَ بَيْنَ الْأَسْنَانِ فَأَرْمِ بِهِ.

And in ‘Al Saheeh’, from Ibn Sinan,

‘Abu Abdullah^{-asws} said: ‘As for what happens to be upon the gums, eat it and chew it, and whatever was between the teeth, throw it away’.¹⁵⁶⁶

وَ فِي الْمُؤْتَقِ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ ع قَالَ: يَا فَضْلُ كُلْ مَا بَقِيَ فِي فَيْكِ بِمَا أَذَرْتَ عَلَيْهِ لِسَانَكَ فَكُلْهُ وَ مَا اسْتَكَرْ فَأَخْرِجْهُ بِالْخِلَالِ فَأَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ أَكَلْتَهُ وَ إِنْ شِئْتَ طَرَحْتَهُ.

And in ‘Al Muwassiq’ – from Al Fazl Bin Yunus,

‘From Abu Al-Hassan^{-asws} having said: ‘O Fazl! All what remain in your mouth from what your tongue can rotate upon it, eat it, and whatever is settled, and you extract it with the toothpick, so you are with the choice, if you so desire, eat it, and if you so desire, throw it away’.¹⁵⁶⁷

¹⁵⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 b (Chapters on praise and condemnation of food)

¹⁵⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 c (Chapters on praise and condemnation of food)

¹⁵⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 d (Chapters on praise and condemnation of food)

¹⁵⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 e (Chapters on praise and condemnation of food)

6 وَ فِي الْمَرْفُوعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَزْدَرِدَنَّ أَحَدُكُمْ مَا يَتَخَلَّلُ بِهِ فَإِنَّهُ تَكُونُ مِنْهُ الدُّبَيْلَةُ.

And in the Hadeeth with unbroken chain,

‘Abu Abdullah^{-asws} having said: ‘Not one of you should chew what he extracts with the toothpick, for (the illness) empyema from it’.¹⁵⁶⁸

2- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدْعُوا آتِيَتَكُمْ بِغَيْرِ غَطَاءٍ فَإِنَّ الشَّيْطَانَ إِذَا لَمْ تُعْطَ آتِيَةٌ بَرَقَ فِيهَا وَ أَخَذَ بِمَا فِيهَا مَا شَاءَ.

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

‘From Abu Abdullah^{-asws} having said: ‘Do not leave your utensils without a lid for when a utensil is not covered, the Satan^{-la} spits in it and takes from it whatever he^{-la} so desires to’.¹⁵⁶⁹

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ عَلَى أَبِي الْعَبَّاسِ وَ قَدْ أَخَذَ الْقَوْمُ الْمَجْلِسَ فَمَدَّ يَدَهُ إِلَيَّ وَ السُّفْرَةُ بَيْنَ يَدَيْهِ مُوضُوعَةً فَأَخَذَ بِيَدِي فَذَهَبَتْ لِأَخْطُو إِلَيْهِ فَوَقَعَتْ رِجْلِي عَلَى طَرَفِ السُّفْرَةِ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَنِي

And from him, from his father, from Muhammad Bin Sinan, from Abu Uyayna,

‘From Abu Abdullah^{-asws} having said: ‘I entered to see Abu Al-Abbas, and the people had taken the seats. He extended his hand towards me^{-asws}, and the spread had been placed in front of him. He grabbed my^{-asws} hand and I^{-asws} went to step towards him. My^{-asws} leg fell upon an edge of the spread, so something from that entered me^{-asws} what Allah^{-azwj} so Desired it to enter me^{-asws}.

إِنَّ اللَّهَ تَعَالَى يَقُولُ- فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ قَوْمًا وَ اللَّهُ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ يَذْكُرُونَ اللَّهَ كَثِيرًا.

Allah^{-azwj} the Exalted Says: **But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]**. By Allah^{-azwj}! They were a people who were establishing the Salat, and giving the Zakat, and mentioning Allah^{-azwj} a lot’.¹⁵⁷⁰

4- فَقَهُ الرِّضَا، نَزَّوِي مِنْ كُفْرَانِ النَّعَمِ أَنْ يَقُولَ الرَّجُلُ أَكَلْتُ الطَّعَامَ فَضَرَبَنِي.

¹⁵⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 1 f (Chapters on praise and condemnation of food)

¹⁵⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 2 (Chapters on praise and condemnation of food)

¹⁵⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 3 (Chapters on praise and condemnation of food)

(The book) 'Fiqh Al-Reza^{-asws}' – We^{-asws} are reporting regarding 'Committing Kufr with the bounty' is that the man were to say, 'I ate food and it harmed me'.¹⁵⁷¹

5- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ طَبَّيَّانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَرَادَ أَنْ لَا يَضُرَّهُ طَعَامٌ فَلَا يَأْكُلْ حَتَّى يَجُوعَ وَ تَنْفَى الْمَعِدَةُ فَإِذَا أَكَلَ فَلْيَسِّمْ اللَّهَ وَ لِيُحْسِنِ الْمَضْغَ وَ لِيُمْسِكِ عَنِ الطَّعَامِ وَ هُوَ يَشْتَهِيهِ وَ يَحْتَاجُ إِلَيْهِ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Muhammad Bin Yahya, from Muhammad Bin Sinan, from Ibn Zabyan,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who want that a meal should not harm him, he should not eat until he is hungry, and the stomach is pure. When he does eat, let him name Allah^{-azwj} and let him chew goodly, and let him restrain from the meal while he is still desirous of it and needy to it'.¹⁵⁷²

6 الْمَكَارِمُ، كَانَ النَّبِيُّ ص كَثِيرًا إِذَا جَلَسَ يَأْكُلُ مَا بَيْنَ يَدَيْهِ وَ يَجْمَعُ يَدَيْهِ وَ قَدَمَيْهِ كَمَا يَجْلِسُ الْمُصَلِّي فِي اثْنَتَيْنِ إِلَّا أَنَّ الرَّجُلَ فَوْقَ الرَّجُلِ وَ الْقَدَمَ عَلَى الْقَدَمِ وَ يَقُولُ ص أَنَا عَبْدٌ كَمَا يَأْكُلُ الْعَبْدُ وَ أَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ.

(The book) 'Al-Makarim' –

'Many a time, when the Prophet^{-saww} sat down, he^{-saww} would eat what is in front of him^{-saww}, and gather his^{-saww} knees and his^{-saww} feet like what the praying one tends to sit in the two (sittings), except that the knee was above the knee and the food on top of the foot, and he^{-saww} said: 'I^{-saww} am a slave eating like what the slave eats, and I^{-saww} am sitting like what the slave sits'.¹⁵⁷³

14 وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئًا مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا حَتَّى قَبَضَهُ اللَّهُ تَوَاضِعًا.

And from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not eat while leaning out of humbleness, since Allah^{-azwj} Mighty and Majestic Sent him^{-saww} as a Prophet^{-saww} until Allah^{-azwj} Captured him^{-saww} (his^{-saww} soul)".¹⁵⁷⁴

7- وَ مِنْهُ، كَانَ النَّبِيُّ ص لَا يَأْكُلُ الْخَبْزَ حَتَّى يَبْزُ يَقُولُ إِنَّ اللَّهَ لَمْ يُطْعِمْنَا نَارًا إِنَّ الطَّعَامَ الْخَبْزَ غَيْرُ ذِي بَرَكَةٍ فَأَبْرَدُوهُ

¹⁵⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 4 (Chapters on praise and condemnation of food)

¹⁵⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 5 (Chapters on praise and condemnation of food)

¹⁵⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 6 a (Chapters on praise and condemnation of food)

¹⁵⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 6 b (Chapters on praise and condemnation of food)

And from him^{-asws}: ‘The Prophet^{-saww} would not eat hot (food) until it had cooled down. He^{-saww} said: ‘Allah^{-azwj} does not Feed us fire. The hot food is not with Blessings, so cool it down’.

وَكَانَ صَ إِذَا أَكَلَ سَمَّى وَ أَكَلَ بِثَلَاثِ أَصَابِعٍ وَ مِمَّا تَلِيهِ وَ لَا يَتَنَاوَلُ مِنْ بَيْنِ يَدَيْ عَزِيزٍ وَ يُؤْتَى بِالطَّعَامِ فَيَشْرَعُ قَبْلَ الْقَوْمِ ثُمَّ يَشْرَعُونَ وَ يَأْكُلُ بِأَصَابِعِهِ
الْثَلَاثِ الْإِصْبَامِ وَ الَّتِي تَلِيهَا وَ الْوُسْطَى وَ رُبَّمَا اسْتَعَانَ بِالرَّابِعَةِ

And he^{-saww}, whenever he^{-saww} ate, named (Allah^{-azwj}), and ate with three fingers and from what follows it, and he^{-saww} would not take from in front of someone else, and the meal would be brought, so he^{-saww} would begin before the people, then they would begin, and he^{-saww} would eat with his^{-saww} three fingers and the thumb and which follows it, and the middle, and sometimes he^{-saww} would assist with the fourth.

وَ كَانَ صَ يَأْكُلُ بِكَفِّهِ كُلِّهَا وَ لَمْ يَأْكُلْ بِإِصْبَعَيْنِ يَقُولُ إِنَّ الْأَكْلَ بِإِصْبَعَيْنِ هُوَ أَكْلَةُ الشَّيْطَانِ.

And he^{-saww} would eat with his^{-saww} palm, all of it, and would not eat with the two fingers, saying: ‘The eating with the two fingers, it is the eating of Satan^{-la}’.¹⁵⁷⁵

وَ رُوِيَ أَنَّهُ صَ لَمْ يَأْكُلْ عَلَى خَوَانٍ قَطُّ حَتَّى مَاتَ وَ لَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ.

And it is reported that he^{-saww} did not upon a table spread at all until he^{-saww} passed away, nor ate thin bread until he^{-saww} passed away.

وَ كَانَ صَ لَا يَأْكُلُ وَحْدَهُ مِمَّا يُمْكِنُهُ وَ قَالَ أَلَا أُنبِّئُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى قَالَ مَنْ أَكَلَ وَحْدَهُ وَ ضَرَبَ عُنْدَهُ وَ مَنَعَ رِفْدَهُ.

And he^{-saww} would not eat alone from what he^{-saww} was able, and said: ‘Shall I^{-saww} inform you all with the evilest of you?’ They said, ‘Yes’. He^{-saww} said: ‘One who eats alone, and beats his slave, and refuses his help’.¹⁵⁷⁶

وَ مِنْ طِبِّ الْأَيْمَةِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ عِنْدَ الطَّعَامِ وَ لَا تَلْعَوْا فِيهِ فَإِنَّهُ نِعْمَةٌ مِنْ نِعَمِ اللَّهِ يَجِبُ عَلَيْكُمْ فِيهَا شُكْرُهُ وَ حَمْدُهُ وَ أَحْسِنُوا صُحْبَةَ النَّعَمِ قَبْلَ فِرَاقِهَا فَإِنَّهَا تَزُولُ وَ تَشْهَدُ عَلَى صَاحِبِهَا بِمَا عَمِلَ فِيهَا.

And from (the book) ‘Tibb Al-Aimma^{-asws}’ – from Amir Al-Momineen^{-asws} having said: ‘Mention Allah^{-azwj} Mighty and Majestic at the meal, and do not speak vanities during it for it is a bounty from the bounties of Allah^{-azwj}. It is obligatory upon you all to be thanking Him^{-azwj} and praising Him^{-azwj} regarding it and be good accompaniment with the bounty before it separates, for declines, and testifies against its owner with what had been does regarding it’.¹⁵⁷⁷

¹⁵⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 7 a (Chapters on praise and condemnation of food)

¹⁵⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 7 b (Chapters on praise and condemnation of food)

¹⁵⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 7 c (Chapters on praise and condemnation of food)

وَقَالَ ع إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيَجْلِسْ جَلْسَةَ الْعَبْدِ وَ لِيَأْكُلْ عَلَى الْأَرْضِ وَ لَا يَضَعْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى يَتَرَبَّعُ فَإِنَّهَا جَلْسَةُ يُبْغِضُهَا اللَّهُ وَ يَمْقُتُ صَاحِبَهَا.

And he^{-asws} said: ‘Whenever one of you sits upon the meal, let him sit the sitting of the slave, and let him eat upon the ground, and not place one of his leg upon the other cross-legged for it is a sitting Allah^{-azwj} Hates it and Detests its doer’^{.1578}

وَعَنِ الصَّادِقِ ع أَطِيلُوا الْجُلُوسَ عَلَى الْمَوَائِدِ فَإِنَّهَا سَاعَةٌ لَا تُحْسَبُ مِنْ أَعْمَارِكُمْ.

And from Al-Sadiq^{-asws}: ‘Prolong the sitting upon the meal for it is a time not calculated from your life-span’^{.1579}

8- الْمَكَارِمُ، عَنْ عُمَرَ بْنِ قَيْسٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ بَيْنَ يَدَيْهِ خِوَانٌ وَ هُوَ يَأْكُلُ فَقُلْتُ لَهُ مَا حَدُّ هَذَا الْخِوَانِ فَقَالَ إِذَا وَضَعْتَهُ فَسَمَّ اللَّهُ وَ إِذَا رَفَعْتَهُ فَاحْمَدِ اللَّهَ وَ قُمْ مَا حَوْلَ الْخِوَانِ فَهَذَا حَدُّهُ.

(The book) ‘Al-Makarim’ – from Umar Bin Qays who said,

‘I entered to see Abu Ja’far^{-asws} and in front of him^{-asws} was a meal and he^{-asws} was eating. I said to him^{-asws}, ‘What is a limit of this meal?’ He^{-asws} said: ‘When it is placed, then name Allah^{-azwj}, and when it is raised, then praise Allah^{-azwj}, and pick up whatever is around the meal. So, this is its limit’^{.1580}

9- دَعَاؤُ الرَّاوْدِيّ، قَالَ النَّبِيُّ ص أَذِيْبُوا طَعَامَكُمْ بِذِكْرِ اللَّهِ وَ الصَّلَاةِ وَ لَا تَنَامُوا عَلَيْهَا فَتَقَسُّو قُلُوبَكُمْ.

(The book) ‘Dawaat’ of Al-Rawandi –

‘The Prophet^{-saww} said: ‘Dissolve (digest) your food with the Zikr of Allah^{-azwj} and the Salawaats, and do not sleep upon it, so it would harden your hearts’^{.1581}

وَقَالَ ص إِذَا اجْتَمَعَ لِلطَّعَامِ أَرْبَعُ كَمَلٍ أَنْ يَكُونَ خَالِلاً وَ أَنْ تُكْثَرَ عَلَيْهِ الْأَيْدِي وَ أَنْ يُفْتَحَ بِسْمِ اللَّهِ وَ يُحْتَمَمَ بِحَمْدِ اللَّهِ.

¹⁵⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 7 d (Chapters on praise and condemnation of food)

¹⁵⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 7 e (Chapters on praise and condemnation of food)

¹⁵⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 8 (Chapters on praise and condemnation of food)

¹⁵⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 9 a (Chapters on praise and condemnation of food)

And he^{-saww} said: 'When four gather for the meal, it is perfect if it happens to be Permissible, and if the hands are many upon it, and if it is begun with a Name of Allah^{-azwj} and ends with praise of Allah^{-azwj}'.¹⁵⁸²

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اتَّخَمْتُ قَطُّ قِيلَ لَهُ وَلَمْ يَقَالَ مَا رَفَعْتُ لُحْمَةً إِلَى فَمِي إِلَّا ذَكَرْتُ اسْمَ اللَّهِ عَلَيْهَا.

And Amir Al-Momineen^{-asws} said: 'I^{-asws} haven't had indigestion at all!' It was said to him^{-asws}, 'And why?' He^{-asws} said: 'I^{-asws} did not raise any morsel to my^{-asws} mouth except I^{-asws} mentioned a Name of Allah^{-azwj} upon it'.¹⁵⁸³

وَقَالَ الصَّادِقُ ع الْإِسْتِيفَاءُ بَعْدَ الشَّبَعِ يُشْمِنُ الْبَدَنَ وَتُجَرُّ الطَّعَامُ وَ يَسْلُ الدَّاءُ.

And Al-Sadiq^{-asws} said: 'Lying down (nap) after the satiation fattens the body, and makes the food enjoyable, and the flows (out) the illness'.¹⁵⁸⁴

وَرُوي أَنَّ الدَّاءَ الدَّوِيَّ إِذْ خَالَ الطَّعَامَ عَلَى الطَّعَامِ وَ أَكَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ تَمْرٍ ذَقَلَ ثُمَّ شَرِبَ عَلَيْهِ الْمَاءَ وَ ضَرَبَ يَدَهُ عَلَى بَطْنِهِ وَ قَالَ مَنْ أَدْخَلَ بَطْنَهُ النَّارَ فَأَبْعَدَهُ اللَّهُ

And it is reported that the sickness 'Al-Dawie' is entering the food upon the food; Amir Al-Momineen^{-asws} ate from the fresh dates, then drank the water upon him, and he^{-asws} struck his^{-asws} hand upon his belly and said: 'One who enters the fire into the belly, Allah^{-azwj} would Distance him'.

ثُمَّ تَمَثَّلَ

وَفَرَجَكَ نَالَا مُنْتَهَى الدَّمِ أَجْمَعَا

وَ إِنَّكَ مَهْمَا تُعْطِ بَطْنَكَ سُؤْلَهُ

Then he^{-asws} prosed: 'And you, whatever you give your belly, and your private parts would be question of, would attain the ultimate condemnation altogether'.

وَقَالَ النَّبِيُّ ص الْأَكْلُ فِي السُّوقِ دَنَاءَةٌ.

And the Prophet^{-saww} said: 'Eating in the market is vile (dreadful)'.¹⁵⁸⁵

¹⁵⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 9 b (Chapters on praise and condemnation of food)

¹⁵⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 9 c (Chapters on praise and condemnation of food)

¹⁵⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 9 d (Chapters on praise and condemnation of food)

¹⁵⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 9 e (Chapters on praise and condemnation of food)

و قال أمير المؤمنين ع قد أعيت أطباء هذا الداء الدوي.

And Amir Al-Momineen^{-asws} said: 'This illness Al-Dawie' has fatigued the physicians".¹⁵⁸⁶

10- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يَأْكُلُ بِالْخَمْسِ الْأَصَابِعِ وَ يَقُولُ هَكَذَا كَانَ يَأْكُلُ رَسُولُ اللَّهِ ص لَيْسَ كَمَا يَأْكُلُ الْجَبَّارُونَ.

(The book) 'Al-Da'aim' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} used to eat with the five fingers, and say, 'That is how Rasool-Allah^{-saww} used to eat, not like what the tyrants eat".¹⁵⁸⁷

و عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَمَى أَنْ يَأْكُلَ أَحَدٌ مِنْ ذُرْوَةِ الثَّرِيدِ وَ أَمَرَ أَنْ يَأْكُلَ كُلُّ أَحَدٍ بِمَا يَلِيهِ وَ رَخَّصَ فِي الْأَكْلِ مِنْ جَوَانِبِ الطَّبَقِ مِنَ الثَّمَرِ وَ الرُّطَبِ.

And from Rasool-Allah^{-saww}, he^{-saww} prohibited from anyone eating from the top of the porridge (Sareyd) and instructed from anyone eating from what follows it and allowed in eating from the side of the place, from the ripe and unripe dates".¹⁵⁸⁸

و عَنْهُ ص أَنَّهُ قَالَ: إِذَا أُتِيتُمْ بِالْخُبْزِ وَ اللَّحْمِ فَأَبْدَعُوا بِالْخُبْزِ فَسُدُّوا بِهِ الْجُوعَ ثُمَّ كُلُوا اللَّحْمَ.

And from him^{-asws} having said: 'When you are brought the bread and the meat and begin with the bread and block the hunger with it, then eat the meat".¹⁵⁸⁹

و عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَرِهَ الْقِيَامَ عَنِ الطَّعَامِ وَ كَانَ يُنَادِي دَعَا بَعْضَ عَبِيدِهِ فَيَقَالُ هُمْ يَأْكُلُونَ فَيَقُولُ دَعُوهُمْ حَتَّى يَفْرُغُوا.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having dislike the standing up from the meal, and sometimes he was call one of his slaves. It was said, 'They are eating'. He^{-asws} said: 'Leave them until they are free (from eating)".¹⁵⁹⁰

¹⁵⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 9 f (Chapters on praise and condemnation of food)

¹⁵⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 10 a (Chapters on praise and condemnation of food)

¹⁵⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 10 b (Chapters on praise and condemnation of food)

¹⁵⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 10 c (Chapters on praise and condemnation of food)

¹⁵⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 10 d (Chapters on praise and condemnation of food)

11- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الصَّفَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْخَضِيضِ مَعَ الْعَبِيدِ الْخَبَرِ.

(The book) 'Al Majalis' of Al Sadouq – from Muhammad Bin Al-Hassan, from Muhammad bin Al-Hassan Al Saffar, from Abdullah Bin Al Salt, from Yunus Bin Abdul Rahman, from Aasim Bin Humeyd, from Muhammad Bin Qays,

'From Abu Ja'far^{-asws} having said; 'Rasool-Allah^{-saww}: 'Five, I^{-asws} will not leave these until the death, (from this is) the eating upon the ground with the slaves' – the Hadeeth".¹⁵⁹¹

الْعَلَلُ، وَالْعَبِيدُ، عَنِ الْمُظَفَّرِ الْعَلَوِيِّ عَنِ ابْنِ الْعَبَّاسِ عَنِ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(The book) 'Al Ilal', and 'Al-Uyoun' – from Al Muzaffar Al Alawy, from Ibn Al-Ayyashi, from his father, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Al-Waleed, from Al Abbas Bin Hilal,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it".¹⁵⁹²

13- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوَيْنِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فِي الْمَائِدَةِ اثْنَتَا عَشْرَةَ خَصْلَةً يَجِبُ عَلَى كُلِّ مُسْلِمٍ أَنْ يَعْرِفَهَا أَرْبَعٌ مِنْهَا فَرَضٌ وَ أَرْبَعٌ مِنْهَا سُنَّةٌ وَ أَرْبَعٌ مِنْهَا تَأْدِيبٌ

(The book) 'Al-Khisaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu A Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Ibrahim Al Karkhy,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Hassan Bin Ali^{-asws} said: 'In the meal there are twelve qualities obligating upon every Muslim to know it – from these four are obligatory, and four of these are Sunnah, and four of these are etiquettes.

فَأَمَّا الْفَرَضُ فَالْمَعْرِفَةُ وَ الرِّضَا وَ التَّسْمِيَةُ وَ الشُّكْرُ

As for the obligations – the recognition (that it is Permissible), and the contentment, and the naming (Allah^{-azwj}), and the thanking (Allah^{-azwj}).

وَ أَمَّا السُّنَّةُ فَالْوُضُوءُ قَبْلَ الطَّعَامِ وَ الْجُلُوسُ عَلَى الْجَانِبِ الْأَيْسَرِ وَ الْأَكْلُ بِثَلَاثِ أَصَابِعٍ وَ لَعَقُ الْأَصَابِعِ

As for the Sunnah – the wud'u before the meal, and the sitting upon the left side, and the eating with three fingers, and licking the fingers.

¹⁵⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 11 (Chapters on praise and condemnation of food)

¹⁵⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 12 (Chapters on praise and condemnation of food)

وَأَمَّا التَّادِيبُ فَلَا تُكُلُّ بِمَا يَلِيكَ وَتَصْغِيرُ اللَّقْمَةِ وَالْمَضْغُ الشَّدِيدُ وَفَلَّةُ النَّظَرِ فِي وُجُوهِ النَّاسِ.

And as for the etiquettes – the eating from what is in front of you, and the small morsels, and the intense chewing, and reducing the looking into the faces of the people”.¹⁵⁹³

5- الْكُلَيْنِي رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَجْلِسُ جَلْسَةَ الْعَبْدِ وَ يَضَعُ يَدَهُ عَلَى الْأَرْضِ وَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَأْكُلُ هَكَذَا.

Al Kulayni, may Allah^{-azwj} have Mercy on him, by his chain, from Abu Khadeeja,

‘From Abu Abdullah^{-asws}, he^{-asws} used to sit the sitting of the slave, and he^{-asws} would place his^{-asws} hand upon the ground and eat with three fingers, and Rasool-Allah^{-saww} used to eat like this”.¹⁵⁹⁴

وَعَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَسْتَاكُ عَرْضًا وَ يَأْكُلُ هَرْتًا.

And from Ali Bin Muhammad, raising it, said,

‘Amir Al-Momineen^{-asws} used to brush his^{-asws} teeth sideways and eat with all fingers”.¹⁵⁹⁵

رَوَى أَنَّ رَسُولَ اللَّهِ ص كَانَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَ يَكْرَهُ الْأَكْلَ بِإِصْبَعَيْنِ.

It is reported that Rasool-Allah^{-saww} used to eat with three fingers and disliked the eating with two fingers”.¹⁵⁹⁶

14- الْحِصَالُ، فِي وَصَايَا النَّبِيِّ ص لِعَلِيِّ ع يَا عَلِيُّ ائْتِنَا عَشْرَةَ خُصَلَةٍ يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَتَعَلَّمَهَا فِي الْمَائِدَةِ أَرْبَعٌ مِنْهَا فَرِيضَةٌ وَ أَرْبَعٌ مِنْهَا سُنَّةٌ وَ أَرْبَعٌ مِنْهَا أَدَبٌ

(The book) ‘Al-Khisaal’ –

‘In a bequest of the Prophet^{-saww} to Ali^{-asws}: ‘O Ali^{-asws}! There are twelve qualities regarding the meal it is befitting for the Muslim man to know these – four of these are obligatory, and four of these are Sunnah, and four of these are etiquettes.

¹⁵⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 13 a (Chapters on praise and condemnation of food)

¹⁵⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 13 b (Chapters on praise and condemnation of food)

¹⁵⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 13 c (Chapters on praise and condemnation of food)

¹⁵⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 13 d (Chapters on praise and condemnation of food)

فَأَمَّا الْفَرِيضَةُ فَاَلْمَعْرِفَةُ بِمَا يَأْكُلُ وَ التَّسْمِيَةُ وَ الشُّكْرُ وَ الرِّضَا

As for the obligatory – the recognition of what he eats (Permissible or not), and the naming (Allah-azwj, and the thanking (Allah-azwj), and the contentment.

وَ أَمَّا السُّنَّةُ فَالْجُلُوسُ عَلَى الرَّجْلِ الْيُسْرَى وَ الْأَكْلُ بِثَلَاثِ أَصَابِعَ وَ أَنْ يَأْكُلَ مَا يَلِيهِ وَ مَصُّ الْأَصَابِعِ

And as for the Sunnah – the sitting upon the left leg, and the eating with three fingers, and eating what follows it (in front), and sucking the fingers.

وَ أَمَّا الْأَدَبُ فَتَصْغِيرُ اللَّفْمَةِ وَ الْمَضْغُ الشَّدِيدُ وَ فَلَّةُ النَّظَرِ فِي وُجُوهِ النَّاسِ وَ غَسْلُ الْيَدَيْنِ.

And as for the etiquettes – small morsels, and intense chewing, and scarcely looing into the faces of the people, and washing the hands”¹⁵⁹⁷

15- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ عُثْمَانَ بْنِ عُبَيْدٍ عَنْ هُدَبَةَ بْنِ خَالِدٍ الْقَيْسِيِّ عَنْ مُبَارَكِ بْنِ فَضَالَةَ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ لِلْحَسَنِ ابْنِهِ ع يَا بُنَيَّ أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعْنِي بِهَا عَنِ الطَّبِّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

And from him, from Ali Bin Ahmad Bin Musa, from Ahmad Bin Yahya Bin Zakariya Al Qattan, from Bakr Bin Abdullah Bin Habeeb, from Usman Bin Ubeyd, from Hudba Bin Khalid Al Qaysi, from Mubarak Bin Fazala, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen Ali-asws Bin Abu Talib-asws said to his-asws son-asws Al-Hassan-asws: ‘O my-asws son-asws! Shall I-asws teach you-asws four qualities, you-asws will become needless by these from the medication?’ He-asws said: ‘Yes, O Amir Al-Momineen-asws!’

قَالَ لَا تَجْلِسْ عَلَى الطَّعَامِ إِلَّا وَ أَنْتَ جَائِعٌ وَ لَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ وَ جَوِدِ الْمَضْغَ وَ إِذَا نِمْتَ فَأَعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَعْنَيْتَ عَنِ الطَّبِّ.

He-asws said: ‘Do not sit upon the meal except and you-asws are hungry, and do not arise from the meal except and you-asws are still desiring it, and be good in the chewing, and when you-asws sleep, go to the toilet (first). So, when you-asws utilise this, you-asws will be needless from the medicine”¹⁵⁹⁸

16- الْعِيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَكَلْتُمُ التَّرِيدَ فَكُلُوا مِنْ حَوَانِيهِ فَإِنَّ الدَّرَوَةَ فِيهَا الْبَرَكَةُ.

(The book) ‘Al-Uyoun’ –

¹⁵⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 14 (Chapters on praise and condemnation of food)

¹⁵⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 15 (Chapters on praise and condemnation of food)

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you eat the porridge (Sareyd), then eat from its sides for the peak, there are Blessings in it''.¹⁵⁹⁹

17- مجالس ابن الشيخ، عن والده عن محمد بن علي بن حشيش عن إبراهيم بن أحمد الدينوري عن عبد الله بن حمدان عن أبي سعيد الأشج عن عتبة بن خالد عن موسى بن محمد بن إبراهيم التميمي عن أبيه عن أنس بن مالك قال قال رسول الله ص إذا أكلتم فاخلعوا نعالكم فإنه أروح لأقدامكم.

(The book) 'Majalis' of Ibn Al Sheykh, from his father, from Muhammad Bin Ali Bin Hasheesh, from Ibrahim Bin Ahmad Al Deynawari, from Abdullah Bin Hamdan, from Abu Saeed Al Ashajja, from Uqba Bin Khaid, from Musa Bin Muhammad Bin Ibrahim Al Tameemi, from his father, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Whenever you eat, then take off your slippers for it is aerating for your feet''.¹⁶⁰⁰

الفردوس، عنه ص مثله و زاد في آخره وإها سنة جميلة.

(The non-Shia book) 'Al-Firdows' –

'Similar to it, and there is an increase in its end: 'And it is a beautiful Sunnah''.¹⁶⁰¹

18 مجالس ابن الشيخ، عن والده عن جماعة عن أبي المفضل عن علي بن محمد بن الحسن التميمي عن جده سليم بن إبراهيم بن عبيد عن نصر بن مزاحم المنقري عن إبراهيم بن الزبير عن عمرو بن خالد عن زيد بن علي عن أبيه ع في قوله تعالى و لقد كرمنا بني آدم يقول فضّلنا بني آدم على سائر الخلق

(The book) 'Majalis' of Ibn Al Sheykh, from his father, from a group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Al-Hassan Al Nakhaie, from his grandfather Suleym Bin Ibrahim Bin Ubeyd, from Nasr Bin Muzahim Al Minqary, from Ibrahim Bin Al Zibriqan, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father^{-asws} regarding Words of the Exalted: **And We have Honoured the Children of Adam [17:70]**. He^{-asws} said: 'He^{-azwj} is Saying: "We^{-azwj} Preferred the Children of Adam^{as} over the rest of the creatures".

- وَ حَمَلْنَاهُمْ فِي الْبَرِّ وَ الْبَحْرِ يَقُولُ عَلَى الرُّطْبِ وَ الْيَابِسِ - وَ رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ يَقُولُ مِنْ طَيِّبَاتِ الثَّمَارِ كُلِّهَا - وَ فَضَّلْنَاهُمْ يَقُولُ لَيْسَ مِنْ دَابَّةٍ وَ لَا طَائِرٍ إِلَّا هِيَ تَأْكُلُ وَ تَشْرَبُ فِيهَا لَا تَرْفَعُ يَدَيْهَا إِلَى فِيهَا طَعَامًا وَ لَا شَرَابًا عَزَّ ابْنِ آدَمَ فَإِنَّهُ يَرْفَعُ إِلَى فِيهِ يَدَيْهِ طَعَامَهُ فَهَذَا مِنَ التَّمْضِيلِ.

He^{-azwj} is Saying: **and We Carry them in the land and the sea** - upon the wet and the dry". He^{-azwj} is Saying: **and We Sustain them of the good things** - from all the good fruits". He^{-azwj} is

¹⁵⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 16 (Chapters on praise and condemnation of food)

¹⁶⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 17 a (Chapters on praise and condemnation of food)

¹⁶⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 17 b (Chapters on praise and condemnation of food)

Saying: **and We Preferred them** - and there is none from the animals, nor the birds except that it eats and drinks with its mouth and does not lift it with its hands to its mouth, neither the food nor the drink apart from the Children of Adam^{as}, for he raises his food by his hand to his mouth. So, this is from the Preference¹⁶⁰².

19 مجالس ابن الشيخ، عن والده عن جماعة عن أبي المفضل عن أحمد بن الحسن بن هارون عن يحيى بن السري الصري عن محمد بن حازم أبي معاوية الصري قال: دخلت على هارون الرشيد قيل لي وكانت بين يديه المائدة فسألني عن تفسير هذه الآية - ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات الآية

(The book) 'Majalis' of Ibn Al Sheykh, from his father, from a group, from Abu Al Mufazzal, from Ahmad Bin Al-Hassan Bin Haroun, from Yahya Bin Al Sary Al Zareer, from Muhammad Bin Hazim Abu Muawiya Al Zareer who said,

'I entered to see Haroon Al-Rasheed, and in front of him was a meal. He asked me about the interpretation of this Verse: **And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things [17:70]** – the Verse.

فقلت يا أمير المؤمنين قد تأولها جدك عبد الله بن العباس أخبرني الحجاج بن إبراهيم الخوزي عن ميمون بن مهران عن ابن عباس في هذه الآية ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات قال كل دابة تأكل بفيها إلا ابن آدم فإنه يأكل بالأصابع

I said, 'O commander of the faithful! Your grandfather Abdullah Bin Al Abbas has explained it. Al-Hajjaj Bin Ibrahim Al-Khowzy informed me from Maymoun Bin Mahran, from Ibn Abbas regarding this Verse: **And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things [17:70]**. He said, 'Every animal eats with its mouth except for the son of Adam^{as}, for he eats with the fingers'.

قال أبو معاوية فبلغني أنه رمى بملعة كانت بيده من فضة وتناول من الطعام بإصبعه.

Ibn Muawiya said, 'It reached me that he (Haroun Al Rasheed) threw down a silver spoon which was in his hand and took from the meal with his fingers¹⁶⁰³ (Not a Hadeeth)

20 - ومنه، عن أبيه عن جماعة عن أبي المفضل عن عبد الله بن محمد بن عبد العزيز البغوي عن يحيى بن عبد الحميد الحماني عن حجاج بن تميم بن ميمون بن مهران عن ابن عباس في قوله عز وجل ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات قال ليس من دابة إلا وهي تأكل بفيها إلا ابن آدم فإنه يأكل بيده.

And from him, from his father, from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz Al Bagawy, from Yahya Bin Abdul Hameed Al Ilmany, from Hajjaj Bin Tameem Bin Maymoun Bin Mihran,

¹⁶⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 18 (Chapters on praise and condemnation of food)

¹⁶⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 19 (Chapters on praise and condemnation of food)

‘From Ibn Abbas regarding Words of Mighty and Majestic: **And We have Honoured the Children of Adam**, - up to His^{-azwj} Words: **with a Preference [17:70]**. He said, ‘There isn’t any animal except, and it eats with its mouth except the son of Adam^{-as}, for he eats with his hand’¹⁶⁰⁴ (Not a Hadeeth)

21- الْحِصَالُ، فِي الْأَرْبَعِيَّةِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا جَلَسَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلْيَجْلِسْ جَلْسَةَ الْعَبْدِ وَلَا يَضَعَنَّ أَحَدُكُمْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَ يُرَبِّعَ فَإِنَّهَا جَلْسَةٌ يُبْغِضُهَا اللَّهُ وَ يَمْقُثُ صَاحِبَهَا.

(The book) ‘Al-Khisal’ –

‘In ‘The Four Hundred’, he said, ‘Amir Al-Momineen^{-asws} said: ‘Whenever one of you sits at a meal, let him sit a sitting of the slaves, and not one of you should place one of his legs upon the other and be cross legged, for it is a sitting Hated by Allah^{-azwj}, and He^{-azwj} Detests its doer’¹⁶⁰⁵.

و قَالَ ع لِيَجْلِسَ أَحَدُكُمْ عَلَى طَعَامِهِ جَلْسَةَ الْعَبْدِ وَ لِيَأْكُلَ عَلَى الْأَرْضِ.

And he^{-asws} said: ‘Let one of you sit upon his meal a sitting of the slaves and let him eat upon the ground’¹⁶⁰⁶.

بيان جلسة العبد الجثو على الركبتين

Explanation – Sitting of the slaves is the kneeling upon the knees.

23- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ الْجُعْفِيِّ قَالَ حَدَّثَنِي أَبُو لَبِيدٍ الْبَحْرَانِيُّ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ أَتَاهُ رَجُلٌ بِمَكَّةَ فَقَالَ لَهُ يَا مُحَمَّدَ بْنَ عَلِيٍّ أَنْتَ الَّذِي تَزْعُمُ أَنَّهُ لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ

And from him, from Muhammad Bin Ismail Bin Bazie, from Abu Ismail Al Sarraj, from Khaysama Bin Abdul Rahman Al Jufy who said, ‘It is narrated to me by Abu Labeed Al Bahrany,

‘From Abu Ja’far^{-asws}, a man had come to him^{-asws} at Makkah. He said to him^{-asws}, ‘O Muhammad^{-asws} Bin Ali^{-asws}! Are you^{-asws} the one claiming that there isn’t anything except and there is a limit for it?’

فَقَالَ أَبُو جَعْفَرٍ نَعَمْ أَنَا أَقُولُ لَيْسَ شَيْءٌ مِمَّا خَلَقَ اللَّهُ صَغِيرًا وَ كَبِيرًا إِلَّا وَ قَدْ جَعَلَ اللَّهُ لَهُ حَدًّا إِذَا جُوزَ بِهِ ذَلِكَ الْحَدُّ فَقَدْ تُعَذِّبُ حُدُّ اللَّهِ فِيهِ

¹⁶⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 20 (Chapters on praise and condemnation of food)

¹⁶⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 21 (Chapters on praise and condemnation of food)

¹⁶⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 22 (Chapters on praise and condemnation of food)

Abu Ja'far^{-asws} said: 'Yes, I^{-asws} am saying there isn't anything from what Allah^{-azwj} has Created, neither small nor large, and Allah^{-azwj} has Made a limit for it. When that limit is exceeded, so a limit of Allah^{-azwj} has exceeded regarding it'.

فَقَالَ فَمَا حَدُّ مَايَدَيْكَ هَذِهِ

He said, 'So what is a limit of this meal of yours^{-asws}?'

قَالَ تَذْكُرُ اسْمَ اللَّهِ حِينَ تُوَضَّعُ وَتُحْمَدُ اللَّهَ حِينَ تُرْفَعُ وَتَقُمْ مَا تَحْتَهَا

He^{-asws} said: 'You should name Allah^{-azwj} when it is placed, and praise Allah^{-azwj} when it is raised, and you should pick up what (remnants) are beneath it'.

قَالَ فَمَا حَدُّ كُوزِكَ هَذَا

He said, 'So what is a limit of this pitcher of yours?'

قَالَ لَا تَشْرَبْ مِنْ مَوْضِعِ أُذُنِهِ وَلَا مِنْ مَوْضِعِ كَسْرِهِ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ وَإِذَا وَضَعْتَهُ عَلَى فَيْكِ فَادْكُرِ اسْمَ اللَّهِ وَإِذَا رَفَعْتَهُ عَنْ فَيْكِ فَاحْمَدِ اللَّهَ وَتَنَقَّسْ فِيهِ ثَلَاثَةَ أَنْفَاسٍ فَإِنَّ النَّفْسَ الْوَاحِدَ يُكْرَهُ.

He^{-asws} said: 'You should not drink from the place of its ear, nor from the place of its breakage (crack), for it is a seat of Satan^{-la}, and when you place it upon your mouth, then mention Allah^{-azwj}, and when you raise it away from your mouth, then praise Allah^{-azwj}, and gulp in it three gulps, for the one gulping is disliked'¹⁶⁰⁷.

24- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّعَامُ إِذَا جَمَعَ أَرْبَعًا فَقَدْ تَمَّ إِذَا كَانَ مِنْ حَلَالٍ وَ كَثُرَتْ الْأَيْدِي عَلَيْهِ وَ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ الْحَمْدُ لِلَّهِ فِي آخِرِهِ.

And from him, from his father, from Muhammad Bin Sinan, from Ibn Muskan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The meal, when four (things) gather, so it has been completed – when it was from the Permissible, and there are many hands upon it, and 'In the Name of Allah^{-azwj}' (is said) in its beginning, and 'The Praise is for Allah^{-azwj}' (is said) in its end''¹⁶⁰⁸.

25- وَ مِنْهُ، عَنِ الْوُشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ عَمْرُو بْنُ عُبَيْدٍ وَ وَاصِلٌ وَ بَشِيرُ الرَّحَّالِ عَنْ حَدِّ الطَّعَامِ فَقَالَ يَأْكُلُ الْإِنْسَانُ بِمَا بَيْنَ يَدَيْهِ وَ لَا يَتَنَاوَلُ مِنْ قُدَّامِ الْآخِرِ شَيْئًا.

¹⁶⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 23 (Chapters on praise and condemnation of food)

¹⁶⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 24 (Chapters on praise and condemnation of food)

And from him, from Al Washa, from Ahmad Bin Aaiz, from Abu Khadeeja,

'From Abu Abdullah^{-asws}, Amro Bin Ubey and Wasil and Bashir Al-Rahhal had asked him^{-asws} about the limit of a meal. He^{-asws} said: 'The person should eat from what is in front of him, and he should not take anything (which is) in front of another''¹⁶⁰⁹

26- وَ مِنْهُ، عَنْ جَعْفَرٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِمَا يَلِيهِ.

And from him, from Ja'far, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever one of you eats, the let him eat from what is next to him''¹⁶¹⁰

27- وَ مِنْهُ، عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ مَعَ قَوْمٍ طَعَامًا كَانَ أَوَّلَ مَنْ يَضَعُ يَدَهُ وَ آخِرَ مَنْ يَرْفَعُهَا لِيَأْكُلَ الْقَوْمُ.

And from him, from Ibn Fazzal, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww}, whenever he^{-saww} ate a meal with people, was the first one to place his^{-saww} and the last one to raise it, to let the people eat (their fill)''¹⁶¹¹

28- وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبِي أَنَا عَبْدُ اللَّهِ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ يَسْتَأْذِنُ لِعَمْرٍو بْنِ عَبْدِ وَ وَاَصِلَ مَوْلَى هُبَيْرَةَ وَ بَشِيرِ الرَّحَالِ فَأَذِنَ لَهُمْ فَدَخَلُوا عَلَيْهِ فَجَلَسُوا فَقَالُوا يَا بَا جَعْفَرُ إِنَّ لِكُلِّ شَيْءٍ حَدًّا يَنْتَهِي إِلَيْهِ

And from him, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Salama,

'From Abu Abdullah^{-asws} he (the narrator) said: 'My father, Abu Abdullah son of Ali Bin Al-Husayn^{-asws} came to him^{-asws} seeking permission for Amro Bin Ubeyd and Wasil, a slave of Hubeyra and Bashir Al-Rahhal. He^{-asws} permitted for them. They entered to see him^{-asws}. They were seated and said, 'O Abu Ja'far^{-asws}! For everything there is limit ending to it?'

فَقَالَ أَبُو جَعْفَرٍ ع نَعَمْ إِنَّ لِكُلِّ شَيْءٍ حَدًّا يَنْتَهِي إِلَيْهِ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ

Abu Ja'far^{-asws} said: 'Yes! For all things there is a limit ending to it. There is none from a thing except and there is a limit for it'.

¹⁶⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 25 (Chapters on praise and condemnation of food)

¹⁶¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 26 (Chapters on praise and condemnation of food)

¹⁶¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 27 (Chapters on praise and condemnation of food)

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'I saw Abu Al-Hassan Al-Reza^{-asws} when he^{-asws} had (finished) lunch. He^{-asws} laid down upon his^{-asws} back and cast his^{-asws} right leg upon the left".¹⁶¹⁴

31- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنِ ابْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْعَبْدَ وَ يَجْلِسُ جُلُوسَ الْعَبْدِ وَ يَعْلَمُ أَنَّهُ عَبْدٌ.

(The book) 'Al-Mahasin' – from Ali Bin Al Hakam, from Abu Al Magra, from Ibn Kharjah, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to eat the eating of the slave, and sit a sitting of the slave, and he^{-saww} knew he^{-saww} was a slave (of Allah^{-azwj})".¹⁶¹⁵

32 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْبَرْثُطِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ يَأْكُلُ الْعَبْدَ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ وَ كَانَ يَأْكُلُ عَلَى الْحَضِيضِ وَ يَنَامُ عَلَى الْحَضِيضِ.

(The book) 'Al-Mahasin, from his father, from Al Bazanty, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} used to eat the eating of the slave, and sit a sitting of the slave, and he^{-saww} ate upon the ground and slept upon the ground".¹⁶¹⁶

33- الْمَحَاسِنُ، عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّيْقَلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَرَّتْ امْرَأَةٌ بِرَسُولِ اللَّهِ وَ هُوَ يَأْكُلُ وَ هُوَ جَالِسٌ عَلَى الْحَضِيضِ فَقَالَتْ يَا مُحَمَّدُ وَ اللَّهُ إِنَّكَ لَتَأْكُلُ الْعَبْدَ وَ تَجْلِسُ جُلُوسَهُ

(The book) 'Al-Mahasin' – from Safwan, from Ibn Muskan, from Al-Hassan Al Sayqal who said,

'I heard Abu Abdullah^{-asws} saying: 'A foul-mouthed woman passed by Rasool-Allah^{-saww} while he^{-saww} was eating and was seated upon the ground. She said, 'O Muhammad^{-saww}! By Allah^{-azwj}! You^{-saww} are eating an eating of the slave and sitting his sitting!'

فَقَالَ لَهَا رَسُولُ اللَّهِ ص وَيَحْكُ أَيُّ عَبْدٍ أَعْبَدُ مِنِّي

Rasool-Allah^{-saww} said to her: 'Woe be to you! Which slave is more a slave than me^{-saww}?'

قَالَتْ فَتَنَاوَلْنِي لُقْمَةً مِنْ طَعَامِكَ فَتَنَاوَلَهَا فَقَالَتْ لَا وَ اللَّهُ إِلَّا الَّتِي فِي فَمِكَ فَأَخْرَجَ رَسُولُ اللَّهِ ص اللَّقْمَةَ مِنْ فَمِهِ فَتَنَاوَلَهَا فَأَكَلَهَا

¹⁶¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 30 (Chapters on praise and condemnation of food)

¹⁶¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 31 (Chapters on praise and condemnation of food)

¹⁶¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 32 (Chapters on praise and condemnation of food)

She said, 'Give me a morsel from your^{-saww} food'. He^{-saww} gave it to her. She said, 'No, by Allah^{-azwj}, except that which is in your^{-saww} mouth!' Rasool-Allah^{-saww} extracted the morsel from his^{-saww} mouth and gave it to her. She ate it'.

قَالَ أَبُو عَبْدِ اللَّهِ عَ فَمَا أَصَابَهَا دَاءٌ حَتَّى فَارَقَتْ الدُّنْيَا رُوحَهَا.

Abu Abdullah^{-asws} said: 'No illness afflicted her until her soul separated from the world'.¹⁶¹⁷

34 كِتَابُ الرُّغَدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانٍ مِثْلَهُ.

Kitab Al Zohad of Al-Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan – similar to it'.¹⁶¹⁸

35- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: اثْنَتَا عَشْرَةَ خَصْلَةً يَنْبَغِي لِلرَّجُلِ أَنْ يَتَعَلَّمَهَا عَلَى الطَّعَامِ أَرْبَعَةٌ مِنْهَا فَرِيضَةٌ وَ أَرْبَعَةٌ مِنْهَا سُنَّةٌ وَ أَرْبَعَةٌ مِنْهَا آدَبٌ

(The book) 'Al-Mahasin' – from one of our companions, raising it to,

'Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'There are twelve qualities it is befitting for the mean to know these at the mealtime – four of these are obligatory, and four of these are a Sunnah, and four of these are etiquettes.

فَأَمَّا الْفَرِيضَةُ فَالْمَعْرِفَةُ وَ التَّسْمِيَةُ وَ الشُّكْرُ وَ الرِّضَا

As for the obligatory – the recognition (that it is Permissible), and the naming (Allah^{-azwj}), and the thanking (Allah^{-azwj}), and the contentment.

وَ أَمَّا السُّنَّةُ فَالْجُلُوسُ عَلَى الرَّجْلِ الْيُسْرَى وَ الْأَكْلُ بِثَلَاثِ أَصَابِعٍ وَ أَنْ يَأْكُلَ بِمَا يَلِيهِ وَ مَصُّ الْأَصَابِعِ

And as for the Sunnah – the sitting upon the left leg, and eating with three fingers, and eating from what is next to him, and sucking the fingers.

وَ أَمَّا الْآدَبُ فَعَسْلُ الْيَدَيْنِ وَ تَصْغِيرُ اللَّقْمَةِ وَ الْمَضْغُ الشَّدِيدُ وَ قَلَّةُ النَّظَرِ فِي وُجُوهِ الْقَوْمِ.

And as for the etiquettes – washing the hands, and small morsels, and the intense chewing, and scarcely looking into faces of the people".¹⁶¹⁹

¹⁶¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 33 (Chapters on praise and condemnation of food)

¹⁶¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 34 (Chapters on praise and condemnation of food)

¹⁶¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 35 (Chapters on praise and condemnation of food)

36- الْمَكَارِمُ، مِنْ كِتَابِ الْبَصَائِرِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْغَاصِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: حَجَجْتُ وَ مَعِيَ جَمَاعَةٌ مِنْ أَصْحَابِنَا فَأَتَيْتُ الْمَدِينَةَ فَقَصَدْنَا مَكَانًا نَزَلُهُ فَاسْتَقْبَلَنَا غُلَامٌ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع عَلَى جِمَارٍ لَهُ أَخْضَرُ يَتْبَعُهُ الطَّعَامُ فَتَزَلْنَا بَيْنَ النَّخْلِ وَ جَاءَ هُوَ فَتَزَلَ

(The book) 'Al-Makarim' – from the book 'Al Basair' – from Muhammad Bin Ja'far Al Aasimy, from his father, from his grandfather who said,

'I performed Hajj and with me was a group of our companions. I came to Al-Medina and we aimed for a place to descend in. A slave of Abu Al-Hassan Musa Bin Ja'far^{-asws} received us, being upon a green donkey of him. He^{-asws} followed the meal carrier. We descended between the palm trees and he^{-asws} came and descended.

فَأَتَى بِالطَّشْتِ وَ الْمَاءِ فَبَدَأَ وَ غَسَلَ يَدَيْهِ وَ أُدِيرَ الطَّشْتُ عَنْ يَمِينِهِ حَتَّى بَلَغَ آخِرَنَا ثُمَّ أُعِيدَ مِنْ يَسَارِهِ حَتَّى أَتَى عَلَى آخِرِنَا ثُمَّ قُدِّمَ الطَّعَامُ فَبَدَأَ بِالْمِلْحِ

He^{-asws} came with the washbasin and the water. He^{-asws} began and washed his^{-asws} hands and rotated the washbasin on his^{-asws} right until it reached the last of us. Then he^{-asws} repeated from his^{-asws} left until it came to the last of us. Then he^{-asws} forwarded the meal, and he^{-asws} began with the salt.

ثُمَّ قَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ أَتَى بِالْخَلِّ ثُمَّ أَتَى بِكَتِفٍ مَشْوِيٍّ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ النَّبِيَّ ص

The he^{-asws} said: 'Eat, **In the Name of Allah the Beneficent, the Merciful [1:1]**'. Then he^{-asws} seconded with the vinegar, then came with the grilled (lamb) shoulder. He^{-asws} said: 'Eat, **In the Name of Allah the Beneficent, the Merciful [1:1]**, for this food used to fascinate the Prophet^{-saww}'.

ثُمَّ أَتَى بِالْخَلِّ وَ الزَّيْتِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ فَاطِمَةَ ع

Then he^{-asws} brought out the vinegar and the oil. He^{-asws} said: 'Eat, **In the Name of Allah the Beneficent, the Merciful [1:1]**, for this food used to fascinate (Syeda) Fatima^{-asws}'.

ثُمَّ أَتَى بِالسِّكْبَاجِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَمِيرَ الْمُؤْمِنِينَ ع

Then he^{-asws} brought out Al-Sikbaj (meat cooked in vinegar). He^{-asws} said: 'Eat, **In the Name of Allah the Beneficent, the Merciful [1:1]**, for this food used to fascinate Amir Al-Momineen^{-asws}'.

ثُمَّ أَتَى بِلَحْمٍ مَقْلُوقٍ فِيهِ بَازِلُجَانٌ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} brought out fried meal wherein were aubergines. He^{-asws} said: 'Eat, **In the Name of Allah the Beneficent, the Merciful [1:1]**, for this food used to fascinate Al-Hassan^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِلَبَنٍ خَامِضٍ قَدْ نُرِدَّ فِيهِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} brought out frothed milk which had been made as porridge. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Al-Husayn Bin Ali^{-asws}'.

ثُمَّ أَنِّي بِأَضْلَاعٍ بَارِدَةٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ عَلِيَّ بْنَ الْحُسَيْنِ ع

Then he^{-asws} brought out cold ribs. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Ali^{-asws} Bin Al-Husayn^{-asws}'.

ثُمَّ أَنِّي بِجُذُرٍ مَبْرُورَةٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

Then he^{-asws} brought out sheep side with fat. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Muhammad^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَنِّي بِتَوْرٍ فِيهِ بَيْضٌ كَالْعَجَّةِ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَبِي جَعْفَرٍ [جَعْفَرًا] ع

Then he^{-asws} brought out a pan where were eggs lie the omelette. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate my^{-asws} father^{-asws} Ja'far^{-asws}'.

ثُمَّ أَنِّي بِخُلُوعٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ يُعْجِبُنِي

Then he^{-asws} brought out sweets. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this is a food fascinating me^{-asws}'.

وَرُفِعَتِ الْمَائِدَةُ فَذَهَبَ أَحَدُنَا لِيَلْفِظَ مَا كَانَ تَحْتَهَا فَقَالَ مَهْ إِنَّمَا ذَلِكَ فِي الْمَنَازِلِ تَحْتَ السُّقُوفِ فَأَمَّا فِي مِثْلِ هَذَا الْمَوْضِعِ فَهُوَ لِعَافِيَةِ الطَّيْرِ وَ الْبَهَائِمِ

And the meal was raised. One of us went on to pick up whatever (had fallen) beneath it. He^{-asws} said: 'No. But rather, that is (done) in the houses under the rooves. As for the likes of this (open) place, it is for the well-being of the birds and the beasts'.

ثُمَّ أَنِّي بِالْخِلَالِ فَقَالَ مَنْ حَقَّ الْخِلَالُ أَنْ تُدِيرَ لِسَانُكَ فِي فَمِكَ فَمَا أَجَابَكَ ابْتِلَاعُهُ وَ مَا امْتَنَعَ تُحْرِكُهُ بِالْخِلَالِ ثُمَّ تُخْرِجُهُ فَتَلْفِظُهُ

Then he^{-asws} brought out the toothpicks. He^{-asws} said: 'It is from a right of the toothpick that you rotate your tongue in your mouth, so whatever responds to you, swallow it, and whatever refuses, move it with the toothpick, then extract it and spit it out'.

وَأَنِّي بِالطَّسْتِ وَ الْمَاءِ فَأَبْتَدَأُ بِأَوَّلِ مَنْ عَلَى يَسَارِهِ حَتَّى انْتَهَى إِلَيْهِ فَعَسَلْتُ ثُمَّ عَسَلْتُ مَنْ عَلَى يَمِينِهِ حَتَّى أَتَى عَلَى آخِرِهِمْ

And he^{-asws} brought out the washbasin and the water. He^{-asws} began with the first one on his^{-asws} left until it ended up to him^{-asws}. He^{-asws} washed, then washed the one to his^{-asws} right until it came to the last of them.

ثُمَّ قَالَ يَا عَاصِمُ كَيْفَ أَنتُمْ فِي التَّوَاصِلِ وَ التَّبَايَرِ فَقَالَ عَلَى أَفْضَلِ مَا كَانَ عَلَيْهِ أَخَذُ

Then he^{-asws} said: 'O Aasim! How are you all in connecting and the righteousness?' He said, 'Upon the best of what anyone can be upon'.

فَقَالَ أَيْتِي أَحَدَكُمْ عَنِ الصِّيقَةِ مَنْزِلَ أَخِيهِ فَلَا يَجِدُهُ فَيَأْتُرْ بِإِحْرَاجِ كَيْسِهِ فَيُخْرِجُ فَيَقْضِي حَتْمَهُ فَيَأْخُذُ مِنْ ذَلِكَ حَاجَتَهُ فَلَا يُنْكِرُ عَلَيْهِ

He^{-asws} said: 'Does one of you come from the (financial) hardship to the house of his brother, but he does not find him, and he instructs with bringing out his money bag, so it is brought out, and breaks its seal and takes his need from that, and it is not denied upon him?'

قَالَ لَا قَالَ لَسْتُمْ عَلَى مَا أُحِبُّ عَلَيْهِ مِنَ التَّوَاضُّلِ.

He said, 'No'. He^{-asws} said: 'You aren't upon what I^{-asws} love you to be upon, from the connecting'.¹⁶²⁰

37- الْمَكَارِمُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَكَلَ الطَّعَامَ عَلَى النِّقَاءِ وَ أَجَادَ الطَّعَامَ تَمَضُّغاً وَ تَرَكَ الطَّعَامَ وَ هُوَ يَشْتَهِيهِ وَ لَمْ يَخْبَسِ الْعَائِطَ إِذَا أَتَاهُ لَمْ يَمْرُضْ إِلَّا مَرَضَ الْمَوْتِ.

(The book) 'Al-Makarim' –

'Amir Al-Momineen^{-asws} said: 'One who eat the meal upon the cleanliness, and chews the food well, and leaves the meal while he still desires it, and does not hold back the toilet when it comes, will not get sick except the sickness of death'.¹⁶²¹

7 مِنْ جُمُوعٍ فِي الْأَدَابِ لِمَوْلَايَ أَبِي طَوَّلَ اللَّهُ عُمرَهُ رَوَى عَنِ الْمُفَضَّلِ بْنِ يُوسُفَ قَالَ: إِنِّي فِي مَنْزِلِي يَوْمًا فَدَخَلَ عَلَيَّ الْخَادِمُ فَقَالَ إِنَّ فِي الْبَابِ رَجُلًا يُكْنَى بِأَبِي الْحَسَنِ يُسَمَّى مُوسَى بْنُ جَعْفَرٍ فَقُلْتُ يَا غُلَامُ إِنْ كَانَ الَّذِي أَنْتَهُمْ فَأَنْتَ حُرٌّ لِرُوحِهِ اللَّهِ

From a collection of the etiquettes of my master, my father, may Allah^{-azwj} Prolong his lifespan, regarding from Al Mufazzal Bin Yunus who said,

'I was in my house one day and the servant came to see me. He said, 'There is a man at the door teknonymed as Abu Al-Hassan^{-asws}, named as Musa^{-asws} Bin Ja'far^{-asws}!' I said, 'O slave! If he^{-asws} was the one I imagine, then you are hereby free for the Face of Allah^{-azwj}'.

قَالَ فَبَادَرْتُ إِلَيْهِ فَإِذَا أَنَا بِهِ عَ فَقُلْتُ انْزِلْ يَا سَيِّدِي فَتَزَلَّ وَ دَخَلَ الْمَجْلِسَ فَذَهَبْتُ لِأَرْفَعَهُ فِي صَدْرِ النَّبِيِّ فَقَالَ لِي يَا فَضْلُ صَاحِبُ الْمَنْزِلِ أَحَقُّ بِصَدْرِ النَّبِيِّ إِلَّا أَنْ يَكُونَ فِي الْقَوْمِ رَجُلٌ مِنْ بَنِي هَاشِمٍ

He said, 'I rushed to him^{-asws}, and there I was with him^{-asws}. I said, 'Descend, O my Master^{-asws}!' He^{-asws} descended and entered the gathering. I went to raise him^{-asws} to be at the front of the

¹⁶²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 36 (Chapters on praise and condemnation of food)

¹⁶²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 37 a (Chapters on praise and condemnation of food)

house. He^{-asws} said to me: 'O Fazl! The owner of the house is more rightful to be at the front of the house, except there happens to be a man from the clan of Hashim^{-as} among the people'.

فَقُلْتُ فَأَنْتَ إِذَا جُعِلْتُ فِدَاكَ ثُمَّ قُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّهُ قَدْ حَضَرَ طَعَامٌ لِأَصْحَابِنَا فَإِنْ رَأَيْتَ

I said, 'So you^{-asws} are then, may I be sacrificed for you^{-asws}!' Then I said, 'May Allah^{-azwj} Make me to be sacrifice for you^{-asws}! The meal is presented to our companions, so if you^{-asws} see fit'.

فَقَالَ يَا فَضْلُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ هَذَا طَعَامُ الْفَجَاءَةِ وَهُمْ يَكْرَهُونَهُ أَمَا إِنِّي لَا أَرَى بِهِ بَأْسًا

He^{-asws} said: 'O Fazl! The people are that this is an unanticipated meal, and they are disliking it. As for I^{-asws}, I^{-asws} do not see any problem with it'.

فَأَمَرْتُ الْعَلَامَ فَأَتَنِي بِالطَّسْتِ فَدَنَا مِنْهُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِكُلِّ شَيْءٍ حَدًّا

I ordered the slave, and he came with the washbasin, and took it near him^{-asws}. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who has Made a limit for all things!'

فَقُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ هَذَا

I said, 'May I be sacrificed for you^{-asws}! So, what is a limit of this?'

فَقَالَ أَنْ يَبْدَأَ رَبُّ الْبَيْتِ لِكَيْ يَنْشِطَ الْأَصْبَافُ فَإِذَا وَضَعَ الطَّسْتَ سَمَّى وَ إِذَا رَفَعَ حَمَدَ اللَّهِ

He^{-asws} said: 'The owner of the house should begin, lest the guest get embarrassed. When the washbasin is placed, he should name, and when it is raised, he should praise Allah^{-azwj}'.

ثُمَّ أَتَى بِالْمَائِدَةِ فَقُلْتُ مَا حَدُّ هَذَا قَالَ أَنْ تُسَمِّيَ إِذَا وَضِعَ وَ تَحْمَدَ اللَّهَ إِذَا رُفِعَ

Then the meal was brought. I said, 'What is a limit of this?' He^{-asws} said: 'He should name (Allah^{-azwj}) when it is placed, and praise Allah^{-azwj} when it is raised'.

ثُمَّ أَتَى بِالْحِلَالِ فَقُلْتُ فَمَا حَدُّ هَذَا قَالَ أَنْ تُكْسِرَ رَأْسَهُ لِأَنْ لَا يُذِمِّيَ الْإِلَهَ

Then they came with the toothpicks. I said, 'What is a limit of this?' He^{-asws} said: 'You should break its head so it would not bleed the gums'.

فَأَتَنِي بِالْإِنَاءِ فَقُلْتُ فَمَا حَدُّهُ

They came with the bowl. I said, 'What is its limit?'

قَالَ أَنْ لَا تَشْرَبَ مِنْ مَوْضِعِ الْعُرْوَةِ وَلَا مِنْ مَوْضِعِ كَسْرِ إِنْ كَانَ بِهِ فَإِنَّهُ مَجْلِسُ الشَّيْطَانِ فَإِذَا شَرِبْتَ سَمَّيْتَ وَ إِذَا فَرَعْتَ حَمَدْتَ اللَّهَ وَ لِيَكُنْ صَاحِبُ الْبَيْتِ يَا فَضْلُ إِذَا فَرَعَ مِنَ الطَّعَامِ وَ وَضَعَ الْقَوْمَ آخِرَ مَنْ يَتَوَضَّأُ

He^{-asws} said: 'You should not drink from the place of the handle nor from the place of a breakage (crack), for it is a seat of Satan^{-la}. When you drink, then name (Allah^{-azwj}), and when

you are free, praise Allah^{-azwj}, and let the owner of the house, O Fazl, when he is free from the meal, should wash the people, be the last of the one to wash’.

ثُمَّ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَكَ لِيَنِي فَلَانَ بِعَشْرَةِ آلَافٍ دِرْهَمٍ فَأَنَا أَحَبُّ أَنْ تُنْفِدَ إِلَيْهِمْ

Then he^{-asws} said, ‘The commander of the faithful (caliph) has ordered with ten thousand Dirhams for the clan of so and so. I^{-asws} would love it if you could expend it to them’.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ عَنِّي لَمْ يَعُدْ إِلَيَّ دِرْهَمٌ أَبَدًا

I said, ‘May I be sacrificed for you^{-asws}! If it goes out from me, not one Dirham will return to me, ever!’

فَقَالَ أَنْفِدْ إِلَيْهِمْ فَلَا يَصِلُ إِلَيْهِمْ أَوْ يَعُودُ إِلَيْكَ إِنْ شَاءَ اللَّهُ

He^{-asws} said: ‘Expend it to them. It will not reach them, or it would return to you, if Allah^{-azwj} so Desires’.

قَالَ فَلَا وَ اللَّهُ إِنْ وَصَلَ إِلَيْهِمْ حَتَّى عَادَ إِلَيَّ الْعَشْرَةُ آلَافٍ.

He (the narrator) said, ‘By Allah^{-azwj}! It had not reached them until the ten thousand Dirhams were returned to me’¹⁶²².

38 الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ص الْأَكْلُ فِي السُّوقِ ذَنَاءٌ

(The book) ‘Al-Makarim’ –

‘Rasool-Allah^{-saww} said: ‘The eating in the market is lowliness’.

وَسَأَلَ رَجُلٌ رَسُولَ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَ لَا نَشْبَعُ قَالَ لَعَلَّكُمْ تَفْتَرِقُونَ عَنْ طَعَامِكُمْ فَاجْتَمِعُوا عَلَيْهِ وَ ادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ.

And a man asked Rasool-Allah^{-saww}, he said, ‘O Rasool-Allah^{-saww}! We eat and do not get satiated’. He^{-saww} said: ‘Perhaps you are eating your food individually. Gather upon it and mention a Name of Allah^{-azwj} upon it. He^{-azwj} will Bless (the food) for you all’¹⁶²³.

14 وَ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا وَضِعَتِ الْمَائِدَةُ بَيْنَ يَدَيْ الرَّجُلِ فَلْيَأْكُلْ مِمَّا تَلِيهِ وَ لَا يَتَنَاوَلْ مِمَّا بَيْنَ يَدَيْ جَلِيسِهِ وَ لَا يَأْكُلْ مِنْ دُرُوءِ الْقُصْعَةِ فَإِنَّ مِنْ أَغْلَاهَا تَأْتِي الْبَرَكَةُ وَ لَا يَرْفَعُ يَدَهُ وَ إِنْ شَبِعَ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ حَجَلَ جَلِيسُهُ وَ عَسَى أَنْ يَكُونَ لَهُ فِي الطَّعَامِ حَاجَةٌ.

And from Ibn Umar who said,

¹⁶²² Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 37 b (Chapters on praise and condemnation of food)

¹⁶²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 38 a (Chapters on praise and condemnation of food)

'Rasool-Allah^{-saww} said: 'When the meal is placed in front of the man, let him eat from what is next to him, and he should not take from what is front of his (fellow) gatherer, nor should he eat from top of the bowl, from the Blessings comes from its top, and he should not raise his hand even if he is satiated, for when he does that, his (fellow) gatherer would be embarrassed (from eating their fill), and perhaps there would happen to be a need for him regarding the food''¹⁶²⁴ (From a non-Shia Hadeeth)

14 وَ عَنْ أَنَسٍ قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ص عَلَى خِوَانٍ وَلَا فِي سُكْرُوحَةٍ وَلَا مِنْ خُبْزٍ مُرَقَّقٍ فَقِيلَ لِأَنَسٍ عَلَى مَا إِذَا كَانُوا يَأْكُلُونَ قَالَ عَلَى السُّفْرَةِ.

And from Anas (a well-known fabricator) who said,

'Rasool-Allah^{-saww} did not eat upon a table, nor in a platter, nor from thinned bread'. It was said to Anas (a well-known fabricator), 'What were they eating upon?' He said, 'Upon the spread (on the ground)''¹⁶²⁵ (From a non-Shia Hadeeth)

39 حَيَاةُ الْحَيَوَانِ، ذَكَرَ بَعْضُ الْعُلَمَاءِ أَنَّ مَنْ أَكَلَ كَثِيرًا وَ خَافَ عَلَى نَفْسِهِ مِنَ التَّخَمَّةِ فَلْيَمْسَحْ يَدَهُ عَلَى بَطْنِهِ وَ لِيُقْلِلِ اللَّيْلَةَ لَيْلَةً عَيْدِي وَ رَضِيَ اللَّهُ عَنْ سَيِّدِي أَبِي عَبْدِ اللَّهِ الْفَرُّشِيِّ يَفْعَلُ ذَلِكَ ثَلَاثًا فَإِنَّهُ لَا يَضُرُّهُ الْأَكْلُ وَ هُوَ عَجِيبٌ مُجَرَّبٌ

(The book) 'Hayaat Al Haywan' –

'One of the scholars mentioned that the one who eats a lot, and fears the indigestion upon himself, let him wipe his hand upon his belly, and let him lie down on the night of the feast, and my master Abu Abdullah Al-Qureyshi, may Allah^{-azwj} be Pleased with him, used to do that for three (days). The food did not harm him, and it is wonderful, tried and tested''¹⁶²⁶ (This is not a Hadith)

40 بِشَارَةُ الْمُصْطَفَى، بِإِسْنَادِهِ عَنْ كُمَيْلِ بْنِ زِيَادٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لَهُ قَالَ يَا كُمَيْلُ إِذَا أَكَلْتَ فَطَوَّلْ أَكْلَكَ يَسْتَوْفِ مِنْ مَعَكَ وَ تَزَوَّقْ مِنْهُ عَيْرَكَ

(The book) 'Basharat Al Mustafa' – By his chain, from Kumeyl Bin Ziyad,

'From Amir Al-Momineen^{-asws} in a bequest of his, said: 'O Kumeyl! Whenever you eat, then prolong your eating for the ones with you to fulfil and sustain others from it.

يَا كُمَيْلُ إِذَا اسْتَوَيْتَ عَلَى طَعَامِكَ فَاحْمَدِ اللَّهَ عَلَى مَا رَزَقَكَ وَ ارْزُقْ بِذَلِكَ صَوْتَكَ لِيَحْمَدَ سِوَاكَ فَيَعْظُمَ بِذَلِكَ أَجْرُكَ

¹⁶²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 38 b (Chapters on praise and condemnation of food)

¹⁶²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 38 c (Chapters on praise and condemnation of food)

¹⁶²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 39 (Chapters on praise and condemnation of food)

O Kumeyl! When you are even upon your meal, then praise Allah^{-azwj} upon what He^{-azwj} has Graced you and raise your voice with that for the ones besides you to praise (as well), for you Recompense would be mightier due to that.

يَا كُمْيْلُ لَا تُؤَوِّزْ مَعِدَتَكَ طَعَامًا وَ دَعْ فِيهَا لِلْمَاءِ مَوْضِعًا وَ لِلرَّيْحِ مَجَالًا.

O Kumeyl! Do not fill upon your stomach with food and leave in it space for the water and an area for the wind (air)".¹⁶²⁷

1 41 نُحْفُ الْعُقُولِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا كُمْيْلُ إِذَا أَكَلْتَ الطَّعَامَ فَسَمِّ بِاسْمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ وَ فِيهِ شِفَاءٌ مِنْ كُلِّ الْأَسْوَءِ

(The book) 'Tuhaf Al Uqoul' –

'Amir Al-Momineen^{-asws} said: 'O Kumeyl! Whenever you eat the food, then name with a Name of the One^{-azwj} no illness would harm with His^{-azwj} Name, and in it is a healing from every evil.

يَا كُمْيْلُ وَ أَكِلَ بِالطَّعَامِ وَ لَا تَبْخُلْ عَلَيْهِ فَإِنَّكَ لَنْ تَرْزُقَ النَّاسَ شَيْئًا وَ اللَّهُ يُجْزِلُ لَكَ مِنَ الثَّوَابِ بِذَلِكَ وَ أَحْسِنْ عَلَيْهِ خُلُقَكَ وَ أُنْبِطْ جَلِيسَكَ وَ لَا تَنْهَرْ خَادِمَكَ

O Kumeyl! And eat the food and do not be stingy upon it, for you will not grace anything to the people, and Allah^{-azwj} will Recompense for you from the Rewards due to that, and improve your manners upon it, and extend to your fellow gatherers and do not revile your servant.

يَا كُمْيْلُ إِذَا أَكَلْتَ فَطَوَّلْ أَكْلَكَ لِيَسْتَوِيَّ مِنْ مَعَكَ وَ يُرْزَقَ مِنْهُ غَيْرُكَ

O Kumeyl! Whenever you eat so prolong your eating for the ones with you to fulfill (their need), and grace others from it.

يَا كُمْيْلُ إِذَا اسْتَوَفَيْتَ طَعَامَكَ فَاحْمَدِ اللَّهَ عَلَى مَا رَزَقَكَ وَ انْفَعْ بِذَلِكَ صَوْتَكَ يَحْمَدُهُ سِوَاكَ فَيَعْظُمَ بِذَلِكَ أَجْرُكَ

O Kumeyl! Whenever you have fulfilled your meal, then praise Allah^{-azwj} upon what He^{-azwj} has Graced you, and raise your voice with that, so others besides you would praise Him^{-azwj} (as well), and your Recompense would be mightier due to that.

يَا كُمْيْلُ لَا تُؤَوِّزْ مَعِدَتَكَ طَعَامًا وَ دَعْ فِيهَا لِلْمَاءِ مَوْضِعًا وَ لِلرَّيْحِ مَجَالًا وَ لَا تَرْفَعْ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ فَإِنْ فَعَلْتَ ذَلِكَ فَأَنْتَ تَسْتَمْرِئُهُ فَإِنَّ صِحَّةَ الْجِسْمِ مِنْ قَلَّةِ الطَّعَامِ وَ قَلَّةِ الْمَاءِ.

O Kumeyl! Do not fill upon your stomach with food and leave a place in it for the water, and an area for the wind (air), and do not raise your hand from the meal except and you are still desirous of it. If you were to do that, then you would digest it, for the health of the body is from the little food and little water".¹⁶²⁸

¹⁶²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 40 (Chapters on praise and condemnation of food)

¹⁶²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 41 (Chapters on praise and condemnation of food)

42- الْعُيُونُ، عَنِ الْمُظَفَّرِ بْنِ جَعْفَرٍ الْعُلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْعُودٍ الْعِيَّاشِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْحُضِيِّضِ مَعَ الْعَبِيدِ وَ رُكُوبِي الْحِمَارَ مُؤَكَّفًا وَ حَلْيِي الْعَنْزَ بِيَدِي وَ لُبْسِي الصُّوفَ وَ التَّسْلِيمَ عَلَى الصَّبِيَّانِ لِتَكُونَ سُنَّةً مِنْ بَعْدِي.

(The book) 'Al-Uyoun' – from Al Muzaffar Bin Ja'far Al Alawy, from Ja'far Bin Muhammad Bin Masoud Al-Ayyashi, from his father, from Ali Bin Al-Hassan Bin Fazal, from Muhammad Bin Al-Waleed, from Al Abbas Bin Hilal,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: 'Five (things) I^{asws} shall not leave them until death – the eating upon the ground with the slaves, and my^{asws} riding the donkey saddled, and my^{asws} milking the goat with my^{asws} own hands, and my^{asws} wearing the wool, and the greeting unto the children for it would be a Sunnah from after me^{asws}'.¹⁶²⁹

43 الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَيْئَانِ يُؤْكَلَانِ بِالْيَدَيْنِ جَمِيعاً الْعِنَبُ وَ الرُّمَّانُ.

(The book) 'Al-Mahasin' – from Usman Bin Isa, from Abu Ayoub,

'From Abu Abdullah^{asws} having said: 'Two things are eating with both hands together – the grapes and the pomegranate''.¹⁶³⁰

44- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ هَارُونَ عَنْ مُوَفَّقِ الْمَدِينِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَعَثَ إِلَيَّ الْمَاضِي يَوْمًا وَ حَبَسَنِي لِلْغَدَاءِ فَلَمَّا جَاءُوا بِالْمَائِدَةِ لَمْ يَكُنْ عَلَيْهَا بَقْلٌ فَأَمْسَكَ يَدَهُ ثُمَّ قَالَ لِلْعُلَامِ أَمَا عَلِمْتُمْ أَنِّي لَا أَكُلُ عَلَى مَائِدَةٍ لَيْسَ فِيهَا خُضْرَةٌ فَأَتَنِي بِالْخُضْرَةِ

(The book) 'Al-Kafi' – from the number, from Sahl, from Ahmad Bin Haroun, from Muwafiq Al Madany, from his father, from his grandfather who said,

'One day Al-Maazy (7th Imam^{asws}) sent for me and withheld me for the lunch. When they came with the meal, there were not vegetables upon it. He^{asws} withheld his^{asws} hand, then said to the slave: 'Don't you know that I^{asws} do not eat a meal not having any greenery in it? Bring me^{asws} with the greenery!'

قَالَ فَذَهَبَ الْعُلَامُ فَجَاءَ بِالْبَقْلِ فَأَلْقَاهُ عَلَى الْمَائِدَةِ فَمَدَّ يَدَهُ فَأَكَلَ.

He (the narrator) said, 'The slave went and came with the vegetables. He cast it upon the meal. He^{asws} extended his^{asws} hand and ate''.¹⁶³¹

¹⁶²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 42 (Chapters on praise and condemnation of food)

¹⁶³⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 43 (Chapters on praise and condemnation of food)

¹⁶³¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 17 H 44 (Chapters on praise and condemnation of food)

باب 18 آخر في المنع عن نك العظام و قطع الخبز و اللحم بالسكين

CHAPTER 18 – ANOTHER REGARDING THE FORBIDDANCE FROM BREAKING THE BONES (FOR THE MARROW), AND CUTTING THE BREAD AND THE MEAT WITH THE KNIFE

1- الكافي، عن العدة عن أحمد بن أبي عبد الله عن محمد بن علي عن محمد بن الفضل عن أبيه قال: صنع لنا أبو حمزة طعاماً فلما حضرنا رأى رجلاً ينهك عظاماً فصاح به و قال لا تفعل فإني سمعت علي بن الحسين ع يقول لا تنهكوا العظام فإن فيها للجن نصيباً فإن فعلتم ذهب من البيت ما هو خير من ذلك.

(The book) 'Al-Kafi' – from the number from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeil, from his father who said,

'Abu Hamza made food for us. When we presented, he saw a man breaking a bone (for the marrow). He shouted at him and said, 'Do not do so, for I hear Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'Do not break the bone (for the marrow) for there is a share in it for the Jinn. If you were to do so, it will go away from the house what is better than that''.¹⁶³²

2- الكافي، بإسناده عن الفضل بن يونس قال: تغذى أبو الحسن ع عندي فجاء بفصعة و تحتها خبز فقال أكرموا الخبز أن يكون تحتها و قال لي مِر الغلام أن يخرج الرغيف من تحت الفصعة.

(The book) 'Al-Kafi' – By his chain, from Al Fazl Bin Yunus who said,

'Abu Al-Hassan^{-asws} had lunch with me, so I came with a bowl and under it was bread. He^{-asws} said: 'Honour the bread from it being under it!' And he^{-asws} said to me: 'Order the slave to extract the loaf from beneath the bowl''.¹⁶³³

3- و منه، بإسناده رفعه قال قال رسول الله ص أكرموا الخبز قيل يا رسول الله و ما إكرامه قال إذا وضع لا ينتظر به غيره.

And from him, by his chain, raising it, said,

'Rasool-Allah^{-saww} said: 'Honour the bread!' It was said, 'O Rasool-Allah^{-saww}! And what is, honouring it?' He^{-saww} said: 'When it is placed, do not wait for anything else with it''.¹⁶³⁴

¹⁶³² Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 1 (Chapters on praise and condemnation of food)

¹⁶³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 2 (Chapters on praise and condemnation of food)

¹⁶³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 3 (Chapters on praise and condemnation of food)

4- وَ مِنْهُ، بِسَنَدٍ صَحِيحٍ عَنِ الرِّضَا ع قَالَ: لَا تَقْطَعُوا الْخُبْزَ بِالسِّكِّينِ وَ لَكِنْ اكْسِرُوهُ بِأَيْدِيكُمْ وَ خَالِفُوا الْعَجَمَ.

And from him, by a correct chain,

‘From Al-Reza^{-asws} having said: ‘Do not cut the bread with the knife, but break it with the hand, and oppose the non-Arabs (Persians/rest of the world)!’¹⁶³⁵

5- الْمَحَاسِنُ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَجَادَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْوَلِيدِ التَّمِيمِيِّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَرَاتِ الْأَزْدِيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: هُوَ رَسُولُ اللَّهِ أَنْ يُقْطَعَ اللَّحْمُ عَلَى الْمَائِدَةِ بِالسِّكِّينِ.

(The book) ‘Al-Mahasin’ – from Ibn Abu Umeyr, from Sijadah, from Muhammad Bin Amro bin Al-Waleed Al Tameemi, from Muhammad Bin Al Furaat Al Azdy,

‘From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from cutting the meat upon the meal with the knife’¹⁶³⁶

6- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ النَّبِيُّ ص لَا تَقْطَعُوا اللَّحْمَ بِالسِّكِّينِ عَلَى الْمَائِدَةِ فَإِنَّهُ مِنْ فِعْلِ الْأَعَاجِمِ وَ أَحْشَشُهُ فَإِنَّهُ أَهْنَأُ وَ أَفْرَأُ.

(The book) ‘Dawaat’ of Al-Rawandy –

‘The Prophet^{-saww} said: ‘Do not cut the meat with the knife upon the meal, for it is from the deed of the non-Arabs (Persians/rest of the world), and bite it, for it is more palatable and enjoyable’¹⁶³⁷

7- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْعَظْمِ أَهْكُهُ قَالَ نَعَمْ.

(The book) ‘Al-Mahasin’ – from Ibn Mahboun, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the bone, ‘Can I break it (for the marrow)?’ He^{-asws} said: ‘Yes’¹⁶³⁸

بيان يمكن حمله على نكح لا يصل إلى حد الاستئصال مع أن التجويز لا ينافي الكراهة.

Explanation – It is possible to carry it upon breaking, nor arriving to the limit of the plucking (the marrow), along with that the allowance does not negate the dislike.

¹⁶³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 4 (Chapters on praise and condemnation of food)

¹⁶³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 5 (Chapters on praise and condemnation of food)

¹⁶³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 6 (Chapters on praise and condemnation of food)

¹⁶³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 18 H 7 (Chapters on praise and condemnation of food)

CHAPTER 19 – ANOTHER REGARDING PRESENTING THE MEAL AT THE TIME OF SALAT

1- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصَّلَاةِ تَحْضُرُ وَقْتُ وَضْعِ الطَّعَامِ قَالَ إِنْ كَانَ فِي أَوَّلِ الْوَقْتِ فَلْيَبْدَأْ بِالطَّعَامِ وَإِنْ كَانَ قَدْ مَضَى مِنَ الْوَقْتِ شَيْءٌ يُخَافُ تَأْخِيرُهُ فَلْيَبْدَأْ بِالصَّلَاةِ.

(The book) 'Al-Mahasin' – from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah^{asws} about the Salat presenting at the time the meal is placed. He^{asws} said: 'If it was in the beginning of the time (of Salat), then begin with the meal, and if something from the time has passed fearing its delay, then begin with the Salat''.¹⁶³⁹

2- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى عَلِيِّ بْنِ فَضَّالٍ مِنْ كِتَابِ الصَّوْمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُسْتَحَبُّ لِلصَّائِمِ إِنْ قَوِيَ عَلَى ذَلِكَ أَنْ يُصَلِّيَ قَبْلَ أَنْ يُفْطِرَ.

(The book) 'Al Iqbal' – We are reporting by our chain to Ali Bin Fazzal, from 'Kitab Al Sawm',

'From Abu Abdullah^{asws} having said: 'It is recommended for the fasting one, if he is strong upon that, to pray Salat before he breaks the fast''.¹⁶⁴⁰

¹⁶³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 19 H 1 (Chapters on praise and condemnation of food)

¹⁶⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 19 H 2 (Chapters on praise and condemnation of food)

CHAPTER 20 – EATING THE CRUMBS AND THE FRAGMENTS AND WHAT FALLS OFF FROM THE SPREAD

1- المَحَاسِنُ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ: تَعَشَيْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ عَتَمَةً فَلَمَّا فَرَّغَ مِنْ عَشَائِهِ حَمَدَ اللَّهُ ثُمَّ قَالَ هَذَا عَشَائِي وَ عَشَاءُ آبَائِي فَلَمَّا رُفِعَ الْخَوَانُ تَقَمَّمَ مَا سَقَطَ عَنْهُ ثُمَّ أَلقَاهُ إِلَى فِيهِ.

(The book) 'Al-Mahasin' – From Salih Bin Al Sindy, from Ja'far Bin Bashir, from Dawood Bin Kaseer who said,

'I had dinner with Abu Abdullah^{-asws} one evening. When he^{-asws} was free from his^{-asws} dinner, he praised Allah^{-azwj}, then said: 'This is my^{-asws} dinner and dinner of my^{-asws} forefathers^{-asws}'. When the meal was raised, he^{-asws} picked up whatever had fallen off from it, then cast it into his^{-asws} mouth".¹⁶⁴¹

2- وَ مِنْهُ، عَنِ ابْنِ فَضَالٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنِّي أَجِدُ الشَّيْءَ الْبَسِيرَ يَقَعُ مِنَ الْخَوَانِ فَأُعِيدُهُ فَيَضْحَكُ الْخَادِمُ.

And from him, from Ibn Fazzal, from Abu Al Magra, from Abu Usama,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} find the small thing fallen off from the spread, and I^{-asws} return it, so the servants laugh".¹⁶⁴²

3- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَصَمِ عَنْ عَبْدِ اللَّهِ الْأَرْجَانِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ هُوَ يَأْكُلُ فَرَأَيْتُهُ يَتَّبِعُ مِثْلَ السِّمْسِمَةِ مِنَ الطَّعَامِ مَا يَسْقُطُ مِنَ الْخَوَانِ فَقُلْتُ جَعَلْتُ فِذَاكَ تَتَّبِعُ مِثْلَ هَذَا

And from him, from one of our companions, from Al Asamma, from Abdullah Al Arjany who said,

'I was in the presence of Abu Abdullah^{-asws} while he^{-asws} was eating. I saw him^{-asws} pursue the like of the sesame seed from the food what had fallen off from the spread. I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are pursuing the likes of this!'

قَالَ يَا عَبْدَ اللَّهِ هَذَا رِزْقُكَ فَلَا تَدَعُهُ لغيرِكَ أَمَا إِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ.

He^{-asws} said: 'O Abdullah! This is your sustenance, so do not leave it for others. As for it, there is healing in it from every illness".¹⁶⁴³

¹⁶⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 1 (Chapters on praise and condemnation of food)

¹⁶⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 2 (Chapters on praise and condemnation of food)

¹⁶⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 3 (Chapters on praise and condemnation of food)

4- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَبَعَ مَا يَتَّبِعُ مِنْ مَائِدَتِهِ فَأَكَلَهُ ذَهَبَ عَنْهُ الْفَقْرُ وَ عَنْ وَلَدِهِ وَ وَلَدِ وَلَدِهِ إِلَى السَّابِعِ.

And from him, from Al-Nowfaly, by his chain, said,

‘Rasool-Allah^{-saww} said: ‘One who pursues what falls off from his meal, so he eats it, the poverty will go away from him and from his children, and children of his children, up to the seventh (generation)’’.¹⁶⁴⁴

5- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا مَا يَسْقُطُ مِنَ الْخَوَانِ فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ بِإِذْنِ اللَّهِ لِمَنْ أَرَادَ أَنْ يَسْتَشْفِيَ بِهِ.

And from him, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Eat whatever falls off from the spread for there is healing in it from every illness by the Permission of Allah^{-azwj} for the one who intends to be healed by it’’.¹⁶⁴⁵

6- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُبَيْدِ اللَّهِ بْنِ صَالِحٍ الْحَنْظَلِيِّ قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَجَعَ الْخَاصِرَةِ فَقَالَ عَلَيْكَ بِمَا يَسْقُطُ مِنَ الْخَوَانِ فَكُلْهُ فَفَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي

And from him, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ubeydullah Bin Sali Al Khashamy who said,

‘I complained to Abu Abdullah^{-asws} of the loin pain. He^{-asws} said: ‘Upon you is with (picking up) whatever falls off from the spread, so eat it’. I did that, and it went away from me.

قَالَ إِبْرَاهِيمُ قَدْ كُنْتُ أَجِدُ فِي الْجَانِبِ الْأَيْمَنِ وَالْأَيْسَرِ فَأَخَذْتُ ذَلِكَ فَانْتَفَعْتُ بِهِ.

Ibrahim said, ‘I used to find (pain) in the right side and the left, so I took that, and benefitted with it’’.¹⁶⁴⁶

7- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مُهْرَمٍ عَنِ ابْنِ الْحُرِّ قَالَ: شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع مَا يَلْقَى مِنْ وَجَعِ الْخَاصِرَةِ فَقَالَ مَا يَمْتَعُكَ مِنْ أَكْلِ مَا يَتَّبِعُ مِنَ الْخَوَانِ.

And from him, from Muhammad Bin Ali, from Ibrahim Bin Mihzam, from Ibn Al Hurr who said,

¹⁶⁴⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 4 (Chapters on praise and condemnation of food)

¹⁶⁴⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 5 (Chapters on praise and condemnation of food)

¹⁶⁴⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 6 (Chapters on praise and condemnation of food)

'A man complained to Abu Abdullah^{-asws} of what he faced from the loin pain. He^{-asws} said: 'What prevents you from eating what falls off from the spread?'¹⁶⁴⁷

8- وَ مِنْهُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا رُفِعَ الْحِرَانُ تَلَفَّطَ مَا وَقَعَ فَأَكَلَهُ ثُمَّ قَالَ إِنَّهُ يَنْفِي الْفَقْرَ وَ يُكْثِرُ الْوَلَدَ.

And from him, from Mansour Bin Al Abbas, from Al-Hassan Bin Muawiya Bin Wahab, from his father who said,

'We were in the presence of Abu Abdullah^{-asws}. When the meal was raised, he^{-asws} picked up what had fallen off and ate it. Then he^{-asws} said: 'It negates the poverty and increases the children'.¹⁶⁴⁸

9- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ مَنْ أَكَلَ فِي مَنْزِلِهِ طَعَاماً فَسَقَطَ مِنْهُ شَيْءٌ فَلْيَسْئَلُوهُ وَ مَنْ أَكَلَ فِي الصَّحْرَاءِ أَوْ خَارِجاً فَلْيَرْكُهُ لِلطَّيْرِ وَ السَّبْعِ.

And from him, from his father, from Muammar Bin Khallad who said,

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'One who eats food in his house, so something from it falls off from it, let him pick it up, and the one who eats in the desert or outside Open plain, no roof), let him leave it for the birds and the wild animals'.¹⁶⁴⁹

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وَجَدَ كِسْرَةً فَأَكَلَهَا كَانَتْ لَهُ سَبْعُمِائَةِ حَسَنَةٍ وَ مَنْ وَجَدَهَا فِي قَدْرِ فَعَسَلَهَا ثُمَّ رَفَعَهَا كَانَتْ لَهُ سَبْعُونَ حَسَنَةً.

(The book) 'Al-Mahasin' – from his father, from Yunus, from Amro Bin Jumie,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who finds a crumb, so he eats it, there would be seven hundred good deeds for him, and one who finds it in dirt, so he washes in, then raises it, there would be seventy good deeds for him'.¹⁶⁵⁰

بيان: كأن زيادة ثواب الأولى على الثانية بأن الثانية لم تشتمل على الأكل و إنما هي غسلها و رفعها فقط فلو أكلها كان ثوابه أكثر من الأولى

Explanation – The increased Rewards of the first is based upon the second that the second is not inclusive upon the eating, and rather it is washing it and raising (picking) it only. If he were to eat it, its Reward would be more than the first.

¹⁶⁴⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 7 (Chapters on praise and condemnation of food)

¹⁶⁴⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 8 (Chapters on praise and condemnation of food)

¹⁶⁴⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 9 (Chapters on praise and condemnation of food)

¹⁶⁵⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 10 (Chapters on praise and condemnation of food)

و في الكافي في الأول كانت له حسنة فلا يحتاج إلى تكلف و يمكن حمل الثاني حينئذ على الأكل أيضا

And in (the book) Al-Kafi regarding the first, there would be a good deed for him. It is not needy to encumberment, and it is possible to carry the second at that time upon the eating as well.

قال في الدروس **قَالَ أَمِيرُ الْمُؤْمِنِينَ ع** كُلُوا مَا يَسْقُطُ مِنَ الْخَوَانِ بِالْكَسْرِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

He said in (the book) ‘Al-Durous’ – ‘Amir Al-Momineen^{-asws} said: ‘Eat what falls off from the spread with the bread crumb, for it is a healing from every illness’.

و رَوَى أَنَّهُ يَنْفِي الْفَقْرَ وَ يُكْثِرُ الْوَلَدَ وَ يَذْهَبُ بِذَاتِ الْجَنْبِ وَ مَنْ وَجَدَ كِسْرَةً فَأَكَلَهَا فَلَهُ حَسَنَةٌ وَ إِنْ غَسَلَهَا مِنْ قَدَرٍ وَ أَكَلَهَا فَلَهُ سَبْعُونَ حَسَنَةً.

And it is reported: ‘It negates the poverty, and increases the children, and gets rid of pleurisy; and the one who finds a crumb, so he eats it, for him would be a good deed, and if he were to wash it from the dirt and eats it, for him would be seventy good deeds’.

و قال يستحب تتبع ما يقع من الخوان في البيت و تركه في الصحراء و لو فخذ شاة.

And he said, ‘It is recommended to pursue what falls off from the spread in the house, and leaving it in the desert, and even if it is a (grilled) thigh of a sheep’.

11- **الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي الثَّمَرَةِ وَ الْكِسْرَةِ تَكُونُ فِي الْأَرْضِ مَطْرُوحَةً فَيَأْخُذُهَا إِنْسَانٌ فَيَمْسَحُهَا وَ يَأْكُلُهَا لَا تَسْتَقَرُّ فِي جَوْفِهِ حَتَّى يَجِبَ لَهُ الْجَنَّةُ.**

(The book) ‘Al-Mahasin’ – from his father, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘In the date and the crumb happening to be thrown in the ground, so a person takes it and wipes it and eats it, it will not settle in his inside until the Paradise is obligated for him’¹⁶⁵¹.

12- **و مِنْهُ، عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ غَزْوَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وَجَدَ كِسْرَةً أَوْ تَمْرَةً مُلْقَاةً فَأَكَلَهَا لَمْ تَقَرَّ فِي جَوْفِهِ حَتَّى يَغْفِرَ اللَّهُ لَهُ.**

And from him, from Musa Bin Al Qasim, from Muhammad Bin Saeed Bin Gazwan, from Ismail bin Abu Ziyad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who finds a thrown crumb or a date so he eats it, it will not settle in his inside until Allah^{-azwj} would Forgive (his sins) for him’¹⁶⁵².

¹⁶⁵¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 11 (Chapters on praise and condemnation of food)

¹⁶⁵² Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 12 (Chapters on praise and condemnation of food)

13 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى عَائِشَةَ فَرَأَى كِسْرَةً كَادَ أَنْ تَطَّأَهَا فَأَخَذَهَا وَ أَكَلَهَا وَ قَالَ يَا حُمَيْرُ أَكْرَمِي جَوَارَ نِعْمَةِ اللَّهِ عَلَيْكَ فَإِنَّهَا لَمْ تَنْفِرْ عَنْ قَدَمٍ فَكَادَتْ تَعُودُ إِلَيْهِمْ.

And from him, from his father, from Yunus, from Amro Bin Jumie,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} entered to see Ayesha. He^{-saww} saw a crumb almost being trodden, so he^{-saww} took it and ate it and said: ‘O Humeyra! Honour the vicinity of the Bounty of Allah^{-azwj} upon you, for if it were to flee away from a people, it would almost not return to them’’.¹⁶⁵³

14- الْمَكَارِمُ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ قَالَ: أَكَلْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ النَّبَانِي ع حَتَّى إِذَا فَرَعْتُ وَ رُفِعَ الْحَيَوَانُ ذَهَبَ الْعَلَامُ يَرْفَعُ مَا وَقَعَ مِنْ فُتَاتِ الطَّعَامِ فَقَالَ لَهُ مَا كَانَ فِي الصَّخْرَاءِ فَدَعَهُ وَ لَوْ فَخَذَ شَاةٍ وَ مَا فِي الْبَيْتِ فَتَتَبَعَهُ وَ الْفُطَّةُ.

(The book) ‘Al-Makarim’ – from Muhammad Bin Al-Waleed who said,

‘I ate in front of Abu Ja’far^{-asws} the 2nd until when I was free, and the meal was raised, the slave went on to raise whatever had fallen from the crumbs of the food. He^{-asws} said to him: ‘Whatever were to be in the desert, so leave it, and even if it is a (grilled) thigh of a sheep, and whatever is in the house, so pursue it and pick it up’’.¹⁶⁵⁴

14 وَ رَأَى النَّبِيَّ ص أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَلْتَقِطُ نَفَارَةَ الْمَائِدَةِ فَقَالَ ص بُورِكَ لَكَ وَ بُورِكَ عَلَيْكَ وَ بُورِكَ فِيكَ

And the Prophet^{-saww} saw Abu Ayoub Al-Ansary picking up the scattered crumbs of the meal. He^{-saww} said: ‘Blessings be for you (in your life), and Blessings be upon you (bounties), and Blessings be in you (lifespan)!’

فَقَالَ أَبُو أَيُّوبَ يَا رَسُولَ اللَّهِ وَ غَيْرِي

Abu Ayoub said, ‘O Rasool-Allah^{-saww}, and (for) others (as well)?’

قَالَ نَعَمْ مَنْ أَكَلَ مَا أَكَلْتَ فَلَهُ مَا أَكَلْتَ لَكَ

He^{-saww} said: ‘Yes! One who eats what you have eaten, for him would be what I^{-saww} have said to you’.

وَ قَالَ مَنْ فَعَلَ هَذَا وَقَاهُ اللَّهُ الْجُئُونََ وَ الْجُدَامَ وَ الْبَرَصَ وَ الْمَاءَ الْأَصْفَرَ وَ الْحُمَقَ.

¹⁶⁵³ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 13 (Chapters on praise and condemnation of food)

¹⁶⁵⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 14 a (Chapters on praise and condemnation of food)

And he^{-saww} said: ‘One who does this, Allah^{-azwj} would Save him from the insanity, and the leprosy, and the vitiligo, and the yellow water (jaundice), and the foolishness”.¹⁶⁵⁵

15 دَعَاؤُ الرَّاوْنِدِيِّ، قَالَ وَ قَالَ ص مَنْ وَجَدَ لُقْمَةً مُلْقَاةً فَمَسَحَ مِنْهَا مَا مَسَحَ وَ غَسَلَ مِنْهَا مَا غَسَلَ ثُمَّ أَكَلَهَا لَمْ تَسْتَقِرَّ فِي جَوْفِهِ حَتَّى يُعْتِقَهُ اللَّهُ مِنَ النَّارِ.

(The book) ‘Dawaat’ of Al-Rawandy who said,

‘And he^{-saww} said: ‘One who finds a thrown crumb, so he wipes from it what he wipes, and washed from it what he washes then eats it, it will not settle in his inside until Allah^{-azwj} would Save him from the Fire”.¹⁶⁵⁶

14 وَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع كُلُّ مَا وَقَعَ تَحْتَ مَا يَدَبُكَ فَإِنَّهُ يَنْفِي عَنْكَ الْفَقْرَ وَ هُوَ مُهُوُّ الْخَوَرِ الْعَيْنِ وَ مَنْ أَكَلَهُ خَشِيَ قَلْبُهُ عِلْمًا وَ حِلْمًا وَ إِيمَانًا وَ نُورًا.

And the Prophet^{-saww} said to Ali^{-asws}: ‘Eat what falls beneath your meal, for it would negate the poverty away from you, and it is the dowries of the Maiden Houries, and the one who eats it, his heart would be filled with knowledge, and forbearance, and Eman, and Noor”.¹⁶⁵⁷

16- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ وَجَدَ كِسْرَةً خُبْزٍ مُلْقَاةً عَلَى الطَّرِيقِ فَأَخَذَهَا فَمَسَحَهَا ثُمَّ جَعَلَهَا فِي كَوِّهِ كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا فَإِنْ أَكَلَهَا كَتَبَ اللَّهُ لَهُ حَسَنَتَيْنِ مُضَاعَفَتَيْنِ.

(The book) ‘Al-Da’aim’ –

‘From Ali^{-asws} having said: ‘One who finds a bread crumb thrown upon the road, so he takes it and wipes it, then makes it to be in a window, Allah^{-azwj} would Write a good deed, and the good deed is with ten likes of it. If he were to eat it, Allah^{-azwj} would Write two good deeds to be for him, doubled”.¹⁶⁵⁸

5 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: كَانَ أَبِي ع إِذَا رَأَى شَيْئًا مِنَ الطَّعَامِ فِي مَنْزِلِهِ قَدْ رُمِيَ بِهِ نَقَصَ مِنْ قُوَّتِهِمْ مِثْلَهُ

¹⁶⁵⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 14 b (Chapters on praise and condemnation of food)

¹⁶⁵⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 15 a (Chapters on praise and condemnation of food)

¹⁶⁵⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 15 b (Chapters on praise and condemnation of food)

¹⁶⁵⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 a (Chapters on praise and condemnation of food)

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'My^{-asws} father^{-asws}, whenever he^{-asws} saw something from the meal in his^{-asws} house having been thrown with, he^{-asws} would reduce from their daily subsistence the like of it.

وَكَانَ يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And he^{-asws} was saying regarding Words of Allah^{-azwj} Mighty and Majestic: ***And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112].***

قَالَ هُمْ أَهْلُ قَرْيَةٍ كَانَ اللَّهُ عَزَّ وَ جَلَّ قَدْ أَوْسَعَ عَلَيْهِمْ فِي مَعَايِشِهِمْ فَاسْتَحْشَنُوا الْإِسْتِنْجَاءَ بِالْحِجَارَةِ وَ اسْتَعْمَلُوا مِنَ الْخُبْزِ مِثْلَ الْأَفْهَارِ فَكَانُوا يَسْتَنْجُونَ بِهِ

He^{-asws} said: 'They were people of a town Allah^{-azwj} Mighty and Majestic had Expanded upon them in their livelihoods. So, they stopped the cleaning from the toilet with the stones, and they were utilising from the bread like the small stones. So they were cleaning the faeces with it.

فَبَعَثَ اللَّهُ عَلَيْهِمْ دَوَابَّ أَصْغَرَ مِنَ الْجُرَادِ فَلَمْ تَدَعْ لَهُمْ شَيْئًا خَلَقَهُ اللَّهُ مِنْ شَجَرٍ وَ لَا نَبَاتٍ إِلَّا أَكَلَتْهُ فَبَلَغَ بِهِمُ الْجُحْدُ إِلَى أَنْ رَجَعُوا إِلَى الَّذِي كَانُوا يَسْتَنْجُونَ بِهِ مِنَ الْخُبْزِ فَيَأْكُلُونَهُ.

Allah^{-azwj} Sent upon them insects smaller than the locust. They did not leave anything for them Allah^{-azwj} had Created, neither a tree nor any plant, except they devoured it. The toil reached with them until they returning to that (bread) which they were cleaning their faeces with, and they had to eat it".¹⁶⁵⁹

وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ دَخَلَ إِلَى الْمَخْرَجِ فَوَجَدَ فِيهِ ثَمْرَةً فَنَاولَهَا غُلَامَهُ وَ قَالَ لَهُ أَمْسِكْهَا حَتَّى أَخْرُجَ إِلَيْكَ فَأَخَذَهَا الْغُلَامُ فَأَكَلَهَا

And from Ali Bin Al-Husayn^{-asws}, he^{-asws} entered into the bathroom and found a date in it. He^{-asws} gave it to his^{-asws} slave and said to him: 'Hole it until I^{-asws} come out to you!' The slave took it and ate it.

فَلَمَّا تَوَضَّأَ ع وَ خَرَجَ قَالَ لِلْغُلَامِ أَيْنَ الثَّمَرَةِ قَالَ أَكَلْتُهَا جَعَلْتُ فِدَاكَ قَالَ اذْهَبْ فَأَنْتَ حُرٌّ لِرُؤُوسِ اللَّهِ

When he^{-asws} had performed wud'u and came out, he^{-asws} said to the slave: 'When is the date?' He said, 'I have eaten it, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'Go! You are hereby free for the Face of Allah^{-azwj}'.

فَقِيلَ لَهُ وَ مَا فِي أَكْلِهِ الثَّمَرَةِ مَا يُوجِبُ عِقَابَهُ

¹⁶⁵⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 b (Chapters on praise and condemnation of food)

It was said to him, 'And what is regarding his eating the date what had obligated his liberation?'

قَالَ إِنَّهُ لَمَّا أَكَلَهَا وَجَبَتْ لَهُ الْجَنَّةُ فَكَرِهْتُ أَنْ أَسْتَمْلِكَ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ.

He^{-asws} said: 'When he had eaten it, the Paradise was Obligated for him, so I^{-asws} disliked to utilise (for work) a man from the people of Paradise'.¹⁶⁶⁰

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ نَظَرَ إِلَى فَاكِهَةٍ قَدْ رُمِيَتْ مِنْ دَارِهِ لَمْ يُسْتَقْصَ أَكْلُهَا فَغَضِبَ وَ قَالَ مَا هَذَا إِنْ كُنْتُمْ شَبِعْتُمْ فَإِنَّ كَثِيرًا مِنَ النَّاسِ لَمْ يَشْبَعُوا فَأَطْعَمُوهُ مِنْ يَحْتَاجُ إِلَيْهِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} looked at a fruit which had been thrown from his house, not having been fully eaten. He^{-asws} got angered and said: 'What is this? If you were satiated, then most of the people are not satiated! Feed it to the one who is needy to it'.¹⁶⁶¹

وَ عَنْهُ ع أَنَّهُ قَالَ: الثَّمَرَةُ أَوْ الْكِسْرَةُ تَكُونُ فِي الْأَرْضِ مَطْرُوحَةً فَيَأْخُذُهَا الْإِنْسَانُ فَيَمْسَحُهَا وَ يَأْكُلُهَا فَلَا تَسْتَقِرُّ فِي جَوْفِهِ حَتَّى يَجِبَ لَهُ الْجَنَّةُ.

And from him, having said: 'The date or the piece of bread happening to be thrown in the ground, so the person takes it and wipes it and eats it, it will not settle in his inside until the Paradise would be obligated for him'.¹⁶⁶²

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَبِي عَلِيٌّ بْنُ الْحُسَيْنِ ع إِذَا رَأَى شَيْئًا مِنَ الْخَبْزِ فِي مَنْزِلِهِ مَطْرُوحًا وَ لَوْ قَدَرُ مَا تَجَرُّهُ النَّمْلَةُ نَقَصَ قُوتَ أَهْلِهِ بِقَدْرِ ذَلِكَ.

And from Abu Ja'far^{-asws} having said: 'My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, whenever he^{-asws} saw something from the bread thrown in his^{-asws} house, and even if it was a measurement of what the ant would drag, he^{-asws} would reduce from the daily subsistence of his^{-asws} family by a measurement of that'.¹⁶⁶³

17- بِمَجَالِسِ الصُّدُوقِ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ جَدِّهِ الْحُسَيْنِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وَجَدَ كِسْرَةً أَوْ تَمْرَةً فَأَكَلَهَا لَمْ يُفَارِقْ جَوْفَهُ حَتَّى يَغْفِرَ اللَّهُ لَهُ.

¹⁶⁶⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 c (Chapters on praise and condemnation of food)

¹⁶⁶¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 d (Chapters on praise and condemnation of food)

¹⁶⁶² Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 e (Chapters on praise and condemnation of food)

¹⁶⁶³ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 16 f (Chapters on praise and condemnation of food)

Majalis of Al Sadouq, from Ja'far Bin Ali Bin Al-Hassan Bin Ali Bin Abdullah, from his grandfather Al-Hassan, from his grandfather Abdullah Bin Al Mugheira, from Al-Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who find a bread crumb or a date, so he eats it, it will not separate in his inside until Allah^{-azwj} would Forgive (his sins) for him''.¹⁶⁶⁴

18 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ ثَوْرٍ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ: أَكُلْ مَا يَسْقُطُ مِنَ الْخَوَانِ يَزِيدُ فِي الرِّزْقِ الْخَيْرَ.

(The book) 'Al-Khisaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Ziyad, from Abdullah Bin Abdul Rahman, from Abu Hamza Al Sumaly, from Sowr Bin Saeed, from his father,

'From Amir Al-Momineen^{-asws} having said: 'Eating what falls off from the spread increases in the sustenance' – the Hadeeth''.¹⁶⁶⁵

19- وَ مِنْهُ، فِي الْأَرْبَعِيَّةِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص كُلُوا مَا يَسْقُطُ مِنَ الْخَوَانِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ يَأْذُنُ اللَّهُ عَزَّ وَ جَلَّ لِمَنْ أَرَادَ أَنْ يَسْتَشْفِيَ بِهِ.

And from him,

'From 'The Four hundred', said, 'Amir Al-Momineen^{-asws} said: 'Eat what falls off from the spread for it is a healing for every illness by the Permission of Allah^{-azwj} Mighty and Majestic, for the one who intends to be healed by it''.¹⁶⁶⁶

20- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الَّذِي يَسْقُطُ مِنَ الْمَائِدَةِ مُهُورُ الْخَوَرِ الْعَيْنِ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'That which falls off from the meal are dowries for the Maiden Houries''.¹⁶⁶⁷

21- الْعُيُونُ، بِالْأَسَانِيدِ الْمُتَّفَعَّةِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ دَخَلَ الْمُسْتَرَاخَ فَوَجَدَ لُقْمَةً مُلْقَاةً فَدَفَعَهَا إِلَى غُلَامٍ لَهُ فَقَالَ يَا غُلَامُ ادْكُرْنِي بِحَذِهِ اللَّقْمَةِ إِذَا خَرَجْتُ فَأَكَلَهَا الْغُلَامُ

¹⁶⁶⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 17 (Chapters on praise and condemnation of food)

¹⁶⁶⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 18 (Chapters on praise and condemnation of food)

¹⁶⁶⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 19 (Chapters on praise and condemnation of food)

¹⁶⁶⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 20 (Chapters on praise and condemnation of food)

(The book) 'Al-Uyoun' –

'BY the previous chains from Al-Husayn^{-asws} Bin Ali^{-asws}, he^{-asws} entered the resting place and found a thrown morsel. He^{-asws} handed it to a slave of his^{-asws} and said: 'O slave! Remind me^{-asws} of this morsel when I^{-asws} come out'. The slave ate it.

فَلَمَّا خَرَجَ الْحُسَيْنُ ع قَالَ يَا عَلَامُ اللَّقْمَةِ قَالَ أَكَلْتُهَا يَا مَوْلَايَ قَالَ أَنْتَ خُرْ لَوَجْهِ اللَّهِ

When Al-Husayn^{-asws}, he^{-asws} said: 'O Slave! The morsel?' He said, 'I have eaten it, O my Master^{-asws}'. He^{-asws} said: 'You are hereby free for the Face of Allah^{-azwj}'.

قَالَ لَهُ رَجُلٌ أَعْتَقْتَهُ يَا سَيِّدِي

A man said to him^{-asws}, 'You^{-asws} freed him, O my Master^{-asws}'?

قَالَ نَعَمْ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ مَنْ وَجَدَ لُقْمَةً فَمَسَحَ مِنْهَا أَوْ غَسَلَ مِنْهَا ثُمَّ أَكَلَهَا لَمْ تَسْتَقِرَّ فِي جَوْفِهِ إِلَّا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ وَ لَمْ أَكُنْ أَسْعِدُهُ رَجُلًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ.

He^{-asws} said: 'I^{-asws} heard my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying: 'One who finds a morsel, so he wipes (dirt) from it, or washes (dirt) from it, then eats it, it will not settle in his inside except Allah^{-azwj} would Liberate him from the Fire, and I^{-asws} am not going to enslave a man whom Allah^{-azwj} has Freed from the Fire".¹⁶⁶⁸

22- وَ مِنْهُ، عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ وَجَدَ لُقْمَةً فَمَسَحَ مِنْهَا أَوْ غَسَلَ مَا عَلَيْهَا ثُمَّ أَكَلَهَا لَمْ تَسْتَقِرَّ فِي جَوْفِهِ إِلَّا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ.

And from him,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Husayn^{-asws} Bin Ali^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who finds a morsel, so he wipes from it or washed whatever is upon it, then eats it, it will not settle in his inside except Allah^{-azwj} would Free him from the Fire".¹⁶⁶⁹

¹⁶⁶⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 21 (Chapters on praise and condemnation of food)

¹⁶⁶⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 20 H 22 (Chapters on praise and condemnation of food)

CHAPTER 21 – MERIT OF LEFT-OVERS OF THE MOMIN

1 ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَهُ قَالَ: مَنْ شَرِبَ سَوْوَرِ أَخِيهِ الْمُؤْمِنِ تَبَرَّكَ بِهِ خَلَقَ اللَّهُ مِنْهُ مَلَكًا يَسْتَغْفِرُ لَهُمَا حَتَّى تَقُومَ السَّاعَةُ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al Hasssan Bin Al-Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Al Sayyari, from Muhammad Bin Ismail, raising it, said:

'One who drinks a leftover of his Momin brother to be Blessed by it, Allah^{-azwj} would Create and Angel from it seeking Forgiveness for them both until the establishment of the Hour".¹⁶⁷⁰

2- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي سَوْوَرِ الْمُؤْمِنِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً.

(The book) 'Sawaab Al Amaal – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Washa, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'In the leftover of the Momin there is healing from seventy illnesses".¹⁶⁷¹

¹⁶⁷⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 21 H 1 (Chapters on praise and condemnation of food)

¹⁶⁷¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 21 H 2 (Chapters on praise and condemnation of food)

CHAPTER 22 – WASHING THE MOUTH WITH THE POTASH AND OTHER SUCH

1- العُيُونُ، وَ الْعِلَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى الْكُومُنْدَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنِ الرِّضَا ع قَالَ: إِنَّمَا يُغَسَّلُ بِالْأُشْنَانِ خَارِجُ الْفَمِ فَأَمَّا دَاخِلُ الْفَمِ فَلَا يَقْبَلُ الْعَمَرَ.

(The books 'Al-Uyoun' and 'Al Ilal' – from his father, from Ali Bin Musa Al Kumundany, from Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady,

'From Al-Reza^{-asws} having said: 'But rather, wash outside of the mouth with potash. As for inside the mouth, the immersion is not acceptable".¹⁶⁷²

2- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ نَادِرٍ الْخَادِمِ قَالَ: كَانَ ع إِذَا تَوَضَّأَ بِالْأُشْنَانِ أَدْخَلَهُ فِيهِ فَتَطَعَمَ بِهِ ثُمَّ يَرْمِي بِهِ.

(The book) 'Al-Mahasin' – from Al-Husayn Bin Saeed, from Nadir the servant who said,

'Whenever he^{-asws} washed with the potash, would insert it into his^{-asws} mouth. He^{-asws} would taste it, then throw it away".¹⁶⁷³

3 الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِي الْحَزْرَجِ الْحَسَنِ بْنِ عَلِيٍّ الرَّبْرِقَانِ عَنْ فَضِيلِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّخِذُوا فِي أَشْنَانِكُمُ السُّعْدَ فَإِنَّهُ يُطَيِّبُ الْفَمَ وَ يَزِيدُ فِي الْجَمَاعِ.

(The book) 'Al-Khisal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abdullah Al Barqy, from Abu Al Khazraj Al-Hassan Bin Ali Al Zibriqan, from Fuzeyl Bin Usman who said,

'I heard Abu Abdullah^{-asws} saying: 'Take the Cyperus in your potash, for it would freshen the mouth and increase in the virility".¹⁶⁷⁴

4- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْخَضْرَمِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّا نَأْكُلُ الْأُشْنَانَ فَقَالَ كَانَ أَبُو الْحَسَنِ ع إِذَا تَوَضَّأَ ضَمَّ شَفَتَيْهِ وَ فِيهِ خِصَالٌ تُكْرَهُ إِنَّهُ يُورِثُ السَّيْلَ وَ يَذْهَبُ بِمَاءِ الظَّهْرِ وَ يُوهِنُ الرِّكْبَتَيْنِ.

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

¹⁶⁷² Bihar Al-Anwaar – V 63 The book of plants - Ch 22 H 1 (Chapters on praise and condemnation of food)

¹⁶⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 22 H 2 (Chapters on praise and condemnation of food)

¹⁶⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 22 H 3 (Chapters on praise and condemnation of food)

'I said to Abu Al-Hassan^{-asws}, 'We eat the potash'. He^{-asws} said: 'Abu Al-Hassan^{-asws}, when he^{-asws} performed wud'u, would press his^{-asws} lips, and there is an abhorrent quality in it. It inherits the tuberculosis, and gets rid of water of the back, and weakens the knees''.¹⁶⁷⁵

5- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عُمَرَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَنْ اسْتَنْجَى بِالسُّعْدِ بَعْدَ الْغَائِطِ وَغَسَلَ بِهِ فَمَهُ بَعْدَ الطَّعَامِ لَمْ تُصِبْهُ عِلَّةٌ فِي فَمِهِ وَ لَا يَخَافُ شَيْئاً مِنْ أَرْيَاحِ الْبَوَاسِيرِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ali Bin Al-Hassan Bin Ali, from Ahmad Bin Al-Husayn Bin Umar, from his uncle Muhammd Bin Umar, from a man,

'From Abu Al-Hassan^{-asws} the 1st having said: 'One who cleans his backside after the defecation and washes his mouth with it after the meal, no illness would afflict him in his mouth, nor will he fear anything from the winds of the haemorrhoids''.¹⁶⁷⁶

¹⁶⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 22 H 4 (Chapters on praise and condemnation of food)

¹⁶⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 22 H 5 (Chapters on praise and condemnation of food)

CHAPTER 23 – THE TOOTHPICK AND ITS ETIQUETTES, AND TYPES OF WHAT TO PICK THE TEETH WITH

1 الْمَكَارِمُ، مِنْ كِتَابِ الْفِرْدَوْسِ عَنْ سَعْدِ بْنِ مُعَاذٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَقُّوا أَفْوَاهَكُمْ بِالْحِلَالِ فَإِنَّهُ مَسْكَنُ الْمَلَائِكَةِ الْخَافِظِينَ الْكَاتِبِينَ وَإِنَّ مِدَادَهُمَا الرِّيقُ وَ قَلَمُهُمَا اللِّسَانُ وَ لَيْسَ شَيْءٌ أَشَدَّ عَلَيْهِمَا مِنْ فَضْلِ الطَّعَامِ فِي الْفَمِ.

(The book) 'Al-Makarim' – from the (non-Shia) book 'Al-Firdows' – from Sa'ad Bin Muaz,

'The Prophet^{-saww} said: 'Purify your mouths with the toothpick, for it is a dwelling of the two Angels, the preserves, the recorders, and their ink is the saliva, and their pen is the tongue, and there isn't anything harsher upon them than the remnants of the food in the mouth''.¹⁶⁷⁷

1 وَ مِنْ رَوْضَةِ الْوَاعِظِينَ عَنْ عَلِيِّ ع قَالَ: التَّخَلُّلُ بِالطَّرْفَاءِ يُورِثُ الْفَقْرَ.

And from (the book) 'Rowzat Al Waizeen' –

'From Ali^{-asws} having said: 'Picking teeth with the (twig of) the Tamarisk (plant) inherits the poverty''.¹⁶⁷⁸

8- مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنِ الرِّضَا ع قَالَ: لَا تَخْلُلُوا بِعُودِ الرُّمَّانِ وَ لَا بِقَضِيبِ الرِّيحَانِ فَإِنَّهُمَا يُحَرِّكَانِ عِرْقَ الْجُدَامِ

From the book 'Tibb Al-Aimma^{-asws} – from Al-Reza^{-asws} having said: 'Neither pick teeth with a stick of the pomegranate (tree) nor with the basil branch, for these two stir the vein of the leprosy'.

قَالَ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَلَّلُ بِكُلِّ مَا أَصَابَتْهُ إِلَّا الْخُوصَ وَ الْقَصَبَ.

He^{-asws} said: 'And Rasool-Allah^{-saww} used to pick teeth with all what he^{-saww} attained except the wicker (leaf of the palm tree) and the reed''.¹⁶⁷⁹

14 وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ الْمُتَخَلِّلِينَ مِنْ أَمْتِي فِي الْوُضُوءِ وَ الطَّعَامِ.

¹⁶⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 a (Chapters on praise and condemnation of food)

¹⁶⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 b (Chapters on praise and condemnation of food)

¹⁶⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 c (Chapters on praise and condemnation of food)

And Rasool-Allah^{-saww} said: ‘May Allah^{-azwj} have Mercy the tooth-pickers from my^{-saww} community during the wud’u and the meal’.¹⁶⁸⁰

14 وَ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَخَلَّلُوا عَلَى أَثَرِ الطَّعَامِ فَإِنَّهُ مَصْحَةٌ لِلْفَمِ وَ النَّوَاجِدِ وَ يَجْلِبُ الرِّزْقَ عَلَى الْعَبْدِ.

And from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Pick teeth upon the tracks of the meal, for it is healthy for the mouth and the teeth, and it pulls the sustenance to the servant’.¹⁶⁸¹

وَ رَوَى مُحَمَّدُ بْنُ الْحُسَيْنِ الدَّارِيُّ يَرْفَعُ الْحَدِيثَ أَنَّهُ قَالَ: مَنْ تَخَلَّلَ بِالْقَصَبِ لَمْ تُفَضَّ لَهُ حَاجَةٌ سَبْعَةَ أَيَّامٍ.

And it is reported by Muhammad Bin Al-Hassan Al Dary raising the Hadeeth, he said,

‘One who picks with the reed (stem), need(s) will not be fulfilled for him for seven days’.¹⁶⁸²

وَ عَنِ الصَّادِقِ ع قَالَ: لَا تَخَلَّلُوا بِالْقَصَبِ فَإِنْ كَانَ وَ لَا حَالَةَ فَلْتَنْزِعِ اللَّيْطَةَ هَيَّ رَسُولُ اللَّهِ أَنْ يُتَخَلَّلَ بِالرُّمَانِ وَ الْقَصَبِ وَ قَالَ هُمَا يُجَرِّكَانِ عِزْقَ الْأَكِيلَةِ.

And from Al-Sadiq^{-asws} having said: ‘Do not pick teeth with the reed, but if it is inevitable, let him pull out the stalk. Rasool-Allah^{-saww} prohibited from picking teeth with the pomegranate and the reed, and he^{-saww} said: ‘These two stir the vein of eating’.¹⁶⁸³

14 وَ عَنِ الْكَاطِمِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَخَلَّلُوا فَإِنَّهُ لَيْسَ شَيْءٌ أَبْغَضَ إِلَى الْمَلَائِكَةِ مِنْ أَنْ يَرَوْا فِي أَسْنَانِ الْعَبْدِ طَعَاماً.

And from Al-Kazim^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Pick teeth, for there isn’t anything more hateful to the Angels than they see food (remnants) in the teeth of the servants’.

وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص حَبْدًا الْمُتَخَلِّلِ مِنْ أُمَّتِي.

And from Anas (a well-known fabricator), from the Prophet^{-saww}: ‘Excellent are the tooth-pickers from my^{-saww} community’.¹⁶⁸⁴

¹⁶⁸⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 d (Chapters on praise and condemnation of food)

¹⁶⁸¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 e (Chapters on praise and condemnation of food)

¹⁶⁸² Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 f (Chapters on praise and condemnation of food)

¹⁶⁸³ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 g (Chapters on praise and condemnation of food)

¹⁶⁸⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 h (Chapters on praise and condemnation of food)

وَعَنْهُ ص مَنِ اسْتَجَمَرَ فَلْيُوتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ

And from him^{-saww}: 'One who burns incense, let him do it once. One who does that, has done well, and one who does not, there is no problem.

وَمَنِ اسْتَحْلَلَ فَلْيُوتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ

And one who applied kohl, let him do it once. One who does so, he has done well, and one who does not, there is no problem.

وَمَنْ أَكَلَ فَمَا تَخَلَّلَ فَلَا يَأْكُلْ وَ مَا لَأَتْ بِلِسَانِهِ فَلْيَبْلُغْ.

And one eats and does not pick teeth, he should not eat (the food remnants of the mouth), and what is picked by his tongue, let him swallow".¹⁶⁸⁵

2- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ النَّبِيُّ ص عَلَيَّكَ بِالْحِلَالِ فَإِنَّهُ يَذْهَبُ بِالْبَادِجَنَامِ وَلَا تَتَخَلَّلَ بِالْقَصَبِ وَلَا بِالْأَسِي وَلَا بِالرُّمَّانِ.

(The book) 'Dawaat' of Al-Rawandy –

'The Prophet^{-saww} said to Ali^{-asws}: 'Upon you^{-asws} is with picking the teeth for it rids of the redness (in the mouth sides) and do not pick teeth with the reed, nor the myrtle, nor the pomegranate".¹⁶⁸⁶

3 مجاليس الصدوق، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبَقِيطِيِّ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع لَا تَتَخَلَّلُوا بِغُودِ الرُّمَّانِ وَلَا بِقَضِيبِ الرُّمَّانِ فَإِنَّهُمَا يُهَيِّجَانِ عِرْقَ الْجَذَامِ.

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Abdullah Bin Sinan who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'Do not pick teeth with the stick of the basil, nor with a stalk of the pomegranate for these two agitate the vein of leprosy".¹⁶⁸⁷

4- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوْنِي عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زَيْنَادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ عَنْ ثَوْرِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: التَّخَلُّلُ بِالطَّرْفَاءِ يُورِثُ الْفَقْرَ الْحَبِيرَ.

¹⁶⁸⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 1 i (Chapters on praise and condemnation of food)

¹⁶⁸⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 2 (Chapters on praise and condemnation of food)

¹⁶⁸⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 3 (Chapters on praise and condemnation of food)

(The book) 'Majalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Abdullah Bin Sinan who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}: 'Do not pick teeth with the stalk of the basil, nor with a reed of the pomegranate, for these would agitate the vein of leprosy'.¹⁶⁸⁸

4- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ عَنْ ثَوْرِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: التَّحْلُلُ بِالطَّرْفَاءِ يُورِثُ الْفَقْرَ الْحَبِيرَ.

(The book) 'Al-Khisaal' – from Muhammad Bin Ali Majaylawiya, from his uncle, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Ziyad, from Abdullah Bin Abdul Rahman, from Sabit Bin Abu Safiya, from Sowr Bin Saeed, from his father who said,

'Picking the teeth with the (twig of) the Tamarisk (plant) inherits the poverty' the Hadeeth".¹⁶⁸⁹

5- صَحِيفَةُ الرِّضَا، بِإِسْنَادٍ عَنْهُ عَنْ آبَائِهِ ع قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْمُرُنَا إِذَا تَحَلَّلْنَا أَنْ لَا نَشْرَبَ الْمَاءَ حَتَّى نُمْضِمْنَ ثَلَاثًا.

(The book) 'Saheefa Al-Reza^{-asws}' – By the chain from him^{-asws}, from his^{-asws} forefathers having said: 'It is narrated to me^{-asws} by Al-Husayn Bin Ali^{-asws} having said: 'Amir Al-Momineen^{-asws} used to instruct us when we picked the teeth then we should not drink the water until we had rinsed thrice".¹⁶⁹⁰

6- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنِ الْفَضْلِ بْنِ يُوسُفَ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: يَا فَضْلُ أَدِرْ لِسَانَكَ فِي فَمِكَ فَمَا تَبِعَ لِسَانَكَ فَكُلْهُ إِنْ شِئْتَ وَ مَا اسْتَكْرَهْتَهُ بِالْخِلَالِ فَالْفِطَةُ.

(The book) 'Al-Mahasin' – from his father, from Abdullah Bin Al Fazl Al-Nowfaly, from Al Fazl Bin Yunus,

'From Abu Al-Hassan^{-asws} having said: 'O Fazl! Rotate your tongue in your mouth. So, whatever your tongues pursues, eat it if you so desire, and whatever you extract with the toothpick, spit it out".¹⁶⁹¹

¹⁶⁸⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 4 a (Chapters on praise and condemnation of food)

¹⁶⁸⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 4 b (Chapters on praise and condemnation of food)

¹⁶⁹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 5 (Chapters on praise and condemnation of food)

¹⁶⁹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 6 (Chapters on praise and condemnation of food)

وَمِنْهُ، هَذَا الْإِسْنَادُ عَنِ الْفَضْلِ عَنْهُ قَالَ: يَا فَضْلُ كُلْ مَا فِي اللَّهَوَاتِ وَالْأَشْدَاقِ وَلَا تَأْكُلْ مَا بَيْنَ أَضْعَافِ الْأَسْنَانِ.

And from him, by the chain from Al Fazl,

‘From him^{-asws} having said: ‘Eat from what is in the front of the mouth, and the sides of the mouth, and do not eat what is between the weak teeth’’.¹⁶⁹²

8- وَمِنْهُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ عَبْدِ الْوَهَّابِ عَنْ الصَّبَّاحِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: شَكَتِ الْكَعْبَةُ إِلَى اللَّهِ مَا تَلْقَى مِنْ أَنْفَاسِ الْمُشْرِكِينَ فَأَوْحَى اللَّهُ إِلَيْهَا أَنْ فَرِي كَعْبُهُ فَإِنِّي أَبْدَلُكَ بِهِمْ قَوْمًا يَتَخَلَّلُونَ بِغَضْبَانِ الشَّجَرِ

And from him, from Mansour Bin Al Abbas, from Amro Bin Saeed Al Madainy, from Abdul Wahab, from Al sabbah, from Hanan Bin sadeyr, from his father,

‘From Abu Ja’far^{-asws} having said: ‘The Kaaba complained to Allah^{-azwj} of what it was facing from the breaths of the Polytheists, so Allah^{-azwj} Revealed to it: “Calm down Kabah, for I^{-azwj} shall Replace them for you with a people who will be picking teeth with twigs of the tree!”¹⁶⁹³

فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص أَوْحَى إِلَيْهِ مَعَ جِبْرَائِيلَ ع بِالسِّوَاكِ وَالْحِلَالِ.

When Allah^{-azwj} Sent Muhammad^{-saww}, Revealed to him^{-saww} with Jibraeel^{-as} with brushing the teeth and picking the teeth’.

9- وَمِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَزَلَ جِبْرَائِيلُ بِالسِّوَاكِ وَالْحِلَالِ وَالْحِجَامَةِ.

And from him, from Ibn Fazzal, from Abu Jameela who said,

‘Abu Abdullah^{-asws} said: ‘Jibraeel^{-as} descended with (Commands of) brushing the teeth, and picking the teeth, and the cupping’’.¹⁶⁹⁴

10- وَمِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص نَزَلَ عَلَيَّ جِبْرَائِيلُ بِالْحِلَالِ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} descended unto me^{-saww} with the (command of) picking the teeth’’.¹⁶⁹⁵

¹⁶⁹² Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 7 (Chapters on praise and condemnation of food)

¹⁶⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 8 (Chapters on praise and condemnation of food)

¹⁶⁹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 9 (Chapters on praise and condemnation of food)

¹⁶⁹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 10 (Chapters on praise and condemnation of food)

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ أَوْ غَيْرِهِ عَنِ الْحَسَنِ بْنِ عُثْمَانَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ الْمُتَخَلِّلِينَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْمُتَخَلِّلُونَ قَالَ يَتَخَلَّلُونَ مِنَ الطَّعَامِ فَإِنَّهُ إِذَا بَقِيَ فِي الْفَمِ نَعِيرٌ فَأَدَّى الْمَلَكُ رِيحَهُ.

And from him, from his father, from Muhammad Bin Sinan, or someone else from Al-Hassan Bin Usman, from Abu Hamza,

‘From Abu Al-Hassan^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘May Allah^{-azwj} have Mercy on the tooth pickers’. It was said, ‘O Rasool-Allah^{-saww}! And what are the tooth pickers?’ He^{-saww} said: ‘They would be picking the teeth from the meal, for when something remains in the mouth, it changes, so the Angel is bothered by its smell’’.¹⁶⁹⁶

12- وَ مِنْهُ، عَنْ ابْنِ حُبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَتَخَلَّلُ فَنَظَرْتُ إِلَيْهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَتَخَلَّلُ.

And from him, from Ibn Mahboub, from Malik Bin Ayiya, from Wahab Bin Abd Rabbih who said,

‘I saw Abu Abdullah^{-asws} picking teeth. I looked at him^{-asws}. He^{-asws} said: ‘Rasool-Allah^{-saww} used to pick teeth’’.¹⁶⁹⁷

الْكَاغِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ وَهْبٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ هُوَ يُطَيِّبُ الْفَمَ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Wahab –

‘Similar to it, and there is an increase in its end, and it is: ‘It freshens the mouth’’.¹⁶⁹⁸

13- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَخَلَّلُوا فَإِنَّهَا مَصْلَحَةٌ لِلنَّابِ وَ التَّوَاجِذِ.

(The book) ‘Al-Mahasin’ – from Ja’far Bin Muhammad Al Ashari, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Pick teeth for it is healthy for the canines and the incisors’’.¹⁶⁹⁹

¹⁶⁹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 11 (Chapters on praise and condemnation of food)

¹⁶⁹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 12 a (Chapters on praise and condemnation of food)

¹⁶⁹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 12 b (Chapters on praise and condemnation of food)

¹⁶⁹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 13 (Chapters on praise and condemnation of food)

14- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَحَلَّلَ فَلْيَلْفِظْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَ مَنْ لَمْ يَفْعَلْ فَلَا حَرَجَ.

(The book) 'Al-Mahasin' – from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who picks teeth, let him spit it out. One who does so, he has done well, and one who does not do so, there is no problem''¹⁷⁰⁰.

15- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ فَضْلِ التَّوْقَلِيِّ عَنْ فَضْلِ بْنِ يُوسُفَ قَالَ: تَغَدَّى عِنْدِي أَبُو الْحَسَنِ ع فَلَمَّا فَرَغَ مِنَ الطَّعَامِ أَتَنِي بِالْحِلَالِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا حُدُّ الْحِلَالِ

And from him, from his father, from Abdullah Bin Fazl Al-Nowfaly, from Fazk Bin Yunus who said,

'Abu Al-Hassan^{-asws} had lunch with me. When he^{-asws} was free from the meal, I came with the toothpick. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is a limit of picking teeth?'

فَقَالَ يَا فَضْلُ كُلُّ مَا بَقِيَ فِي فَمِكَ فَمَا أَذْرَتْ عَلَيْهِ لِسَانُكَ فَكُلْهُ وَ مَا اسْتَكْرَهْتَهُ بِالْحِلَالِ فَأَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ أَكَلْتَهُ وَ إِنْ شِئْتَ طَرَحْتَهُ.

He^{-asws} said: 'O Fazl! All what remains in your mouth, whatever your tongue can rotate upon, eat it, and what you extract with the toothpick, you are with the choice in it. If you so desire, eat it, and if you so desire, drop it''¹⁷⁰¹.

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَحْمَرَ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ أَتَنِي بِحِلَالٍ مِنَ الْأَخِلَّةِ الْمُهْبِأَةِ وَ هُوَ فِي مَنْزِلِ الْفَضْلِ بْنِ يُوسُفَ فَأَخَذَ مِنْهُ شَظِيئَةً وَ رَمَى بِالْبَاقِي.

And from him, from his father, from Ali Bin Al Numan, from Yaquob Bin Shueyb, from the one who informed him,

'From Abu Al-Hassan^{-asws}, he^{-asws} was brought with toothpicks from ready-made leaf stalks, and he^{-asws} was in the house of Al-Fazl Bin Yunus. He^{-asws} took a fragment from it and threw the remainder''¹⁷⁰².

17- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ اللَّحْمِ يَكُونُ فِي الْأَسْنَانِ فَقَالَ أَمَّا مَا كَانَ فِي مُقَدِّمِ الْقَمِّ فَكُلْهُ وَ أَمَّا مَا كَانَ فِي الْأَضْرَاسِ فَاطْرَحْهُ.

¹⁷⁰⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 14 (Chapters on praise and condemnation of food)

¹⁷⁰¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 15 (Chapters on praise and condemnation of food)

¹⁷⁰² Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 16 (Chapters on praise and condemnation of food)

(The book) 'Al-Mahasin' – from Usman Bin Isa, from Is'haq Bin Jareer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the meat happening to be (stuck) in the teeth. He^{-asws} said: 'As for whatever were to be in the front of the mouth, eat it, and as for what were to be in the molars, drop it'.¹⁷⁰³

18- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَّا مَا كَانَ عَلَى اللِّقَةِ فَكُلْهُ وَ أِزْدِرْدُهُ وَ مَا كَانَ فِي الْأَسْنَانِ فَأَرْمِ بِهِ.

And from him, from Ibn Mahboub, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'As for whatever were to be upon the gums, so eat it and gobble it, and whatever were to be in the teeth, throw (spit) it'.¹⁷⁰⁴

19- الْمَحَاسِنُ، عَنْ أَبِي سُمَيْنَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَأْوَلُ رَسُولُ اللَّهِ ص جَعْفَرُ بْنُ أَبِي طَالِبٍ خَلَالًا وَ قَالَ لَهُ تَخَلَّلْ فَإِنَّهُ مَصْلَحَةٌ لِللِّقَةِ وَ مُجْلِبَةٌ لِلرِّزْقِ.

(The book) 'Al-Mahasin' – from Abu Sumeyna, from Ahmad Bin Abdullah Al Asady, from a man,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} gave a toothpick to Ja'far^{-asws} Bin Abu Talib^{-asws} and said to him^{-as}: 'It is healthy for the gums and is a puller of the sustenance'.¹⁷⁰⁵

20- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ أَبِي عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لَجَعْفَرٍ تَخَلَّلْ فَإِنَّ الْخِلَالَ يَجْلِبُ الرِّزْقَ.

(The book) 'Al-Mahasin' – from Al-Hassan Bin Abu Usman, from Abu Hamza,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} to Ja'far^{-as}: 'Pick teeth for picking the teeth pulls the sustenance'.¹⁷⁰⁶

قَالَ وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ أَكَلَ طَعَامًا فَلَيْتَخَلَّلْ وَ مَنْ لَمْ يَفْعَلْ فَعَلَيْهِ حَرْجٌ.

He said, 'And it is reported from Abu Abdullah^{-asws} having said: 'One who eats food, let him pick teeth, and one who does not do so, upon him is trouble'.¹⁷⁰⁷

¹⁷⁰³ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 17 (Chapters on praise and condemnation of food)

¹⁷⁰⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 18 (Chapters on praise and condemnation of food)

¹⁷⁰⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 18 (Chapters on praise and condemnation of food)

¹⁷⁰⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 19 (Chapters on praise and condemnation of food)

¹⁷⁰⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 20 a (Chapters on praise and condemnation of food)

21- وَ مِنْهُ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْبَصْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ حَقِّ الضَّيْفِ أَنْ يُعَدَّ لَهُ الْخَلَّالُ.

And from him, from Ibrahim Bin Hashim, from Al-Hassan Bin Al-Husayn Al Farsy, from Suleyman Bin Ja'far Al Basry who said,

'Rasool-Allah^{-saww} said: 'It is a right of the guest that the toothpick be prepared for him''.¹⁷⁰⁸

22- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّبِيُّ ص يَتَخَلَّلُ بِكُلِّ مَا أَصَابَ مَا خَلَا الْخُوصَ وَالْقَصَبَ.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Al Dihqan, from Dorost, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} used to pick teeth with all what he^{-saww} could attain apart from the wicker and the reed''.¹⁷⁰⁹

23- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ: هَمَى رَسُولُ اللَّهِ أَنْ يُتَخَلَّلَ بِالْقَصَبِ وَالزُّمَانِ.

And from him, from Al-Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers having said: 'Rasool-Allah^{-saww} prohibited from picking teeth with the reed and the pomegranate''.¹⁷¹⁰

24- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَخَلَّلَ بِالْقَصَبِ لَمْ تُقْضَ لَهُ حَاجَةٌ سِتَّةَ أَيَّامٍ.

And from him, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of his men,

'From Abu Abdullah^{-asws} having said: 'One who pick teeth with the reed, no need will be fulfilled for him for six days''.¹⁷¹¹

25- وَ مِنْهُ، عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَمَى رَسُولُ اللَّهِ ص عَنِ التَّخَلُّلِ بِالزُّمَانِ وَالْأَسِي وَالْقَصَبِ وَ هُنَّ يُحْرِكْنَ عِزْقَ الْأَكِلَةِ.

And from him, from someone who reported it,

¹⁷⁰⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 20 b (Chapters on praise and condemnation of food)

¹⁷⁰⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 21 (Chapters on praise and condemnation of food)

¹⁷¹⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 23 (Chapters on praise and condemnation of food)

¹⁷¹¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 24 (Chapters on praise and condemnation of food)

'From Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from picking teeth with the pomegranate, and the myrtle, and the reed, and these agitate the vein of organ deterioration".¹⁷¹²

26- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ السَّيَّارِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَلَكٌ يُنَادِي فِي السَّمَاءِ اللَّهُمَّ بَارِكْ فِي الْخَلَالَيْنِ وَ الْمُتَخَلِّلِينَ وَ الْخُلُ بَمَنْزِلَةِ الرَّجُلِ الصَّالِحِ يَدْعُو لِأَهْلِ الْبَيْتِ بِالْبَرَكَةِ

(The book) 'Al Saraair' – transmitting from the book of Al Sayyari,

'From Abu Al-Hassan^{-asws} the 1st having said: "An Angel calls out in the sky: O Allah^{-azwj}! Bless in the 'Al-Khallaleen' and 'Al-Mutakhallileen'! And the vinegar is at the status of the righteous man calling with the Blessings for the People^{-asws} of the Household'.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْخَالَلُونَ وَ الْمُتَخَلِّلُونَ

I said, 'May I be sacrificed for you^{-asws}! And what are the 'Al-Khallaloun' and 'Al-Mutakhalliloun'?'

قَالَ الَّذِينَ فِي بُيُوتِهِمُ الْخُلُ وَ الَّذِينَ يَتَخَلَّلُونَ فَإِنَّ الْخِلَالَ نَزَلَ بِهِ جِبْرِيلُ مَعَ الْيَمِينِ وَ الشَّهَادَةِ مِنَ السَّمَاءِ.

He^{-asws} said: 'The (Khallaloun) are those having the vinegar (Khal) in their houses, and those (consuming) the vinegar, for the 'Khilal', Jibraeel^{-sa} descended with it with the oath and the testimony from the sky".¹⁷¹³

7 الْمَكَارِمُ، رُوي عَنْ الْكَاطِمِ ع أَنَّهُ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ وَ ذَكَرَ نَحْوَهُ إِلَى قَوْلِهِ مَعَ الْيَمِينِ وَ الشَّاهِدِ مِنَ السَّمَاءِ.

(The book) 'Al-Makarim' –

'It is reported from Al-Kazim^{-asws}: 'A caller calls out from the sky' – and he mentioned approximate to it, up to his^{-asws} words: 'With the oath, and a witness from the sky".¹⁷¹⁴

27- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: تَخَلَّلُوا عَلَى أَثَرِ الطَّعَامِ فَإِنَّهُ صِحَّةٌ لِلنَّابِ وَ التَّوَاجِدِ وَ يَجْلِبُ عَلَى الْعَبْدِ الرِّزْقُ

(The book) 'Al-Da'aim' –

'From Rasool-Allah^{-saww} having said: 'Pick teeth upon the tracks of the meal, for it is health for the canines and the incisors and it pulls the sustenance to the servant'.

¹⁷¹² Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 25 (Chapters on praise and condemnation of food)

¹⁷¹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 26 a (Chapters on praise and condemnation of food)

¹⁷¹⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 26 b (Chapters on praise and condemnation of food)

وَقَالَ حَبْدَا الْمُتَخَلِّلُونَ فِي الْوُضُوءِ وَمِنَ الطَّعَامِ وَ لَيْسَ شَيْءٌ أَشَدَّ عَلَى مَلَكِي الْمُؤْمِنِ أَنْ يَرِنَا شَيْئاً مِنَ الطَّعَامِ فِي فَمِهِ وَ هُوَ قَائِمٌ يُصَلِّي

And he^{-saww} said: ‘How excellent are the tooth pickers in the wud’u, and from the meal, and there isn’t anything severer upon the two Angels of the Momin that for them to see something from the food (remnants) in his mouth while he is standing praying Salat’.

وَنَهَى ص عَنِ التَّخْلِيلِ بِالْقَصَبِ وَ الرُّمَّانِ وَ الرَّجْحَانِ وَ قَالَ إِنَّ ذَلِكَ يُحَرِّكُ عِرْقَ الْجَذَامِ.

And he^{-saww} prohibited from picking the teeth with the reed, and the basil (stalk), and the pomegranate (stick), and he^{-saww} said: ‘That stirs the vein of leprosy’.¹⁷¹⁵

28- الثَّيْهَابُ، قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ الْمُتَخَلِّلِينَ مِنْ أُمَّتِي فِي الْوُضُوءِ وَ الطَّعَامِ.

(The book) ‘Al-Shihab’ –

‘Rasool-Allah^{-saww} said: ‘May Allah^{-azwj} have Mercy on the tooth pickers from my^{-saww} community, during the wud’u and the meal’.¹⁷¹⁶

29 الثَّيْهَابُ، قَالَ ص حَبْدَا الْمُتَخَلِّلُونَ مِنْ أُمَّتِي.

(The book) ‘Al-Shihab’ –

‘He^{-saww} said: ‘How excellent are the tooth pickers from my^{-saww} community’.¹⁷¹⁷

¹⁷¹⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 27 (Chapters on praise and condemnation of food)

¹⁷¹⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 28 (Chapters on praise and condemnation of food)

¹⁷¹⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 23 H 29 (Chapters on praise and condemnation of food)

باب 24 مضغ الكندر و العلك و اللبان و أكلها

CHAPTER 24 – CHEWING THE FRANKINCENSE, AND THE GUM, AND THE OLIBANUM, AND EATING IT

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سِتَّةٌ مِنْ أَخْلَاقِ قَوْمِ لُوطٍ إِلَى أَنْ قَالَ وَ مَضْغُ الْعِلْكِ الْخَبَرِ.

(The book) 'Al-Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Abu Jameela, from Sa'ad Bin Tareyf, from Al Asbagh,

'From Amir Al-Momineen^{-asws} having said: 'Six are from the manners of the people of Lut^{-as} – up to he^{-asws} said: 'And chewing the gum' – the Hadeeth".¹⁷¹⁸

2- وَ مِنْهُ، فِي الْأَرْبَعِمِائَةِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَضْغُ اللَّبَانِ يَشْدُ الْأَضْرَاسَ وَ يَنْفِي الْبَلْعَمَ وَ يَذْهَبُ بِرِيحِ الْفَمِ

And from him,

'In 'The four hundred', he (the narrator) said, 'Amir Al-Momineen^{-asws} said: 'Chewing the olibanum strengthens the molars, and negates the phlegm, and gets rid of the smell of the mouth'.

وَ قَالَ ع مَضْغُ اللَّبَانِ يَذِيبُ الْبَلْعَمَ.

And he^{-asws} said: 'Chewing the olibanum melts the phlegm".¹⁷¹⁹

3- وَ مِنْهُ، فِي وَصَايَا النَّبِيِّ ص لِعَلِيِّ ع يَا عَلِيُّ ثَلَاثٌ يَزِدْنَ فِي الْحِفْظِ وَ يُذْهِبْنَ السُّمَمَ اللَّبَانُ وَ السِّتَوَاكُ وَ قِرَاءَةُ الْقُرْآنِ.

And from him, in a bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! Three (things) increase in the memory, and rid the sickness – the olibanum, and brushing the teeth, and reciting the Quran".¹⁷²⁰

4- الْعُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا بَتَحْرِيمِ الْحُمْرِ وَ أَنَّ يُقَرَّرَ لَهُ بِأَنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ أَنَّ يَكُونَ فِي ثَرَايِهِ الْكُنُودُ.

¹⁷¹⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 1 (Chapters on praise and condemnation of food)

¹⁷¹⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 2 (Chapters on praise and condemnation of food)

¹⁷²⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 3 (Chapters on praise and condemnation of food)

(The book) 'Al-Uyoun' – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from Al Rayyan Bin Al Salt who said,

'I heard Al-Reza^{-asws} saying: 'Allah^{-azwj} did not Send any Prophet^{-as} except with the prohibition of (drinking) the wine, and he^{-as} acknowledges to Him^{-azwj} that Allah^{-azwj} Does whatever He^{-azwj} so Desires, and there should be frankincense in his^{-as} heritage".¹⁷²¹

5- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ يَاسِرٍ عَنِ الرِّضَا عٍ مِثْلَهُ.

Tafseer Ali Bin Ibrahim – from Yasir,

'From Al-Reza^{-asws} – similar to it".¹⁷²²

6- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: ثَلَاثَةٌ يَرْدُنَّ فِي الْحِفْظِ وَ يَذْهَبُنَّ بِالْبَلْعِ قِرَاءَةُ الْقُرْآنِ وَ الْعَسَلُ وَ اللَّبَانُ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Three (things) increase in the memory and rid the phlegm – recitation of the Quran, and the honey, and the Olibanum".¹⁷²³

7- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ مُحَمَّدٍ السَّرَّاجِ عَنْ فَضَالَةَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عٍ مِثْلَهُ.

(The book) 'Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws} – from Muhammad Al Sarraj, from Fazalah, from Al-Sakuny,

'From Abu Abdullah^{-asws} – similar to it".¹⁷²⁴

8- الْمَكَارِمُ، مِنَ الْفَرْدَوْسِ قَالَ النَّبِيُّ ص أَطْعَمُوا نِسَاءَكُمْ الْحَوَامِلَ اللَّبَانَ فَإِنَّهُ يَزِيدُ فِي عَقْلِ الصَّبِيِّ.

(The book) 'Al-Makarim' – from (the non-Shia book) 'Al-Firdows' –

'The Prophet^{-saww} said: 'Feed Olibanum to your pregnant women for it would increase in the intellect of the child".¹⁷²⁵

¹⁷²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 4 (Chapters on praise and condemnation of food)

¹⁷²² Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 5 (Chapters on praise and condemnation of food)

¹⁷²³ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 6 (Chapters on praise and condemnation of food)

¹⁷²⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 7 (Chapters on praise and condemnation of food)

¹⁷²⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 8 a (Chapters on praise and condemnation of food)

وَقَالَ ع مَا مِنْ بَخُورٍ يَصْعَدُ إِلَى السَّمَاءِ إِلَّا اللَّبَانُ وَ مَا مِنْ أَهْلِ بَيْتٍ يَتَبَخَّرُ فِيهِ بِاللَّبَانِ إِلَّا نُفِيَ عَنْهُمْ عَفَارِثُ الْجِنَّ.

And he^{-saww} said: ‘There is none from vapours ascending to the sky except the Olibanum, and there are none from a people of a household burning incense in it with the Olibanum, except the audacious ones of the Jinn would be expelled from them’.¹⁷²⁶

8 وَ عَنِ الرِّضَا ع قَالَ: اسْتَكْبَرُوا مِنَ اللَّبَانِ وَ اسْتَبْغَوْهُ وَ امْضَعُوهُ وَ أَحَبُّهُ إِلَيَّ الْمَضْغُ فَإِنَّهُ يَنْزِفُ بَلْعَمَ الْمَعِدَةِ وَ يُنْظِفُهَا وَ يَشْدُ الْعُقْلَ وَ يُمْرِئُ الطَّعَامَ.

From Al-Reza^{-asws} having said: ‘Frequent from the Olibanum, and keep it, and chew it, and the most beloved to me^{-asws} is the chewing for it bleeds (depletes) the phlegm of the stomach, and cleans it, and strengthens the intellect, and digests the food’.¹⁷²⁷

8 وَ عَنِ الرِّضَا ع قَالَ: أَطْعِمُوا حَبَالَكُمْ اللَّبَانَ فَإِنْ يَكُنْ فِي بَطْنِهَا غُلَامٌ خَرَجَ ذَكِي الْقَلْبِ عَالِمًا شَجَاعًا وَ إِنْ تَكُنْ جَارِيَةً حَسَنَ خُلُقِهَا وَ خَلْقِهَا وَ عَظُمَتْ عَجِيزَتُهَا وَ حَظِيَّتْ عِنْدَ زَوْجِهَا.

And from Al-Reza^{-asws} having said: ‘Feed the Olibanum to your pregnant one. If there happens to be a boy in her belly, he will come out of clean heart, knowledgeable, brave, and if it happens to be a girl, would be of good manners and physique, and of mighty capacity, and she would be respected with (by) her husband’.¹⁷²⁸

¹⁷²⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 8 b (Chapters on praise and condemnation of food)

¹⁷²⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 8 c (Chapters on praise and condemnation of food)

¹⁷²⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 24 H 8 d (Chapters on praise and condemnation of food)

CHAPTER 25 – MISCELLANEOUS

1 الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عِلَّةُ قَوْلِ الْعَالِمِ ع إِنَّ الرَّجُلَ يَأْكُلُ فِي الْجَنَّةِ فِي أَكْلَةٍ وَاحِدَةٍ بِمِقْدَارِ الدُّنْيَا وَمَا فِيهَا مِنْ أَنَّ الْأَبْدَانَ لَا تَزَالُ تَزِيدُ حَتَّى يَبْلُغَ الرَّجُلُ فِي الْعِظَمِ مَا يَأْكُلُ بِمِقْدَارِ الدُّنْيَا.

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim –

'The reason for the words of the scholar (Imam^{asws}): 'The man will eat in the Paradise in one (session of) eating, a measurement of the world and whatever is in it', is that the bodies will not cease to increase until the man reaches in the largeness what he would eat a measurement of the world".¹⁷²⁹

¹⁷²⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 25 H 1 (Chapters on praise and condemnation of food)

CHAPTERS ON THE DRINKS, THE PERMISSIBLE AND THE PROHIBITED, AND ETIQUETTES OF DRINKING

CHAPTER 1 – MERITS OF THE WATER AND ITS TYPES

The Verses –

الأنفال وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ

(Surah) 'Al Anfaal': **and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]/**

الحجر فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ

(Surah) 'Al Hijr' - **and We Send down water from the sky, so We Quench you [15:22].**

النحل هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

(Surah) 'Al Nahl' - **He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10].**

الأنبياء وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

(Surah) 'Al Anbiya' - **And We Made from the water, all living things, so will they not believe? [21:30].**

المؤمنون وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ وَ إِنَّا عَلَى ذَهَابٍ بِهِ لِقَادِرُونَ

(Surah) 'Al Mominoun' - **And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18].**

النور وَ يُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَ يَصْرِفُهُ عَنْ مَنْ يَشَاءُ

(Surah) 'Al Nour' - **and descends from the sky on a mountain wherein is hail. So He Hits the ones He so Desires to and Turns it away from the ones He so Desires to. [24:43].**

الفرقان وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُخْطِيَ بِهِ بَلَدَهُ مَيْتًا وَ نُسْقِيَهُ بِمَا خَلَقْنَا أَنْعَامًا وَ أَنْاسِيًا كَثِيرًا

(Surah) 'Al Furqan' - **And We Send down clean water from the sky [25:48] In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49].**

ق وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا

(Surah) Qaf - **And We Send down Blessed water from the sky, [50:9].**

الوَاقِعَةُ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

(Surah) 'Al Waqia' - **Have you considered the water, which you are drinking? [56:68] Are you it's senders from the clouds or are We the Senders? [56:69] If We so Desire, We can Make it salty, so why are you not grateful? [56:70].**

المرسلات وَ أَسْقَيْنَاكُمْ مَاءً فُرَاتًا

(Surah) 'Al Mursalaat' - **and Quench you fresh water? [77:27].**

النَّبَا وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

(Surah) 'Al Naba' - **And We Send down from the clouds abundant water [78:14].**

تفسير

(Forbidden) Interpretation (opinionated)

الآيات في ذلك كثيرة و قد مر أكثرها بتفاسيرها فمنها ما يدل على بركة ماء السماء و نفعه و منها ما تضمن الامتنان بجميع المياه و أنها من السماء فتدل على جواز الانتفاع بها و شربها و استعمالها فيما يحتاج الناس إليه

The Verses regarding that are many and their interpretations of most of them has already passed. From these is what evidence's upon the Blessings of water of the sky, and its benefits, and from these is what guarantees the gratitude with entirety of the waters; and it is from the sky, so it evidence's upon the allowance of the benefitting with it, and drinking it, and using it in whatever the people are needy to.

فالأصل فيها الإباحة و لكل من الناس في كل ماء حق الانتفاع إلا ما خرج بالدليل و يؤيده ما 16 **رُويَ بِطُرُقٍ عَدِيدَةٍ ثَلَاثَةُ أَشْيَاءَ النَّاسُ فِيهَا شَرَعٌ سِوَاءَ الْمَاءِ وَ الْكَلْبِ وَ النَّارِ.**

The origin in it is the legalisation, and there is a right for all of the people in all of the water for the befitting except what has come out with the evidence, and it is supported by what is reported by a number of ways: 'Three things, the people are alive in legislation – the water, and the pasture, and the fire'.

و يؤنس أنه المنع من ذلك يوجب حرجا عظيما لا سيما في الأسفار فإذا ورد قوم مسافرون عطاش على ماء و كان استعمالهم موقوفا على استرضاء أهل القرية لم يحصل لهم إلا بعد مرور أيام فلم يمكنهم الشرب منه إلا بقدر سد الرق و يلزمهم إيقاع الصلاة بالتيمم و مع النجاسة في مدة مديدة

And it is comforting that the prevention from that would obligate a mighty problem especially during the travels. When a group of travellers arrive thirsty to a water, and their utilisation was standing upon the agreement of people of the town, it would not be achieved for them except after passing of days, so it would not be possible to drink from it except a measurement of blocking the last breath, and they would be praying the Salat with performing the *Tayammum* and being with the dirt for a long period.

مع أنه قلما تتيسر قرية لم تكن فيها جماعة من الغيب و الأيتام فكيف يمكن تحصيل الرضا منهم و إنا نعرف من عادة السلف أنهم لم يكونوا يحتززون عن مثل ذلك.

Although there is hardly a town not having in it a group of the unknowns and the orphans, so how would it be possible to obtain the agreement from them, and we know from the habits of the ancestors they did not happen to be guarding from the likes of that.

و أيضا وردت أخبار كثيرة سألوها فيها أئمتنا ع أنا نرد قرية فيها ماء و سألوها عن خصوصياته و أجابوهم بجواز استعماله و لم يأمرهم باستئذان أهل القرية

And also, a lot of Ahadeeth have been referred in which they had asked our Imams^{-asws}, 'We arrive at a town wherein is water', and they asked about its specifics, and they^{-asws} had answered them allowing its usage and did not instruct them with seeking permission of people of the town.

و ما تمسكوا به من أن قرائن الأحوال تشهد برضا أربابها فكثير من الموارد ليست فيها تلك القرائن على أنه مع احتمال الأيتام و المجانين لا تنفع تلك القرائن

And what they are clinging on to is that the pairing of the difficult conditions with the agreement of its owners. Most of the references, there isn't that pairing in it based upon that the possibility of there being the orphans, and the insane not negating that pairing.

فظهر أن كمال الامتنان الذي تدل عليه تلك الآيات لا يتم إلا بكون الحقوق الضرورية مشتركة بين جميع المؤمنين في تلك المياه و الله أعلم بحقائق الأحكام و حججه الكرام.

It is apparent that the perfect gratitude which evidence's upon these Verses are not complete except by the necessary rights of participation between entirety of the Momineen in that water, and Allah^{-azwj} is more Knowing with the realities of the rulings and His^{-azwj} Honourable Argument.

فَأَسْقِينَاكُمْوَهُ أَي مَكَانَكُمْ مِنْ اسْتِعْمَالِهِ

so We Quench you [15:22] – i.e., enable them from utilising it.

لَكُمْ مِنْهُ شَرَابٌ أَي لَكُمْ مِنْ ذَلِكَ الْمَاءِ شَرَابٌ تَشْرِبُونَهُ

from it (you drink), [16:10] – i.e., there is a drink for you all from that water you are drinking.

فَأَسْكَنَاهُ فِي الْأَرْضِ ظَاهِرُهُ أَنْ جَمِيعَ مِيَاهِ الْأَرْضِ مِنَ السَّمَاءِ كَمَا مَرَّ تَقْرِيرُهُ

so We Settle it in the earth, [23:18] – Its apparent is that entirety of waters of the earth from the sky, like what its repetition has passed.

فَيُصِيبُ بِهِ أَيُّ الْبَرْدِ وَضَرَرُهُ مَنْ يَشَاءُ فِيهِلِكَ زَرْعُهُ وَمالُهُ وَ يَصْرِفُهُ عَنْ مَنْ يَشَاءُ أَيُّ ضَرَرِهِ فَيَصَابُتَهُ نَقْمَةٌ وَ صَرْفُهُ رَحْمَةً

So He Hits – i.e., with the cold and its harm - *the ones He so Desires to* – so it destroys his farm and his wealth - *and Turns it away from the ones He so Desires to. [24:43]* – i.e., its harm and affliction of His^{-azwj} Curse, and Exchanges it for Mercy.

مَاءٌ طَهُورًا أَيُّ مَطْهَرًا وَ الْاِمْتِنَانُ بِهِ وَ بِمَا بَعْدَهُ مِنَ الشَّرْبِ وَ سَقْيِ الْأَنْعَامِ إِنَّمَا يَتِمُّ بِجَوَازِ اسْتِعْمَالِهِ فِيهَا وَ فِي أَشْبَاهِهَا

clean water [25:48] – i.e., purified, and the Conferment with it, and with what is after it from the drinking and watering the animals. But rather, the allowance of utilising it is allowed in it and it's like.

مَاءٌ مُبَارَكًا يَدُلُّ عَلَى بَرَكَةِ مَاءِ السَّمَاءِ كَمَا وَرَدَ فِي الْخَبَرِ .

Blessed water [50:9] evidence's upon the Blessings of water of the sky, like what is referred in the Hadeeth (below): -

وَ رَوَى الْكُتَيْبِيُّ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيٍّ بْنِ يَفْطِينَ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ

And it is reported by Al-Kulayni, may Allah^{-azwj} have Mercy on him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Muhammad Bin Muslim who said,

سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا قَالَ لَيْسَ مِنْ مَاءٍ فِي الْأَرْضِ إِلَّا وَ قَدْ خَالَطَهُ مَاءُ السَّمَاءِ.

'I heard Abu Ja'far^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: **And We Send down Blessed water from the sky, [50:9]**, he^{-asws} said: 'There isn't any water in the earth except and water of the sky is mixed with it'.

مِنْ الْمُرْنِ أَيُّ مِنَ السَّحَابِ

from the clouds [56:69] – i.e., from the clouds.

أَجَاجًا أَيُّ مَرَا شَدِيدِ الْمَرَارَةِ أَوْ شَدِيدِ الْمَلُوحَةِ

salty, [56:70] – severely bitter, or severely salty.

وَ أَسْقَيْنَاكُمْ مَاءً قُرَاتًا قَالَ ابْنُ عَبَّاسٍ أَيُّ وَ جَعَلْنَا لَكُمْ سَقِيًّا مِنَ الْمَاءِ الْعَذْبِ

and Quench you fresh water? [77:27] – Ibn Idrees said, ‘I.e., and We^{-azwj} Made a quenching to be for you all from the fresh water’.

و المعصرات الرياح أو السحاب تَجَاوَأُ أي صبابا دفعا في انصبابه.

And ‘Al-Musiraat’ are either the winds or the clouds - **abundant water [78:14]** – i.e., a cause in defence of its effusion.

1- جَمَعَ الْبَيَّانُ، قَالَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ طَعْمِ الْمَاءِ قَالَ سَلْ تَقْفُهَا وَ لَا تَسْأَلْ تَعْتَنَّا طَعْمُ الْمَاءِ طَعْمُ الْحَيَاءِ قَالَ اللَّهُ سُبْحَانَهُ وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ.

(The book) ‘Majma Al Bayan’ – He said, ‘It is reported by Al-Ayyashi by his chain from Al-Husayn Bin Ulwan who said,

‘Abu Abdullah^{-asws} was asked about the taste of water. He^{-asws} said: ‘Ask to understand it, and do not ask out of stubbornness! The taste of water is the taste of life. Allah^{-azwj} the Glorious Says: **And We Made from the water, all living things, [21:30]**’.¹⁷³⁰

2- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ هَرَكُم يُصَبُّ فِيهِ مِيزَانَانِ مِنْ مِيزَانَيْ الْجَنَّةِ

(The book) ‘Al-Mahasin’ – from Usman Bin Isa, raising it, said,

Amir Al-Momineen^{-asws} said: ‘Your river (Euphrates), there pour into it two spouts from the spout of Paradise’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ كَانَ بَيْنِي وَ بَيْنَهُ أُمِّيَالٌ لَأَتَيْنَاهُ نَسْتَشْفِي بِهِ.

And Abu Abdullah^{-asws} said: ‘Even if there were miles between me^{-asws} and it (Euphrates), I^{-asws} would have come to it to be healed by it’.¹⁷³¹

الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَوْزَمَةَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ هَرَكُم هَذَا يَعْنِي مَاءَ الْفَرَاتِ يُصَبُّ إِلَى قَوْلِهِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ كَانَ بَيْنَنَا الْخَبَرُ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ali Bin Al-Husayn, from Ibn Awrama, from Al-Husayn Bin Saeed raising it, said,

¹⁷³⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 1 (Chapters on water)

¹⁷³¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 2 a (Chapters on water)

‘Amir Al-Momineen^{-asws} said: ‘This river of yours, meaning the water of Euphrates, there pour into it’ – up to his words, he said, ‘Abu Abdullah^{-asws} said: ‘Even if there was between us’ – the Hadeeth”.¹⁷³²

3- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا إِحْمَالُ أَحَدًا يُحْنُكُ بِمَاءِ الْفُرَاتِ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} do not think anyone would do ‘Tahneek’ (taste and wipe under the chin) the water of Euphrates except he will love us^{-asws}, People^{-asws} of the Household’.

وَقَالَ ع مَا سُقِيَ أَهْلُ الْكُوفَةِ مَاءَ الْفُرَاتِ إِلَّا لِأَمْرِ مَا

And he^{-asws} said: ‘The people of Al-Kufa will not quench the water of Euphrates except for the matter (Al-Wilayah will be immersed in the hearts)’.

وَقَالَ يُصَبُّ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ.

And he^{-asws} said: ‘There pour into it two spouts from the Paradise’”.¹⁷³³

4- الْكَافِي، بِسَنَدٍ مُرْسَلٍ كَالْمُوثَقِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُدْفَقُ فِي الْفُرَاتِ فِي كُلِّ يَوْمٍ دُفْقَاتٌ مِنَ الْجَنَّةِ.

(The book) ‘Al-Kafi’ – By an unbroken chain like the reliable,

‘From Abu Abdullah^{-asws} having said: ‘There stream into the Euphrates, during every day, two streams from the Paradise’”.¹⁷³⁴

5- الْكَافِي، بِإِسْنَادِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَمَّا إِنَّ أَهْلَ الْكُوفَةِ لَوْ حَنَكُوا أَوْلَادَهُمْ بِمَاءِ الْفُرَاتِ لَكَانُوا شِيعَةً لَنَا.

(The book) ‘Al-Kafi’ – By his chain to,

‘Amir Al-Momineen^{-asws} having said: ‘As for the people of Al-Kufa, if they were to ‘Hanaku’ (taste and wipe under the chin) their children with the water of Euphrates, they would have been Shias of ours^{-asws}’”.¹⁷³⁵

¹⁷³² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 2 b (Chapters on water)

¹⁷³³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 3 (Chapters on water)

¹⁷³⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 4 (Chapters on water)

¹⁷³⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 5 (Chapters on water)

6- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ حَكِيمِ بْنِ جُبَيْرٍ قَالَ سَمِعْتُ سَيِّدَنَا عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ مَلَكًا يَهْبِطُ مِنَ السَّمَاءِ فِي كُلِّ لَيْلَةٍ مَعَهُ ثَلَاثَةُ مَنَاقِيلَ مِنْ مِسْكٍ الْجَنَّةِ فَيَطْرَحُهَا فِي الْفُرَاتِ وَ مَا مِنْ نَهْرٍ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا أُعْطِمَ بَرَكَهً مِنْهُ.

And from him, by his chain, from Hakeem Bin Jubeyr who said,

‘I heard our Master Ali^{-asws} Bin Al-Husayn^{-asws} saying: ‘An Angel comes down from the sky during every night having with him three ounces of musk from the musk of Paradise. He drops it into the Euphrates; and there is none from a river in east of the earth nor its west of mightier Blessings than it’.¹⁷³⁶

7- الْكَافِي، بِإِسْنَادِهِ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَاءُ زَمْزَمَ خَيْرٌ مَاءٍ عَلَى وَجْهِ الْأَرْضِ وَ شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرْهُوتِ الَّذِي يَحْضُرُ مَوْتَ تَرْدُهُ هَامُ الْكُفَّارِ بِاللَّيْلِ.

(The book) ‘Al-Kafi’ – By his chain, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Water of Zamzam is best water upon the surface of earth, and the vilest water upon the surface of the earth is the water of Barhout which is at Hazramaut (Yemen). The thirsty (souls of the) Kafirs arrive to it at night’.¹⁷³⁷

8 وَ مِنْهُ، بِسَنَدٍ مُعْتَبَرٍ عِنْدِي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَاءُ زَمْزَمَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ أَطْنُهُ قَالَ كَاتِبُنَا مَا كَانَ.

And from him, by a chain reliable in my view,

‘From Abu Abdullah^{-asws} having said: ‘Water of Zamzam is a healing from every illness’, and I (the narrator) thing that he^{-asws} said; ‘Whatever it may be’.¹⁷³⁸

9 وَ مِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَاءُ زَمْزَمَ دَوَاءٌ لِمَا شُرِبَ لَهُ.

And from him, by his chain,

‘From Abu Abdullah^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Water of Zamzam is a cure for whatever it is drunk for’.¹⁷³⁹

¹⁷³⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 6 (Chapters on water)

¹⁷³⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 7 (Chapters on water)

¹⁷³⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 8 (Chapters on water)

¹⁷³⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 9 (Chapters on water)

10- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ زَمْزَمُ أَشَدَّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ وَ كَانَتْ سَائِحَةً فَبَعَثَ عَلَى الْمِيَاءِ فَأَغَارَهَا اللَّهُ عَزَّ وَ جَلَّ وَ أَجْرَى عَلَيْهَا عَيْناً مِنْ صَبْرٍ.

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘Zamzam (water) used to be intensely whiter than the milk, and sweeter than the honey, and it was roaming (flowing), and it rebelled (prevailed) upon the (other) waters, so Allah^{-azwj} Mighty and Majestic Raided it and Caused a spring of aloe to flow upon it’.¹⁷⁴⁰

11- الْكَافِي، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبَرْدُ لَا يُؤْكَلُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يُصِيبُ بِهِ مَنْ يَشَاءُ.

(The book) ‘Al-Kafi’ – By his chain,

‘From Abu Abdullah^{-asws} having said: ‘The cold (snow) cannot be eaten because Allah^{-azwj} Mighty and Majestic is Saying: **‘He Hits with it the ones He so Desires to [24:43]’**.¹⁷⁴¹

12- الْكَافِي، بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَاءُ نَيْلٍ مِصْرَ يُمِيتُ الْقُلُوبَ.

(The book) ‘Al-Kafi’ – By his chain,

‘From Amir Al-Momineen^{-asws} having said: ‘Water of (river) Nile of Egypt kills off (hardens) the heart’.¹⁷⁴²

13- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً يَقْدَرُ الْآيَةُ قَالَ يَعْنِي مَاءَ الْعَقِيقِ.

And from him, by his chain,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And We send down water from the sky by a measurement, [23:18]**.¹⁷⁴³

14 الْكَافِي، بِإِسْنَادِهِ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ: كُنْتُ عِنْدَ حَوْضِ زَمْزَمَ فَأَتَانِي رَجُلٌ فَقَالَ لِي لَا تَشْرَبْ مِنْ هَذَا الْمَاءِ يَا بَا حَمَزَةَ فَإِنَّ هَذَا تَشْتَرِكُ فِيهِ الْجِبُّ وَ الْإِنْسُ وَ هَذَا لَا يَشْتَرِكُ فِيهِ إِلَّا الْإِنْسُ

¹⁷⁴⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 10 (Chapters on water)

¹⁷⁴¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 11 (Chapters on water)

¹⁷⁴² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 12 (Chapters on water)

¹⁷⁴³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 13 (Chapters on water)

(The book) 'Al-Kafi' – By his chain from Abu Hamza Al Sumaly who said,

'I was by the fountain of Zamzam, and a man came to me. He said to me, 'Do not drink from this water (from over here), O Abu Hamza, for this, the Jinn and the humans participate in it, and this (place), no one participates in it except the humans'.

فَتَعَجَّبْتُ مِنْهُ وَ قُلْتُ مَنْ أَتَى عَلِمَ هَذَا قَالَ تُمْ قُلْتُ لِأَبِي جَعْفَرٍ ع مَا كَانَ مِنْ قَوْلِ الرَّجُلِ لِي فَقَالَ ع ذَلِكَ رَجُلٌ مِنَ الْجِنِّ أَرَادَ إِرْشَادَكَ.

I was surprised and said (to myself), 'From where did he know this?' Then I said to Abu Ja'far^{-asws} whatever was from the words of the man to me. He^{-asws} said: 'That is a man from the Jinn wanting to guide you'.¹⁷⁴⁴

بيان كأنه أشار أولاً إلى الخوض و ثانياً إلى البئر أو الدلو أي اشرب من الدلاء قبل الصب في الخوض فإن الخوض يستعمله الجن أيضاً كالإنس فتذهب بركته أو لوجه آخر و يحتمل أن يكون أشار أولاً إلى دلو مخصوص قد علم مشاركة الجن فيه و ثانياً إلى غيره و الأول أظهر.

Explanation – *It is as if he first indicated to the fountain, and secondly to the well, or the bucket, i.e., drink from the buck before the pouring into the fountain, for the fountain is used by the Jinn as well just like the humans, so the Blessings go away, or for another aspect, and it is possible that the first indication could be to a specific bucket, the participation of the Jinn had been known in it, and second to something else, and the first is more apparent.*

15- الْمَكَارِمُ، كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْبَرَدَ وَ يَتَّقِدُ ذَلِكَ أَصْحَابُهُ فَيَلْتَقِطُونَهُ لَهُ فَيَأْكُلُهُ وَ يَقُولُ إِنَّهُ يَذْهَبُ بِأَكْلِهِ الْأَسْنَانَ.

(The book) 'Al-Makarim' –

'Rasool-Allah^{-saww} used to eat the cold (snow/hail), and his^{-saww} companions missed that, so they would pick it for him^{-saww} and he^{-saww} would eat it, and he^{-saww} would say: 'It gets rid of the eaten (rot of) the teeth'.¹⁷⁴⁵

16- الْمَكَارِمُ، مِنْ طِبِّ الْأَيْمَةِ عَنِ الصَّادِقِ ع قَالَ: سَيِّدُ شَرَابِ أَهْلِ الْجَنَّةِ الْمَاءُ.

(The book) 'Al-Makarim' –

'From (the book) 'Tibb Al-Aimma^{-asws} from Al-Sadiq^{-asws} having said: 'Chief of the drinks of the people of Paradise is the water'.¹⁷⁴⁶

¹⁷⁴⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 14 (Chapters on water)

¹⁷⁴⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 15 (Chapters on water)

¹⁷⁴⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 a (Chapters on water)

6 وَ عَنِ الصَّادِقِ ع قَالَ: مَاءُ زَمْزَمَ شِفَاءٌ لِمَا شُرِبَ لَهُ.

And from Al-Sadiq^{asws} having said: ‘Water of Zamzam is a healing for whatever is drunk for’¹⁷⁴⁷.

و رُوِيَ فِي حَدِيثٍ آخَرَ مَاءُ زَمْزَمَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ أَمَانٌ مِنْ كُلِّ خَوْفٍ.

And it is reported in another Hadeeth: ‘Water of Zamzam is a healing from every illness and a security from every fear’.

6 وَ عَنْ خَالِدِ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ أَنِّي عِنْدَكُمْ لَأَتَيْتُ الْفُرَاتَ كُلَّ يَوْمٍ فَأَغْتَسَلْتُ وَ أَكَلْتُ مِنْ زَمَانٍ سُورَاءٍ فِي كُلِّ يَوْمٍ زَمَانَةً.

And from Khalid Bin Jareer who said,

‘Abu Abdullah^{asws} having said: ‘If I^{asws} had been with you all, I^{asws} would have come to the Euphrates every day and would have washed, and would eat from Sowra pomegranate, a pomegranate during every day’¹⁷⁴⁸.

1 وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَاءُ نَيْلٍ مِصْرَ يُمِيتُ الْقَلْبَ وَ لَا تَغْسِلُوا رُءُوسَكُمْ مِنْ طِينِهَا فَإِنَّهَا تُورِثُ الرِّمَانَةَ [الدِّيَانَةَ].

And Ali Bin Abu Talib^{asws} said: ‘Water of (river) Nile of Egypt kills off (hardens) the heart, and do not wash your heads from its clay for it would inherit the infirmness’¹⁷⁴⁹.

1 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صُبُّوا عَلَى الْمُخْمُومِ الْمَاءَ الْبَارِدَ فَإِنَّهُ يُطْفِئُ حَرَّهَا.

And Amir Al-Momineen^{asws} said: ‘Pour the cold water upon the feverish ones, for it would extinguish its heat’¹⁷⁵⁰.

6 وَ عَنِ الصَّادِقِ ع قَالَ: الْمَاءُ الْبَارِدُ يُطْفِئُ الْحَرَارَةَ وَ يُسَكِّنُ الصَّفْرَاءَ وَ يُذِيبُ الطَّعَامَ فِي الْمَعِدَةِ وَ يَذْهَبُ بِالْحُمَى.

¹⁷⁴⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 b (Chapters on water)

¹⁷⁴⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 c (Chapters on water)

¹⁷⁴⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 d (Chapters on water)

¹⁷⁵⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 e (Chapters on water)

And from Al-Sadiq^{asws} having said: ‘The cold water extinguishes the heat and settles the yellowness, and melts (digests) the food in the stomach and rids the fever’.¹⁷⁵¹

6 وَ عَنْهُ ع قَالَ: الْمَاءُ الْمَغْلِي يَنْفَعُ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرُّ مِنْ شَيْءٍ.

And from him^{asws} having said: ‘The boiled water benefits from all things nor does it harm of anything’.¹⁷⁵²

6 وَ عَنْهُ ع قَالَ: إِذَا دَخَلَ أَحَدُكُمْ الْحَمَّامَ فَلْيَشْرَبْ ثَلَاثَةَ مَاءٍ حَارٍّ فَإِنَّهُ يَزِيدُ فِي بَهَاءِ الْوَجْهِ وَ يَذْهَبُ بِاللَّامِ مِنَ الْبَدَنِ.

And from him^{asws} having said: ‘Whenever one of you enters the bathhouse, let him drink three handfuls of hot water for it would increase in the glory of the face and rids the pains from the body’.¹⁷⁵³

8 وَ عَنِ الرِّضَا ع قَالَ: الْمَاءُ الْمُسَخَّنُ إِذَا غَلِيَتْهُ سَبْعَ غَلِيَّاتٍ وَ قَلْبَتْهُ مِنْ إِنَاءٍ إِلَى إِنَاءٍ فَهُوَ يَذْهَبُ بِالْحُمَّى وَ يُنْزِلُ الْقُوَّةَ فِي السَّاقَيْنِ وَ الْقَدَمَيْنِ.

And from Al-Reza^{asws} having said: ‘The heated water when you boil it seven boiling(s) and transfer it from a utensil to utensil (cooling it), it would rid of the fever, and send down the strength into the legs and the feet’.¹⁷⁵⁴ (Pouring it or drinking it)

17- دَعَاؤُ الرَّاوَدِيِّ، عَنِ الصَّادِقِ ع الْبَرْدُ لَا يُؤْكَلُ لِقَوْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ.

(The book) Da'waat of Al-Rawandi –

‘From Al-Sadiq^{asws}: ‘The cold (snow/hail) cannot be eaten due to His^{azwj} Words: **He Hits with it the ones He so Desires to [24:43]**’.¹⁷⁵⁵

17 وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ اللَّهَ يَرْفَعُ الْمِيَاءَ الْعَذْبَ قَبْلَ يَوْمِ الْقِيَامَةِ غَيْرَ زَمَنٍ وَ أَنَّ مَاءَهَا يَذْهَبُ بِالْحُمَّى وَ الصُّدَاعِ وَ الْإِطْلَاحِ فِيهَا يَجْلُو الْبَصَرُ وَ مَنْ شَرِبَهُ لِلشِّفَاءِ شَفَاهُ اللَّهُ وَ مَنْ شَرِبَهُ لِلْجُوعِ أَشْبَعَهُ اللَّهُ.

And from Ibn Abbas, ‘Allah^{azwj} will Raise the fresh waters before the Day of Qiyamah apart from Zamzam, and its water rids the fever, and the headache, and the looking at it polishes

¹⁷⁵¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 f (Chapters on water)

¹⁷⁵² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 g (Chapters on water)

¹⁷⁵³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 h (Chapters on water)

¹⁷⁵⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 i (Chapters on water)

¹⁷⁵⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 17 a (Chapters on water)

the sight, and the one who drinks it for the cure, Allah^{-azwj} will heal him, and the one who drinks it for the pains, Allah^{-azwj} would satisfy him”.¹⁷⁵⁶ (Not a Hadeeth)

18- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْمَاءُ سَيِّدُ الشَّرَابِ فِي الدُّنْيَا وَالْآخِرَةِ.

(The book) ‘Al-Da’aim’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The water is chief of the drinks in the world and the Hereafter’”.¹⁷⁵⁷

19- الْفِرْدَوْسُ، مَاءٌ زَمَزَمَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَهُوَ دَوَاءٌ لِمَا شَرِبَ لَهُ وَ مَاءُ الْمِيزَابِ يَشْفِي الْمَرِيضَ وَ مَاءُ السَّمَاءِ يَدْفَعُ الْأَسْقَامَ

(The non-Shia book) ‘Al-Firdows’ –

‘Water of Zamzam is a healing from every illness, and it is a cure for whatever it is drunk for, and water of the spout (of the Kaaba) heals the sick, and water of the sky repels the sicknesses’.

وَهُيَ عَنِ الْبَرْدِ لِقَوْلِهِ تَعَالَى يُصِيبُ بِهِ مَنْ يَشَاءُ وَ مَاءُ الْفُرَاتِ يُصَبُّ فِيهِ مِيزَانَانِ مِنَ الْجَنَّةِ وَ تَحْنِيكَ الْوَلَدُ بِهِ يُجِيبُهُ إِلَى الْوَلَايَةِ.

And he prohibited from eating the cold (snow/hail due to Words of the Exalted: **He Hits with it the ones He so Desires to [24:43]**, and water of the Euphrates, there pour into it two spouts from the Paradise, and ‘Tahneek’ (tasting and wiping the under the chin) of the child with it would pull him to the Wilayah”.¹⁷⁵⁸ (does not state it is a Hadeeth)

وَعَنِ الصَّادِقِ ع تَفَجَّرَتِ الْعُيُونُ مِنْ تَحْتِ الْكَعْبَةِ وَ مَاءُ نَيْلٍ مِصْرَ يُمِيتُ الْقُلُوبَ وَ الْأَكْلُ فِي فَخَارِهَا وَ غَسْلُ الرَّأْسِ بِطِينِهَا يَذْهَبُ بِالْغَيْرَةِ وَ يُورِثُ الدِّيَاةَ.

And from Al-Sadiq^{-asws}: ‘The springs burst forth from beneath the Kabah, and water of (river) Nile of Egypt kills of (harden) the hearts and eating in its pottery and washing the head with its clay rids the self-esteem (Ghayra) and inherits the infirmness’”.¹⁷⁵⁹

¹⁷⁵⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 17 b (Chapters on water)

¹⁷⁵⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 18 (Chapters on water)

¹⁷⁵⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 19 a (Chapters on water)

¹⁷⁵⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 19 b (Chapters on water)

20- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ طَعَامِ الدُّنْيَا وَالْآخِرَةِ اللَّحْمُ وَ سَيِّدُ شَرَابِ الدُّنْيَا وَالْآخِرَةِ الْمَاءُ.

(The book) 'Qurb Al Asnaad' – from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Chief of the foods of the world and the Hereafter is the meat, and chief of the drinks of the world and the Hereafter is the water''¹⁷⁶⁰.

21- الْعُيُونُ، بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ ص مِثْلَهُ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it''¹⁷⁶¹.

22- قُرْبُ الْإِسْنَادِ، عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنْ جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ جَالِساً إِذْ جَاءَهُ رَجُلٌ فَسَأَلَهُ عَنْ طَعْمِ الْمَاءِ وَ كَانُوا يَظُنُّونَ أَنَّهُ زَنْدِيقٌ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ يَضْرِبُ فِيهِ وَ يَصْعَدُ ثُمَّ قَالَ لَهُ وَبِئْسَ طَعْمُ الْمَاءِ طَعْمُ الْحَيَاةِ إِنَّ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ- وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَ فَلَا يُؤْمِنُونَ.

(The book) 'Qurb Al Asnaad' – from Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, he (the narrator) said, 'I was seated in his^{-asws} presence when a man came over. He asked him^{-asws} about the taste of water, and they were thinking that he was an Atheist. Abu Abdullah^{-asws} turned towards him striking (the ground) and ascending, then he^{-asws} said to him: 'Woe be unto you! The taste of water is the taste of life! Allah^{-azwj} Mighty and Majestic is Saying: **And We Made from the water, all living things, so will they not believe? [21:30]**'¹⁷⁶².

23- الْعُيُونُ، بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لَتَسْتَأْخِلُنَّ يَوْمَئِذٍ النَّعِيمَ قَالَ الرُّطْبُ وَ الْمَاءُ الْبَارِدُ.

(The book) 'Al-Uyoun' –

'By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**'¹⁷⁶³.

¹⁷⁶⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 20 (Chapters on water)

¹⁷⁶¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 21 (Chapters on water)

¹⁷⁶² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 22 (Chapters on water)

¹⁷⁶³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 23 (Chapters on water)

24 مجالس ابن الشيخ، عن والده عن هلال بن محمد عن إسماعيل بن عليّ الدعبلّي عن أبيه عن الرضا عن آبائه عن عليّ بن الحسين ع قال: شَيْئَانِ مَا دَخَلَا جَوْفًا إِلَّا أَصْلَحَاهُ الرُّمَانُ وَ الْمَاءُ الْفَاطِي.

(The book) 'Majalis' of Ibn Al Sheykh, from his father, from Hilal Bin Muhammad, from Ismail Bin Ali Al Deobaly, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Two things do not enter inside at all except they correct it (illness)– the pomegranate and the lukewarm water".¹⁷⁶⁴

المحاسين، عن بعض أصحابنا رفعه عن أبي عبد الله ع مثله.

(The book) 'Al-Mahasin' – from one of our companions, raising it from Abu Abdullah^{-asws} – similar to it'.¹⁷⁶⁵

26- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْفُطَيْي عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَكْسِرُوا حَرَّ الْحُمَى بِالْبَنْفَسَجِ وَ الْمَاءِ الْبَارِدِ فَإِنَّ حَرَّهَا مِنْ فَيْحِ جَهَنَّمَ.

(The book) 'Al-Khisaa' – from his father, from Sa'ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Break the heat of the feverish with the violet (oil), and the cold water, for its heat is from the mouth of Hell".¹⁷⁶⁶

27- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ قَالَ ع اشْرَبُوا مَاءَ السَّمَاءِ فَإِنَّهُ يُطَهِّرُ الْبَدَنَ وَ يَدْفَعُ الْأَسْقَامَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ.

And from him, by this chain,

'He^{-asws} said: 'Drink water of the sky for it cleans the body and repels the sickness. Allah^{-azwj} Blessed and Exalted Says: **and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]**'.¹⁷⁶⁷

¹⁷⁶⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 24 (Chapters on water)

¹⁷⁶⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 25 (Chapters on water)

¹⁷⁶⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 26 (Chapters on water)

¹⁷⁶⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 27 (Chapters on water)

الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلُهُ

(The book) 'Al-Mahasin' – from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

'From Abu Abdullah^{-asws} – similar to it".¹⁷⁶⁸

29- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَغْفُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَالٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَلَدَّدَ بِالْمَاءِ فِي الدُّنْيَا لَدَدَهُ اللَّهُ مِنْ أَشْرِيَةِ الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Fazala raising it to,

'Abu Abdullah^{-asws} having said: 'One who derives pleasure with the water in the world, Allah^{-azwj} would Give him the pleasure from the drinks of Paradise".¹⁷⁶⁹

30- الْمَحَاسِنُ، عَنْ إِسْمَاعِيلَ أَوْ غَيْرِهِ عَنْ مَنْصُورِ بْنِ يُونُسَ بْنِ بُزُرْجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَفَجَّرَتِ الْعُيُونُ مِنْ تَحْتِ الْكَعْبَةِ.

(The book) 'Al-Mahasin' – from Ismail, or someone else from Mansour Bin Yunus Bin Buzurj,

'From Abu Abdullah^{-asws} having said: 'The springs burst forth from beneath the Kabah".¹⁷⁷⁰

31 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: الْمَاءُ سَيِّدُ الشَّرَابِ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali,

'From Isa Bin Abdullah Bin Umar son of Ali Bin Abu Talib^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'The water is chief of the drinks in the world and the Hereafter".¹⁷⁷¹

¹⁷⁶⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 28 (Chapters on water)

¹⁷⁶⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 29 (Chapters on water)

¹⁷⁷⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 30 (Chapters on water)

¹⁷⁷¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 31 (Chapters on water)

32- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ الرَّيَّانِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ شَرَابِ الْجَنَّةِ الْمَاءُ.

And from him, from Ali Bin Al Rayyan, raising it, said,

‘Rasool-Allah^{-sawww} said: ‘Chief of the drinks of the Paradise is the water’’.¹⁷⁷²

33 وَ مِنْهُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ عِيسَى شَلْفَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَقَلُّ الْعُومِ عِنْدَكُمْ وَالْعَمْسِ وَ مَا أَرَى ذَلِكَ إِلَّا لِمَائِكُمْ أَنَّهُ مِلْحٌ

And from him, from Abu Ayoub Al Madainy, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Isa Shalawan who said,

‘I said to Abu Abdullah^{-asws}, ‘How scarce is the floating (swimming) and the immersing (diving) with you all, and I do not see that except as being due to your water being salty’.

فَقَالَ مَاؤُكُمْ أَفْضَلُ مِنْهُ يَعْنِي الْفُرَاتَ.

He^{-asws} said: ‘Your water is better than it, meaning the Euphrates’’.¹⁷⁷³

34 وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ أَحْمَدَ قَالَ قَالَ أَبُو الْحَسَنِ ع إِنِّي أَكْثَرُ شَرِبِ الْمَاءِ تَلَذُّدًا.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Hisham Bin Ahmad who said,

‘Abu Al-Hassan^{-asws} said: ‘I^{-asws} frequently drink the delicious water’’.¹⁷⁷⁴

35- الْمَحَاسِنُ، عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِيِّ عَمَّنْ حَدَّثَهُ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَعَا بِتَمْرٍ وَ جَعَلَ يَشْرِبُ عَلَيْهِ الْمَاءَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَوْ أَمْسَكْتَ عَنِ الْمَاءِ فَقَالَ إِنَّمَا أَكُلُ التَّمْرَ لِأَنِّي أَسْتَطِيبُ عَلَيْهِ الْمَاءَ.

(The book) ‘Al-Mahasin’ – from Nuh Bin Shueyb, from Abu Dawood Al Mustariq, from the one who narrated it, said,

‘I was in the presence of Abu Abdullah^{-asws}. He^{-asws} called for dates and went on to drink the water upon it. I said, ‘May I be sacrificed for you^{-asws}! If you^{-asws} could withhold from (drinking) the water’. He^{-asws} said: ‘But rather I^{-asws} eat the dates because I^{-asws} love to drink the water upon it’’.¹⁷⁷⁵

¹⁷⁷² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 32 (Chapters on water)

¹⁷⁷³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 33 (Chapters on water)

¹⁷⁷⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 34 (Chapters on water)

¹⁷⁷⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 35 (Chapters on water)

36- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَشْرَبُ أَحَدُكُمْ الْمَاءَ حَتَّى يَشْتَهِيَهُ فَإِذَا اشْتَهَاهُ فَلْيَقِلَّ مِنْهُ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Suleyman Al Daylami,

'From his father, from Abu Abdullah^{asws} having said: 'Not one of you should drink the water until he craves it. So, when he craves it, let him (drink) little from it'.¹⁷⁷⁶

وَمِنْهُ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا شَرِبَ مِنَ الْمَاءِ فَإِنَّهُ مَادَّةٌ لِكُلِّ دَاءٍ

And from him, from Ali Bin Hassan, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'Beware of the drinking too much from the water for it is a substance for every illness'.

وَفِي حَدِيثٍ آخَرَ لَوْ أَنَّ النَّاسَ أَقَلُّوا مِنْ شُرْبِ الْمَاءِ لَأَسْتَقَامَتْ أَبْدَانُهُمْ.

And in another Hadeeth: 'If the people were to reduce from drinking the water, their bodies would not fall sick'.¹⁷⁷⁷

37- وَمِنْهُ، عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عُثَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ ذَكَرَ رَسُولَ اللَّهِ ص فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ أَحَبُّ إِلَيْنَا مِنَ الْآبَاءِ وَالْأُمَّهَاتِ وَ دَوِيِّ الْقَرَابَاتِ وَ مِنَ الْمَاءِ الْبَارِدِ.

And from him, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'And he^{asws} mentioned Rasool-Allah^{saww}, he^{asws} said: 'O Allah^{azwj}! You^{azwj} know that he^{saww} is more beloved to us than the fathers and the mothers and the relatives, and (more) than the cold water'.¹⁷⁷⁸

38- وَمِنْهُ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنِ الْخَلِيجِيِّ رَفَعَهُ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هُوَ يُوصِي رَجُلًا فَقَالَ أَقِلَّ مِنْ شُرْبِ الْمَاءِ فَإِنَّهُ يَمُدُّ كُلَّ دَاءٍ وَ اجْتَنِبِ الدَّوَاءَ مَا احْتَمَلَ بِدُنْكَ الدَّاءَ.

And from him, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Ahmad Bin Umar, from Al Halby raising it, said,

¹⁷⁷⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 a (Chapters on water)

¹⁷⁷⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 b (Chapters on water)

¹⁷⁷⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 37 (Chapters on water)

'Abu Abdullah^{-asws} said, and he^{-asws} was advising a man. He^{-asws} said: 'Reduce from drinking the water for it prolongs every illness and avoid the medicines for as long as your body can endure the illness'.¹⁷⁷⁹

39- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عُثْمَانَ بْنِ أَشْبِيمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَقَلَّ مِنْ شُرْبِ الْمَاءِ صَحَّ بَدَنُهُ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Suleyman Al Daylami, from Usman Bin Asheym, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'One who reduces from drinking the water, his body will be healthy'.¹⁷⁸⁰

40- وَ مِنْهُ، عَنِ التَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ: كَانَ النَّبِيُّ ص إِذَا أَكَلَ الدَّسَمَ أَقَلَّ مِنْ شُرْبِ الْمَاءِ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ لَتَقِلُّ مِنْ شُرْبِ الْمَاءِ قَالَ هُوَ أَمْرٌ لِبَطْعَامِي.

And from him, from Al-Nowfaly, by his chain, said,

'The Prophet^{-saww}, whenever he^{-saww} ate the fat, reduced from drinking the water. It was said, 'O Rasool-Allah^{-saww}! You^{-saww} are reducing from drinking the water!' He^{-saww} said: 'It is more wholesome (digestive) for my^{-saww} food'.¹⁷⁸¹

41- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: شُرْبُ الْمَاءِ عَلَى أَثَرِ الدَّسَمِ يُهَيِّجُ الدَّاءَ.

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

'Drinking the water upon the tracks of the fat stirs the illness'.¹⁷⁸²

42 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُثُونٍ عَنْ ابْنِ أَبِي طَيُّوْرِ الْمُتَطَبِّبِ قَالَ: هَيَّئْتُ أَبَا الْحُسَيْنِ الْمَاضِي ع عَنْ شُرْبِ الْمَاءِ قَالَ وَ مَا بَأْسٌ بِالْمَاءِ وَ هُوَ يُدِيرُ الطَّعَامَ فِي الْمَعِدَةِ وَ يُسَكِّنُ الْعُضْبَ وَ يَرِيدُ فِي اللَّبِّ وَ يُطْفِئُ الْمِرَارَ.

(The book) 'Al-Mahasin' – from Muhammad Bin Al-Hassan Bin Shamoun, from Ibn Abu Tayfour the physician who said,

¹⁷⁷⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 38 (Chapters on water)

¹⁷⁸⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 39 (Chapters on water)

¹⁷⁸¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 40 (Chapters on water)

¹⁷⁸² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 41 (Chapters on water)

'I prohibited Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}) from drinking the water. He^{-asws} said: 'And what is the problem with the water? It rotates the food in the stomach, and calms the anger, and increases in the intelligence, and extinguishes the bile''¹⁷⁸³

43- الْمَحَاسِنُ، عَنْ يَاسِرِ الْخَادِمِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: لَا بَأْسَ بِكَثْرَةِ شُرْبِ الْمَاءِ عَلَى الطَّعَامِ وَأَنْ لَا يُكْثَرَ مِنْهُ

(The book) 'Al-Mahasin' – from Yassir the servant,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'There is no problem with frequently drinking the water upon the meal and not (drinking) a lot from it'.

وَقَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَكَلَ مِثْلَ ذَا طَعَامًا وَجَمَعَ يَدَيْهِ كِلْتَايَهُمَا لَمْ يَضُمَّهُمَا وَ لَمْ يُفَرِّقْهُمَا ثُمَّ لَمْ يَشْرَبْ عَلَيْهِ الْمَاءَ أَلَيْسَ كَأَنْتَ تَنْشَقُّ مَعِدَتَهُ.

And he^{-asws} said: 'Don't you see if a man were to eat food like that, and gathers both his hands, not pressing them and does not separate them (i.e., eats a lot), then he does not drink the water upon it, wouldn't his stomach rupture?'¹⁷⁸⁴

رَوَاهُ فِي الْكَافِي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ يَاسِرٍ قَالَ قَالَ أَبُو الْحَسَنِ الْمَاضِي ع عَجَبًا لِمَنْ أَكَلَ مِثْلَ ذَا وَ أَشَارَ بِيَدِهِ وَ فِي بَعْضِ النُّسخِ بِكَفِّهِ وَ لَمْ يَشْرَبْ عَلَيْهِ الْمَاءَ كَيْفَ لَا تَنْشَقُّ مَعِدَتُهُ.

It is reported in Al-Kafi, from Ali Bin Muhammad, from one of his companions, from Yassir who said,

'Abu Al-Hassan Al Maazy^{-asws} (7th Imam^{-asws}): 'I^{-asws} am surprised at the one who eats like that' – and he^{-asws} gestured by his^{-asws} hand. And in one of the copies, 'With his^{-asws} palm' – 'And does not drink the water upon it, how his^{-asws} stomach does not rupture''¹⁷⁸⁵

44- الْمَحَاسِنُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ صَارِمٍ قَالَ: اشْتَكَى رَجُلٌ مِنْ إِخْوَانِنَا بِمَكَّةَ حَتَّى سَقَطَ لِلْمَوْتِ فَلَقِيتُ أَبَا عَبْدِ اللَّهِ ع فِي الطَّرِيقِ فَقَالَ يَا صَارِمُ مَا فَعَلَ فُلَانٌ فَقُلْتُ تَرَكْتُهُ بِحَالِ الْمَوْتِ

(The book) 'Al-Mahasin' – from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from Sarim who said,

'A man from our brethren had a (health) complaint in Makkah until he fell down for the death. I met Abu Abdullah^{-asws} in the road. He^{-asws} said: 'O Sarim! What happened to so and so?' I said, 'I left him in a state of death'.

¹⁷⁸³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 42 (Chapters on water)

¹⁷⁸⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 43 a (Chapters on water)

¹⁷⁸⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 43 b (Chapters on water)

فَقَالَ أَمَا لَوْ كُنْتُ لَا سَقَيْتُهُ مِنْ مَاءِ الْمِيزَابِ

He^{-asws} said: 'But, if only you would have quenched him from water of the spout (of the Kabah)!'

قَالَ فَطَلَبْنَاهُ عِنْدَ كُلِّ أَحَدٍ فَلَمْ نَجِدْهُ فَبَيْنَا نَحْنُ كَذَلِكَ إِذِ ارْتَفَعَتْ سَحَابَةٌ ثُمَّ أُرْعِدَتْ وَابْرَقَتْ وَأَمْطَرَتْ فَجِئْتُ إِلَى بَعْضِ مَنْ فِي الْمَسْجِدِ فَأَعْطَيْتُهُ دِرْهَمًا وَأَخَذْتُ مِنْهُ قَدَحًا ثُمَّ أَخَذْتُ مِنْ مَاءِ الْمِيزَابِ فَأَتَيْتُهُ بِهِ فَأَسْقَيْتُهُ فَلَمْ أَبْرَحْ مِنْ عِنْدِهِ حَتَّى شَرِبَ سَوِيقًا وَبُرًّا.

He (the narrator) said, 'We sought it with everyone, but we could not find it. While we were like that, a cloud arose, then there was thunder and lightning and rain. I went to someone in the Masjid and gave him a Dirham and took a cup from him. Then I took from water of the spout and came to him with it and quenched him. I had not departed from his presence until he drank porridge (Suweq) and was cured'.¹⁷⁸⁶

45 فِقْهُ الرِّضَا، قَالَ ع السُّكَّرُ يَنْفَعُ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرُّ مِنْ شَيْءٍ وَ كَذَلِكَ الْمَاءُ الْمُقْلِيُّ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'The sugar is beneficial from all things and does not harm from anything, and like that is the fried (boiled) water'.

وَ أُرْوَى فِي الْمَاءِ الْبَارِدِ أَنَّهُ يُطْفِئُ الْحَرَارَةَ وَ يُسَكِّنُ الصَّفَرَاءَ وَ يَهْضِمُ الطَّعَامَ وَ يُذِيبُ الْقُضْلَةَ الَّتِي عَلَى رَأْسِ الْمَعِدَةِ وَ يَذْهَبُ بِالْحُمَّى وَ قِيلَ لَا يَذْهَبُ إِلَّا بِالدُّعَاءِ وَ الصَّدَقَةِ وَ الْمَاءِ الْبَارِدِ.

And it is reported regarding the cold water that it extinguishes the heat and calms the yellowness (Jaundice), and digests the meal, and melts the excess, which is at the top of the stomach, and rids the fever, and it is said that the illnesses are not removed except by the supplications, and (giving) the charity, and the cold water".¹⁷⁸⁷

¹⁷⁸⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 44 (Chapters on water)

¹⁷⁸⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 45 (Chapters on water)

CHAPTER 2 – ETIQUETTES OF DRINKINGS AND ITS UTENSILS

1- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَنَاثِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَنْفُخُ الرَّجُلُ فِي مَوْضِعِ سُجُودِهِ وَ لَا فِي طَعَامِهِ وَ لَا فِي شَرَابِهِ وَ لَا فِي تَعْوِيذِهِ.

(The book) 'Al-Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should not blow into a place of his Sajdah, nor into his food, nor in his drink, nor in his amulet''.¹⁷⁸⁸

1 وَ قَالَ ع لَا يَشْرَبُ أَحَدُكُمْ قَائِمًا.

And he^{-asws} said: 'Not one of you should be drinking while standing''.¹⁷⁸⁹

1 وَ قَالَ ع إِذَا شَرِبْتُمُ الْمَاءَ مِنْ قِيَامٍ عَلَى أَرْجُلَيْكُمْ فَإِنَّهُ يُورِثُ الدَّاءَ الَّذِي لَا دَوَاءَ لَهُ أَوْ يُعَافِي اللَّهُ عَزَّ وَ جَلَّ.

And he^{-asws} said: 'Beware of drinking water by standing upon your legs for it would inherit the illness which there is no cure for it, or Allah^{-azwj} Mighty and Majestic might Heal him''.¹⁷⁹⁰

2 الْعِلَلُ، بِحَدِّ الْإِسْنَادِ عَنْهُ ع قَالَ: إِذَا شَرِبْتُمُ الْمَاءَ وَ ذَكَرْتُمُوهُ.

(The book) 'Al Ilal' –

'By this chain from him^{-asws} having said: 'Beware of drinking the water' – and mentioned approximate to it''.¹⁷⁹¹

ثم قال الصدوق رحمه الله يعني بالليل فأما النهار فإن شرب الماء من قيام أدر للعرق و أقوى للبدن كما قال الصادق ع.

Note – Then Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'It means at night. As for the daytime, drinking the water while standing is a turning for the veins, and strengthening for the body, like what Al-Sadiq^{-asws} has said'.

¹⁷⁸⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 1 a (Chapters on water)

¹⁷⁸⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 1 b (Chapters on water)

¹⁷⁹⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 1 c (Chapters on water)

¹⁷⁹¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 2 (Chapters on water)

3- الْكَشِّيُّ، عَنْ مُحَمَّدِ بْنِ قُلُوبِيهِ عَنْ مُحَمَّدِ بْنِ بُنْدَارٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَبْدِ بْنِ بَشِيرٍ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخِتَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ مَعَ عُمَرَ بْنِ ذَرٍّ الْقَاضِي فَدَعَا أَبُو جَعْفَرٍ عَ بِمَاءٍ فَأَتَى بِكُوزٍ مِنْ أَدَمَ فَلَمَّا صَارَ فِي يَدِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِكُلِّ شَيْءٍ حَدًّا يَنْتَهِي إِلَيْهِ

(The book) 'Al Kashy' – from Muhammad Bin Qawlaqiya, from Muhammad Bin Bundar, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Abbad Bin Bashir, from Suweyr Bin Abu Fakhta who said,

'I entered to see Abu Ja'far^{-asws} along with Umar Bin Zarr the judge. Abu Ja'far^{-asws} called for water. They came with a pitcher of skin. When it came to be in his^{-asws} hand, he^{-asws} said: 'The Praise is for Allah^{-azwj} Who Make a limit for all things ending up to it'.

فَقَالَ ابْنُ ذَرٍّ وَ مَا حَدُّهُ قَالَ يَذْكُرُ اسْمَ اللَّهِ عَلَيْهِ إِذَا شَرِبَ وَ يَحْمَدُ اللَّهَ إِذَا فَرَعَ وَ لَا يَشْرَبُ مِنْ عِنْدِ غُرُوتِهِ وَ لَا مِنْ كُسْرِ إِنْ كَانَ فِيهِ إِلَى آخِرِ الْحَبْرِ.

Ibn Zarr said, 'And what is its limit?' He^{-asws} said: 'Mentioning a Name of Allah^{-azwj} upon it when drinking, and praising Allah^{-azwj} when being free, and one should not drink at its handle nor by a breakage if there was in it' – up to the end of the Hadeeth".¹⁷⁹²

4- الْغُيُوثُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَ أَنَّ عَلِيًّا عَ شَرِبَ قَائِمًا وَ قَالَ هَكَذَا رَأَيْتُ النَّبِيَّ صَ فَعَلَ.

(The book) 'Al-Uyoun' – from Muhammad Bin Umar Al Jiany, from Al-Hassan Bin Abdullah Al Tameemi, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'Ali^{-asws} drank while standing, and he^{-asws} said; 'That is how I^{-asws} saw the Prophet^{-saww} doing so".¹⁷⁹³

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَا تَشْرَبُ وَ أَنْتَ قَائِمٌ وَ لَا تَطْفُ بِقَبْرِ وَ لَا تَبُلُ فِي مَاءٍ نَقِيعٍ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ وَ مَنْ فَعَلَ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ يُعَاقَبُهُ إِلَّا مَا شَاءَ اللَّهُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Do not drink while you are standing, nor defecate by a grave, nor urinate in a puddle, for the one who does that, and something were to afflict him, he should not blame except himself, and the one who does something from that, it would almost not leave him except for as long as Allah^{-azwj} so Desires".¹⁷⁹⁴

¹⁷⁹² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 3 (Chapters on water)

¹⁷⁹³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 4 (Chapters on water)

¹⁷⁹⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 5 (Chapters on water)

6- قُرْبُ الإسْنَادِ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ النَّبِيُّ ص يَقُولُ إِذَا شَرِبَ الْمَاءَ الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا زَلَالًا يَرْحَمُهُ وَ لَمْ يَسْقِنَا مِلْحًا أَجَاجًا يَذُنُونَنَا.

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Isa, from Abdullah Bin Maymoun Al Qadah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} was saying whenever he^{-saww} drank the water: 'The Praise is for Allah^{-azwj} Who Quenched us sweet, clear (palatable) due to His^{-azwj} Mercy, and did not Quench us salty, bitter, due to our sins''.¹⁷⁹⁵

الْكَاثِي، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ جَعْفَرٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ أَجَاجًا وَ لَمْ يُؤَاخِذْنَا بِذُنُونِنَا.

(The book) 'Al-Kafi' – from the number, from Sahl,

'From Ja'far^{-asws} – similar to it except in it: 'Bitter and did not Seize us due to our sins''.¹⁷⁹⁶

7- مَجَالِسُ الصَّدُوقِ، عَنْ حَمَزَةَ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ الْأَنْهَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَقِيدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص فِي حَدِيثٍ طَوِيلٍ فِي الْمَنَاهِي لَا يَشْرَبَنَّ أَحَدُكُمْ الْمَاءَ مِنْ عِنْدِ غُرُورَةِ الْإِنَاءِ فَإِنَّهُ يَجْتَمِعُ الْوَسَخُ

(The book) 'Majalis' of Al Sadouq, from Hamza Al Alawy, from Abdul Aziz Bin Muhammad Al Ab'hary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb in Waqid, from Al-Husayn Bin Zayd,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} in a lengthy Hadeeth regarding the prohibitions: 'No one of you should be drinking the water at the handle of the utensil for it is a collection of the dirt!'

وَ هَيَّ أَنْ يُشْرَبَ الْمَاءُ كَرَعًا كَمَا يَشْرَبُ الْبَهَائِمُ وَ قَالَ اشْرَبُوا بِأَيْدِيكُمْ فَإِنَّهَا أَفْضَلُ أَوَانِيَكُمْ

And he^{-saww} forbade from drinking the water guzzling just as the beasts drink and said: 'Drink with your hands for these are the best of your utensils!'

وَ هَيَّ عَنِ الْبُرْاقِ فِي الْبُئْرِ الَّتِي يُشْرَبُ مِنْهَا وَ هَيَّ أَنْ يُنْفَخَ فِي طَعَامٍ أَوْ فِي شَرَابٍ.

And he^{-saww} forbade from spitting in the well, which is drunk from, and he^{-saww} forbade from blowing into food or into a drink''.¹⁷⁹⁷

¹⁷⁹⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 6 a (Chapters on water)

¹⁷⁹⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 6 b (Chapters on water)

¹⁷⁹⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 7 (Chapters on water)

8- الْمَجَالِسُ، فِي حُطْبِ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَوْ شِئْتُ لَتَسَرَّبْتُ بِالْعَبْقَرِيِّ الْمُنْقُوشِ مِنْ دِيْبَاجِكُمْ وَ لَأَكَلْتُ لُبَابَ هَذَا الْبُرِّ بِصُدُورٍ دَجَاجِكُمْ وَ لَشَرِبْتُ الْمَاءَ الزُّلَالِ بِرَقِيقِ زُجَاجِكُمْ وَ لَكِنِّي أَصَدِّقُ اللَّهَ جَلَّتْ عَظَمَتُهُ حَيْثُ يَقُولُ- مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا إِلَى قَوْلِهِ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ الْحَبِيرُ.

(The book) 'Al Majalis' –

'In a sermon of Amir Al-Momineen^{-asws}: 'If I^{-asws} had so desired, I^{-asws} would have trousered (myself) with the wonderful engraving of your brocades, and I^{-asws} would have eaten the pulp of this wheat with the chests (breasts) of your chicken, and I^{-asws} would have drunk the sweet waters with your thin glasses, but I^{-asws} ratify Allah^{-azwj}, Majestic is His^{-azwj} Magnificence where He^{-azwj} is Saying: **One who wanted the life of the world and its adornments, [11:15]** – up to His^{-azwj} Words: **They are those, there wouldn't be for them in the Hereafter except the Fire, [11:16]**".¹⁷⁹⁸

9 كُنْزُ الْكَرَاجِكِيِّ، قَالَ: إِنَّ النَّبِيَّ ص كَانَ فِي سَفَرٍ فَاسْتَيْقَظَ مِنْ نَوْمِهِ فَقَالَ مَعَ مَنْ وَضُوهُ فَقَالَ أَبُو قَتَادَةَ مَعِيَ فِي مِیْضَاةٍ

(The book) 'Kanz' of Al Karajaky –

He said, 'The Prophet^{-saww} was in a journey and he^{-saww} suddenly woke up from his^{-saww} sleep. He^{-saww} said: 'With whom is the (water for) wud'u?' Abu Qatadah said, 'With me in a washbasin'.

فَأَتَاهُ بِهِ فَتَوَضَّأَ وَ فَضَلْتُ فِي الْمِیْضَاةِ فَضَلَةً فَقَالَ ص اخْتِیْظُ بِهَا يَا أَبَا قَتَادَةَ فَيَكُونُ لَهَا شَأْنٌ

I came to him^{-saww} with him. He^{-saww} performed wud'u and there remained the excess in the utensil. He^{-saww} said: 'Preserve it, O Abu Qatadah, for there shall be a usage for it'.

فَلَمَّا حَمِيَ النَّهَارُ وَ اشْتَدَّ الْعَطَشُ بِالنَّاسِ ابْتَدَرُوا إِلَى النَّبِيِّ ص يَقُولُونَ الْمَاءَ الْمَاءَ فَدَعَا النَّبِيُّ ص بِقَدَحِهِ ثُمَّ قَالَ هَلُمَّ الْمِیْضَاةَ يَا أَبَا قَتَادَةَ فَأَخَذَهَا وَ دَعَا فِيهَا وَ قَالَ اسْكُبْ

When the day heated up and the thirst intensified with the people, they rushed to the Prophet^{-saww} saying, 'The water! The water!' The Prophet^{-saww} called for his^{-saww} cup. Then he^{-saww} said: 'Bring the washbasin, O Abu Qatadah!' He^{-saww} took it and supplicated in it and said: 'Pour!'

فَسَكَبَ فِي الْقَدَحِ وَ ابْتَدَرَ النَّاسُ الْمَاءَ فَقَالَ رَسُولُ اللَّهِ ص كُلُّكُمْ يَشْرَبُ الْمَاءَ إِنْ شَاءَ اللَّهُ

He^{-saww} poured into the cups and the people for the water. Rasool-Allah^{-saww} said: 'All of you will drink the water if Allah^{-azwj} so Desires!'

فَكَانَ أَبُو قَتَادَةَ يَسْكُبُ وَ رَسُولُ اللَّهِ ص يَسْقِي حَتَّى شَرِبَ النَّاسُ أَجْمَعُونَ ثُمَّ قَالَ النَّبِيُّ ص لِأَبِي قَتَادَةَ اشْرَبْ فَقَالَ لَا بَلِ اشْرَبْ أَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ اشْرَبْ فَإِنَّ سَاقِي الْقَوْمِ أَجْزُهُمْ شُرْبًا فَشَرِبَ أَبُو قَتَادَةَ ثُمَّ شَرِبَ رَسُولُ اللَّهِ ص.

Abu Qatada was pouring (scooping) and Rasool-Allah^{-saww} was quenching until all of the people had drunk. Then the Prophet^{-saww} said to Abu Qatada: 'Drink!' He said, 'No, but you^{-saww} drink (first) O Rasool-Allah^{-saww}!' He^{-saww} said: 'Drink, for the quencher of the people should be the last of them to drink'. So Abu Qatada drank, then Rasool-Allah^{-saww} drank".¹⁷⁹⁹

10 التَّيَّهَابُ، قَالَ ص سَاقِي الْقَوْمِ آخِرُهُمْ شَرْبًا.

(The book) 'Al-Shihab' – He^{-saww} said: 'Quencher of the people should be last of them to drink'.¹⁸⁰⁰

11- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قِيلَ لَهُ الرَّجُلُ يَشْرَبُ بِنَفْسٍ وَاحِدَةٍ قَالَ لَا بَأْسَ فُلْتُ فَإِنَّ مَنْ قَبْلَنَا يَقُولُونَ ذَلِكَ شَرِبَ الْهَيْمَ فَقَالَ إِنَّمَا شَرِبَ الْهَيْمَ مَا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ.

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, raising it to,

'Abu Abdullah^{-asws}, a man said to him^{-asws}, 'Can one drink in one breath?' He^{-asws} said: 'There is no problem'. I said, 'The ones with us are saying that is a drinking of the thirsty camels!' He^{-asws} said: 'But rather, drinking of the thirsty camels is what a Name of Allah^{-azwj} is not mentioned upon it'.¹⁸⁰¹

And from him, from his father, from Al Himeyri, from Al Barqy, from Usman Bin Isa, from a sheykh from the people of Al-Medina who said,

'I asked Abu Abdullah^{-asws} about a man who drinks, and he does not cut until he is saturated. He^{-asws} said: 'And is the pleasure except that?'

12- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْحُمَيْرِيِّ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ يَشْرَبُ فَلَا يَقْطَعُ حَتَّى يَزُولَ فَقَالَ وَ هَلِ اللَّذَّةُ إِلَّا ذَلِكَ فُلْتُ فَأَنَّهُمْ يَقُولُونَ إِنَّهُ شَرِبَ الْهَيْمَ فَقَالَ كَذَبُوا إِنَّمَا شَرِبَ الْهَيْمَ مَا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ.

I said, 'But they are saying it is a drinking of the thirsty camels!' He^{-asws} said: 'They are lying! But rather, drinking of the thirsty camels is what a Name of Allah^{-azwj} is not mentioned upon it'.¹⁸⁰²

¹⁷⁹⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 9 (Chapters on water)

¹⁸⁰⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 10 (Chapters on water)

¹⁸⁰¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 11 (Chapters on water)

¹⁸⁰² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 12 (Chapters on water)

13- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةُ أَنْفَاسٍ فِي الشَّرْبِ أَفْضَلُ مِنْ نَفْسٍ وَاحِدَةٍ فِي الشَّرْبِ

And from him, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Al Saffar, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Three breaths during the drinking is better than one breath during the drinking’.

و قَالَ كَانَ يَكْرَهُ أَنْ يُشَبَّهَ بِأَهْمٍ قُلْتُ وَ مَا أْهَمٌ قَالَ الرَّمْلُ وَ فِي حَدِيثٍ آخَرَ هِيَ الْإِبِلُ.

And he (the narrator) said, ‘He^{-asws} had dislike drinking like the thirsty camel. I said, ‘And what is (drinking like) the thirsty camel?’ He^{-asws} said: ‘The (parched) sand’. And in another Hadeeth: ‘The (thirsty) camels’’.¹⁸⁰³

14- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّجَّائِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ أَنَّ رَسُولَ اللَّهِ ص هَيَّ عَنْ احْتِنَاتِ الْأَسْقِيَةِ.

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Haroun Al Zanjani, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it,

‘Rasool-Allah^{-saww} prohibited (the men) from bending the waterskin mouth’’.¹⁸⁰⁴

و معنى الاختنات أن يثني أفواهها

Note – And the meaning of the feminine (drinking) to fold (press) their (waterskin’s) mouths.

15 الْمَعَانِي عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الرَّجُلَ لَيَشْرَبُ الشَّرْبَةَ فَيَدْخُلُهُ اللَّهُ بِهَا الْجَنَّةَ قُلْتُ وَ كَيْفَ ذَلِكَ

(The book) ‘Al Ma’any’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The man drinks a drink, so Allah^{-azwj} will Enter him into the Paradise’. I said, ‘And how is that so?’

قَالَ إِنَّ الرَّجُلَ لَيَشْرَبُ الْمَاءَ فَيَقْطَعُهُ ثُمَّ يُنَجِّي الْإِنَاءَ وَ هُوَ يَسْتَهِيهِ فَيَحْمَدُ اللَّهُ ثُمَّ يَعُودُ فَيَشْرَبُ وَ هُوَ يَسْتَهِيهِ فَيَحْمَدُ اللَّهُ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يَعُودُ فَيَحْمَدُ اللَّهُ ثُمَّ يَعُودُ فَيَشْرَبُ فَيُوجِبُ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ الْجَنَّةَ.

¹⁸⁰³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 13 (Chapters on water)

¹⁸⁰⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 14 (Chapters on water)

He^{-asws} said: ‘The man drinks the water, so he cuts it, then he sets the utensil aside while he still desires it, and he praises Allah^{-azwj}. Then he repeats drinking, then keeps it aside while he still desires it, and he Praises Allah^{-azwj}. Then he repeats and drinks, so Allah^{-azwj} Mighty and Majestic Obligates the Paradise for him due to that’.¹⁸⁰⁵

الْمَحَاسِنُ، عَنْ ابْنِ مَحْبُوبٍ مِثْلَهُ إِلَّا أَنَّهُ قَالَ بَعْدَ قَوْلِهِ أَحْيَرًا فَيَشْرِبُ ثُمَّ يَنْحِيهِ وَ يَحْمَدُ اللَّهَ فَيُوجِبُ اللَّهُ لَهُ بِذَلِكَ الْجَنَّةَ وَ يَقُولُ بِسْمِ اللَّهِ فِي أَوَّلِ كُلِّ مَرَّةٍ.

(The book) ‘Al-Mahasin’ – from Ibn Mahboub,

‘Similar to it except he^{-asws} said after his^{-asws} words: ‘He drinks, then keeps it aside and praises Allah^{-azwj}, so Allah^{-azwj} Obligates the Paradise for him due to that, and he says, ‘In the Name of Allah^{-azwj}’ in the beginning every time’.¹⁸⁰⁶

16- الْعِلَالُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُخْزُومِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ نَعْلَبَةَ عَنْ بَكَّارِ بْنِ أَبِي بَكْرٍ الْخُضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَنْفُخُ فِي الْقَدَحِ قَالَ لَا بَأْسَ وَ إِنَّمَا يَكْرَهُ ذَلِكَ إِذَا كَانَ مَعَهُ غَيْرُهُ كَرَاهَةً أَنْ يَغَافَهُ

(The book) ‘Al Ilal’ – from Ali Bin Hatim, from Muhammad Bin Ja’far Al Makhzumi, from Muhammad Bin Isa Bin Ziyad, from Al-Hassan Bin Fazzal, from Sa’alba, from Bakkar Bin Abu Bakr Al Hazramy,

‘From Abu Abdullah^{-asws} regarding the man who blows into the cup. He^{-asws} said: ‘There is no problem, and rather that is disliked when there was someone else with him, a dislike to be excused’.

وَ عَنِ الرَّجُلِ يَنْفُخُ فِي الطَّعَامِ قَالَ أَلَيْسَ إِنَّمَا يُرِيدُ أَنْ يَبْرِّدَهُ قَالَ نَعَمْ قَالَ لَا بَأْسَ.

And about the man who blows into the meal, he^{-asws} said: ‘Doesn’t he rather intends to cool it down?’ He said, ‘Yes’. He^{-asws} said: ‘There is no problem’.¹⁸⁰⁷

17- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْكَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّحْيِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدْ اسْتَعْبَرَ وَ اعْرَوْرَقَتْ عَيْنَاهُ بِدُمُوعِهِ

(The book) ‘Kamil Al Ziyaraat’ – From Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Dawood Al Raqy who said,

‘I was in the presence of Abu Abdullah^{-asws} when he^{-asws} asked for water. When he^{-asws} had drunk it, I saw his^{-asws} eyes fill up and his^{-asws} eyes overflowed with his^{-asws} tears.

¹⁸⁰⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 15 a (Chapters on water)

¹⁸⁰⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 15 b (Chapters on water)

¹⁸⁰⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 16 (Chapters on water)

ثُمَّ قَالَ لِي يَا دَاوُدُ لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ فَمَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ وَ لَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفٍ حَسَنَةٍ وَ حَطَّ عَنْهُ مِائَةَ أَلْفٍ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ أَلْفٍ دَرَجَةٍ وَ كَأَمَّا أَعْتَقَ مِائَةَ أَلْفٍ نَسَمَةٍ وَ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَلِجَ الْقَوَادِرُ.

Then he^{-asws} said to me: ‘O Dawood! May Allah^{-azwj} Curse the killer of Al-Husayn^{-asws}! There is none from a servant who drinks the water, so he mentions Al-Husayn^{-asws} and Curses his^{-asws} killer, except Allah^{-azwj} would Write one hundred thousand good deeds for him, and Drop one hundred thousand evil deeds away from him, and Raise one hundred thousand ranks for him, and it is as if he has liberated one hundred thousand persons (slaves), and Allah^{-azwj} will Resurrect him on the Day of Qiyamah being with a cool heart”.¹⁸⁰⁸

18- الْمَحَاسِنُ، عَنِ ابْنِ بَرِيْعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي لَيْبِدٍ الْبَحْرَانِيِّ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سَأَلَ رَجُلًا مَا حَدُّ كُوزِكَ هَذَا

(The book) ‘Al-Mahasin’ – from Ibn BAzie, from Abu Ismail Al Sarraj, from Khaysama Bin Abdul Rahman, from Abu Labeed Al Bahrany,

‘From Abu Ja’far^{-asws}, a man asked him^{-asws}, ‘What is a limit of this pitcher of yours^{-asws}?’

قَالَ لَا تَشْرَبْ مِنْ مَوْضِعِ أُذُنِهِ وَ لَا مِنْ مَوْضِعِ كَسْرِهِ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ وَ إِذَا وَضَعْتَهُ عَلَى فَمِكَ فَادْكُرِ اسْمَ اللَّهِ وَ إِذَا رَفَعْتَهُ عَنْ فَمِكَ فَاحْمَدِ اللَّهَ وَ تَنَفَّسْ فِيهِ ثَلَاثَةَ أَنْفَاسٍ فَإِنَّ النَّفْسَ الْوَاحِدَةَ يُكْرَهُ.

He^{-asws} said: ‘You should not drink from the place of its ear (handle), nor from a place of its breakage for it is a set of Satan^{-la}, and when you place it upon your mouth, so mention a Name of Allah^{-azwj}, and when you raise it away from your mouth, praise Allah^{-azwj} and breath in it three breaths, for the (drinking with) one breath is disliked”.¹⁸⁰⁹

19- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ بِشِمَالِهِ أَوْ يَشْرَبُ بِهَا قَالَ لَا يَأْكُلُ بِشِمَالِهِ وَ لَا يَشْرَبُ بِشِمَالِهِ وَ لَا يُنَازِلُهُ بِهَا شَيْئًا.

And from him, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man eating with his left hand or drinking with it. He^{-asws} said: ‘He should neither eat with his left hand nor drinking with his left hand, nor take anything with it”.¹⁸¹⁰

20- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُؤَيْدٍ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ أَوْ يَتَنَاوَلَ بِهَا.

¹⁸⁰⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 17 (Chapters on water)

¹⁸⁰⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 18 (Chapters on water)

¹⁸¹⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 19 (Chapters on water)

And from him, from his father, from Al Nazar, from Al Qasim Bin Suweyd, from Jarrah Al Madainy,

‘From Abu Abdullah^{-asws} having disliked for the man to eat with his left hand or take (anything) with it’.¹⁸¹¹

21- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ شَيْبَانَ بْنِ عَمْرٍو عَنْ حَرِيزٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: كُنَّا فِي مَجْلِسِ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْنَا فَتَنَاوَلَ إِنَاءً فِيهِ مَاءٌ يَبْدُوهُ الْيُسْرَى فَشَرِبَ بِنَفْسٍ وَاحِدَةٍ وَ هُوَ قَائِمٌ.

And from him, from Al Qasim Bin Muhammad, from Shayban Bin Amro, from Hareyz, from Muhammad Bin Muslim who said,

‘We were in a gathering of Abu Abdullah^{-asws}. He^{-asws} entered to see us. He^{-asws} took a utensil wherein was the water with his^{-asws} left hand and drank in one breath while he^{-asws} was standing’.¹⁸¹²

بيان كأن التناول باليسرى كان لعذر أو لبيان الجواز وكذا النفس الواحد و القيام أو القيام لأنه كان في اليوم.

Explanation – *It is as if the taking with the left hand was for an excuse, or to explain the allowance, and like is the one breath and the standing, or the standing was because it was during the day.*

22- الْمَحَاسِنُ، عَنْ جَعْفَرٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَشْرَبَ سَاقِي الْقَوْمِ آخِرُهُمْ.

(The book) ‘Al-Mahasin’ – from Ja’far Ibn Al Qaddah,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Let the quencher of the people drink being the last of them’’.¹⁸¹³

23- وَ مِنْهُ، بِإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَصُّوا الْمَاءَ مَصًّا وَ لَا تَغْبُوهُ غَبًّا فَإِنَّهُ يَأْخُذُ مِنْهُ الْكِبَادُ.

And from him, by the previous chain,

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Suck (sip) the water with a sucking (sipping) and do not gulp it with a gulping for the liver illness is taken from it’’.¹⁸¹⁴

¹⁸¹¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 20 (Chapters on water)

¹⁸¹² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 21 (Chapters on water)

¹⁸¹³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 22 (Chapters on water)

¹⁸¹⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 23 (Chapters on water)

24- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُعَلَّى أَبِي عَثْمَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةُ أَنْفَاسٍ أَفْضَلُ مِنْ نَفْسٍ.

(The book) 'Al-Mahasin' – from his father, from Safwan, from Mualla Abu Usman, from Mualla Bin Khuneys,

'From Abu Abdullah^{-asws} having said: 'Three breaths are superior to one breath (while drinking)".¹⁸¹⁵

25- وَمِنْهُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةُ أَنْفَاسٍ فِي الشُّرْبِ أَفْضَلُ مِنْ نَفْسٍ وَاحِدَةٍ.

And from him, from Abu Ayoub Al Madeyni, from Ibn Abu Umeyr, from Hammad Bin usman, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Three breaths during the drinking is better than one breath".¹⁸¹⁶

26- وَمِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أُخْتِ الْأَوْزَاعِيِّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ: هَيَّ عَلَيَّ عَنِ الْعَبَّةِ الْوَاحِدَةِ فِي الشُّرْبِ وَ قَالَ ثَلَاثًا أَوْ اثْنَتَيْنِ.

And from him, from one of our companions, from a son of a sister of Awzaie, from Mas'ada Bin Al Yas'a,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Prohibited from the one gulping during the drinking and said: 'Three or two".¹⁸¹⁷

27- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَكْرَهُ النَّفْسَ الْوَاحِدَةَ فِي الشُّرْبِ وَ قَالَ ثَلَاثَةَ أَنْفَاسٍ أَوْ اثْنَتَيْنِ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} used to dislike the one breath during the drinking and said: 'Three breaths or two".¹⁸¹⁸

¹⁸¹⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 24 (Chapters on water)

¹⁸¹⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 25 (Chapters on water)

¹⁸¹⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 26 (Chapters on water)

¹⁸¹⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 27 (Chapters on water)

28- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ شَرِبَ وَ تَنَفَّسَ ثَلَاثَةَ مَرَّاتٍ يَرْتَوِي فِي الثَّالِثَةِ ثُمَّ قَالَ قَالَ أَبِي مَنْ شَرِبَ ثَلَاثَ مَرَّاتٍ فَذَلِكَ شَرِبَ الْهَيْمَ قُلْنَا وَ مَا الْهَيْمُ قَالَ الْإِيْلُ.

(The book) 'Al-Mahasin' – from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having drank and breathed three times, saturating during the third, then said: 'My^{-asws} father^{-asws} said: 'One who drinks three times, so that is drinking of 'Al-Heem'. We said, 'And what is 'Al-Heem'? He^{-asws} said: 'The camels'''.¹⁸¹⁹

29- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ هِشَامٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع الرَّجُلُ يَشْرِبُ النَّفْسَ الْوَاحِدَ قَالَ يُكْرَهُ وَ قَالَ ذَلِكَ شَرِبَ الْهَيْمَ قُلْتُ وَ مَا الْهَيْمُ قَالَ هِيَ الْإِيْلُ.

(The book) 'Al-Mahasin' – from his father, from Al Nazr, from Hisham, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{-asws}, 'The man drink (with) the one breath'. He^{-asws} said: 'Disliked'. And he^{-asws} said: 'That is drinking of 'Al-Heem''. I said, 'And what is 'Al-Heem'? He^{-asws} said: 'It is the camel'''.¹⁸²⁰

6 وَ مِنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الشُّرْبِ بِنَفْسٍ وَاحِدٍ فَكَرِهَهُ وَ قَالَ ذَلِكَ شَرِبَ الْهَيْمَ قُلْتُ وَ مَا الْهَيْمُ قَالَ الْإِيْلُ.

And from him, from Ibn Mahboub, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the drinking with one breath. He^{-asws} disliked it and said: 'That is drinking of 'Al-Heem''. I said, 'And what is 'Al-Heem'? He^{-asws} said: 'The camel'''.¹⁸²¹

30 وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عِيسَى عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَكْرَهُ أَنْ يُتَشَبَّهَ بِالْهَيْمِ قُلْتُ وَ مَا الْهَيْمُ قَالَ الْكَنْيَبُ.

And from him, from Ibn Fazzal, from Ghalib Bin Isa, from Rawh Bin Abdul Raheem who said,

'Abu Abdullah^{-asws} used to dislike resembling 'Al-Heem''. I said, 'And what is 'Al-Heem'? He said, 'The (sand) dune'''.¹⁸²²

¹⁸¹⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 28 (Chapters on water)

¹⁸²⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 29 a (Chapters on water)

¹⁸²¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 29 b (Chapters on water)

¹⁸²² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 30 (Chapters on water)

31- الْمَحَاسِنُ، عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَكْرَهُ أَنْ يَتَشَبَّهَ بِأَهْلِهِمْ فَلُتَ وَمَا أَهْلُهُمْ قَالَ الرَّمْلُ.

(The book) 'Al-Mahasin' – from Abu Ayoub Al Madeyni, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws}, he^{-asws} used to dislike resembling with 'Al-Heem'. I said, 'And what is 'Al-Heem'? He^{-asws} said: 'The (desert) sand'.¹⁸²³

32- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يَعْبُونَ الْمَاءَ عَبًّا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص اشْرَبُوا فِي أَيْدِيكُمْ فَإِنَّهَا مِنْ خَيْرِ آتِنِيكُمْ.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'The companions of Rasool-Allah^{-saww} were gulping the water in gulps. Rasool-Allah^{-saww} said to them: 'Drink in your hands for these are from best of your utensils'.¹⁸²⁴

33- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ أَنْ يَشْرَبَ فِي الْقَدَاحِ الشَّامِيِّ وَ يَقُولُ هُوَ مِنْ أَنْظَفِ آتِنِيكُمْ.

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Ibrahim Al Karkhy, from Talha Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww}, it used to fascinate him^{-saww} to drink in the Syrian cup, and he^{-saww} said: 'It is from the cleanest of your utensils'.¹⁸²⁵

34- وَمِنْهُ، عَنْ جَعْفَرٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَبِيهِ ع قَالَ: مَرَّ النَّبِيُّ ص بِقَوْمٍ يَشْرَبُونَ بِأَفْوَاهِهِمْ فِي غَزْوَةِ تَبُوكَ فَقَالَ ص اشْرَبُوا فِي أَيْدِيكُمْ فَإِنَّهَا مِنْ خَيْرِ آتِنِيكُمْ.

And from him, from Ja'far, from Ibn Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} passed by a people drinking with their mouths during the military expedition of Tabuk. He^{-saww} said: 'Drink in (with) your hands for these are from best of your utensils!'¹⁸²⁶

¹⁸²³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 31 (Chapters on water)

¹⁸²⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 32 (Chapters on water)

¹⁸²⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 33 (Chapters on water)

¹⁸²⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 34 (Chapters on water)

35- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَشْرَبُ فِي الْأَفْذَاحِ الشَّامِيَّةِ يُجَاءُ بِهَا مِنَ الشَّامِ وَ تُهْدَى لَهُ.

And from him, from Ibn Fazzal, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to drink in the Syrian cup. They had come with it from Syrian and had been gifted to him^{-saww}’.¹⁸²⁷

36 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي ع جَالِساً إِذْ أَتَاهُ أَخُوهُ عَبْدُ اللَّهِ بْنُ عَلِيٍّ يَسْتَأْذِنُ لِعَمْرِو بْنِ عُبَيْدٍ وَ بَشِيرِ الرَّحَّالِ وَ وَاصِلِ

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Al Asady, from Salim Bin Mukarrim,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} was seated when his^{-asws} brother Abdullah son of Ali^{-asws} (Bin Al-Husayn^{-asws}) came to him^{-asws}, seeking permission for Amro Bin Ubeyd and Bashir Al-Rahhal, and Wasim. (He^{-asws} permitted).

فَدَخَلُوا عَلَيْهِ فَجَلَسُوا فَقَالُوا يَا أَبَا جَعْفَرٍ لِكُلِّ شَيْءٍ حَدٌّ يَنْتَهِي إِلَيْهِ شَيْءٌ خَدُّ يَنْتَهِي إِلَيْهِ فَقَالَ نَعَمْ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ

They entered to see him^{-asws} and were seated. They said, ‘O Abu Ja’far^{-asws}! For all things there is a limit ending to it?’ He^{-asws} said: ‘Yes, there is none from a thing except and there is a limited ending to it’.

قَالَ قَدَعَا بِالْمَاءِ فَأَتَى بِكُوزٍ فَقَالُوا يَا أَبَا جَعْفَرٍ أ حَدُّ هَذَا الْكُوزِ لِمَنْ شَرِبَ فَقَالَ نَعَمْ فَقَالُوا مَا خَدُّهُ

He (the narrator) said, ‘He^{-asws} called for the water, and they brought a pitcher. They said, ‘O Abu Ja’far^{-asws}! Is there a limit for this pitcher for the one who drinks?’ He^{-asws} said: ‘Yes’. They said, ‘What is its limit?’

قَالَ إِذَا شَرِبَهُ الرَّجُلُ تَنَفَّسَ عَلَيْهِ ثَلَاثَةَ أَنْفَاسٍ كُلَّمَا تَنَفَّسَ حَمِدَ اللَّهَ وَ لَا يَشْرَبُ مِنْ أُذُنِ الْكُوزِ وَ لَا مِنْ كَسْرِ إِنْ كَانَ فِيهِ فَإِنَّهُ مَشْرَبُ الشَّيْطَانِ ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي مَاءً عَذْباً فُرَاتاً بِرَحْمَتِهِ وَ لَمْ يَجْعَلْهُ مِلْحاً أَوْ حَامِئاً بِذُنُوبِي.

He^{-asws} said: ‘When the man drinks it, he should breath (during) it three breathes. Every time he takes a breather, he should praise Allah^{-azwj}, and he should not drink from an ear (handle) of those pitchers, nor from any breakage if there was in it, for it is a drinking place of the Satan^{-la}, then he should say, ‘The Praise is for Allah^{-azwj} Who Quenched me sweet, fresh water due to His^{-azwj} Mercy, and did not Make it to be salty, bitter due to my sins’’.¹⁸²⁸

¹⁸²⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 35 (Chapters on water)

¹⁸²⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 36 (Chapters on water)

37- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَشْرَبُوا مِنْ ثَلَمَةِ الْإِنَاءِ وَ لَا مِنْ غُرُوتِهِ فَإِنَّ الشَّيْطَانَ يَفْعُدُ عَلَى الْغُرُوتِ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Do not drink from a notch of the utensil, nor from its handle, for the Satan^{-la} sits upon the handle''.¹⁸²⁹

38- وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ عَمِّ لِعُمَرَ بْنِ يَزِيدَ عَنِ ابْنَةِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا شَرِبَ أَحَدُكُمْ الْمَاءَ فَقَالَ بِسْمِ اللَّهِ ثُمَّ قَطَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ شَرِبَ فَقَالَ بِسْمِ اللَّهِ ثُمَّ قَطَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ شَرِبَ فَقَالَ بِسْمِ اللَّهِ ثُمَّ قَطَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ سَبَّحَ ذَلِكَ الْمَاءُ لَهُ مَا دَامَ فِي بَطْنِهِ إِلَى أَنْ يَخْرُجَ.

And from him, from Yaquob Bi Yazeed, from Ibn an uncle of Umar Bin Yazeed, from a daughter of Yazeed, from her father,

'From Abu Abdullah^{-asws} having said: 'Whenever one of you drinks the water, so he says, 'In the Name of Allah^{-azwj}', then cuts (drinking) it, so he says, 'The Praise is for Allah^{-azwj}', then drinks so he says, 'In the Name of Allah^{-azwj}', the cuts (drinking) it so he says, 'The Praise is for Allah^{-azwj}', then drinks, so he says, 'In the Name of Allah^{-azwj}', then cuts (drinking) it, so he says, 'The Praise is for Allah^{-azwj}', that water would glorify (Allah^{-azwj}) for him for as long as it is in his belly until it exits''.¹⁸³⁰

39 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الْمَدِينِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: قَامَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى إِذَاوَةٍ فَشَرِبَ مِنْهَا وَ هُوَ قَائِمٌ.

And from him, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Yahya Al Madainy,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} stood to a (liquid) medication. He^{-asws} drank from it while he^{-asws} was standing''.¹⁸³¹

40 وَ مِنْهُ، عَنِ ابْنِ الْعُزْزَمِيِّ عَنْ خَاتِمِ بْنِ إِسْمَاعِيلَ الْمَدِينِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَشْرَبُ وَ هُوَ قَائِمٌ ثُمَّ شَرِبَ مِنْ فَضْلِ وَضُوئِهِ قَائِمًا فَالْتَقَمَتْ إِلَى الْحَسَنِ ع فَقَالَ يَا بُنَيَّ إِنِّي رَأَيْتُ جَدَّكَ رَسُولَ اللَّهِ ص صَنَعَ هَكَذَا.

¹⁸²⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 37 (Chapters on water)

¹⁸³⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 38 (Chapters on water)

¹⁸³¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 39 (Chapters on water)

And from him, from Ibn Al Azramy, from Hatim Bin Ismail Al Madeyni,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: 'Amir Al-Momineen^{-asws} was drinking while he^{-asws} was standing, then he^{-asws} drank from the remnants of his^{-asws} wud'u standing. He^{-asws} turned towards Al-Hassan^{-asws}. He^{-asws} said: 'O my^{-asws} son^{-asws}! I^{-asws} saw your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} doing like this''¹⁸³²

41- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ غَدَافٍ عَنْ عُقْبَةَ بْنِ شَرِيكٍ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ الْعَامِرِيِّ عَنْ بَشِيرِ بْنِ غَالِبٍ قَالَ: سَأَلْتُ الْحُسَيْنَ بْنَ عَلِيٍّ وَ أَنَا أُسَايِرُهُ عَنِ الشُّرْبِ قَائِمًا فَلَمْ يُجِبْنِي حَتَّى إِذَا نَزَلَ أَتَى نَاقَةً فَحَلَبَهَا ثُمَّ دَغَانِي فَشَرِبْتُ وَ هُوَ قَائِمٌ.

And from him, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from Uqba Bin Shareek, from Abdullah Bin Shareek Al Aamiry, from Bashir Bin Ghalib who said,

'I asked Al-Husayn^{-asws} Bin Ali^{-asws} and I was holding him^{-asws} from drinking standing, but he^{-asws} did not answer me until when he^{-asws} had descended, he^{-asws} came to a she-camel and milked it, then called me. He^{-asws} drank while he^{-asws} was standing''¹⁸³³

42- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الشُّرْبِ قَائِمًا قَالَ وَ مَا بَأْسُ بِذَلِكَ قَدْ شَرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ هُوَ قَائِمٌ.

And from him, from a number of our companions, from Hanan Bin Sadeyr, from his father who said,

'I asked Abu Ja'far^{-asws} about drinking while standing. He^{-asws} said: 'And what is the problem with that? Al-Husayn^{-asws} Bin Ali^{-asws} had drunk while he^{-asws} was standing!''¹⁸³⁴

43- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع يَشْرَبُ وَ هُوَ قَائِمٌ فِي قَدَحٍ خَزَفٍ.

And from him, from Muhammad Bin Ali, from Abdul Rahman Al Asady, from Amro Bin Abu Al Miqdam who said,

'I saw Abu Ja'far^{-asws} drinking in an earthenware cup while he^{-asws} was standing''¹⁸³⁵

44- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع أَنَا وَ أَبِي فَأُتِيَ بِقَدَحٍ مِنْ خَزَفٍ فِيهِ مَاءٌ فَشَرِبَ وَ هُوَ قَائِمٌ ثُمَّ نَاولَهُ أَبِي فَشَرِبَ وَ هُوَ قَائِمٌ ثُمَّ نَاولَنِي فَشَرِبْتُ مِنْهُ وَ أَنَا قَائِمٌ.

And from him, from his father, from Abdullah Al Mugheira, from Amro Bin Abu Al Miqdam who said,

¹⁸³² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 40 (Chapters on water)

¹⁸³³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 41 (Chapters on water)

¹⁸³⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 42 (Chapters on water)

¹⁸³⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 43 (Chapters on water)

'I was in the presence of Abu Ja'far^{-asws}, me and my father. He^{-asws} was brought an earthenware cup wherein was water. He^{-asws} drank while he^{-asws} was standing, then gave it to my father. He drank while he was standing, then he gave it to me. I drank from it while I was standing".¹⁸³⁶

45- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ دَخَلَ عَلَيْهِ عَبْدُ الْمَلِكِ الْقُمِّيُّ فَقَالَ أَصْلَحَكَ اللَّهُ أَشْرَبْتُ وَأَنَا قَائِمٌ فَقَالَ إِنْ شِئْتَ

And from him, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I was in the presence of Abu Abdullah^{-asws} when Abdul Malik Al Qummi entered to see him^{-asws}. He said, 'May Allah^{-azwj} Keep you^{-asws} well! Can I drink while I am standing?' He^{-asws} said: 'If you so desire'.

قَالَ فَأَشْرَبُ بِنَفْسٍ وَاحِدَةٍ حَتَّى أَرْوَى قَالَ إِنْ شِئْتَ

He said, 'Can I drink in one breath until I am saturated?' He^{-asws} said: 'If you so desire'.

قَالَ أَفَأَسْجُدُ وَ يَدَيَّ فِي ثَوْبِي قَالَ إِنْ شِئْتَ

He said, 'Can I perform Sajdah while my hand is in my clothes?' He^{-asws} said: 'If you so desire'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عِ إِنِّي وَاللَّهِ مَا مِنْ هَذَا وَ شِبْهِهِ أَخَافُ عَلَيْكُمْ.

Then Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! I^{-asws} am fearful upon you all from this and it's like".¹⁸³⁷

46 الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عِ فِي رَجُلٍ يَشْرَبُ الْمَاءَ وَ هُوَ قَائِمٌ قَالَ لَا بَأْسَ بِذَلِكَ.

(The book) 'Al-Mahasin' – from Al-Hassan Bin Ali Bin Yaqteen, from his brother Al-Husayn, from his father Ali,

'From Abu Al-Hassan Musa Bin Ja'far^{-asws} regarding a man drinking the water while he is standing, he^{-asws} said: 'There is no problem with that".¹⁸³⁸

47 وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ أَبِيهِ عِ قَالَ: شَرِبْتُ الْمَاءَ مِنْ قِيَامٍ أَقْوَى وَ أَصْلَحَ لِلْبَدَنِ.

¹⁸³⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 44 (Chapters on water)

¹⁸³⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 45 (Chapters on water)

¹⁸³⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 46 (Chapters on water)

And from him, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Drinking the water while standing is stronger and healthier for the body’.¹⁸³⁹

5 الْمَكَارِمُ، عَنِ الْبَاقِرِ عٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ أَمْرًا وَ أَصَحُّ وَ لَيْسَ فِيهِ لِلْبَدَنِ.

(The book) ‘Al-Makarim’ –

‘From Al-Baqir^{-asws} – similar to it, except in it is: ‘More palatable and healthier’, and there isn’t in it (the words), ‘for the body’.¹⁸⁴⁰

48- الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَشْرَبُوا الْمَاءَ قَائِمًا.

(The book) ‘Al-Mahasin’ – from Al Qasim Bin Yahya, from his grandfather, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Do not drink the water while standing!’¹⁸⁴¹

49- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِيهِ أَوْ غَيْرِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع شَرِبَ الْمَاءَ مِنْ قِيَامٍ يُمَرِّئُ الطَّعَامَ وَ شَرِبَ الْمَاءَ بِاللَّيْلِ يُورِثُ الْمَاءَ الْأَصْفَرَ وَ مَنْ شَرِبَ الْمَاءَ بِاللَّيْلِ وَ قَالَ يَا مَاءُ عَلَيْكَ السَّلَامُ مِنْ مَاءٍ زَمَزَمَ وَ مَاءِ الْفُرَاتِ لَمْ يَضُرَّهُ شَرِبَ الْمَاءَ بِاللَّيْلِ.

And from him, from Ibn Mahboub, from his father or someone else, raising it, said,

‘Abu Abdullah^{-asws} said: ‘Drinking the water while standing is palatable (more digestive) for the meal and drinking the water at night inherits the yellow water, and one who drink the water at night and says, ‘O water! Upon you is the greetings from water of Zamzam and water of the Euphrates, drinking the water at night will not harm him’.¹⁸⁴²

الْمَكَارِمُ، مُرْسَلًا مِثْلَهُ إِلَّا أَنَّ فِيهِ شَرِبَ الْمَاءَ مِنْ قِيَامٍ بِالنَّهَارِ وَ فِيهِ وَ يَقُولُ ثَلَاثَ مَرَّاتٍ عَلَيْكَ السَّلَامُ.

(The book) ‘Al-Makarim’ – with an unbroken chain,

¹⁸³⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 47 a (Chapters on water)

¹⁸⁴⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 47 b (Chapters on water)

¹⁸⁴¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 48 (Chapters on water)

¹⁸⁴² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 49 a (Chapters on water)

‘Similar to it except that in it is: ‘Drinking the water while standing at daytime’, and in it is, ‘And he says three times, ‘Upon you is the greetings’’.¹⁸⁴³

50- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَدْتَ أَنْ تَشْرَبَ الْمَاءَ بِاللَّيْلِ فَحَرِّكِ الْإِنَاءَ وَ قُلْ يَا مَاءُ مَاءِ زَمْزَمَ وَ مَاءُ الْفُرَاتِ يُقْرِئَانِكَ السَّلَامَ.

(The book) ‘Al-Kafi’ – From Ali Bin Muhammad, raising it, said,

‘Abu Abdullah^{-asws} having said: ‘Whenever you want to drink the water at night, shake the utensil and say, ‘O water! Water of Zamzam and water of the Euphrates convey the greetings to you!’¹⁸⁴⁴

51 الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَيْفِ الطَّحَّانِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ رَجُلٌ مِنْ قُرَيْشٍ فَاسْتَسْقَى أَبُو عَبْدِ اللَّهِ ع فَصَبَّ الْغُلَامُ فِي قَدَحٍ فَشَرِبَ وَ أَنَا إِلَى جَنْبِهِ فَنَاولَنِي فَضَلَّتُهُ فِي الْقَدَحِ فَشَرِبْتُهَا ثُمَّ قَالَ يَا غُلَامُ صَبَّ فَصَبَّ الْغُلَامُ وَ نَاولَ الْقُرَشِيَّ.

(The book) ‘Al-Mahasin’ – from Ibn Mahboub, from Yunus Bin Yaqoub, from Sayf Al Tahhan who said,

‘I was in the presence of Abu Abdullah^{-asws} and there was a man from Qureysh in his^{-asws} presence. Abu Abdullah^{-asws} wanted to be quenched so the slave poured into a cup. He^{-asws} drank, and I was by his^{-asws} side. He^{-asws} gave me the reminder in the cup, and I drank it. Then he^{-asws} said: ‘O slave, pour!’ The slave poured and gave the Qureyshi’’.¹⁸⁴⁵

52 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع وَ هُوَ يَشْرَبُ فِي قَدَحٍ مِنْ حَزَفٍ.

And from him, from his father, from Ahmad Bin Al Nazr, from Amro Bin Abu Al Miqdam who said,

‘I saw Abu Ja’far^{-asws} and he^{-asws} was drinking in an earthenware cup’’.¹⁸⁴⁶

53 دَعَاؤُ الرَّاوُنْدِيِّ، عَنِ النَّبِيِّ ص قَالَ: شَرِبُ الْمَاءِ مِنَ الْكُوزِ الْعَامِ أَمَانٌ مِنَ الْبَرَصِ وَ الْجَنْدَامِ.

(The book) ‘Dawaat’ of Al-Rawandi –

¹⁸⁴³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 49 b (Chapters on water)

¹⁸⁴⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 50 (Chapters on water)

¹⁸⁴⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 51 (Chapters on water)

¹⁸⁴⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 52 (Chapters on water)

'From the Prophet^{-saww} having said: 'Drinking the water from the pitcher (used by) the generality is a safety from the vitiligo and the leprosy''.¹⁸⁴⁷

14 وَ قَالَ النَّبِيُّ ص مَنْ شَرِبَ قَائِماً فَأَصَابَهُ شَيْءٌ مِنَ الْمَرَضِ لَمْ يَسْتَشْفِ أَبَداً وَ شَرِبَ رَجُلٌ قَائِماً فَرَأَهُ رَسُولُ اللَّهِ ص فَقَالَ أَيْسُرُكَ أَنْ تَشْرِبَ مَعَكَ الْهَرَّةُ فَقَالَ لَا قَالَ قَدْ شَرِبَ مَعَكَ مَنْ هُوَ شَرُّ مِنْهُ الشَّيْطَانُ.

And the Prophet^{-saww} said: 'One who drinks while standing, so something from the illness afflicts him, he will not be healed ever; and a man was drinking while standing, so Rasool-Allah^{-saww} saw him. He^{-saww} said: 'Would it please you if the cat were to drink with you?' He said, 'No'. He^{-saww} said: 'There has drunk with you one who is eviler than it, the Satan^{-la}'.¹⁸⁴⁸

54 الْمَكَارِمُ، كَانَ النَّبِيُّ ص إِذَا شَرِبَ بَدَأَ فَسَمَّى وَ حَسَى حَسَنَتَيْنِ ثُمَّ يَفْطَعُ فَيَحْمَدُ اللَّهَ ثُمَّ يَغُودُ فَيُسَمِّي ثُمَّ يَزِيدُ فِي الثَّالِثَةِ ثُمَّ يَفْطَعُ فَيَحْمَدُ اللَّهَ فَكَانَ لَهُ فِي شَرْبِهِ ثَلَاثُ تَسْمِيَّاتٍ وَ ثَلَاثُ تَحْمِيدَاتٍ

(The book) 'Al-Makarim' –

'The Prophet^{-saww}, whenever he^{-saww} drank, began by naming (Allah^{-azwj}), and sipped two sips, then he^{-saww} cut, praised Allah^{-azwj}, then return (to drinking). He^{-saww} would name (Allah^{-azwj}), then increase (portion of drink) during the third, then would cut off, so he^{-saww} would praise Allah^{-azwj}. So there would be three naming(s) and three praising(s) during his^{-saww} drinking.

وَ يَمْسُ الْمَاءَ مَصّاً وَ لَا يَغْبُهُ عَبّاً وَ يَقُولُ ص إِنَّ الْكُبَادَ مِنَ الْعَبِّ

And he^{-saww} would sip the water a sipping, not gulp down gulping, and he^{-saww} said: 'The liver illness is from the gulping'.

وَ كَانَ ص لَا يَتَنَفَّسُ فِي الْإِنَاءِ إِذَا شَرِبَ فَإِنْ أَرَادَ أَنْ يَتَنَفَّسَ أَبْعَدَ الْإِنَاءَ عَنْ فِيهِ حَتَّى يَتَنَفَّسَ

And he^{-saww} would not breathe into the utensil when he^{-saww} drank. If he^{-saww} wanted to breathe, he^{-saww} would distance the utensil away from his^{-saww} mouth until he^{-saww} had breathed.

وَ كَانَ ص يَشْرِبُ فِي أَقْدَاحِ الْقَوَارِيرِ الَّتِي يُؤْتَى بِهَا مِنَ الشَّامِ وَ يَشْرِبُ فِي الْأَقْدَاحِ الَّتِي يُتَّخَذُ مِنَ الْحَشَبِ وَ فِي الْجُلُودِ وَ يَشْرِبُ فِي الْحَزَفِ

And he^{-saww} drank in the glass cup which they had come with from Syria, and he^{-saww} drank in the cups which were taken from the wood, and in the (water) skins, and he^{-saww} drank in the earthenware.

وَ يَشْرِبُ بِكَفْمِهِ يَصُبُّ الْمَاءَ فِيهِمَا وَ يَشْرِبُ وَ يَقُولُ لَيْسَ إِنَاءٌ أَطْيَبَ مِنَ الْيَدِ

¹⁸⁴⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 53 a (Chapters on water)

¹⁸⁴⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 53 b (Chapters on water)

And he^{-saww} drank with his^{-saww} palms, pouring the water in these, and he^{-saww} drank and said: 'There isn't any utensil better than the hand'.

وَيَشْرَبُ مِنْ أَفْوَاهِ الْقِرْبِ وَالْأَدَاوِي وَ لَا يَحْتَبِئُهَا احْتِنَانًا وَ يَقُولُ إِنَّ احْتِنَانَهَا يُنْتِنُهَا

And he^{-saww} drank from the mouth of the pitcher and the utensils, and he^{-saww} did not drink bending the mouth of the waterskin and he^{-saww} said: 'Bending it makes it stink'. (i.e., his^{-saww} mouth would not touch the mouth of the waterskin).

وَ كَانَ ص يَشْرَبُ قَائِمًا وَ رُبَّمَا شَرِبَ رَاكِبًا وَ رُبَّمَا قَامَ فَشَرِبَ مِنَ الْقِرْبَةِ أَوْ الْجَرَّةِ أَوْ الْإِدَاوَةِ وَ فِي كُلِّ إِنَاءٍ يَجِدُهُ وَ فِي يَدَيْهِ

And he^{-saww} would drink while standing, and sometimes he^{-saww} drank while riding, and sometimes he^{-saww} stood and drank from the pitcher, or the jar, or the utensil, and in every utensil he^{-saww} could find, and in (by) his^{-saww} hand.

وَ كَانَ ص يَشْرَبُ الْمَاءَ الَّذِي حَلَبَ عَلَيْهِ اللَّبَنُ وَ يَشْرَبُ السَّوِيقَ وَ كَانَ أَحَبُّ الْأَشْرَبَةِ إِلَيْهِ الْحُلُو وَ فِي رِوَايَةٍ أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ ص الْحُلُو الْبَارِدُ

And he^{-saww} would drink the water which the milk had been milked upon, and he^{-saww} drank the porridge (Al-Suweyq), and the most beloved of the drinks to him^{-saww} were the sweet ones'. And in another report, 'The most beloved of the drinks to Rasool-Allah^{-saww} were the sweet, cold ones'.

وَ كَانَ ص يَشْرَبُ الْمَاءَ عَلَى الْعَسَلِ وَ كَانَ يُمَاتُ لَهُ الْخُبْزُ فَيَشْرَبُهُ أَيْضًا وَ كَانَ ص يَقُولُ سَيِّدُ الْأَشْرَبَةِ فِي الدُّنْيَا وَالْآخِرَةِ الْمَاءُ.

And he^{-saww} drank the water upon the honey, and the bread would be dissolved for him^{-saww}, so he^{-saww} would drink it as well, and he^{-saww} said: 'Chief of the drinks in the world and the Hereafter is the water'.¹⁸⁴⁹

55 **الْفَقِيه**، سَأَلَ الصَّادِقَ ع بَعْضُ أَصْحَابِهِ عَنِ الشُّرْبِ بِنَفْسٍ وَاحِدٍ فَقَالَ إِذَا كَانَ الَّذِي يُنَاوِلُ الْمَاءَ مَمْلُوكًا فَاشْرَبْ فِي ثَلَاثَةِ أَنْفَاسٍ وَ إِنْ كَانَ حُرًّا فَاشْرَبْهُ بِنَفْسٍ وَاحِدٍ.

(The book) 'Al Faqeeh' –

'Al-Sadiq^{-asws} was asked by one of his^{-asws} companions about the drinking in one breath. He^{-asws} said: 'When the one who gives the water was a slave, then drink in three breaths, and if he was free, then drink it in one breath'.¹⁸⁵⁰

56 **الْمَكَارِمُ**، عَنْهُ ع مِثْلُهُ ثُمَّ قَالَ وَ بِرِوَايَةٍ أُخْرَى وَ هُوَ الْأَصَحُّ عَنْهُ ع قَالَ ثَلَاثَةُ أَنْفَاسٍ فِي الشَّرَابِ أَفْضَلُ مِنَ الشُّرْبِ بِنَفْسٍ وَاحِدٍ وَ كَانَ يَكْرَهُ أَنْ يُشَبَّهَ بِأَهْلِهِمْ قُلْتُ وَ مَا أَهْلِهِمْ قَالَ الْإِبِلُ.

¹⁸⁴⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 54 (Chapters on water)

¹⁸⁵⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 55 (Chapters on water)

(The book) 'Al-Makarim' –

'From him^{-asws}, similar to it, then he (the narrator) said in another report, and it is more correct, from him^{-asws} having said: 'Three breathers during the drinking is better than drinking in one breath'; and he^{-asws} disliked to resemble 'Al-Heem'. I said, 'And what is 'Al-Heem'?' He^{-asws} said: 'The camel'".¹⁸⁵¹

57 الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنِ الشُّرْبِ وَالْأَكْلِ بِالشِّمَالِ وَأَمَرَ أَنْ يُسَمِّيَ اللَّهَ الشَّارِبُ إِذَا شَرِبَ وَيَحْمَدَهُ إِذَا فَرَغَ يَفْعَلُ ذَلِكَ كُلَّمَا تَنَفَّسَ فِي الشُّرْبِ ابْتَدَأَ أَوْ قَطَعَ.

(The book) 'Al-Da'aim' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} prohibited from the drinking and the eating with the left hand, and he^{-saww} instructed that the drinker should name Allah^{-azwj} when he drinks, and praises Him^{-azwj} when free (from drinking it), doing that every time he takes a breather during the drinking, beginning or cutting (the drinking)".¹⁸⁵²

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ اخْتِنَاطِ الْأَسْقِيَةِ.

And from Rasool-Allah^{-saww} having prohibited from bending the mouth of the water skin (to drink)".¹⁸⁵³

14 وَ عَنْهُ ص أَنَّهُ شَرِبَ قَائِمًا وَ جَالِسًا.

And from him^{-saww} having drunk while standing and while seated'.¹⁸⁵⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ نَهَى عَنِ الشُّرْبِ مِنْ قِبَلِ عُرْوَةِ الْإِنَاءِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having prohibited from the drinking from the direction of the handle of the utensil".¹⁸⁵⁵

¹⁸⁵¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 56 (Chapters on water)

¹⁸⁵² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 a (Chapters on water)

¹⁸⁵³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 b (Chapters on water)

¹⁸⁵⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 c (Chapters on water)

¹⁸⁵⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 d (Chapters on water)

وَعَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ مَرَّ بِرَجُلٍ يَكْرَعُ الْمَاءَ بِفِيهِ يَعْنِي يَشْرِبُهُ مِنْ إِنَاءٍ أَوْ غَيْرِهِ مِنْ وَسْطِهِ فَقَالَ أَتَكْرَعُ كَكَرْعِ الْبَهِيمَةِ إِنْ لَمْ تَجِدْ إِنَاءً فَأَشْرَبْ بِيَدَيْكَ فَإِنَّهَا مِنْ أَطْيَبِ آبِئَتِكُمْ.

And from Rasool-Allah^{-saww} having passed by a man guzzling the water with his mouth from a utensil or something else from its midst. He^{-saww} said: 'Are you guzzling (like) the guzzling of the beasts? If you cannot find a utensil then drink with your hands, for these are best of your utensils!'¹⁸⁵⁶

14 وَ عَنْهُ ﷺ أَنَّهُ قَالَ: مَصُّو الْمَاءِ مَصًّا وَلَا تَعْبُوهُ عَبًّا فَإِنَّهُ مِنْهُ يَكُونُ الْكَبَادُ.

And from him^{-saww} having said: 'Suck (sip) the water with a sucking (sipping) and do not gulp with a gulping, for the liver illness happens from it'.¹⁸⁵⁷

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: تَفَقَّدْتُ رَسُولَ اللَّهِ ﷺ صَ غَيْرَ مَرَّةٍ وَهُوَ إِذَا شَرِبَ الْمَاءَ تَنَفَّسَ ثَلَاثًا مَعَ كُلِّ وَاحِدٍ مِنْهُنَّ تَسْمِيَةً إِذَا شَرِبَ وَحَمْدٌ إِذَا قَطَعَ.

And from Ali^{-asws} having said: 'I^{-asws} saw Rasool-Allah^{-saww} more than once and he^{-asws}, when he^{-saww} drank the water, took three breathers, with each one of these he^{-saww} named Allah^{-azwj} when he^{-saww} drank, and praised (Allah^{-azwj}) when he^{-saww} cut (the drinking)'.¹⁸⁵⁸

وَعَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمَا قَالَا ثَلَاثَةُ أَنْفَاسٍ فِي الشُّرْبِ أَفْضَلُ مِنْ نَفْسٍ وَاحِدٍ وَ كَرِهَا أَنْ يَتَشَبَّهَ الشَّارِبُ بِشُرْبِ الْهَيْمِ يَعْنِيَانِ الْإِبِلَ الصَّادِيَةَ لَا تَرْفَعُ رُؤُوسَهَا عَنِ الْمَاءِ حَتَّى تَرَوَى.

And from Muhammad Bin Ali^{-asws} and Abu Abdullah^{-asws}, both having said: 'Three breathers during the drinking is better than one breathing', and he^{-asws} dislike that the drinker would resemble the drinking of 'Al-Heem', meaning the thirsty camel not raising its head from the water until it is saturated'.¹⁸⁵⁹

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ كَرِهَ جَمْعَ اللَّبَنِ وَكَانَ يُعْبُهُ عَبًّا وَ قَالَ إِنَّمَا يَتَجَرَّعُ أَهْلُ النَّارِ.

And from Al-Hassan^{-asws} Bin Ali^{-asws}: 'It is disliked to gulp the milk, and he^{-asws} quaffed it with a quaffing and said: 'But rather, the people of the Fire guzzle'.¹⁸⁶⁰

¹⁸⁵⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 e (Chapters on water)

¹⁸⁵⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 f (Chapters on water)

¹⁸⁵⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 g (Chapters on water)

¹⁸⁵⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 h (Chapters on water)

¹⁸⁶⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 i (Chapters on water)

وَعَنْ رَسُولِ اللَّهِ ﷺ إِذَا شَرِبَ اللَّبَنَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ وَإِذَا شَرِبَ الْمَاءَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي عَذْبًا زَلَالًا بِرَحْمَتِهِ وَلَمْ يَسْقِنَا مِلْحًا أَجَاجًا يَذُنُونَنَا.

And from Rasool-Allah^{-saww}, whenever he^{-saww} drank the milk, said: ‘O Allah^{-azwj}! Bless for us in it and Increase from it’. And whenever he^{-saww} drank the water, he^{-saww} said: ‘The Praise is for Allah^{-azwj} Who Quenched me^{-as} sweet, clear, due to His^{-azwj} Mercy, and did not Quench us salty, bitter due to our sins’¹⁸⁶¹.

58 كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْكُوزِ وَالدُّوْرَقِ مِنَ الْقَدَحِ وَالرُّجَاجِ وَالْعِيدَانِ أَ يُشْرَبُ مِنْهُ مِنْ قِبَلِ عُزْوَتِهِ

(The book) ‘Kitan Al Masail’ – By his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the pitcher, and beaker from the cups, and the glass, and the two hands, ‘Can one drink from it from the direction of its handle?’

قَالَ لَا يُشْرَبُ مِنْ قِبَلِ عُزْوَةِ كُوزٍ وَلَا إِبْرِيْقٍ وَلَا قَدَحٍ وَلَا يُتَوَضَّأُ مِنْ قِبَلِ عُزْوَتِهِ.

He^{-asws} said: ‘Do not drink from the direction of the handle of a waterskin, nor pitcher, nor cup, nor wash from the direction of its handle’¹⁸⁶².

59 الْمَكَارِمُ، الدُّعَاءُ الْمَرْوِيُّ عِنْدَ شُرْبِ الْمَاءِ الْحَمْدُ لِلَّهِ مُنْزِلِ الْمَاءِ مِنَ السَّمَاءِ مُصْرِفِ الْأَمْرِ كَيْفَ يَشَاءُ بِسْمِ اللَّهِ خَيْرُ الْأَسْمَاءِ.

(The book) ‘Al-Makarim’ –

‘The supplication reported at drinking the water: ‘The Praise is for Allah^{-azwj}, Descender of the water from the sky, Turner of the matter however He^{-azwj} so Desires to, in the Name of Allah^{-azwj}, best of the Names’¹⁸⁶³.

5 وَ عَنِ الصَّادِقِ ع قَالَ: أَتَى أَبِي جَمَاعَةً فَقَالُوا لَهُ زَعَمْتَ أَنَّ لِكُلِّ شَيْءٍ حَدًّا يَنْتَهِي إِلَيْهِ فَقَالَ لَهُمْ أَبِي نَعَمْ

From Al-Sadiq^{-asws} having said: ‘A group came to my^{-asws} father^{-asws}. They said to him^{-asws}, ‘You^{-asws} claimed that there is a limit for all things ending up to it’. My^{-asws} father^{-asws} said to them: ‘Yes’.

قَالَ قَدَعَا بِمَاءٍ لِيَشْرَبُوا فَقَالُوا يَا بَا جَعْفَرٍ هَذَا الْكُوزُ مِنَ الشَّيْءِ هُوَ قَالَ نَعَمْ قَالُوا فَمَا حَدُّهُ

¹⁸⁶¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 57 j (Chapters on water)

¹⁸⁶² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 a (Chapters on water)

¹⁸⁶³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 b (Chapters on water)

He (Al-Sadiq^{-asws}) said: 'He^{-asws} called for water for them to be drinking. They said, 'O Abu Ja'far^{-asws}! This waterskin, is it from the 'things'?' He^{-asws} said: 'Yes'. They said, 'So what is its limit?'

قَالَ حَدُّهُ أَنْ تَشْرَبَ مِنْ شَفْتَيْهِ الْوُسْطَى وَ تَذْكُرَ اللَّهَ عَلَيْهِ وَ تَنْفَسَ ثَلَاثًا كُلَّمَا تَنْفَسْتَ حَمِدْتَ اللَّهَ وَ لَا تَشْرَبَ مِنْ أُذُنِ الْكُوزِ فَإِنَّهُ مَشْرَبُ الشَّيْطَانِ

He^{-asws} said: 'Its limit is that you should drink from the middle of the lips, and mention Allah^{-azwj} upon it, and breath thrice. Every time you take a breather, you should praise Allah^{-azwj}, and do not drink from the ear (handle) of the pitcher for it is a drinking place of the Satan^{-la'}.

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي مَاءً عَذْبًا وَ لَمْ يَجْعَلْهُ مِلْحًا أَجَاجًا يَذُوبِي

Then he^{-asws} said: 'The Praise is for Allah^{-azwj} Who Quenched me sweet water and did not Make it salty, bitter due to my^{-asws} sins".

وَ بِرَوَايَةٍ مِثْلِهِ زِيَادَةُ الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي فَأَرْوَانِي وَ أَعْطَانِي فَأَرْضَانِي وَ عَافَانِي وَ كَفَانِي

And in another report, similar to it and there is an increase: 'The Praise is for Allah^{-azwj} Who Quenched me^{-asws} so He^{-azwj} Saturated me^{-asws}, and Gave me^{-asws}, so He^{-azwj} Pleased me^{-asws}, and Granted me^{-asws} wellbeing and Sufficed me^{-asws}.

اللَّهُمَّ اجْعَلْنِي مِمَّنْ تَسْقِيهِ فِي الْمَعَادِ مِنْ حَوْضِ مُحَمَّدٍ ص وَ تُسْعِدُهُ بِمُرَافَقَتِهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Make me to be from the one You^{-azwj} will be Quenching in the Hereafter from the fountain of Muhammad^{-saww} and Make him fortunate with his^{-saww} friendship, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"¹⁸⁶⁴

14 وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثَةَ أَنْفَاسٍ يُسَبِّحُ عِنْدَ كُلِّ نَفَسٍ وَ يَشْكُرُ اللَّهَ فِي آخِرِهِنَّ.

And from Abdullah Bin Masoud who said,

'Rasool-Allah^{-saww} used to breath in the utensil, three breaths, naming (Allah^{-azwj}) during every breath and thanking Allah^{-azwj} in their ends".¹⁸⁶⁵ (From a non-Shia source)

14 وَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص وَ اخَذَ عَنِ الشُّرْبِ قَائِمًا

¹⁸⁶⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 c (Chapters on water)

¹⁸⁶⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 d (Chapters on water)

And from Anas (a well-known fabricator), ‘The Prophet^{-saww} took from the drink while standing’.

قَالَ قُلْتُ فَأَلَا كُلُّ قَالَ هُوَ أَشْرُ

He (the narrator) said, ‘I said, ‘So (what about) the eating?’ He^{-saww} said: ‘It is eviler’.

و فِي رِوَايَةٍ عَنْهُ أَيْضاً أَنَّهُ ص شَرِبَ قَائِماً.

And in a report from him as well, he^{-saww} drank while standing’¹⁸⁶⁶ (From a non-Shia source)

6 وَ قِيلَ لِلصَّادِقِ ع مَا طَعُمَ الْمَاءَ قَالَ طَعُمَ الْحَيَاةَ.

And it was said to Al-Sadiq^{-asws}: ‘What is the taste of water?’ He^{-asws} said: ‘The taste of life’¹⁸⁶⁷

وَ قَالَ ع إِذَا شَرِبَ أَحَدُكُمْ فَلْيَشْرَبْ فِي ثَلَاثَةِ أَنْفَاسٍ يَحْمَدُ اللَّهَ فِي كُلِّ مِنْهَا أَوَّلُهُ شُكْرُ الشَّرْبَةِ وَ الثَّانِي مَطْرَدَةُ الشَّيْطَانِ وَ الثَّالِثُ شِفَاءٌ لِمَا فِي جَوْفِهِ.

And he^{-asws} said: ‘Whenever one of you drinks, so let him drink in three breaths. He should praise Allah^{-azwj} in each of these – the first thanking for the drink, and the second to repel the Satan^{-la}, and the third for healing whatever is in his inside’¹⁸⁶⁸

14 وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ص شَرِبَ الْمَاءَ فَتَنَفَّسَ مَرَّتَيْنِ.

And from Ibn Abbas who said,

‘I saw the Prophet^{-saww} drinking the water, so he^{-saww} breathed (took breather) twice’¹⁸⁶⁹ (From a non-Shia source)

7 وَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع سُئِلَ عَنْهُ عَنْ حَدِّ الْإِنَاءِ فَقَالَ حَدُّهُ أَنْ لَا تَشْرَبَ مِنْ مَوْضِعٍ كَسَرَ إِنْ كَانَ بِهِ فَإِنَّهُ مَجْلِسُ الشَّيْطَانِ فَإِذَا شَرِبْتَ سَمَّيْتَ إِذَا فَرَعْتَ حَمَدْتَ اللَّهَ.

And from Musa^{-asws} Bin Ja’far^{-asws} having been asked about limit of the utensil. He^{-asws} said: ‘Its limit is that you should not drink from the place of breakage if there was with it, for it is a seat of Satan^{-la}. When you drink, name (Allah^{-azwj}), and when you are free, praise Allah^{-azwj}’¹⁸⁷⁰

¹⁸⁶⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 e (Chapters on water)

¹⁸⁶⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 f (Chapters on water)

¹⁸⁶⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 g (Chapters on water)

¹⁸⁶⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 h (Chapters on water)

¹⁸⁷⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 i (Chapters on water)

وَرُوي عَنْ عَمْرِو بْنِ قَيْسٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع بِالْمَدِينَةِ وَ بَيْنَ يَدَيْهِ كُوزٌ مَوْضُوعٌ فَقُلْتُ لَهُ فَمَا حَدُّ هَذَا الْكُوزِ

And it is reported from Amro Bin Qays who said,

‘I entered to see Abu Ja’far^{-asws} at Al-Medina and a waterskin was placed in front of him^{-asws}. I said to him^{-asws}, ‘So what is a limit of this waterskin?’

قَالَ اشْرَبْ بِمَا يَلِي شَفْتَهُ وَ سَمِّ اللَّهَ عَزَّ وَ جَلَّ وَ إِذَا رَفَعْتَ مِنْ فِيكَ فَاحْمَدِ اللَّهَ وَ إِذَا كَانَ وَ مَوْضِعُ الْعُرْوَةِ أَنْ تَشْرَبَ مِنْهَا فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ فَهَذَا حَدُّهُ.

He^{-asws} said: ‘One should drink from what is next to his lips, and name Allah^{-azwj} Mighty and Majestic, and when you raise it from your mouth, then praise Allah^{-azwj}, and beware of the place of the handle, the drinking from it, for it is the seat of Satan^{-la}. So, this is its limit’¹⁸⁷¹.

4- وَ قَالَ رَسُولُ اللَّهِ ص إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَ فِي الْآخَرِ شِفَاءٌ وَ إِنَّهُ يَغْمِسُ بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَنْزِعْهُ.

And Rasool-Allah^{-saww} said: ‘When the fly falls into a utensil of one of you, the let him immerse it, for in one of his wings there is an illness, and in another there is a cure, and it could have immersed with its wing in which is the illness, so let him immerse all of it, then let him remove it’¹⁸⁷².

60 الْفِرْدَوْسُ، عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا شَرِبْتُمُ الْمَاءَ فَاشْرَبُوهُ مَصًّا وَ لَا تَشْرَبُوهُ عَبًّا فَإِنَّ الْعَبَّ يُورِثُ الْكَبَادَ.

(The non-Shia book) ‘Al-Firdows’ –

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whenever you drink the water, then drink it sipping, and do not drink it gulping, for the gulping inherits the liver illness’¹⁸⁷³.

¹⁸⁷¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 j (Chapters on water)

¹⁸⁷² Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 k (Chapters on water)

¹⁸⁷³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 59 k (Chapters on water)

CHAPTER 3 – MERITS OF THE RAIN WATER IN APRIL, AND METHOD OF TAKING IT AND DRINKING IT

1- المَهْجُ، مهج الدعوات نُقِلَ مِنْ كِتَابِ زَادِ الْعَابِدِينَ تَأْلِيفَ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ خَلْفِ الكاشُونِي [الكَاشَغَرِي] قَالَ أَخْبَرَنَا الْوَالِدُ أَبُو الْفُتُوحِ رَحِمَهُ اللَّهُ عَنْ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْبُلْخِيِّ عَنْ أَبِي نَصْرِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الْبَابِ حَرِيرِي عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ الْمُدَكَّرِ الْبُلْخِيِّ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ عِيسَى بْنِ هَارُونَ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ:

(The book) ‘Mahj Al Dawaat’ – Transmitting from the book ‘Zaad Al Abideen’, compiled by Al-Husayn Bin Al-Hassan Bin Khalaf Al Kashuny who said, ‘We are informed by the father of Abu Al Futouh, may Allah^{azwj} have Mercy on him, from Abu Bakr Muhammad Bin Abdullah Al Balkhy, from Abu nasr Muhammad Bin Ahmad Bin Al Bab Hareyzi, from Abdullah Bin Abbas Al Muzakkir Al Balkhy, from Muhammad Bin Ahmad, from Isa Bin Haroun, from Muhammad Bin Ja’far, from Abdullah Bin Umar, from Nafie, from Ibn Umar who said,

كُنَّا جُلُوسًا إِذْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ص فَسَلَّمَ عَلَيْنَا فَرَدَدْنَا عَلَيْهِ فَقَالَ أَلَا أُعَلِّمُكُمْ دَوَاءً عَلَّمَنِي جِبْرِئِيلُ ع حَيْثُ لَا أَحْتَاجُ إِلَى دَوَاءِ الْأَطِبَّاءِ

‘We were seated when Rasool-Allah^{saww} entered towards us. He^{saww} greeted unto us and we responded to him^{saww}. He^{saww} said: ‘Shall I^{saww} teach you a cure Jibraeel^{as} has taught me^{saww}, whereby you will not be needy to any medication of the doctors?’

فَقَالَ عَلَيَّ وَ سَلَمًا وَ غَيْرَهُمَا وَ مَا ذَاكَ الدَّوَاءُ

Ali^{asws}, and Salman^{ra} and other said: ‘And what is that medicine?’

قَالَ النَّبِيُّ ص لَعَلِّي ع تَأْخُذُ مِنْ مَاءِ الْمَطَرِ فِي نَيْسَانَ وَ تَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ سَبْعِينَ مَرَّةً وَ آيَةَ الْكُرْسِيِّ سَبْعِينَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ سَبْعِينَ مَرَّةً وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ سَبْعِينَ مَرَّةً وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ سَبْعِينَ مَرَّةً وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ سَبْعِينَ مَرَّةً وَ تَشْرَبُ مِنْ ذَلِكَ الْمَاءِ غُدُوَّةً وَ عَشِيَّةً سَبْعَةَ أَيَّامٍ مُتَوَالِيَاتٍ.

The Prophet^{saww} said to Ali^{asws}: ‘Take from the rain water in April, and recited Opening of the Book (Surah Al-Fatiha) upon it seventy times, and Ayat Al-Kursi (2:255) seventy times, and Surah Al-Tawheed seventy times, and Surah Al-Falaq seventy times, and Surah Al-Naas seventy times, and Surah Al-Kafiroun seventy times, and you should drink from that water morning and evening for seven days consecutively’.¹⁸⁷⁴

14 قَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ جِبْرِئِيلَ ع قَالَ إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِي يَشْرَبُ مِنْ هَذَا الْمَاءِ كُلَّ دَاءٍ فِي جَسَدِهِ وَ يُعَافِيهِ وَ يُخْرِجُ مِنْ جَسَدِهِ وَ عَظْمِهِ وَ جَمِيعَ أَعْضَائِهِ وَ يَمْحُو ذَلِكَ مِنَ اللَّحْمِ الْمَحْفُوظِ

(The book ‘Mahj Al Dawaat’) –

¹⁸⁷⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 a (Chapters on water)

'The Prophet^{-saww} said: 'By the One^{-azwj} Who Send me^{-saww} with the truth as a Prophet^{-saww}! Jibraeel^{-as} said: 'Allah^{-azwj} Says that He^{-azwj} will Repel from the one who drinks from this water, every illness in his body and Make him well, and Extract from his body, and his bones, and entirety of his limbs, and Delete that from the Guarded Tablet'.

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَ أَحَبُّ أَنْ يَكُونَ لَهُ وَلَدٌ بَعْدَ ذَلِكَ فَشَرِبَ مِنْ ذَلِكَ الْمَاءِ كَانَ لَهُ وَلَدٌ وَإِنْ كَانَتْ الْمَرْأَةُ عَقِيمًا وَ شَرِبَتْ مِنْ ذَلِكَ الْمَاءِ رَزَقَهَا اللَّهُ وَلَدًا

By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! There does not happen to be a child for him, and I^{-saww} would love it if there happens to be a child for him after that, so he drinks from that water, there will be a child for him, and even if the woman were to be barren, and she drinks from that water, Allah^{-azwj} would Grace her a child.

وَإِنْ كَانَ الرَّجُلُ عَقِيمًا وَ الْمَرْأَةُ عَقِيمًا وَ شَرِبَ مِنْ ذَلِكَ الْمَاءِ أَطْلَقَ اللَّهُ ذَلِكَ وَ ذَهَبَ مَا عِنْدَهُ وَ يَقْدِرُ عَلَى الْمُجَامَعَةِ وَإِنْ أَحْبَبْتُ أَنْ تَحْمِلَ بَابِنِ حَمَلْتُ وَإِنْ أَحْبَبْتُ أَنْ تَحْمِلَ بِدَكْرٍ أَوْ أَنْثَى حَمَلْتُ

And even if the man were to be impotent and the woman barren, and he drinks from that water, Allah^{-azwj} would Free that (impotence) and it would go away what is with him, and he would be able upon the intercourse, and I^{-saww} would love it if she were to conceive a son when she gets pregnant, and if she were to love to conceive a male or a female, she would conceive.

وَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ - يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَ يَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ إِنَاثًا وَ يَجْعَلُ مَنْ يَشَاءُ عَقِيمًا

And the verification of that is in the Book of Allah^{-azwj}: **He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49] Or He Pairs them as males and females, and He Makes one He so Desires to, as barren. Surely, He is Knowing, Able [42:50].**

وَإِنْ كَانَ بِهِ صُدَاعٌ فَشَرِبَ مِنْ ذَلِكَ يَسْكُنُ عَنْهُ الصُّدَاعُ بِإِذْنِ اللَّهِ وَإِنْ كَانَ بِهِ وَجَعُ الْعَيْنِ يُقَطِّرُ مِنْ ذَلِكَ الْمَاءِ فِي عَيْنَيْهِ وَ يَشْرَبُ مِنْهُ وَ يَغْسِلُ بِهِ عَيْنَيْهِ يَبْرَأُ بِإِذْنِ اللَّهِ

And if there were to be a headache with him, so he drinks from that, the headache would settle from him by the Permission of Allah^{-azwj}; and if there were to be the eye pain with him, he should apply drips from that water into his eyes, and drink from it, and wash his eyes with it, he would be cured by the Permission of Allah^{-azwj}.

وَ يَشُدُّ أَصُولَ الْأَسْنَانِ وَ يُطَيِّبُ الْقَمَ وَ لَا يَسِيلُ مِنْ أَصُولِ الْأَسْنَانِ اللَّعَابُ وَ يَقْطَعُ الْبَلْعَمَ وَ لَا يَنْجُمُ إِذَا أَكَلَ وَ شَرِبَ وَ لَا يَتَأَذَى بِالرَّيْحِ وَ لَا يُصِيبُهُ الْفَالِجُ وَ لَا يَشْتَكِي ظَهْرَهُ وَ لَا يَجْعُ بَطْنُهُ وَ لَا يَخَافُ مِنَ الرُّكَامِ وَ وَجَعِ الصَّرْسِ وَ لَا يَشْتَكِي الْمَعِدَةَ وَ لَا الدُّودَ وَ لَا يُصِيبُهُ قَوْلَنْجٌ

And it strengthens the roots of the teeth, and freshens the mouth, and the saliva would not flow from the roots of the teeth, and it cuts the phlegm, and he will not have indigestion when he eats and drinks, nor will he be harmed by the wind, nor will the facial paralysis afflict him, nor will he complain of his back, nor will he have belly ache, nor will he fear from the flu, and tooth aches, no will be complain of the stomach, nor the worms, nor will the colic afflict him.

وَلَا يَحْتَاجُ إِلَى الْحِجَامَةِ وَلَا يُصِيبُهُ النَّسُورُ وَلَا يُصِيبُهُ الْحِكَّةُ وَلَا الْجُدْرِيُّ وَلَا الْجُنُونُ وَلَا الْجُدَامُ وَلَا الْبَرَصُ وَلَا الرُّعَافُ وَلَا الْقُلْسُ وَلَا يُصِيبُهُ عَمًى وَلَا بَكْمٌ وَلَا خَرَسٌ وَلَا صَمٌّ وَلَا مُقْعَدٌ

And he will neither be needy to the cupping, nor be afflicted with the tumours, nor be afflicted by the scabies (itching), nor the small pox, nor the insanity, nor the leprosy, nor the vitiligo, nor the nose bleed, nor the vomiting, nor will blindness afflict him, nor muteness, nor dumbness, nor deafness, nor being a cripple.

وَلَا يُصِيبُهُ الْمَاءُ الْأَسْوَدُ فِي عَيْنَيْهِ وَلَا يُصِيبُهُ دَاءٌ وَلَا يَفْسُدُ عَلَيْهِ صَوْمُهُ وَصَلَاتُهُ وَلَا يَتَأَذَّى بِالْوَسْوَسةِ وَلَا الْحِرِّ وَلَا الشَّيَاطِينِ

And he will not be afflicted with the black water in his eyes, nor will he be afflicted by an illness, nor will his fast and his Salat be spoilt upon him, nor will he be bothered by the insinuations neither of the Jinn nor the Satans^{la'}.

وَقَالَ النَّبِيُّ ص قَالَ جِبْرِئِيلُ إِنَّهُ مَنْ شَرِبَ مِنْ ذَلِكَ الْمَاءِ ثُمَّ كَانَ بِهِ جَمِيعُ الْأَوْجَاعِ الَّتِي تُصِيبُ النَّاسَ فَإِنَّهُ شِفَاءٌ لَهُ مِنْ جَمِيعِ الْأَوْجَاعِ

And the Prophet^{saww} said: 'Jibraeel^{as} said: 'Surely the one who drinks from that water, then there were to be entirety of the pains which afflict the people, it would be a healing for him from entirety of the pains'.

فَقُلْتُ يَا جِبْرِئِيلُ هَلْ يَنْفَعُ فِي غَيْرِ مَا ذَكَرْتَ مِنَ الْأَوْجَاعِ

I^{saww} said: 'O Jibraeel^{as}! Will he benefit regarding other than the pains you^{as} have mentioned?'

فَقَالَ لِي جِبْرِئِيلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَنْ يَقْرَأْ هَذِهِ الْآيَاتِ عَلَى هَذَا الْمَاءِ مَلَأَ اللَّهُ قَلْبَهُ نُورًا وَضِيَاءً وَ يُلْقِي الْإِلْهَامَ فِي قَلْبِهِ وَ يُجْرِي الْحِكْمَةَ عَلَى لِسَانِهِ وَ يَخْشُو قَلْبُهُ مِنَ الْفُهْمِ وَ التَّبَصُّرَةِ مَا لَمْ يُعْطَ مِثْلُهُ أَحَدًا مِنَ الْعَالَمِينَ

Jibraeel^{as} said to me^{saww}: 'By the One^{azwj} Who Sent you^{saww} with the truth as a Prophet^{saww}! One who recites these Verses upon this water, Allah^{azwj} the Exalted will Fill his heart with Noor and illumination, and He^{azwj} will Cast the Inspiration into his heart, and the wisdom will flow upon his tongue, and his heart will be crammed from the understanding and the insight what no one from the worlds had been Given.

وَيُرْسِلُ عَلَيْهِ أَلْفَ مَغْفِرَةٍ وَ أَلْفَ رَحْمَةٍ وَ يُخْرِجُ الْغَشَّ وَ الْحِيَانَةَ وَ الْغِيْبَةَ وَ الْحَسَدَ وَ الْبَغْيَ وَ الْكِبْرَ وَ الْبُخْلَ وَ الْحِرْصَ وَ الْعَصَبَ مِنْ قَلْبِهِ وَ الْعَدَاوَةَ وَ الْبَغْضَاءَ وَ التَّمِيمَةَ وَ الْوَقِيعَةَ فِي النَّاسِ وَ هُوَ الشِّفَاءُ مِنْ كُلِّ دَاءٍ.

And He^{azwj} will Send upon him a thousand Forgiveness(es), and a thousand Mercies, and Extract the cheating, and the betrayal, and the backbiting, and the envy, and the immorality, and the arrogance, and the stinginess, and the greed, and the anger from his heart, and the enmity and the hatred, and the gossiping, and the bad talk among the people, and it is a cure from every illness¹⁸⁷⁵.

¹⁸⁷⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 b (Chapters on water)

14 وَ قَدْ رُوِيَ فِي رِوَايَةٍ أُخْرَى عَنِ النَّبِيِّ ص فِيمَا يُقْرَأُ عَلَى مَاءِ الْمَطَرِ فِي نَيْسَانَ زِيَادَةً وَ هِيَ أَنَّهُ يُقْرَأُ عَلَيْهِ سُورَةُ إِنَّا أَنْزَلْنَاهُ وَ يُكَبِّرُ اللَّهُ وَ يُهَلِّلُ اللَّهُ وَ يُصَلِّي عَلَى النَّبِيِّ وَ إِلَيْهِ كُلُّ وَاحِدَةٍ مِنْهَا سَبْعِينَ مَرَّةً.

And it has been reported in another report,

‘From the Prophet^{-saww} regarding what is to be recited upon the rain water in April, an increase and it is that he should recite upon it Surah Qadr, and exclaim Takbeer of Allah^{-azwj}, and extollations of Oneness of Allah^{-azwj}, and he should send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, each one of these, seventy times’.¹⁸⁷⁶

14 وَأَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ عَلِيِّ بْنِ حَسَنِ بْنِ جَعْفَرِ الْمَرْزُبَانِيِّ وَ كَانَ تَارِيخُ كِتَابَتِهِ سَنَةَ ثَمَانٍ وَ تِسْعِمِائَةٍ قَالَ وَجَدْتُ الْإِمَامَ الْعَلَامَةَ الشَّهِيدَ السَّعِيدَ مُحَمَّدَ بْنَ مَكِّيٍّ رَحِمَهُ اللَّهُ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَّمَنِي جِبْرِئِيلُ ع دَوَاءً لَا أَحْتَاجُ مَعَهُ إِلَى طَبِيبٍ

And I (Majlisi) am saying, ‘I found in the handwriting of the Sheykh Ali Bin Hassan Bin Ja’far Al Marzubany, and the date of his writing was of the day nine hundred and eighty. He said, ‘I found in the handwriting of the imam, the Allama, the martyr, Al Saeed Muhammad Bin Makky, may Allah^{-azwj} have Mercy on him, reporting,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} taught me^{-saww} such a cure, I^{-saww} am not needy with it to any doctor’.

فَقَالَ بَعْضُ أَصْحَابِهِ نُحِبُّ يَا رَسُولَ اللَّهِ أَنْ تُعَلِّمَنَا

One of his^{-saww} companions said, ‘O Rasool-Allah^{-saww}! We would love it if you^{-saww} could teach us’.

فَقَالَ ع يُؤْخَذُ بِنَيْسَانَ يُقْرَأُ عَلَيْهِ فَاتِحَةُ الْكِتَابِ وَ آيَةُ الْكُرْسِيِّ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى سَبْعِينَ مَرَّةً وَ الْمُعَوِّذَاتَيْنِ وَ الْإِخْلَاصَ سَبْعِينَ مَرَّةً ثُمَّ يُقْرَأُ لَا إِلَهَ إِلَّا اللَّهُ سَبْعِينَ مَرَّةً وَ اللَّهُ أَكْبَرُ سَبْعِينَ مَرَّةً وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ سَبْعِينَ مَرَّةً وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ سَبْعِينَ مَرَّةً ثُمَّ يُشْرَبُ مِنْهُ جُرْعَةً بِالْعِشَاءِ وَ جُرْعَةً غَدْوَةً سَبْعَةَ أَيَّامٍ مُتَوَالِيَاتٍ.

Take (rain water) in April, recite upon it Surah Al-Fatiha, and Ayat Al-Kursy, and Surah Al-Kafiroun, and Surah Al-A’ala seventy times, and Al-Mawazatain, and Surah Al-Ikhlal seventy times, then recite, ‘There is no god except Allah^{-azwj}’, seventy times, and ‘Allah^{-azwj} is the Greatest’, seventy time, and send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} seventy times, and ‘Glory be to Allah^{-azwj}’, and ‘The Praise is for Allah^{-azwj}’, and ‘There is no god except Allah^{-azwj}’, and ‘Allah^{-azwj} is the Greatest’ seventy times. Then drink a gulp from it in the evening, and a gulp in the morning for seven days consecutively’.¹⁸⁷⁷

¹⁸⁷⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 c (Chapters on water)

¹⁸⁷⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 d (Chapters on water)

وَقَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ يَدْفَعُ عَمَّنْ يَشْرِبُ هَذَا الْمَاءَ كُلَّ دَاءٍ وَ كُلَّ آذَى فِي جَسَدِهِ وَ يُطَيِّبُ الْفَمَ وَ يَقْطَعُ الْبَلْعَمَ وَ لَا يَتَجَمُّ إِذَا أَكَلَ وَ شَرِبَ وَ لَا تُؤْذِيهِ الرِّيحُ وَ لَا يُصِيبُهُ قَالِحٌ وَ لَا يَشْتَكِي ظَهْرَهُ وَ لَا جَوْفَهُ وَ لَا سُرَّتَهُ

And the Prophet^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! Allah^{-azwj} will Repel every illness away from the one who drinks this water, and every harm in his body, and freshen his mouth, and cut the phlegm, and he will not have indigestion when he eats or drink, and the winds will not harm him, nor will he be afflicted with facial paralysis, nor complain of his back, nor his insides, nor his navel.

وَ لَا يَخَافُ الرِّسَامَ وَ يَقْطَعُ عَنْهُ الْبُرُودَةَ وَ حَصْرَ الْبُولِ وَ لَا تُصِيبُهُ حِكَّةٌ وَ لَا جُدْرِيٌّ وَ لَا طَاعُونٌ وَ لَا جُدَامٌ وَ لَا بَرَصٌ وَ لَا يُصِيبُهُ الْمَاءُ الْأَسْوَدُ فِي عَيْنَيْهِ

And he will not fear the pleurisy, and the coldness will be cut off from him, and he will hold back the urine, and he will neither be afflicted with itching, nor smallpox, nor plague, nor leprosy, nor vitiligo, nor will he be afflicted by the black water in his eyes.

وَ يَخْشَعُ قَلْبُهُ وَ يُرْسِلُ اللَّهُ عَلَيْهِ أَلْفَ رَحْمَةٍ وَ أَلْفَ مَغْفِرَةٍ وَ يُخْرِجُ مِنْ قَلْبِهِ النُّكْرَ وَ الشِّرْكَ وَ الْعُجْبَ وَ الْكِبَالَ وَ الْفَسْلَ وَ الْعَدَاوَةَ وَ يُخْرِجُ مِنْ عَرِيقِهِ الدَّاءَ وَ يَمْحُو عَنْهُ الْوَجَعَ مِنَ اللَّوْحِ الْمَحْفُوظِ

And his heart will be humble, and Allah^{-azwj} will Send upon him a thousand Mercies and a thousand Forgiveness(es), and Extract from his heart the evil, and the Shirk, and the self-pride, and the laziness, and the cowardliness, and the enmity, and Extract the illness from his veins, and Delete the pains (inscribed) in the Guarded Tablet.

وَ أَيُّ رَجُلٍ أَحَبَّ أَنْ تَحْبَلَ امْرَأَتُهُ حَبْلَتِ امْرَأَتِهِ وَ رَزَقَهُ اللَّهُ الْوَلَدَ وَ إِنْ كَانَ رَجُلٌ مُحْبُوساً وَ شَرِبَ ذَلِكَ أَطْلَقَهُ اللَّهُ مِنَ السِّجْنِ وَ يَصِلُ إِلَى مَا يُرِيدُ وَ إِنْ كَانَ بِهِ صُدَاعٌ سَكَنَ عَنْهُ وَ سَكَنَ عَنْهُ كُلُّ دَاءٍ فِي جِسْمِهِ بِإِذْنِ اللَّهِ تَعَالَى.

And whichever man loves for his wife to be pregnant, his wife will become pregnant, and Allah^{-azwj} will Grace him the child; and if a man were to be imprisoned, Allah^{-azwj} would Free him from the prison, and he will arrive to what he wants, and if there was a headache with him, it would settle from him, and there would settle from him every illness in his body, by the Permission of Allah^{-azwj} the Exalted".¹⁸⁷⁸

CHAPTER 4 – THE PROHIBITION FROM THE HEALING WITH THE HOT SULPHURIC WATER, AND THE BITTER (MEDICINES) AND THEIR LIKE

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ دِينَارٍ بْنِ عَقِيصَةَ التَّيْمِيِّ قَالَ: مَرَرْتُ بِالْحَسَنِ وَ الْحُسَيْنِ ع وَ هُمَا بِالْفَرَاتِ مُسْتَنْقِعَيْنِ فِي إِزَارِهِمَا فَقَالَا إِنَّ لِلْمَاءِ سَكَنًا كَسَكَنِ الْأَرْضِ

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Saeed Dinar Bin Aqeysa Al Taymi who said,

'I passed by Al-Hassan^{-asws} and Al-Husayn^{-asws} and they^{-asws} were at the Euphrates immersing, being in their^{-asws} trousers. They^{-asws} said: 'There is a calmness for the water like the calmness of the earth'.

ثُمَّ قَالَا أَيْنَ تَذْهَبُ فَقُلْتُ إِلَى هَذَا الْمَاءِ قَالَا وَ مَا هَذَا الْمَاءُ قُلْتُ مَاءٌ تُشْرَبُ فِي هَذَا الْحَيْرِ يَخْفُ لَهُ الْجَسَدُ وَ يُخْرِجُ الْحَرَّ وَ يُسَهِّلُ الْبَطْنَ هَذَا الْمَاءُ الْمُرُّ

Then they^{-asws} said: 'Where are you going?' I said, 'To this water'. They^{-asws} said: 'And what is this water?' I said, 'Water drunk in this enclosure, the body would be lightened for him, and the heat would be expelled, and the belly would ease. This water is bitter'.

فَقَالَا مَا نَحْسَبُ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ فِي شَيْءٍ بِمَا قَدْ لَعَنَهُ شِفَاءً فَقُلْتُ وَ لِمَ ذَلِكَ

They^{-asws} said: 'We^{-asws} do not reckon that Allah^{-azwj} Blessed and Exalted would Make healing to be in something from what He^{-azwj} has Cursed'. I said, 'And why is that so?'

فَقَالَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَسْفَقَهُ قَوْمُ نُوحٍ فَتَحَ السَّمَاءَ بِمَاءٍ مِنْهُمْ فَأَوْحَى اللَّهُ إِلَى الْأَرْضِ فَاسْتَعْصَتْ عَلَيْهِ عُيُونٌ مِنْهَا فَلَعَنَهَا فَجَعَلَهَا مِلْحًا أَجَاجًا.

They^{-asws} said: 'When Allah^{-azwj} Blessed and Exalted Stormed the people of Noah^{-as}, Opened the sky with a downpour of water. Allah^{-azwj} Revealed to the earth, but some springs defied Him^{-azwj}, so He^{-azwj} Cursed these and Made these to be salty, bitter"¹⁸⁷⁹.

وَ أَقُولُ فِي الْكَافِي رَوَاهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ زَكَرِيَّا وَ عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ فِيهِ وَ هُمَا فِي الْفَرَاتِ مُسْتَنْقِعَانِ فِي إِزَارَتَيْنِ فَقُلْتُ لَهُمَا يَا ابْنَيْ رَسُولِ اللَّهِ أَفَسَدْتُمَا الْإِزَارَتَيْنِ

And I (Majlisi) am saying, 'In (the book) 'Al-Kafi' there is a reported from Muhammad Bin Yahya, from Humdan Bin Suleyman, from Muhammad Bin Yahya Bin Zakariya, and from the number, from Ahmad Bin Abu Abdullah, from his father, all from Muhammad Bin Sinan, and it is,

‘And they^{-asws} both (Al-Hassan^{-asws} and Al-Husayn^{-asws} were in the Euphrates immersing being in their^{-asws} trousers. I said to them^{-asws}, ‘O sons^{-asws} of Rasool-Allah^{-saww}! You^{-asws} have spoilt your^{-asws} trousers!’

فَقَالَا لِي يَا بَا سَعِيدٍ فَسَادُ الْإِزَارَيْنِ أَحَبُّ إِلَيْنَا مِنْ فَسَادِ الدِّينِ إِنَّ لِلْمَاءِ أَهْلًا وَ سُكَّانًا إِلَى قَوْلِهِ فَعُلْتُ أَرِيدُ دَوَاءً أَشْرَبُ مِنْ هَذَا الْمَاءِ الْمُرِّ لِعَلَّةَ بِي أَرْجُو أَنْ يَخَفَّ لَهُ الْجَسَدُ وَ يُسَهِّلَ الْبَطْنَ فَقَالَا إِلَى آخِرِ الْحَبْرِ

They^{-asws} said to me: ‘O Abu Saeed! Spoiling of the trousers is more beloved to us^{-asws} than spoiling the religion! Surely for the water there are rightful ones and dwellers’ – up to his words, ‘I said, ‘I want a medicine I can drink from this bitter water for an illness there is with me. I hope the body will lighter from it and the belly will ease’. They^{-asws} said – up to the end of the Hadeeth.

ثُمَّ قَالَ وَ فِي رِوَايَةِ حَمْدَانَ بْنِ سُلَيْمَانَ أَتَاهُمَا قَالَا يَا بَا سَعِيدٍ تَأْتِي مَاءٌ يُنْكِرُ وَلَا يَتَنَا فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ وَلَا يَتَنَا عَلَى الْمِيَاهِ فَمَا قَبِلَ وَلَا يَتَنَا عَذْبٌ وَ طَابَ وَ مَا جَحَدَ وَلَا يَتَنَا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مُرًّا وَ مِلْحًا أَجَابًا.

Then he said, ‘And in a report of Hamdan Bin Suleyman, they^{-asws} said: ‘O Abu Saeed! You have come to a water which denies our^{-asws} Wilayah three times during every day. Allah^{-azwj} Mighty and Majestic had Presented our^{-asws} Wilayah to the waters. So, whatever accepted our^{-asws} Wilayah, is sweet, good, and whatever rejected our^{-asws} Wilayah, Allah^{-azwj} Mighty and Majestic Made it bitter and salty bitter’’.¹⁸⁸⁰

2- الْمَحَاسِنُ، عَنْ بَعْضِهِمْ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَتَبَ رَسُولُ اللَّهِ عَنِ الْإِسْتِشْفَاءِ بِالْعُيُونِ الْحَارَّةِ الَّتِي تَكُونُ فِي الْجِبَالِ الَّتِي تُوجَدُ مِنْهَا زَائِحَةُ الْكِبَرِيَّتِ فَإِنَّهَا مِنْ فَوْحِ جَهَنَّمَ.

(The book) ‘Al-Mahasin’ – from one of them, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from healing with the hot springs which happen to be in the mountains, which the smell of sulphur is found from it, and these are from the mouth of Hell’’.¹⁸⁸¹

3- وَ مِنْهُ، بِحَدِّثِ الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النَّبِيَّ ص هَيَّ أَنْ يُسْتَشْفَى بِالْحَمَّاتِ الَّتِي تُوجَدُ فِي الْجِبَالِ.

And from him, by this chain,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} prohibited from healing with the hot spring which are found in the mountains’’.¹⁸⁸²

¹⁸⁸⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 1 b (Chapters on water)

¹⁸⁸¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 2 (Chapters on water)

¹⁸⁸² Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 3 (Chapters on water)

4- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَهَى رَسُولُ اللَّهِ عَنِ الْإِسْتِشْقَاءِ بِالْحَمَّاتِ وَ هِيَ الْعُيُونُ الْحَارَّةُ الَّتِي تَكُونُ فِي الْجِبَالِ الَّتِي تُوجَدُ فِيهَا رَوَائِحُ الْكِبْرِيتِ فَإِنَّهَا مِنْ فُوحِ جَهَنَّمَ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Masada Bin Sadaqa,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from the healing by the hot springs, and these are the hot springs which happen to be in the mountains from which are found the smells of sulphur in these, for these are from the mouth of Hell'.¹⁸⁸³

5- الكافي، عَنْ الْعِدَّةِ عَنْ سَهْلِ بْنِ أَبِي مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نُوحًا ع لَمَّا كَانَ فِي أَيَّامِ الطُّوفَانِ دَعَا الْمَيَّاءَ كُلَّهَا فَأَجَابَتْهُ إِلَّا [مَاءَ] الْكِبْرِيتِ وَ الْمَاءَ الْمُرَّ فَلَعَنَهُمَا.

(The book) 'Al-Kafi' – from the number, from Sahl, from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Noah^{-as}, when it was during the days of the flood, called the waters, all of them. They answered him^{-as} except the sulphuric water and the bitter water, so he^{-as} cursed these two'.¹⁸⁸⁴

6 وَ مِنْهُ عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي يَكْرَهُ أَنْ يَتَدَاوَى بِالْمَاءِ الْمُرِّ وَ بِمَاءِ الْكِبْرِيتِ وَ كَانَ يَقُولُ إِنَّ نُوحًا ع لَمَّا كَانَ الطُّوفَانُ دَعَا الْمَيَّاءَ فَأَجَابَتْهُ كُلُّهَا إِلَّا الْمَاءَ الْمُرَّ وَ مَاءَ الْكِبْرِيتِ فَدَعَا عَلَيْهِمَا وَ لَعَنَهُمَا.

And from him, from the number, from Sahl, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} used to dislike medicating with the bitter water, and with sulphuric water, and he^{-asws} said: 'Noah^{-as}, when it was the flood, called the waters, so they answered him^{-as}, all of them except the bitter water and the sulphuric water. He^{-as} supplicated against them and cursed them both'.¹⁸⁸⁵

¹⁸⁸³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 4 (Chapters on water)

¹⁸⁸⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 5 (Chapters on water)

¹⁸⁸⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 6 (Chapters on water)

أبواب الأشربة و الأواني المحرمة

CHAPTERS ON THE PROHIBITED DRINKS AND THE UTENSILS

باب 1 الأنبيذة و المسكرات

CHAPTER 1 – THE WINES (NABEEZ) AND THE INTOXICANTS

1- **الإِحتِجَاجُ**، سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَنِ النَّبِيذِ فَقَالَ قَدْ شَرِبَهُ قَوْمٌ وَ حَرَّمَهُ قَوْمٌ صَالِحُونَ فَكَانَ شَهَادَةُ الَّذِينَ دَفَعُوا بِشَهَادَتِهِمْ شَهَوَاتِهِمْ أَوْلَى أَنْ تُقْبَلَ مِنْ الَّذِينَ جَرُّوا بِشَهَادَتِهِمْ شَهَوَاتِهِمْ.

(The book) ‘Al-Ihtijaj’ – Ali^{asws} Bin Al-Husayn^{asws} was asked about Al-Nabeez. He^{asws} said: ‘A people have drunk it and a righteous people have prohibited it, so the testimony of the one repelled their desires are foremost with their testimonies to be accepted than the one who carried out their desires are with their testimonies’.¹⁸⁸⁶

2- **غَيْبَةُ الشَّيْخِ**، عَنْ جَمَاعَةٍ عَنِ ابْنِ قُؤْلُوبٍ وَ أَبِي غَالِبٍ الزُّرَّارِيِّ وَ غَيْرِهِمَا عَنِ الْكَلْبِيِّ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ أَنَّهُ خَرَجَ إِلَيْهِ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ عَلَى يَدَيَّ مُحَمَّدِ بْنِ عَثْمَانَ الْعُمَرِيِّ وَ أَمَّا الْفُقَّاعُ فَشَرِبُهُ حَرَامٌ وَ لَا بَأْسَ بِالشَّلْمَابِ.

(The book) ‘Ghayba’ of the Sheykh – from a group, from Ibn Qawlawayya and Abu Ghalib Al Zurary, and others, from Al Kulayni, from Is’haq Bin Yaqoub,

‘There came out to him (a Holy letter from 12th Imam^{-ajfi}) from the Holy corner upon the hand of Muhammad Bin Usman Al-Aamiry: ‘And as for the fermented drink (Al-Fuqa’a), drinking it is prohibited, and there is no problem with ‘Al-Shalmab’’.¹⁸⁸⁷

بيان الشلماب كأنه ماء الشلجم.

Explanation – Al-Shalmab’, it is as if it is the water of the turnip.

3- **الإِحتِجَاجُ**، قَالَ: كَتَبَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع يَتَّخِذُ عِنْدَنَا رَبُّ الْجُوزِ لَوَجَعِ الْحَلْقِ وَ الْبُحْبَحَةِ يُؤْخَذُ الْجُوزُ الرُّطْبُ مِنْ قَبْلِ أَنْ يَنْعَقِدَ وَ يُدْقُ دَقًّا نَاعِمًا وَ يُعَصَّرُ مَائُهُ وَ يُصْفَى وَ يُطْبَخُ عَلَى النَّصْفِ وَ يَبْرُكُ يَوْمًا وَ لَيْلَةً

(The book) ‘Al-Ihtijaj’ –

He (Al-Tabarsee) said, ‘Muhammad Bin Abdullah Bin Ja’far Al-Himeyri wrote to Al-Qaim^{-ajfi}, ‘With us, nutmeg is taken for sore throat, and walnuts are taken wet from before they are

¹⁸⁸⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 1 (Chapters on Prohibited drinks)

¹⁸⁸⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 2 (Chapters on Prohibited drinks)

kneaded and pounded as fine powder and its water is squeezed and cleared and is cooked upon the half and left for a day and a night.

ثُمَّ يُنْصَبُ عَلَى النَّارِ وَ يُلْقَى عَلَى كُلِّ سِتَّةِ أَرْطَالٍ مِنْهُ رَطْلٌ عَسَلٍ وَ يُغْلَى وَ يُنْزَعُ رَغْوَتُهُ وَ يُسْحَقُ مِنَ التُّوشَادِرِ وَ الشَّبَبِ الْيَمَانِيِّ مِنْ كُلِّ نَصْفِ مِثْقَالٍ وَ يُدَافُ بِذَلِكَ الْمَاءِ وَ يُلْقَى فِيهِ دِرْهَمٌ زَعْفَرَانٍ مَسْحُوقٍ وَ يُغْلَى وَ تُؤْخَذُ رَغْوَتُهُ وَ يُطْبَخُ حَتَّى يَصِيرَ مِثْلَ الْعَسَلِ سَخِينًا ثُمَّ يُنْزَلُ عَنِ النَّارِ وَ يُبْرَدُ وَ يُشْرَبُ مِنْهُ فَهَلْ يَجُوزُ شَرْبُهُ أَمْ لَا

Then it is set up upon the fire and upon every six ounces from it, an ounce of honey is cast upon it, and it is boiled, and its foam sieved off, and smelling salt is crushed and Yemeni alum from each half ounce, and water is circulated with that, and a Dirham (weight) of crushed saffron is thrown in it and boiled, and its foam is taken and cooked until it becomes like the hot honey. Then it is descended from the fire and cooled and drunk from it. Is it allowed to drink it or not?’

فَأَجَابَ عَ إِذَا كَانَ كَثِيرُهُ يُسَكِّرُ أَوْ يُعَيِّرُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ وَ إِنْ كَانَ لَا يُسَكِّرُ فَهُوَ حَلَالٌ.

He^{-ajfj} said; ‘When a lot of it intoxicates or changes, then a little of it and a lot of it is prohibited, and if does not intoxicate, it is Permissible’.¹⁸⁸⁸

4 قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمُسْلِمِ الْعَارِفِ يَدْخُلُ بَيْتَ أَخِيهِ فَيَسْقِيهِ النَّبِيذَ أَوْ الشَّرَابَ لَا يَعْرِفُهُ هَلْ يَصْلُحُ لَهُ شَرْبُهُ مِنْ غَيْرِ أَنْ يَسْأَلَهُ عَنْهُ

(The book) ‘Qurb Al-Asnad’ – from Abdullah Bin Al-Hassan,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about the knowledgeable Muslim entering a house of his brother, so he quenches him Al-Nabeez or the drink he does not know, it is correct for him to drink it from without asking him about it?’

قَالَ إِذَا كَانَ مُسْلِمًا عَارِفًا فَاشْرَبْ مَا أَتَاكَ بِهِ إِلَّا أَنْ تُنْكِرَهُ.

He^{-asws} said: ‘When he was a knowledgeable Muslim, so drink whatever he comes to you with it except of you were to deny it’.¹⁸⁸⁹

5- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الشَّيْطَانِجِ وَ النَّزْدِ قَالَ لَا تَقْرَبُهُمَا

(The book) ‘Al-Khisal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

¹⁸⁸⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 3 (Chapters on Prohibited drinks)

¹⁸⁸⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 4 (Chapters on Prohibited drinks)

'From Abu Abdullah^{-asws}, he said, 'He^{-asws} was asked about the chess and the backgammon. He^{-asws} said: 'Do not go near these two!'

قُلْتُ فَالْعِنَاءُ قَالَ لَا خَيْرَ فِيهِ لَا تَفْعَلُوا

I said, 'So (what about) the singing?' He^{-asws} said: 'There is no good in it, do not do it'.

قُلْتُ فَالْتَّبِيدُ قَالَ نَهَى رَسُولُ اللَّهِ ص عَنْ كُلِّ مُسْكِرٍ وَكُلِّ مُسْكِرٍ حَرَامٌ

I said, 'The Nabeez?' He^{-asws} said: 'Rasool-Allah^{-saww} prohibited from every intoxicant, and so every intoxicant is prohibited'.

قُلْتُ فَالظُّرُوفُ الَّتِي تُصْنَعُ فِيهَا قَالَ نَهَى رَسُولُ اللَّهِ ص عَنِ الدُّبَاءِ وَ الْمَزَقَّةِ وَ الْحَنْتَمِ وَ النَّعِيرِ قُلْتُ وَ مَا ذَاكَ

I said, 'So the covering which it is made in?' He^{-asws} said: 'Rasool-Allah^{-saww} prohibited from 'Al-Dubba'a', and 'Al-Mazaqqat', and 'Al-Hantam', and 'Al-Naqeer'. I said, 'And what is that?'

قَالَ الدُّبَاءُ الْقُرْعُ وَ الْمَزَقَّةُ الدَّنَانُ وَ الْحَنْتَمُ جِرَارُ الْأُرْدَنِ وَ النَّعِيرُ خَشَبَةُ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَنْقُرُونَهَا حَتَّى يَصِيرَ لَهَا أَجْوَافٌ يَنْبِذُونَ فِيهَا وَ قِيلَ إِنَّ الْحَنْتَمَ الْجِرَارُ الْحَضَرُ.

He^{-asws} said: 'Al-Dubba'a' is the (dry hollowed out) pumpkin, and 'Al-Mazaqqat' is the wine jug, and 'Al-Hantam' is the Jordanian jug, and 'Al-Naqeer' is wood (hollowed out root of palm tree). The people of the pre-Islamic period were hollowing these out until there was a hollowness for it to make Nabeez in it'. And it is said, 'Al-Hantam' is the green jug'.¹⁸⁹⁰

6- الْعِلَالُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَابَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ حَرَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَ مِنْ تَغْيِيرِهَا عُقُولَ شَارِبِيهَا وَ حَمَلِهَا إِيَّاهُمْ عَلَى انْكَارِ اللَّهِ عَزَّ وَ جَلَّ وَ الْفِرْيَةِ عَلَيْهِ وَ عَلَى رُسُلِهِ وَ سَائِرِ مَا يَكُونُ مِنْهُمْ مِنَ الْفَسَادِ وَ الْقَتْلِ وَ الْقَذْفِ وَ الزَّيْنِ وَ قِلَّةِ الْإِحْتِجَازِ مِنْ شَيْءٍ مِنَ الْحَرَامِ

(The books) 'Al-Illal' and 'Al-Uyoun' – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad Bin Abu Bduallah Al Barqy, from his father, from Muhammad Bin Sinan who said,

'I heard Al-Reza^{-asws} saying: 'Allah^{-azwj} Prohibited the wine due to the corruption what is in it, and from the changes to the intellects of its drinkers, and it carrying them upon the denial of Allah^{-azwj} Mighty and Majestic, and the lying upon Him^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and the rest of what would happen from them, from the corruption, and the killing, and the accusations, and the adultery, and scarcity of staying away from a thing from the Prohibitions.

فَبِذَلِكَ قَضَيْنَا عَلَى كُلِّ مُسْكِرٍ مِنَ الْأَشْرِيَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لِأَنَّهُ بَاتِي مِنْ عَاقِبَتِهَا مَا بَاتِي مِنْ عَاقِبَةِ الْخَمْرِ فَلْيَحْتَنِبْ مَنْ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يَتَوَلَّاهُ وَ يَنْتَجِلْ مَوَدَّتَنَا كُلَّ شَرَابٍ مُسْكِرٍ فَإِنَّهُ لَا عِصْمَةَ بَيْنَنَا وَ بَيْنَ شَارِبِيهَا.

¹⁸⁹⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 5 (Chapters on Prohibited drinks)

Therefore, due to that, we^{-asws} are judging upon every intoxicant from the drinks that it is prohibited absolutely because there comes from its consequences what comes from the consequences of the wine. So let the one who believes in Allah^{-azwj} and the Last day and befriends us^{-asws}, and claims our^{-asws} cordiality, keep away from every intoxicating drink, for there is no bond between us^{-asws} and its drinkers¹⁸⁹¹.

7- عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ مِنْ دِينَ أَهْلِ الْبَيْتِ عَ تَحْرِيمُ الْخَمْرِ قَلِيلَهَا وَكَثِيرَهَا وَتَحْرِيمُ كُلِّ شَرَابٍ مُسْكِرٍ قَلِيلِهِ وَكَثِيرِهِ وَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ وَ الْمُضْطَرُّ لَا يَشْرِبُ الْخَمْرَ لِأَنَّهَا تَقْتُلُهُ.

(The book) 'Al-Uyoun' – From Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'Among what Al-Reza^{-asws} had written to Al-Mamoun: 'From the religion of People^{-asws} of the Household is the prohibition of the wine, its little and its more, and prohibition of every intoxicating drink, its little and its more, and whatever its lot intoxicates, so its little is prohibited, and the desperate one should not drink the wine because it will kill him¹⁸⁹²'.

8- مَجَالِيسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ هِلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الْخَزَاعِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَ أَبِي سَلَمَةَ مَعًا عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَ مَا أَسْكَرَ كَثِيرُهُ فَالْجُرْعَةُ مِنْهُ خَمْرٌ.

(The book) 'Majalis' of Ibn Al Sheykh, from his father, from Hllal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Khuzaie, from Is'haq Bin Ibrahim, from Abdul Razzaq, from Muammar, from Al Zuhry, from Urwah and Abu Salama both together,

'From Ayesha who said, 'Whatever a lot of it intoxicants, so a dose (gulp) from it is (classified as) wine¹⁸⁹³' (From a non-Shia source)

9- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْقَطَّانِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْقَاضِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ السَّرِيِّ بْنِ غَامِرٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّجَّيِّ صَ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ مِنَ الْعَنْبِ خَمْرًا وَ إِنَّ مِنَ الزَّيْتِيبِ خَمْرًا وَ إِنَّ مِنَ التَّمْرِ خَمْرًا وَ إِنَّ مِنَ الشَّعِيرِ خَمْرًا أَلَا أَيُّهَا النَّاسُ أَنُهَاكُمْ عَنْ كُلِّ مُسْكِرٍ.

And from him, from his father, from Ali Bin Ahmad, from Ahmad Bin Muhmmad Al Qattan, from Ismail Bin Muhammad Al Qazy, from Ali Bin Ibrahim, from Al Sary Bin Aamir, from Al Numan Bin Bashir,

¹⁸⁹¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 6 (Chapters on Prohibited drinks)

¹⁸⁹² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 7 (Chapters on Prohibited drinks)

¹⁸⁹³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 8 (Chapters on Prohibited drinks)

'From the Prophet^{-saww} having said: 'O you people! From the grapes is wine, and from the raisins is wine, and from the dates is wine, and from the barley is wine! Indeed, O you people! I^{-saww} prohibit you all from every intoxicant!' ¹⁸⁹⁴

10 قُرْبُ الْأَسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْكُحْلِ يَصْلُحُ أَنْ يُعَجَّنَ بِالنَّبِيذِ قَالَ لَا.

(The book) 'Qurb Al Asnad' – from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the kohl, 'Is it correct that it be kneaded with Al-Nabeez?' He^{-asws} said: 'No'". ¹⁸⁹⁵

11- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدْخَلَ عِرْقًا مِنْ عُروقِهِ شَيْئًا يَمَّا يُسَكِّرُ كَثِيرُهُ عَذَّبَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْعِرْقَ بِسِتِّينَ وَ ثَلَاثِمِائَةِ نَوْعٍ مِنَ الْعَذَابِ.

(The book) 'Sawaab Al Amaal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who enters into his veins something from what it's lot would intoxicate, Allah^{-azwj} Mighty Majestic will Punish that vein with three hundred and sixty types of punishments'". ¹⁸⁹⁶

12- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَبْثِيِّ فَقَالَ الْخَبْثِيُّ حَرَامٌ وَ شَارِبُهُ كَشَارِبِ الْخَمْرِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Yaquoub Bin Yazeed, from Abu Muhammad Al Ansary, from Ibn Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about 'Al Khabsy'. He^{-asws} said: 'Al Khabsy' is prohibited, and its drinker is like the drinker of wine'". ¹⁸⁹⁷

بيان الخبثي و لم أجد له معنى.

Explanation – 'Al-Khabsy', and I could not find any meaning for it.

¹⁸⁹⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 9 (Chapters on Prohibited drinks)

¹⁸⁹⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 10 (Chapters on Prohibited drinks)

¹⁸⁹⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 11 (Chapters on Prohibited drinks)

¹⁸⁹⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 12 (Chapters on Prohibited drinks)

13- البَصَائِرُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَذَبَ نَبِيَّهُ حَتَّى إِذَا أَقَامَهُ عَلَى مَا أَرَادَ قَالَ لَهُ- وَ أَمُرُ بِالْعُرْفِ وَ أَعْرِضُ عَنِ الْجَاهِلِينَ فَلَمَّا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص رَكَاهُ اللَّهُ فَقَالَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

(The book) 'Al Basaair' – from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Educated His^{-azwj} Prophet^{-saww} until He^{-saww} has Established him^{-saww} upon what He^{-azwj} Wanted, Said to him^{-saww}: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]**. When Rasool-Allah^{-saww} had done that for Him^{-azwj}, Allah^{-azwj} Praised him^{-saww} Saying: **And you are upon magnificent morals [68:4]**.

فَلَمَّا رَكَاهُ فَوَضَّ إِلَيْهِ دِينَهُ فَقَالَ- مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَحَرَّمَ اللَّهُ الْخُمْرَ وَ حَرَّمَ رَسُولُ اللَّهِ كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ كُلَّهُ وَ إِنَّ اللَّهَ أَنْزَلَ الصَّلَاةَ وَ إِنَّ رَسُولَ اللَّهِ ص وَفَّتْ أَوْفَاقَهَا فَأَجَازَ اللَّهُ ذَلِكَ لَهُ.

When He^{-azwj} had Purified him^{-saww}, Authorised His^{-azwj} Religion to him^{-saww}: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Allah^{-azwj} had Prohibited the wine, and Rasool-Allah^{-saww} prohibited all intoxicants, and Allah^{-azwj} Allowed all of that for him^{-saww} (allowing for all prohibitions), and Allah^{-azwj} Revealed the Salats, and Rasool-Allah^{-saww} timed their timings, and Allah^{-azwj} Allowed that for him^{-saww}". 1898

14 المَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ وَ عَنْ أَبِي عُمَرَ الْعَجَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا عُمَرَ تِسْعَةُ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي شُرْبِ النَّبِيذِ وَ الْمَسْحِ عَلَى الْحُقُوفِ.

(The book) 'Al-Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham, and from Umar Al Ajamy who said,

'Abu Abdullah^{-asws} said: 'O Umar! Nine-tenths (9/10) of the religion is in the Taqiyya (dissimulation), and there is not religion for the one no having Taqiyya for him, and the Taqiyya is in all things except in drinking the Nabeez and the wiping upon the socks (during) wud'u". 1899

15- فِقْهُ الرِّضَا، قَالَ ع اعْلَمُ أَنَّ كُلَّ صِنْفٍ مِنْ صُنُوفِ الْأَشْرِبَةِ الَّتِي لَا يُعَيِّرُ الْعَقْلَ شُرْبُ الْكَثِيرِ مِنْهَا لَا بَأْسَ بِهِ سِوَى الْفُقَّاعِ فَإِنَّهُ مَنْصُوصٌ عَلَيْهِ لَعْنٍ هَذِهِ الْعِلَّةِ وَ كُلِّ شَرَابٍ يَتَغَيَّرُ الْعَقْلُ مِنْهُ كَثِيرُهُ وَ قَلِيلُهُ حَرَامٌ أَعَادَنَا اللَّهُ وَ إِتَاكُمْ مِنْهَا.

(The book) 'Fiqh Al-Reza^{-asws}', he^{-asws} said: 'Know that every type from the types of drinks which does not change the intellect, drinking a lot of it there is no problem with it besides 'Al-Fuqa'a', for there is explicit text upon it for other than this reason, and every drinking

1898 Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 13 (Chapters on Prohibited drinks)

1899 Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 14 (Chapters on Prohibited drinks)

changing the intellect, a lot of it and little of it is Prohibited. May Allah^{-azwj} Protect us^{-asws} and you all from it”.¹⁹⁰⁰

16- العياشي، عن السكوني عن جعفر بن محمد عن أبيه ع قال: السكر من الكبائر.

Al-Ayyashi, from Al-Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Being intoxicated is from the major sins’”.¹⁹⁰¹

17- الكشي، وجدت في كتاب محمد بن نعيم الشاذلي بخطه حديثي جعفر بن محمد المدائني عن موسى بن القاسم البجلي عن حنان بن سدير عن أبي نجران قال: قلت لأبي عبد الله ع إن لي قرابة يحبكم إلا أنه يشرب هذا النبيذ

Al Kashi, ‘I found in the book of Muhammad Bin Nueym Al Shazany in his handwriting, ‘It is narrated to me by Ja’far Bin Muhammad Al Madainy, from Musa Bin Al Qasim Al Bajaly, from Hanan Bin Sadeyr, from Abu Najran who said,

‘I said to Abu Abdullah^{-asws}, ‘There is a relative of mine who loves you (Imams^{-asws}) except that he drinks this Nabeez’.

قال حنان و أبو نجران هو الذي يشرب النبيذ غير أنه كفى عن نفسه

Hanan said, ‘And Abu Najran, he is the one who drinks Al-Nabeez, apart from that he teknonymed about himself’.

قال فقال أبو عبد الله ع فهل كان يسكر

He said, ‘Abu Abdullah^{-asws} said: ‘Was he intoxicated?’

فقال قلت إي و الله جعلت فداك إنه لم يسكر

He said, ‘I said, ‘Yes, by Allah^{-azwj}, may I be sacrificed for you^{-asws}, he does get intoxicated’.

فقال فيترك الصلاة

He^{-asws} said: ‘Does he neglect the Salat?’

قال ربما قال للجارية صليت البارحة فربما قالت نعم قد صليت ثلاث مرات و ربما قال للجارية صليت البارحة العتمة فتقول لا و الله ما صليت و لقد أيقظناك و جهدنا بك

He said, ‘Sometimes he says to the maid, ‘Did I pray Salat last night?’ Sometimes she says, ‘Yes, you had prayed, three times’. And sometimes he said to the maid, ‘Did I pray Salat last

¹⁹⁰⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 15 (Chapters on Prohibited drinks)

¹⁹⁰¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 16 (Chapters on Prohibited drinks)

night?’ She says, ‘No, by Allah^{-azwj}, you did not pray, and I had woken you up and struggled with you’.

فَأَمْسَكَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ عَلَى جَبْهَتِهِ طَوِيلًا ثُمَّ نَحَى يَدَهُ ثُمَّ قَالَ لَهُ قُلْ لَهُ يَتْرُكُهُ فَإِنْ زَلَّتْ بِهِ قَدَمٌ فَإِنَّ لَهُ قَدَمًا ثَابِتًا بِمَوَدَّتِنَا أَهْلَ الْبَيْتِ.

Abu Abdullah^{-asws} held his^{-asws} hand upon his^{-asws} forehead for a long time, then he^{-asws} moved his^{-asws} hand aside, then said to him: ‘Tell him to leave it (drinking Nabeez), for if a foot were to slip due to it, there would still be a foot steadfast due to (his having) our^{-asws} cordiality, People^{-asws} of the Household’.¹⁹⁰²

18 دَلَائِلُ الطَّبَرِيِّ، عَنْ الْقَاضِي أَبِي الْفَرَجِ الْمُعَاذِيِّ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمُقَرِّي عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى عَنْ عَمِّي أَبِيهِ الْحُسَيْنِ وَ عَلِيٍّ ابْنَيْ مُوسَى عَنْ أَبِيهِمَا عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ فَاطِمَةَ ع قَالَتْ قَالَ رَسُولُ اللَّهِ ص يَا حَبِيبَةَ أَيْهَا كُلُّ مُسْكِرٍ حَرَامٌ وَ كُلُّ مُسْكِرٍ حَرَامٌ.

(The book) ‘Dalail’ of Al Tabari – From the judge Abu Al Faraj Al Muafy, from Is’haq Bin Muhammad Bin Ali, from Ahmad Bin Al-Hassan Al Muqry, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from an uncle of his father Al-Husayn, and Ali,

‘Two sons of Musa^{-asws}, from their father^{-asws}, from his^{-asws} father Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from (Syeda) Fatima^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O beloved of her^{-asws} father^{-saww}! Every intoxicant is Prohibited, and every intoxicant is (classified as) wine’.¹⁹⁰³

19 الْهِدَايَةُ، وَ كُلُّ مَا أَسْكَرَ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ.

(The book) ‘Al-Hidaya’ – ‘And all what intoxicates, a little of it and more of it is Prohibited’.¹⁹⁰⁴

20- الْخِصَالُ، عَنْ سَيِّدَةٍ مِنْ مَشَاجِيهِ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: الشَّرَابُ كُلُّ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ.

(The book) ‘Al-Khisal’ – from six of his elders, from Ahmad Bin Yahya, from Zakariya, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The drinks, all what a lot of it intoxicates, a little of it and more of it is Prohibited’.¹⁹⁰⁵

¹⁹⁰² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 17 (Chapters on Prohibited drinks)

¹⁹⁰³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 18 (Chapters on Prohibited drinks)

¹⁹⁰⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 19 (Chapters on Prohibited drinks)

¹⁹⁰⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 20 (Chapters on Prohibited drinks)

21- تَفْسِيرُ عَلِيٍّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ الْآيَةُ أَمَّا الْخَمْرُ فَكُلُّ مُسْكِرٍ مِنَ الشَّرَابِ خَمْرٌ إِذَا أُخْمِرَ فَهُوَ خَمْرٌ وَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ وَ كَثِيرُهُ حَرَامٌ

Tafseer of Ali Bin Ibrahim, in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said regarding His^{-azwj} Words: **O you who believe! But rather, the wine, and the gambling, [5:90]** – the Verse: ‘As for the wine, every intoxicant from the drinks is (classified as) wine. When it is brewed, so it is wine; and whatever its more intoxicates, so a little of it is Prohibited and a lot of it is Prohibited.

وَ ذَلِكَ أَنَّ أَبَا بَكْرٍ شَرِبَ قَبْلَ أَنْ يُحَرَّمَ الْخَمْرُ فَسَكِرَ فَجَعَلَ يَقُولُ الشِّعْرَ وَ يَبْكِي عَلَى قَتْلِ الْمُشْرِكِينَ مِنْ أَهْلِ بَدْرٍ فَسَمِعَهُ النَّبِيُّ ص فَقَالَ اللَّهُمَّ أَمْسِكْ عَلَى لِسَانِهِ

And that is because Abu Bakr had drunk the wine before the wine had been Prohibited, so he got intoxicated. He went on to say the poem and cried over the slain Polytheists from the people of Badr. The Prophet^{-saww} heard him. He^{-saww} said: ‘O Allah^{-azwj}! Hold his tongue!’

فَأَمْسَكَ عَلَى لِسَانِهِ فَلَمْ يَتَكَلَّمْ حَتَّى ذَهَبَ عَنْهُ السُّكْرُ فَأَنْزَلَ اللَّهُ تَحْرِيمَهَا بَعْدَ ذَلِكَ وَ إِنَّمَا كَانَتْ الْخَمْرُ يَوْمَ حُرْمَتِهَا بِالْمَدِينَةِ فَضِيحُ الْبَسْرِ وَ التَّمْرِ

He^{-azwj} Held his tongue so he did not speak until the intoxication had gone away from him. So, Allah^{-azwj} Revealed its Prohibited after that, and rather the wine which was Prohibited one the day it was Prohibited in Al-Medina was ‘Fazeekh’ of unripe and ripe dates.

فَلَمَّا نَزَلَ تَحْرِيمُهَا حَرَجَ رَسُولُ اللَّهِ فَقَعَدَ فِي الْمَسْجِدِ ثُمَّ دَعَا بِأَنْبِيَتِهِمُ الَّتِي كَانُوا يَنْبُدُونَ فِيهَا فَأَكْفَأَهَا كُلَّهَا ثُمَّ قَالَ هَذِهِ كُلُّهَا خَمْرٌ وَ قَدْ حَرَّمَهَا اللَّهُ

When its Prohibited was Revealed, Rasool-Allah^{-saww} went out and sat in the Masjid, then he^{-saww} called for their utensils which they were making Nabeez in. He^{-saww} relinquished all of them, then said: ‘All these are wine, and Allah^{-azwj} has Prohibited it!’

وَ كَانَ أَكْثَرُ شَيْءٍ أَكْفِي يَوْمَئِذٍ مِنَ الْأَشْرِبَةِ الْفُضِيخُ وَ لَا أَعْلَمُ أَكْفِي يَوْمَئِذٍ مِنْ خَمْرِ الْعَنْبِ شَيْءٌ إِلَّا إِنَاءٌ وَاحِدٌ كَانَ فِيهِ زَيْبٌ وَ تَمْرٌ جَمِيعاً

And ‘Al-Fazeekh’ was the most thing from the drinks to be stopped, and I^{-asws} don’t know of anything from the things most stopped than the grapes wine except one utensil having raisings and dates in it together (for wine).

فَأَمَّا عَصِيرُ الْعَنْبِ فَلَمْ يَكُنْ يَوْمَئِذٍ بِالْمَدِينَةِ مِنْهُ شَيْءٌ وَ حَرَّمَ اللَّهُ الْخَمْرَ قَلِيلَهَا وَ كَثِيرَهَا وَ بَيْعَهَا وَ شَرَاءَهَا وَ الْإِثْقَاعَ بِهَا وَ سُمِّيَ الْمَسْجِدُ الَّذِي قَعَدَ فِيهِ رَسُولُ اللَّهِ ص يَوْمَ أَكْفِيَتِ الْأَشْرِبَةَ - مَسْجِدَ الْفُضِيخِ لِأَنَّهُ أَكْثَرُ شَيْءٍ أَكْفِي مِنَ الْأَشْرِبَةِ الْفُضِيخُ.

As for the grape juice, there did not happen to be anything from it in Al-Medina on that day, and Allah^{-azwj} Prohibited the wine, its little and its lot, and selling it, and buying it, and benefitting with it, and the Masjid in which Rasool-Allah^{-saww} had sat it on that day was named as Masjid Al-Fazeekh from that day onwards, because the thing most stopped from the drinks was ‘Al-Fazeekh’¹⁹⁰⁶

¹⁹⁰⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 21 (Chapters on Prohibited drinks)

22- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ ع وَ رَجُلٌ يَسْأَلُهُ عَنْ شَارِبِ الْخَمْرِ أ تُقْبَلُ لَهُ صَلَاةٌ

The book of Zayd Al Narsy, from Ali Bin Zayd who said, ‘

‘I was present with Abu Abdullah^{-asws} and a man asked him^{-asws} about the wine drinker, ‘Is any Salat of his acceptable?’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُقْبَلُ صَلَاةُ شَارِبِ الْمُسْكِرِ أَرْبَعِينَ يَوْمًا إِلَّا أَنْ يَتُوبَ

Abu Abdullah^{-asws} said: ‘Salat of the wine drinker is not Accepted for forty days except if he were to repent’.

قَالَ لَهُ الرَّجُلُ فَإِنْ مَاتَ مِنْ يَوْمِهِ وَ سَاعَتِهِ

The man said to him^{-asws}, ‘Supposing he were to die during his day and his very time?’

قَالَ تُقْبَلُ تَوْبَتُهُ وَ صَلَاتُهُ إِذَا تَابَ وَ هُوَ يَعْقِلُ فَأَمَّا أَنْ يَكُونَ فِي سُكْرِهِ فَمَا يُعْبَأُ بِتَوْبَتِهِ.

He^{-asws} said: ‘His repentance and his Salat are Acceptable while he is with intellect. But if he were to be in his intoxication, He^{-azwj} will not Care of his repentance’¹⁹⁰⁷.

23- وَ مِنْهُ، عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا زَالَتْ الْخَمْرُ فِي عِلْمِ اللَّهِ وَ عِنْدَ اللَّهِ حَرَامًا [حَرَامًا] وَ إِنَّهُ لَا يَبْعَثُ اللَّهُ نَبِيًّا وَ لَا يُرْسِلُ رَسُولًا إِلَّا وَ يَجْعَلُ فِي شَرِيعَتِهِ تَحْرِيمَ الْخَمْرِ وَ لَا حَرَّمَ اللَّهُ حَرَامًا فَأَحَلَّهُ مِنْ بَعْدِ إِلَّا لِلْمُضْطَرِّ وَ لَا أَحَلَّ اللَّهُ حَلَالًا ثُمَّ حَرَّمَهُ.

And from him, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘The wine did not cease to be Prohibited in the Knowledge of Allah^{-azwj} and with Allah^{-azwj}, and surely Allah^{-azwj} did not Send any Prophet^{-as} nor Send any Messenger^{-as} except and He^{-azwj} Made the Prohibition of the wine to be in his^{-as} Law, not did Allah^{-azwj} Prohibit any prohibition and Permitted it from afterwards except for the desperate one, nor did Allah^{-azwj} Permit any permissible then Prohibited it’¹⁹⁰⁸.

24- ثَوَابُ الْأَعْمَالِ، فِي حَدِيثٍ طَوِيلٍ مُشْتَمِلٍ عَلَى عُقُوبَاتٍ كَثِيرٍ مِنَ الْمَنَاهِي أَسْنَدُهُ إِلَى أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ فِي آخِرِ حُطْبَتِهِ حُطْبَهَا مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا سَقَاهُ اللَّهُ عَذْرًا وَ جَلَّ مِنْ سَمِّ الْأَسَاوِدِ وَ مِنْ سَمِّ الْعَقَارِبِ شَرْبَةً يَسَاقُطُ لَحْمُ وَجْهِهِ فِي الْإِنَاءِ قَبْلَ أَنْ يَشْرَهَا

(The book) ‘Sawab Al Amaal’ – In a lengthy Hadeeth inclusive upon the many punishments from the forbiddances, attributed to Abu Hereyra (a well-known fabricator) and Ibn Abbas,

‘The Prophet^{-saww} said in the last sermon he^{-saww} had preached: ‘One who drinks the wine in the world, Allah^{-azwj} Mighty and Majestic will Quench him from the venom of the black snakes

¹⁹⁰⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 22 (Chapters on Prohibited drinks)

¹⁹⁰⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 23 (Chapters on Prohibited drinks)

and from the venom of the scorpions, a drink which will pierce the flesh of his face in the in the utensil before he even drinks it.

فَإِذَا شَرِبَهَا تَفْسَخَ لَحْمُهُ وَ جِلْدُهُ كَالْخَيْفَةِ يَتَأَدَّى بِهِ أَهْلُ الْجَنْعِ حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ وَ شَارِبُهَا وَ عَاصِرُهَا وَ مُغْتَصِرُهَا وَ بَائِعُهَا وَ مُبْتَاعُهَا وَ حَامِلُهَا وَ الْمَحْمُولَةُ إِلَيْهِ وَ أَكِلَ ثَمَنِهَا سَوَاءٌ فِي عَارِهَا وَ إِثْمِهَا

When he does drink it, his flesh will disintegrate and his skin will be like the carcass the people of the gathering will be hurt by it until he is Commanded with to the Fire, and its drinker, and its squeezer and its juicer, and its seller and its buyer, and its carrier and it being carried to him, and consumer of its price are all same in its disgrace and its sin.

أَلَا وَ مَنْ سَقَاهَا يَهُودِيًّا أَوْ نَصْرَانِيًّا أَوْ صَابِيًّا أَوْ مَنْ كَانَ مِنَ النَّاسِ فَعَلَيْهِ كُوزٌ مِنْ شَرِبَهَا

Indeed, and the one who quenches it to a Jew or a Christian or a Sabeen, or the one who was from the people, upon him would be the burden of the one who drinks it.

أَلَا وَ مَنْ بَاعَهَا أَوْ اشْتَرَاهَا لِغَيْرِهِ لَمْ يَقْبَلِ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ صَلَاةً وَ لَا صِيَامًا وَ لَا حَجًّا وَ لَا اعْتِمَارًا حَتَّى يَتُوبَ مِنْهَا

Indeed, and the one who sells it or buys it for someone else, Allah^{-azwj} will not Accept from him, neither any Salat, nor a Fast, nor Hajj, nor Umrah until he repents from it!

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ الْخَمْرَ بَعْثَهَا وَ الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ أَلَا وَ كُلُّ مُسْكِرٍ حَرَامٌ.

Then Rasool-Allah^{-saww} said: ‘Indeed, and Allah^{-azwj} Mighty and Majestic Prohibited the wine specifically, and the intoxicants from every drink! Indeed, and every intoxicant is Prohibited!’¹⁹⁰⁹

25- فَقَهُ الرِّضَا، قَالَ ع يُؤَيَّ أَنْ مَنْ سَقَى صَبِيًّا جُرْعَةً مِنْ مُسْكِرٍ سَقَاهُ اللَّهُ مِنْ طِينَةِ الْحَبَالِ حَتَّى يَأْتِيَ بِعُذْرٍ مِمَّا أَتَى وَ لَنْ يَأْتِيَ أَبَدًا يَفْعَلُ بِهِ ذَلِكَ مَغْفُورًا لَهُ أَوْ مُعَذَّبًا.

(The book) ‘Faigh Al-Reza^{-asws}’ – It is reported that he^{-asws} said: ‘One who quenches a gulp of intoxicant to a Sabeen, Allah^{-azwj} will Quench him from the clay of Al-Khabal (pus) until he comes with a (valid) excuse from what he comes up with, and he will never come up with it, ever for having done with him. That would either be Forgiven for him or Punished’.¹⁹¹⁰

26- الْعِيَّاشِيُّ، عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَمَرَ نُوحًا أَنْ يَحْمِلَ فِي السَّفِينَةِ مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ فَحَمَلَ النُّحْلَ [النَّحْلَ] وَ الْعَجُوزَةَ فَكَانَا زَوْجًا

¹⁹⁰⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 24 (Chapters on Prohibited drinks)

¹⁹¹⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 25 (Chapters on Prohibited drinks)

Al-Ayyashi – from Saeed Bin Yasaar,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Commanded Noah^{-as} to carry in his^{-as} ship, two from every pair, so he^{-as} carried the palm tree and the Ajwa dates. These were a pair.

فَلَمَّا نَضَبَ الْمَاءُ أَمَرَ اللَّهُ نُوحًا أَنْ يَغْرِسَ الْخَبْلَةَ وَ هِيَ الْكَزْمُ فَأَتَاهُ إِبْلِيسُ وَ مَنَعَهُ عَنْ غَرْسِهَا وَ أَيْ نُوحٍ إِلَّا أَنْ يَغْرِسَهَا وَ أَيْ إِبْلِيسُ أَنْ يَدَعُهُ يَغْرِسَهَا وَ قَالَ لَيْسَتْ لَكَ وَ لَا لِأَصْحَابِكَ إِنَّمَا هِيَ لِي وَ لِأَصْحَابِي

When the water depleted, Allah^{-azwj} Commanded Noah^{-as} to plant ‘Al Habla’, and it is the vine. Iblees^{-la} came to him^{-as} and prevented him^{-as} from planting it, and Noah^{-as} refused except that he^{-as} would plant it, and Iblees^{-la} refused to leave him^{-as} to plant it and said, ‘It is neither for you^{-as} nor for your^{-as} companions, but rather it is for me^{-la} and my^{-la} companions^{-la}’.

فَتَنَازَعَا مَا شَاءَ اللَّهُ ثُمَّ إِتَّفَعَا اصْطَلَحَا عَلَى أَنْ يَجْعَلَ نُوحٌ لِإِبْلِيسَ ثُلُثَهَا وَ لِنُوحٍ ثُلُثَهَا وَ قَدْ أَنْزَلَ اللَّهُ لِنَبِيِّهِ فِي كِتَابِهِ مَا قَدْ قَرَأْتُمُوهُ – وَ مِنْ تَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا

They disputed for as long as Allah^{-azwj} so Desired, then they reconciled upon that Noah^{-as} would make two-thirds of it for Iblees^{-la}, and a third would be for Noah^{-as}, and Allah^{-azwj} had Revealed to His^{-azwj} Prophet^{-saww} in His^{-azwj} Book what you are reading it: **And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance [16:67].**

فَكَانَ الْمُسْلِمُونَ يَشْرَبُونَ بِذَلِكَ ثُمَّ أَنْزَلَ اللَّهُ آيَةَ التَّحْرِيمِ إِنَّمَا الْحُمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ إِلَى مُتَنَهَوْنَ يَا سَعِيدُ فَهَذِهِ التَّحْرِيمُ وَ هِيَ نَسَخَتِ الْآيَةَ الْأُخْرَى.

So, the Muslims were drinking that. Then Allah^{-azwj} Revealed the Verse of Prohibition: **But rather, the wine, and the gambling, and the monuments (for idols), [5:90]** – up to His^{-azwj} Words: **So will you (not) be abstaining? [5:91].** O Saeed! So this is the Prohibition, and it Abrogates the other Verse”.¹⁹¹¹

27 الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ سَقَى صَبِيًّا مُسْكِرًا وَ هُوَ لَا يَعْقِلُ حَبَسَهُ اللَّهُ عَزَّ وَ جَلَّ فِي طِينَةِ خَبَالٍ حَتَّى يَأْتِيَ بِمَا صَنَعَ بِمَخْرَجٍ.

(The book) ‘Al-Khisal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One who quenches an intoxicant to a Sabeen while he has not intellect (intoxicated), Allah^{-azwj} Mighty and Majestic will Withhold him in the clay of Al-Khabal (pus) until he comes up with a way out from what he had done”.¹⁹¹²

¹⁹¹¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 26 (Chapters on Prohibited drinks)

¹⁹¹² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 27 (Chapters on Prohibited drinks)

28- الإحتجاج، سأل زنديق أبا عبد الله ع لم حرم الله الخمر و لا لذة أفضل منها

(The book) 'Al-Ihtijaj' –

'An Atheist asked Abu Abdullah^{-asws}, 'Why did Allah^{-azwj} Prohibit the wine and there is no pleasure better than it?'

قَالَ حَرَّمَهَا لِأَنَّهَا أُمُّ الْخَبَائِثِ وَ رَأْسُ كُلِّ شَرٍّ يَأْتِي عَلَى شَارِبِهَا سَاعَةً يُسَلَبُ لُبُّهُ فَلَا يَعْرِفُ رَبَّهُ وَ لَا يَتَزَكَّى مَعْصِيَةً إِلَّا رَكِبَهَا وَ لَا يَتَزَكَّى حُرْمَةً إِلَّا انْتَهَكَهَا وَ لَا رَجَاءَ مَاسَةً إِلَّا قَطَعَهَا وَ لَا فَاحِشَةً إِلَّا أَتَاهَا

He^{-asws} said: 'He^{-azwj} Prohibited it because it is mother of the wickedness, and chief of every evil. There comes a time upon its drink, his intellect is stripped, so he neither recognises his Lord^{-azwj} nor does he leave any (act of) disobedience except he indulges in it, and he does not leave any Prohibition except he violates it, and there is no sparkling kinship except he cuts it off, nor any immorality except he comes to it.

وَ السَّكْرَانُ زِمَامُهُ بِيَدِ الشَّيْطَانِ إِنْ أَمَرَهُ أَنْ يَسْجُدَ لِلْأَوْثَانِ سَجَدَ وَ يَتَفَادَى حَبْنُهَا قَادُهُ.

And the intoxicated one, his reins are in the hand of Satan^{-la}. If he^{-la} were to instruct him to prostrate to the idols, he would prostrate, and he^{-la} would lead him to wherever he^{-la} may lead him to".¹⁹¹³

29- الْمُقْنِعُ، اعْلَمْ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ الْخَمْرَ بِعَيْنِهَا وَ حَرَّمَ رَسُولُ اللَّهِ ع كُلَّ شَرَابٍ مُسْكِرٍ وَ لَعَنَ بَائِعَهَا وَ مُشْتَرِيَهَا وَ أَكِلَ ثَمَرِهَا وَ سَاقِيَهَا وَ شَارِبَهَا

(The book) 'Al-Muqnie' –

'Know that Allah^{-azwj} Blessed and Exalted Prohibited the wine specifically and Rasool-Allah^{-saww} prohibited every intoxicating drink and cursed its seller, and its buyer, and consumer of its price, and its quencher, and its drinker.

وَ لَهَا خَمْسَةُ أَسْمَاءٍ الْعَصِيرُ وَ هُوَ مِنَ الْكَرْمِ وَ النَّقِيعُ وَ هُوَ مِنَ الزَّيْبِ وَ الْبَنْعُ وَ هُوَ مِنَ الْعَسَلِ وَ الْمِزْرُ وَ هُوَ مِنَ الْخِنْطَةِ وَ النَّبِيدُ وَ هُوَ مِنَ التَّمْرِ

And there are five names for it – 'Al Aseer', and it is from the vines (grapes), and 'Al Naqie' and it is from the raisings, and 'Al Bit'u', and it is from the honey, and 'Al Mizru' and it is from the wheat, and 'Al-Nabeez' and it is from the dates.

وَ اعْلَمْ أَنَّ الْخَمْرَ مُفْتَاحُ كُلِّ شَرٍّ وَ اعْلَمْ أَنَّ شَارِبَ الْخَمْرِ كَعَايِدٍ وَثْنٍ وَ إِذَا شَرِبَهَا حُسِبَتْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا فَإِنْ تَابَ فِي الْأَرْبَعِينَ لَمْ تُقْبَلْ تَوْبَتُهُ وَ إِنْ مَاتَ فِيهَا دَخَلَ النَّارَ

And know that the wine is a key of all evil! And know that the wine drinker is like an idol worshipper, and when he drinks it, his Salat would be withheld for forty days. If he were to

¹⁹¹³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 28 (Chapters on Prohibited drinks)

repent during the forty (days), his repentance will not be Accepted, and if he were to die during it, he would enter the Fire.

وَكُلَّمَا أَسْكُرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ وَلَا يُجَالِسُ شَارِبَ الْخَمْرِ فَإِنَّ اللَّغْنَةَ إِذَا نَزَلَتْ عَمَّتْهُمْ فِي الْمَجْلِسِ وَلَا تَأْكُلُ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا خَمْرٌ.

And all was its lot intoxicates, its little is Prohibited; and do not sit with a wine drinker for the Curse, when it descends, it would be general in the gathering; and do not eat upon a table upon which wine is being drunk¹⁹¹⁴ (Does not mention whether it is a Hadeeth or not, but it looks like it is from Al-Reza^{-asws} as per some of the words below)

30- فَتَنَةُ الرِّضَا، قَالَ عِ عَلِمَ يَرْحَمُكَ اللَّهُ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ الْخَمْرَ بِعَيْنِهَا وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ شَرَابٍ مُسْكِرٍ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Know, may Allah^{-azwj} have Mercy on you, that Allah^{-azwj} Blessed and Exalted Prohibited the wine specifically, and Rasool-Allah^{-saww} Prohibited every intoxicating drink'.

وَقَالَ ص الْخَمْرُ حَرَامٌ بِعَيْنِهَا وَ الْمُسْكِرُ مِنْ كُلِّ شَرَابٍ فَمَا أَسْكُرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

And he^{-saww} said: 'The wine is Prohibited specifically, and (so it) the intoxication from every drink, so whatever a lot of it intoxicates, a little of it is Prohibited.

وَلَهَا خَمْسَةُ أَسْمَاءٍ فَالْعَصِيرُ مِنَ الْكَزْمِ وَ هِيَ الْخَمْرُ الْمَلْعُونَةُ وَ النَّبِيْعُ مِنَ الرَّيْبِ وَ النَّبْعُ مِنَ الْعَسَلِ وَ الْمِزْرُ مِنَ الشَّعِيرِ وَ غَيْرُهُ وَ النَّبِيْدُ مِنَ التَّمْرِ

And there are five names for it - 'Al Aseer' is from the vine (grapes), and it is the accursed wine; and 'Al Naqie' is from the raisings; and 'Al-Bit'u' is from the honey; and 'Al-Mizru' is from the barley and others; and 'Al-Nabeez' is from the dates.

وَ إِيَّاكَ أَنْ تُزَوِّجَ شَارِبَ الْخَمْرِ فَإِنْ زَوَّجْتَهُ فَكَأَنَّمَا قُدَّتْ إِلَى الزَّيْنَةِ وَ لَا تُصَدِّقْهُ إِذَا حَدَّثَكَ وَ لَا تَقْبَلْ شَهَادَتَهُ وَ لَا تَأْمَنَّهُ عَلَى شَيْءٍ مِنْ مَالِكَ فَإِنْ اتَّيَمَّنْتَهُ فَلَيْسَ لَكَ عَلَى اللَّهِ ضَمَانٌ

And beware of marrying (your womenfolk to) a wine drinker, for if you were to marry him, it is as if you have led to the adultery; and do not ratify him when he narrates to you, and do not accept his testimony, nor trust him upon anything from your wealth, for if you were to trust him, there will be no responsibility (guarantee of compensation) for you upon Allah^{-azwj}.

وَ لَا تُؤَاكِلُهُ وَ لَا تُصَاحِبُهُ وَ لَا تُضْحِكُ فِي وَجْهِهِ وَ لَا تُصَافِحُهُ وَ لَا تُعَانِفُهُ وَ إِنْ مَرِضَ فَلَا تُعُدُّهُ وَ إِنْ مَاتَ فَلَا تُشَيِّعُ جَنَازَتَهُ

And neither eat with him, nor accompany him, nor laugh (smile) in his face, nor shake his hand, nor hug him; and if he were to fall sick do not console him, and if he were to die, do not escort his funeral.

وَ لَا تُصَلِّ فِي بَيْتٍ فِيهِ خَمْرٌ مُخَضَّرَةٌ فِي آيَةٍ وَ لَا تَأْكُلُ فِي مَائِدَةٍ يُشْرَبُ عَلَيْهَا بَعْدَكَ خَمْرٌ وَ لَا يُجَالِسُ شَارِبَ الْخَمْرِ وَ لَا تُسَلِّمُ عَلَيْهِ إِذَا جُزْتَ بِهِ فَإِنْ سَلَّمَ عَلَيْكَ فَلَا تُرَدِّ عَلَيْهِ السَّلَامَ بِالْمَسَاءِ وَ الصَّبَاحِ وَ لَا يَجْتَمِعُ مَعَهُ فِي مَجْلِسٍ فَإِنَّ اللَّغْنَةَ إِذَا نَزَلَتْ عَمَّتْ مَنْ فِي الْمَجْلِسِ

¹⁹¹⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 29 (Chapters on Prohibited drinks)

And do not pray Salat in a house in which is wine in a utensil, nor eat on a table the wine is (to be) drunk upon it after you, nor sit with a wine drinker, nor greet unto him when you pass by him. If he were to greet unto you, do not respond the greeting to him in the evening and the morning, and do not gather with him in a gathering, for the curse, when it descends, would be general on the ones in the gathering.

وَ إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَ بُطْلَانِ الْعُقُولِ فِي الْحَقَائِقِ وَ ذَهَابِ الْحَيَاءِ مِنَ الْوَجْهِ وَ إِنَّ الرَّجُلَ إِذَا سَكِرَ فَرُبَّمَا وَقَعَ عَلَى أُمِّهِ أَوْ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يُفْسِدُ أَمْوَالَهُ وَ يَذْهَبُ بِالْإِيمَانِ وَ يُسِيءُ الْمُعَاشِرَةَ وَ يُوقِعُ الْعَرِيدَةَ وَ هُوَ يُورِثُ مَعَ ذَلِكَ الدَّاءَ الدَّافِينَ

And Allah^{-azwj} the Exalted Prohibited the wine due to what is in it from the corruption, and invalidation of the intellects regarding the realities, and the shame would be gone from the face; and the man, when he is intoxicated, would perhaps fall upon his mother, or kill the soul which Allah^{-azwj} has Prohibited, and spoil his wealth, pervert the religion, and worsen the community, and engage in the blasphemy, and along with that he would inherit the hidden illness.

فَمَنْ شَرِبَ الْخَمْرَ فِي دَارِ الدُّنْيَا سَقَاهُ اللَّهُ مِنْ طَبِئَةِ خَبَالٍ وَ هِيَ صَدِيدُ أَهْلِ النَّارِ

The one who drinks the wine in the house of the world, Allah^{-azwj} will Quench him from the clay of 'Khabal' and it is pus of the people of the Fire'.

وَ رُوِيَ أَنَّ مَنْ سَقَى صَبِيًّا جُرْعَةً مِنْ مُسْكِرٍ سَقَاهُ اللَّهُ مِنْ طَبِئَةِ الْخَبَالِ حَتَّى يَأْتِيَ بِعُذْرٍ مِمَّا أَتَى وَ إِنَّهُ لَا يَأْتِي بِهِ أَبَدًا يَفْعَلُ بِهِ ذَلِكَ مَغْفُورًا لَهُ أَوْ مُعَذَّبًا وَ عَلَى شَارِبِ كُلِّ مُسْكِرٍ مِثْلُ مَا عَلَى شَارِبِ الْخَمْرِ مِنَ الْحَدِّ.

And it is reported that the one who quenches a gup of intoxicant to a child, Allah^{-azwj} will Quench him from the clay of 'Al-Khaba' until he comes with an excuse, and he will not (be able to) come with it, ever (as to why) he did that with him. He will either be Forgiven for it or Punished; and upon the drinker of every intoxicant would be the legal penalty similar to what is upon the drinker of wine".¹⁹¹⁵

31- كِتَابُ الرَّهْدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكَلْبِيِّ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ لِرَجُلٍ أُلْبِغْ مِنْ لَقِيتَ مِنَ الْمُسْلِمِينَ عَنِّي السَّلَامَ وَ أَعْلِمُهُمْ أَنَّ الصُّغَيْرَاءَ [الصُّغَيْرَاءَ] عَلَيْهِمْ حَرَامٌ يَعْنِي النَّبِيذَ وَ هُوَ الْخَمْرُ وَ كُلُّ مُسْكِرٍ عَلَيْهِمْ حَرَامٌ.

'Kitab Al Zohad' of Al-Husayn Bin Saeed, from Al-Husayn Bin Ali Al Kalby, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}, from his forefathers^{-asws}, from the Prophet^{-saww} having said to a man: 'Deliver the greetings on my^{-saww} behalf to the ones from the Muslims you meet and let them know 'Al-Sugheira' is prohibited unto them, meaning Al-Nabeez, and it is the wine, and every intoxicant is prohibited unto them".¹⁹¹⁶

¹⁹¹⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 30 (Chapters on Prohibited drinks)

¹⁹¹⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 31 (Chapters on Prohibited drinks)

32- كِتَابُ الْمَسَائِلِ، بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الدَّوَاءِ هَلْ يَصْلُحُ بِالنَّبِيذِ قَالَ لَا

‘Kitab Al Masail’ – By the chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about the medication, ‘Is it correct with Al-Nabeez?’ He^{-asws} said: ‘No’.

إِلَى أَنْ قَالَ وَ سَأَلْتُهُ عَنِ الْكُحْلِ يَصْلُحُ أَنْ يُعْجَنَ بِالنَّبِيذِ قَالَ لَا.

Up to he said, ‘And I asked him^{-asws} about the Kohl, ‘Is it correct it being kneaded with Al-Nabeez?’ He^{-asws} said: ‘No’¹⁹¹⁷.

33- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الطَّعَامِ يُوضَعُ عَلَى سُفْرَةٍ أَوْ خِيَانٍ قَدْ أَصَابَهُ الْخَمْرُ أَوْ يُؤْكَلُ عَلَيْهِ قَالَ إِنْ كَانَ الْخِيَانُ يَابِسًا فَلَا بَأْسَ.

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al-Hassan,

‘From Ali Son of Ja’far^{-asws}, from his brother^{-asws}, said, ‘I asked him^{-asws} about the food placed upon the spread, or table spread the wine had hit it, or consumed upon it. He^{-asws} said: ‘If the spread was dry, there is no problem’¹⁹¹⁸.

34- الْغُيُوثُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ فَتْيَبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَمَّا حُمِلَ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِلَى الشَّامِ أَمَرَ يَزِيدُ لَعَنَهُ اللَّهُ فُوضِعَ وَ نُصِبَتْ عَلَيْهِ مَائِدَةٌ فَأَقْبَلَ هُوَ وَ أَصْحَابُهُ يَأْكُلُونَ وَ يَشْرَبُونَ الْفُقَاعَ

(The book) ‘Al-Uyoun’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan who said,

‘I heard Al-Reza^{-asws} saying: ‘When the head of Al-Husayn Bin Ali^{-asws} was carried to Syria, Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, ordered, so it was placed, and the meal was placed upon it. He^{-la} and his^{-la} companions came, and they were eating, and drinking ‘Al-Fuqa’a’ (intoxicating drink).

فَلَمَّا فَرَعُوا أَمَرَ بِالرَّأْسِ فُوضِعَ فِي طَسْتٍ تَحْتَ سَرِيرِهِ وَ بُسِطَ عَلَيْهِ رُفْعَةُ الشِّطْرُنْجِ وَ جَلَسَ يَزِيدُ لَعَنَهُ اللَّهُ يَلْعَبُ بِالشِّطْرُنْجِ

When they were free, he^{-la} ordered with the head, so it was placed in a tray beneath his^{-la} throne and a chessboard was placed upon it, and Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} sat to play the chess’.

¹⁹¹⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 32 (Chapters on Prohibited drinks)

¹⁹¹⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 33 (Chapters on Prohibited drinks)

إِلَى أَنْ قَالَ وَ يَشْرَبُ الْفُقَاعَ فَمَنْ كَانَ مِنْ شَيْعَتِنَا فَلْيَتَوَرَّعْ مِنْ شُرْبِ الْفُقَاعِ وَ الشِّطْرُنْجِ وَ مَنْ نَظَرَ إِلَى الْفُقَاعِ وَ إِلَى الشِّطْرُنْجِ فَلْيَذْكُرِ الْحُسَيْنَ ع وَ لْيَلْعَنُ
يَزِيدَ وَ آلَ زِيَادٍ عَلَيْهِ وَ عَلَيْهِمْ لَعْنَةُ اللَّهِ مَخِ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ دُنُوبُهُ وَ لَوْ كَانَتْ بِعَدَدِ النُّجُومِ.

Up to he^{-asws} said: ‘And he^{-la} drank Al-Fuqa’a. So, the one who was from our^{-asws} Shias, let him abstain from drinking Al-Fuqa’a and the chess, and the one who looks at Al-Fuqa’a and to the chess, let him recall (mention) Al-Husayn^{-asws} and let him curse Yazeed^{-la} and the progeny^{-la} of Ziyad^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la} and upon them^{-la}. Allah^{-azwj} Mighty and Majestic will Delete his sins from him due to that, and even if these were to be (like) the number of stars”.¹⁹¹⁹

35- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ النَّضُوحِ يُجْعَلُ فِيهِ النَّبِيدُ أَوْ يَصْلُحُ لِلْمَرْأَةِ أَنْ تُصَلِّيَ وَ هُوَ عَلَى رَأْسِهَا قَالَ لَا حَتَّى تَغْتَسِلَ مِنْهُ.

‘Kitab Al Masail’ – By his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the (hair) spray, making the Nabeez to be in it, ‘Is it correct for the woman that she prays Salat while it is upon her head?’ He^{-asws} said: ‘No, until she washes from it’”.¹⁹²⁰

36 فُرُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ مِثْلَهُ.

(The book) ‘Qurb Al Asnad’ – from Abullah Bin Al-Hassan,

‘From Ali son of Ja’far^{-asws}, similar to it’”.¹⁹²¹

40- الدَّعَائِمُ، شُرْبُ الْمِيَاهِ الَّتِي خَلَقَهَا اللَّهُ جَلَّ ذِكْرُهُ لَا صَنْعَةَ فِيهَا لِلْأَدَمِيِّينَ مَا لَمْ تُخَالِطْهَا نَجَاسَةٌ أَوْ مَا يَحْتَرُمُ شَرْبُهَا مِنْ أَجْلِهِ مُبَاحٌ ذَلِكَ بِإِجْمَاعٍ فِي مَا عَلِمْنَا

(The book) ‘Al-Da’aim’ –

‘Drinking the water which Allah^{-azwj}, Majestic is His^{-azwj} Mention, has Created, there being no making in it for the human beings for as long as no filth is mixed with it or what it’s drinking is Prohibited of its reason, that is legalised with the consensus among what we know.

وَكَذَلِكَ شُرْبُ لَبَنِ كُلِّ شَيْءٍ يُؤْكَلُ لَحْمُهُ مِنَ الدَّوَابِّ وَ الصَّيْدِ وَ الْأَنْعَامِ فَحَالًا شَرْبُهُ وَ مَا لَا يَحِلُّ أَكْلُ حَمِيهِ فَلَا يَجُوزُ شُرْبُ لَبَنِهِ إِلَّا لِمُضْطَرِّ

¹⁹¹⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 34 (Chapters on Prohibited drinks)

¹⁹²⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 35 (Chapters on Prohibited drinks)

¹⁹²¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 (Chapters on Prohibited drinks)

And like that is drinking the milk of all things from the animals, and the prey, and the cattle eating its meat is Permissible, so it is Permissible to drink it; and what its meat is not Permissible to eat, it is not allowed to drink its milk except for the desperate one.

وَمَا خَلَطَ بِهِ الْمَاءُ مِنْ لَبَنٍ أَوْ عَسَلٍ أَوْ مَا يَجِلُّ أَكْلُهُ وَ شُرْبُهُ مِنْ تَمْرٍ أَوْ زَبِيبٍ وَ غَيْرِ ذَلِكَ مِنَ الْمُحَلَّلَاتِ فَشُرْبُهُ حَلَالٌ مَا لَمْ يَتَغَيَّرْ بِالْعَلْيَانِ وَ النَّشِيشِ وَ كُلُّ مَا اسْتُخْرِجَ مِنْ عَصِيرِ الْعَنْبِ وَ التَّمْرِ وَ الزَّبِيبِ وَ طُبِخَ قَبْلَ أَنْ يَنْشَأَ حَتَّى يَصِيرَ لَهُ قِوَامُ الْعَسَلِ فَهُوَ حَلَالٌ شُرْبُهُ صِرْفًا وَ شَوْبًا بِالْمَاءِ مَا لَمْ يَغْلِ وَ أَكْلُهُ وَ بَيْعُهُ وَ شِرَاؤُهُ وَ الْإِنْفَاعُ بِهِ

And whatever the water is mixed with it, from milk, or honey, or whatever is Permissible to eat and drink it, from dates, or raisings, and other than that from the Permissible(s), so drinking it is Permissible for as long as it is no altered with the boiling, and the inflaming, and all what is extracted from the grape juice, and the dates, and the raising, and cooked before inflaming until there comes to be foundations of the honey for it, it is Permissible to drink it purely, and diluted with the water, for as long as it is not boiled, and eating it, and selling it, and drinking it, and benefitting with it.

وَ قَدْ رَوَيْنَا عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يُرَوِّقُ الطَّلَاءَ وَ هُوَ مَا طُبِخَ مِنْ عَصِيرِ الْعَنْبِ حَتَّى يَصِيرَ لَهُ قِوَامٌ كَمَا وَصَفْنَاهُ.

And we are reporting from Ali^{asws} make it like a coating, and it is what is cooked from the grape juice until there comes to be a foundation for it like what we have described”.¹⁹²² (An opinion)

5 وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنْ شُرْبِ الْعَصِيرِ فَقَالَ لَا بَأْسَ بِشُرْبِهِ مِنَ الْإِنَاءِ الطَّاهِرِ غَيْرِ الضَّارِي أَشْرَبُهُ يَوْمًا وَ لَيْلَةً مَا لَمْ يَسْكُرْ كَثِيرُهُ فَإِذَا أَسْكُرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ لَا تَشْرَبُوا خَزِيًّا طَوِيلًا قَبْعَدَ سَاعَةٍ أَوْ بَعْدَ لَيْلَةٍ تَذْهَبُ لَذَّةُ الْحَمْرِ وَ تَبْقَى آثَامُهُ

And from Abu Ja'far^{asws} having been asked about drinking the juice. He^{asws} said: ‘There is no problem with drinking is from the clean utensil is not harmful, drinking it day and night for as long as a lot of it does not intoxicate. When a lot of it intoxicates, a little of it is Prohibited. Do not drink disgracefully for long, for after a time, or after a night, the pleasure of the wine goes away, and its sin remains’.

فَاتَّقُوا اللَّهَ وَ حَاسِبُوا أَنْفُسَكُمْ فَإِنَّمَا كَانَ شِبَعُهُ عَلِيٍّ ع يُعْرِفُونَ بِالْوَرَعِ وَ الْإِحْتِهَادِ وَ الْمُحَافَظَةِ وَ مُجَانَبَةِ الضَّعَائِنِ وَ الْمَحَبَّةِ لِأَوْلِيَاءِ اللَّهِ.

Fear Allah^{azwj} and reckon yourselves, for rather the Shias of Ali^{asws} were recognised as being with the devoutness (piety), and the struggle, and the safeguarding, and avoiding grudges, and the love for the friends of Allah^{azwj}”.¹⁹²³

¹⁹²² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 (Chapters on Prohibited drinks)

¹⁹²³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 a (Chapters on Prohibited drinks)

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا بَأْسَ بِشُرْبِ الْعَصِيرِ سُلَافَةً قَبْلَ أَنْ يَخْتَمِرَ مَا لَمْ يُسَكِّرْ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'There is no problem with drinking the juice of 'Sulafa' before it is fermented for as long as it does not intoxicate".¹⁹²⁴

14 وَ عَنْ عَلِيٍّ ع قَالَ: كُنَّا نُنْفَعُ لِرَسُولِ اللَّهِ ص زَبِيْباً أَوْ تَمْرًا فِي مِطْهَرَةٍ فِي الْمَاءِ لِتُخَلِّيَهُ لَهُ فَإِذَا كَانَ الْيَوْمُ وَ الْيَوْمَيْنِ شَرِبَهُ فَإِذَا تَغَيَّرَ أَمَرَ بِهِ فَهَرِيقَ.

And from Ali^{-asws} having said: 'We soaked in the water for Rasool-Allah^{-saww}, raisins or dates in a clean container for us to sift it for him^{-saww}. So, when it would be the day and the two days, he^{-saww} would drink it. When it changes, he^{-saww} instructed with it, so it was burned".¹⁹²⁵

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْحَلَالُ مِنَ النَّبِيدِ أَنْ تَنْبِذَهُ وَ تَشْرِبَهُ مِنْ يَوْمِهِ وَ مِنَ الْغَدِ فَإِذَا تَغَيَّرَ فَلَا تَشْرِبَهُ وَ تَحْنُ نَشْرِبُهُ خُلُوقًا قَبْلَ أَنْ يَغْلِي.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The Permissible from the Nabeez is that you make it and drink it from its day, and from the next day. When it changes, do not drink it, and we^{-asws} drink it sweet before it boils".¹⁹²⁶

6 وَ قَالَ ع كَانَتْ سِقَايَةُ زَمْزَمَ فِيهَا مُلُوحَةٌ فَكَانُوا يَطْرَحُونَ فِيهَا تَمْرًا لِيَعْدُبَ مَائُهَا.

And he^{-asws} said: 'There was saltiness in the water of Zamzam, and they used to drop dates in it in order to sweeten its water".¹⁹²⁷

41- الدَّعَائِمُ، رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْحُمُرُ حَرَامٌ وَ لَعَنَ اللَّهُ الْحُمَرَ بِعَيْنِهَا وَ أَكَلَ ثَمَنِهَا وَ عَاصِرَهَا وَ مُعْتَصِرَهَا وَ بَاتِعَهَا وَ مُشْتَرِبَهَا وَ شَارِبَهَا وَ سَاقِيَهَا وَ حَامِلَهَا وَ الْمَحْمُولَةَ إِلَيْهِ.

(The book) 'Al-Da'aim' – We are reported from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said: 'The wine is Prohibited, and Allah^{-azwj} Cursed the wine specifically, and consumer of its prices, and its juicer and has it squeezed, and its seller and its buyer, and its drinker and its quencher, and its carrier and getting it carried over to him".¹⁹²⁸

¹⁹²⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 b (Chapters on Prohibited drinks)

¹⁹²⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 c (Chapters on Prohibited drinks)

¹⁹²⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 d (Chapters on Prohibited drinks)

¹⁹²⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 e (Chapters on Prohibited drinks)

¹⁹²⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 f (Chapters on Prohibited drinks)

5 وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مُدْمِنُ الْخَمْرِ يَلْقَى اللَّهَ حِينَ يَلْقَاهُ كَعَابِدٍ وَتَنْ وَ مَنْ شَرِبَ مِنْهَا شَرْبَةً لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَلَاةً أَرْبَعِينَ لَيْلَةً.

And from Abu Ja'far^{-asws} having said: 'Habitual of the wine will meet Allah^{-azwj} when he does meet Him^{-azwj} being like an idol worshipper, and one who drinks from it a drink, Allah^{-azwj} will not Accept from him any Salat for forty nights".¹⁹²⁹

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: حُرِّمَتِ الْجَنَّةُ عَلَى ثَلَاثَةِ مُدْمِنِ الْخَمْرِ وَ غَابِدٍ وَتَنْ وَ عَدُوٍّ آلِ مُحَمَّدٍ وَ مَنْ شَرِبَ الْخَمْرَ فَمَاتَ بَعْدَ مَا شَرِبَهَا بِأَرْبَعِينَ يَوْمًا لَقِيَ اللَّهَ كَعَابِدٍ وَتَنْ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The Paradise is Prohibited unto three – habitual of the wine, and an idol worshipper, and an enemy of Progeny^{-asws} of Muhammad^{-saww}; and one who drinks the wine and he dies after having drunk it (within) forty days, would meet Allah^{-azwj} as an idol worshipper".¹⁹³⁰

14 وَ عَنْ عَلِيٍّ ع أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ لَا أَجِلُ مُسْكِرًا كَثِيرَةً وَ قَلِيلَةً حَرَامًا.

And from Ali^{-asws} having heard Rasool-Allah^{-saww} saying: 'I^{-saww} do not permit any intoxicant. A lot of it and little of it is prohibited".¹⁹³¹

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُلُّ مُسْكِرٍ حَرَامٌ قِيلَ لَهُ أَعْنَتِكَ قَالَ لَا بَلْ قَالَهُ رَسُولُ اللَّهِ قِيلَ كُلُّهُ قَالَ نَعَمْ الْجُرْعَةُ مِنْهُ حَرَامٌ.

And from Abu Ja'far^{-asws} having said; 'Every intoxicant is Prohibited'. It was said to him^{-asws}, 'Is it from you^{-asws}?'. He^{-asws} said: 'No, but Rasool-Allah^{-saww} had said it'. It was said, 'All of it?'. He^{-asws} said: 'Yes, the gulp from it is prohibited".¹⁹³²

14 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ص الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ وَ مَا حَرَّمَهُ رَسُولُ اللَّهِ ص فَقَدْ حَرَّمَهُ اللَّهُ وَ كُلُّ مُسْكِرٍ حَرَامٌ وَ مَا أَسْكَرَ كَثِيرَةً فَقَلِيلُهُ حَرَامٌ

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} prohibited the intoxicants from every drink, and whatever Rasool-Allah^{-saww} had prohibited, so Allah^{-azwj} has

¹⁹²⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 g (Chapters on Prohibited drinks)

¹⁹³⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 h (Chapters on Prohibited drinks)

¹⁹³¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 i (Chapters on Prohibited drinks)

¹⁹³² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 j (Chapters on Prohibited drinks)

Prohibited it, and every intoxicant is prohibited, and whatever its more intoxicates, its little is prohibited’.

فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ أَصْلَحَكَ اللَّهُ إِنَّ فُقَهَاءَ بَلَدِنَا يَقُولُونَ إِنَّمَا حَرَّمَ الْمُسْكِرُ

A man from the people of Al-Kufa said to him^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well! The jurists of our city are saying, rather he^{-saww} had prohibited the intoxicants!’

فَقَالَ يَا شَيْخُ مَا أَدْرِي مَا يَقُولُ فُقَهَاءُ بَلَدِكَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَا أَسْكِرُ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ.

He^{-asws} said: ‘O Sheykh! I^{-asws} don’t know what the jurists of your city are saying. My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} that Rasool-Allah^{-saww} said: ‘Whatever its more intoxicates, so its little is prohibited’¹⁹³³.

وَعَنْهُ ع أَنَّهُ قَالَ: التَّقِيَّةُ دِينِي وَ دِينُ آبَائِي فِي كُلِّ شَيْءٍ إِلَّا فِي تَحْرِيمِ الْمُسْكِرِ وَ خَلْعِ الْحَقَّيْنِ عِنْدَ الْوُضُوءِ وَ الْجَهْرِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And from him^{-asws} having said: ‘The Taqiyya (dissimulation) is my^{-asws} religion and religion of my^{-asws} forefathers^{-asws}, in all things except in prohibition of the intoxicants, and taking off the socks during performing the wud’u, and being loud with ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ (in the Salat)’¹⁹³⁴.

14 وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِالصَّلَاةِ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا لَا يَرُدُّ عَلَيَّ الْخَوْضَ لَا وَ اللَّهِ.

And from Rasool-Allah^{-saww} having said: ‘He isn’t from me^{-saww}, one who takes lightly with the Salat! He isn’t from me^{-saww} one who drinks intoxicant! He will not return to me^{-saww} at the Fountain, no, by Allah^{-azwj} (he won’t)’¹⁹³⁵.

1 وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا تُوَادُّوا مَنْ يَسْتَحِلُّ الْمُسْكِرَ فَإِنَّ شَارِبَهُ مَعَ تَحْرِيمِهِ أَيْسَرُ مِنْ هَالِكٍ يَسْتَحِلُّهُ أَوْ مُجْلَهُ وَ إِنْ لَمْ يَشْرَبْهُ فَكُفَى بِتَحْلِيلِهِ إِثْمَهُ بَرَاءَةً وَ رَدًّا بِمَا جَاءَ بِهِ النَّبِيُّ ص وَ رَضَى بِالطَّوَاعِيتِ.

And from Ali^{-asws} having said: ‘Do not be friendly with the one who permits the intoxicants, for a drinker of it with its prohibition is easier (less a sinner) than person who permits it (for himself) or permits is (for others), and even if he does not drink it. It suffices with his

¹⁹³³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 k (Chapters on Prohibited drinks)

¹⁹³⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 l (Chapters on Prohibited drinks)

¹⁹³⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 m (Chapters on Prohibited drinks)

permitting it as disavowing and a rejection with what the Prophet^{-saww} had come with and being pleased with the tyrants”.¹⁹³⁶

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ شَرِبَ مُسْكِرًا فَأَذْهَبَ عَقْلُهُ خَرَجَ مِنْهُ رُوحُ الْإِيمَانِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who drinks an intoxicant, so his intellect goes, the spirit of Eman will exit from him’.¹⁹³⁷

2 وَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ كَتَبَ إِلَى مُعَاوِيَةَ كِتَابًا يُفَرِّغُهُ فِيهِ وَ يُبَكِّتُهُ بِأُمُورٍ صَنَعَ كَانَ فِيهِ ثُمَّ وَلَّيْتَ ابْنَكَ وَ هُوَ غُلَامٌ يَشْرَبُ الشَّرَابَ وَ يَلْهُو بِالْكَلَابِ

And from Al-Hassan^{-asws} Bin Ali^{-asws} having written a letter to Muawiya knocking him in it and rebuking him with the matters he had done. It was in it: 'The you made your son^{-la} to be in charge (heir apparent), and he^{-la} is a boy drinking the (intoxicating) drinks and he^{-la} plays with the dogs.

فَخُنْتُ أَمَانَتَكَ وَ أَحْزَيْتَ رَعِيَّتَكَ وَ لَمْ تُؤَدِّ نَصِيحَةَ رَبِّكَ فَكَيْفَ تُؤَلِّي عَلَى أُمَّةٍ مُحَمَّدٍ ص مَنْ يَشْرَبُ الْمُسْكِرَ وَ شَارِبُ الْمُسْكِرِ مِنَ الْفَاسِقِينَ وَ شَارِبُ الْمُسْكِرِ مِنَ الْأَشْرَارِ وَ لَيْسَ شَارِبُ الْمُسْكِرِ بِآمِنٍ عَلَى دِرْهَمٍ

You have betrayed your trust and have disgraced your citizens, and you have not fulfilled the Advice of your Lord^{-azwj}. How could you place in charge upon the community of Muhammad^{-saww} one^{-la} who drinks the intoxicants? And drinker of the intoxicant is from the mischief-makers, and a drinker of the intoxicants is from the evil ones, and a drinker of the intoxicants cannot be trusted upon a Dirham.

فَكَيْفَ عَلَى الْأُمَّةِ فَعَنْ قَلِيلٍ تَرُدُّ عَلَى عَمَلِكَ حِينَ تُطَوَّى صَحَائِفُ الْإِسْتِغْفَارِ وَ ذَكَرَ بَاقِيَ الْكَلَامِ.

So how can he^{-la} be upon the community? Very soon you will be returned to your deeds when the parchments of the Forgiveness are folded up’ – and he (the narrator) mentioned rest of the speech”.¹⁹³⁸

وَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: الْخُمْرُ مِنْ خَمْسَةِ أَشْيَاءَ مِنَ التَّمْرِ وَ الزَّيْبِ وَ الْحِنْطَةِ وَ الشَّعِيرِ وَ الْعَسَلِ يَعْنِي بَعْدَ الْعِنَبِ وَ كُلُّ مُسْكِرٍ خَمْرٌ وَ إِنَّمَا اشْتَقَّ اسْمُ الْخُمْرِ مِنَ التَّخْمِيرِ وَ هُوَ التَّعْطِيطُ لَهُ لِئُدْفَأَ فَيَعْتَلَى.

And from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The wine is from five things – from the dates, and the raisins, and the wheat, and the barley, and the honey, meaning after the grapes; and

¹⁹³⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 n (Chapters on Prohibited drinks)

¹⁹³⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 o (Chapters on Prohibited drinks)

¹⁹³⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 p (Chapters on Prohibited drinks)

every intoxicant is wine, and rather the name of wine (Khamr) has been derived from the fermentation (Takhmeer), and it is the covering for it to keep warm, so it is boiled".¹⁹³⁹

14 وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى أَنْ يُعَالَجَ بِالْخَمْرِ وَ الْمُسْكِرِ وَ أَنْ يُسْقَى الْأَطْفَالُ وَ الْبَهَائِمُ وَ قَالَ الْإِمَامُ عَلِيُّ بْنُ سَيِّدِهَا.

And from Rasool-Allah^{-saww} having prohibited from treating (medically) with the wine, and the intoxicant, and to quench the children and the animals, and he^{-saww} said: 'The sin is upon the one who quenched it'.¹⁹⁴⁰

6- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا يُتَدَاوَى بِالْخَمْرِ وَ لَا الْمُسْكِرِ وَ لَا تُتَشَبَّطُ الْبَسَائِدُ بِهِ فَقَدْ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ عَلِيًّا ع قَالَ إِنَّ اللَّهَ لَمْ يَجْعَلْ فِي رِجْسٍ حَرَمَهُ شِفَاءً.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Do not medicate with the wine, nor the intoxicant, nor should the women comb (their hair) with it, for my^{-asws} father^{-asws} has informed me^{-asws} from his^{-asws} grandfather^{-asws} that Ali^{-asws} said: 'Allah^{-azwj} did not Make healing to be in a filth He^{-azwj} had Prohibited it'.¹⁹⁴¹

6 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ شُرْبِ الْفُقَاعِ فَقَالَ لِلْسَّائِلِ كَيْفَ هُوَ فَأَخْبَرَهُ قَالَ حَرَامٌ فَلَا تَشْرَبْهُ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having been asked about drinking 'Al-Fuqa'a' (intoxicating drink). He^{-asws} said to the questioner: 'How is it?' He informed him^{-asws}. He^{-asws} said: 'Prohibited, so do not drink it!'¹⁹⁴²

6 وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْأَوَانِي الضَّارَّةِ فَقَالَ إِنَّ اللَّهَ لَمْ يُحَرِّمِ النَّبِيذَ مِنْ جِهَةِ الظُّرُوفِ لَكِنَّهُ حَرَّمَ قَلِيلَ الْمُسْكِرِ وَ كَثِيرَهُ.

And from him^{-asws} having been asked about the harmful pots. He^{-asws} said: 'Allah^{-azwj} did not Prohibit the Nabeez in terms of the circumstances, but He^{-azwj} Prohibited the little intoxicant and its lot'.¹⁹⁴³

[تذييل](#)

Footnote – (Ahadeeth only)

¹⁹³⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 q (Chapters on Prohibited drinks)

¹⁹⁴⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 r (Chapters on Prohibited drinks)

¹⁹⁴¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 s (Chapters on Prohibited drinks)

¹⁹⁴² Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 t (Chapters on Prohibited drinks)

¹⁹⁴³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 1 H 36 u (Chapters on Prohibited drinks)

7 فِي صَحِيحَةِ عَلِيِّ بْنِ يَفْطِينَ عَنِ الْكَأْظِمِ ع قَالَ: سَأَلْتُهُ عَنْ شُرْبِ الْفُقَّاعِ الَّذِي يُعْمَلُ فِي السُّوقِ وَ يُبَاعُ وَ لَا أَدْرِي كَيْفَ عُمِلَ وَ لَا مَتَى عُمِلَ أَيْحَلُ أَنْ أَشْرَبَهُ قَالَ لَا أَحِبُّهُ.

In 'Saheeh' of Ali Bin Yaqteen,

'From Al-Kazim^{asws}, he (the narrator) said, 'I asked him^{asws} about drinking 'Al-Fuqa'a' (intoxicating drink) which is made in the market and sold, and I don't know how it was made, nor when it was made, 'Is it permissible to drink it?' He^{asws} said: 'I^{asws} don't like it!'

فَقَدْ رُوِيَ أَنَّ الرَّسُولَ ص هَيَّ أَنْ يُنْبَذَ فِي هَذِهِ الْأَوَانِي وَ قَالَ انْبُدُوا فِي الْأَدَمِ فَإِنَّهُ يُذَلُّ وَ يُعَلَّقُ.

It has been reported that the Rasool^{saww} prohibited from making Nabeez in these pots and said: 'Make Nabeez in the skin for it is made and suspended'.

14 بِمَا رُوِيَ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ص قَالَ هَيَّئْكُمْ عَنْ ثَلَاثٍ وَ أَنَا أَمُرُّكُمْ بِهِنَّ زِيَارَةِ الْقُبُورِ فَرُورُوهَا فَإِنَّ زِيَارَتَهَا تَذَكِيرٌ

It is reported from Abu Bureyda, from his father, from the Prophet^{saww} having said: 'I^{saww} had prohibited you all from three, and I^{saww} am (now) instructing you all with these. I^{saww} had prohibited you from visiting the graves, so visit these, for visiting these is a reminder.

وَ هَيَّئْكُمْ عَنِ الْأَشْرِيَةِ أَنْ تَشْرَبُوا إِلَّا فِي ظُرُوفِ الْأَدَمِ فَاشْرَبُوا فِي كُلِّ وَعَاءٍ غَيْرَ أَنْ لَا تَشْرَبُوا مُسْكِرًا

And I^{saww} had prohibited you from the drinks that you should be drinking except in container of skin, so drink in every container apart from that you should not drink intoxicants.

وَ هَيَّئْكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ أَنْ تَأْكُلُوهَا بَعْدَ ثَلَاثٍ فَكُلُوا وَ اسْتَمْتِعُوا.

And I^{saww} had prohibited you from the sacrificed meats to be eating it after three (days), so eat and enjoy!" (From a non-Shia source)

فِي رِوَايَةِ عَجَلَانَ مَنْ سَقَى مَوْلُودًا مُسْكِرًا سَقَاهُ اللَّهُ مِنَ الْحَمِيمِ.

In a report of Ajlan, 'One who quenches intoxicant to a new-born, Allah^{azwj} will Quench him from the scalding water'.

6 أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع قَالَ: سَأَلْتُهُ عَنِ الْبَهِيمَةِ الْبَقَرَةِ وَ غَيْرِهَا تُسَمَّى أَوْ تُطْعَمُ مَا لَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَأْكُلَهُ وَ يَشْرَبَهُ أَيْحَرُهُ ذَلِكَ قَالَ نَعَمْ يُحَرُّ ذَلِكَ.

Abu Baseer, from Al-Sadiq^{asws}, he (the narrator) said, 'I asked him^{asws} about the beasts, the cows and others, 'Can one water or feed what is not Permissible for the Muslim to be eating and drinking, is it disliked?' He^{asws} said: 'Yes, that is disliked'.

باب 2 النهي عن الأكل على مائدة يشرب عليها الخمر

CHAPTER 2 – THE PROHIBITION FROM EATING UPON A TABLE THE WINE IS DRUNK UPON IT

1- مجالس الصَّدُوق، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنِ الْجُلُوسِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ.

(The book) 'Majalis' of Al Sadouq –

'Among the prohibitions of the Prophet^{-saww}, he^{-saww} had prohibited from the sitting upon a table the wine is drunk upon it'.¹⁹⁴⁴

2- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَجْلِسُوا عَلَى مَائِدَةٍ تُشْرَبُ عَلَيْهَا الْخَمْرُ فَإِنَّ الْعَبْدَ لَا يَدْرِي مَتَى يُؤْخَذُ.

(The book) 'Al-Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Do not sit upon a table the wine is being drunk upon, for the servant does not know when he will be seized (die)'.¹⁹⁴⁵

3- الْفَقِيه، قَالَ الصَّادِقُ ع لَا تَجْلِسُوا شُرَابَ الْخَمْرِ فَإِنَّ اللَّعْنَةَ إِذَا نَزَلَتْ عَمَتْ مَنْ فِي الْمَجْلِسِ.

(The book) 'Al-Faqeeh' –

'Al-Sadiq^{-asws} said: 'Do not sit with a wine drinker for the Curse, when it descends, it would be general with the ones in the gathering'.¹⁹⁴⁶

قَوْلُ الصَّادِقِ ع فِي رِوَايَةِ هَارُونَ بْنِ الْجَهْمِ أَنَّ النَّبِيَّ ص قَالَ: مَلْعُونٌ مَنْ جَلَسَ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ

Words of Al-Sadiq^{-asws} in a report of Haroun Bin Al-Jahm, 'The Prophet^{-saww} said: 'Accursed is the one who sits upon a table the wine is being drunk upon'.

¹⁹⁴⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 1 (Chapters on Prohibited drinks)

¹⁹⁴⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 2 (Chapters on Prohibited drinks)

¹⁹⁴⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 3 a (Chapters on Prohibited drinks)

و فِي رَوَايَةٍ أُخْرَى مَلْعُونٌ مَنْ جَلَسَ طَائِعاً عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ.

And in another report: ‘Accursed is the one who willingly sits upon a table the wine is being drunk upon’.¹⁹⁴⁷

و رَوَى جَرَّاحُ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَأْكُلُ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ.

And it is reported by Jarrah Al Madainy,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who was a believer in Allah^{-azwj} and the Last Day, he should not eat upon a table the wine is being drunk upon’.¹⁹⁴⁸

و رَوَى الْكُلَيْبِيُّ رَحِمَهُ اللَّهُ فِي الْمُؤْتَقِ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْمَائِدَةِ إِذَا شُرِبَ عَلَيْهَا الْخَمْرُ أَوِ الْمُسْكِرُ قَالَ حُرِّمَتِ الْمَائِدَةُ

And it is reported by Al Kulayni, may Allah^{-azwj} have Mercy on him, from Ammar Al Sabaty,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the table when the wine or the intoxicant is being drunk upon. He^{-asws} said: ‘(Such a) table is Prohibited’.

و سُئِلَ فَإِنْ قَامَ رَجُلٌ عَلَى مَائِدَةٍ مَنْصُوبَةٍ يُؤْكَلُ بِمَا عَلَيْهَا وَ مَعَ الرَّجُلِ مُسْكِرٌ وَ لَمْ يَسْتَقِ أَحَدًا مِنْ عَلَيْهَا بَعْدُ

And he^{-asws} was asked, ‘If a man were to stand by a table set up, can he eat from what is upon it, and with the man is an intoxicant, and he does not quench anyone from the ones who are at it afterwards?’

قَالَ لَا تُحْرَمُ حَتَّى يَشْرَبَ عَلَيْهَا وَ إِنْ وُضِعَ بَعْدَ مَا يُشْرَبُ فَالْوَدَجُ فَكُلْ فَإِنَّهَا مَائِدَةٌ أُخْرَى يَعْنِي الْفَالُودَجَ.

He^{-asws} said: ‘Not prohibited until it is drunk upon it, and if Falouzaj is placed after having been drunk, then eat, for it is another meal, meaning Al-Falouzaj’.¹⁹⁴⁹

¹⁹⁴⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 3 b (Chapters on Prohibited drinks)

¹⁹⁴⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 3 c (Chapters on Prohibited drinks)

¹⁹⁴⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 2 H 3 d (Chapters on Prohibited drinks)

CHAPTER 3 – THE JUJUCE AND ITS TYPES AND ITS RULINGS

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّيْبِ هَلْ يَصْلُحُ أَنْ يُطْبَخَ حَتَّى يَخْرُجَ طَعْمُهُ ثُمَّ يُؤْخَذَ ذَلِكَ الْمَاءُ فَيُطْبَخَ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى الثُّلُثُ ثُمَّ يُرْفَعُ فَيَشْرَبُ مِنْهُ السَّنَةُ قَالَ لَا بَأْسَ

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al-Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the raisins, 'Is it correct to cook until its taste goes out, then that water is taken and cooked until two-thirds of it is gone (evaporated) and the third remain, then it is raised, and it is drunk from for the year?' He^{-asws} said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي لِلْقِبْلَةِ لَا يُوثِقُ بِهِ أَتَى بِشَرَابٍ فَرَعَمَ أَنَّهُ عَلَى الثُّلُثِ أَيْحِلُ شَرْبُهُ قَالَ لَا يُصَدَّقُ إِلَّا أَنْ يَكُونَ مُسْلِمًا عَارِفًا.

He said, 'And I asked him^{-asws} about a man who prays Salat towards the Qiblah, not being trusted with it, coming with an (intoxicating) drink, so he claims that it is upon the third (before fermentation), 'Is it Permissible to drink it?' He^{-asws} said: 'Do not ratify except if he happens to be a knowing Muslim'.¹⁹⁵⁰

6 كما رَوَى الْكُلَيْنِيُّ وَ الشَّيْخُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا شَرِبَ الرَّجُلُ التَّبِيدَ الْمَخْمُورَ فَلَا تَحْزُرْ شَهَادَتُهُ فِي شَيْءٍ مِنَ الْأَشْرَبَةِ وَ لَوْ كَانَ يَصِفُ مَا تَصِفُونَ.

It is reported by Al Kulayni and the Sheykh, from Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Zakariya, Bin Muhammad, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'When the man drinks the fermented Nabeez, his testimony is not allowed regarding anything from the drinks, and even if he were to describe (believe in) what you are describing (believing in)'.¹⁹⁵¹

6 وَ رَوَى عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ عَنْ يُونسَ بْنِ يَعْقُوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ مِنْ أَهْلِ الْمَعْرِفَةِ يَأْتِينِي بِالْبُخْتَجِ وَ يَقُولُ قَدْ طَبَخَ عَلَى الثُّلُثِ وَ أَنَا أَعْلَمُ أَنَّهُ يَشْرَبُهُ عَلَى التَّصْنِفِ فَأَشْرَبُهُ بِقَوْلِهِ وَ هُوَ يَشْرَبُهُ عَلَى التَّصْنِفِ فَقَالَ لَا تَشْرَبُهُ

And it is reported from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Yunus Bin Yaqoub, from Muawiyah Bin Ammar who said,

'I asked Abu Abdullah^{-asws} about the man from the people of recognition (Shias) who comes to me with 'Al-Bukhtaj' (drink) and says, 'It has been cooked upon the third (unfermented)',

¹⁹⁵⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 a (Chapters on Prohibited drinks)

¹⁹⁵¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 b (Chapters on Prohibited drinks)

and I know that he had drunk upon the half (fermented). Shall I drink it due to his words and he had drunk it upon the half (fermented)?' He^{-asws} said: 'Do not drink it'.

قُلْتُ فَرَجُلٍ مِنْ غَيْرِ أَهْلِ الْمَعْرِفَةِ مَنْ لَا نَعْرِفُهُ يَشْرَبُهُ عَلَى الثَّلْثِ وَ لَا يَسْتَحِلُّهُ عَلَى التَّصْفِ يُخْبِرُنَا أَنَّ عِنْدَهُ بُحْتَجًا عَلَى الثَّلْثِ قَدْ ذَهَبَ ثُلَاثُهُ وَ بَقِيَ ثُلَاثُهُ أَشْرَبُ مِنْهُ قَالَ نَعَمْ.

I said, 'So (what about) a man from other than the people of recognition (non-Shia) from the ones we don't know he had drunk it upon the third (unfermented), nor does he permit it upon the half (fermented). He informs us that there is 'Bukhtaj' (drink) upon the third (unfermented), its two-thirds having done and its third remains, can I drink from it?' He^{-asws} said: 'Yes'.¹⁹⁵²

2- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ آدَمَ ع لَمَّا هَبَطَ مِنَ الْجَنَّةِ اشْتَهَى مِنْ ثَمَارِهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ قَضِيبَيْنِ مِنْ عِنَبٍ فَعَرَسَهُمَا

(The book) 'Al Ilal' – from his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

'From Abu Abdullah^{-asws} having said: 'When Adam^{-as} came down from the Paradise, he^{-as} desired from its fruits, so Allah^{-azwj} Blessed and Exalted Sent down to him two branches of grapes, so he^{-as} planted them.

فَلَمَّا أَوْرَقَا وَ أَثْمَرَا وَ بَلَغَا جَاءَ إِبْلِيسُ فَحَاطَ عَلَيْهِمَا حَاطِطًا فَقَالَ لَهُ آدَمُ مَا لَكَ يَا مَلْعُونُ فَقَالَ لَهُ إِبْلِيسُ إِنَّمَا لِي فَقَالَ كَذَبْتَ

When they sprouted leaves and bore fruit and matured, Iblees^{-la} came and built a wall surrounding them. Adam^{-as} said to him^{-la}: 'What is the matter with you^{-la}, O Accursed?' Iblees^{-la} said to him^{-as}, 'These two are mine^{-la}!' He^{-as} said: 'You^{-la} are lying!'

فَرَضِيَا بَيْنَهُمَا رُوحَ الْفُلُسِ فَلَمَّا انْتَهَيَا إِلَيْهِ قَصَّ آدَمُ ع قِصَّتَهُ فَأَخَذَ رُوحُ الْفُلُسِ شَيْئًا مِنْ نَارٍ فَرَمَى بِهَا عَلَيْهِمَا فَالْتَهَبَتْ فِي أَغْصَانِهِمَا حَتَّى ظَنَّ آدَمُ أَنَّهُ لَمْ يَبْقَ مِنْهُمَا شَيْءٌ إِلَّا اخْتَرَقَى وَ ظَنَّ إِبْلِيسُ مِثْلَ ذَلِكَ

They agreed between them with the Holy Spirit (as judge). When they ended to him, Adam^{-as} narrated his^{-as} story. The Holy Spirit took something from fire and threw with it upon the two (plants). It inflamed in their branches until Adam^{-as} thought nothing would remain from them except it would be incinerated, and Iblees^{-la} thought similar to that'.

قَالَ فَدَخَلَتِ النَّارُ حَيْثُ دَخَلَتْ وَ قَدْ ذَهَبَ مِنْهُمَا ثُلَاثَاهُمَا وَ بَقِيَ الثَّلْثُ فَقَالَ الرُّوحُ أَمَّا مَا ذَهَبَ مِنْهُمَا فَحِطُّ إِبْلِيسَ عَلَيْهِ اللَّعْنَةُ وَ مَا بَقِيَ فَلَكَ يَا آدَمُ.

He^{-asws} said: 'The fire entered where it entered and two-thirds of them was gone and the third remained. The Spirit said: 'As for what is gone from them, it is a share of Iblees^{-la}, may the curse be upon him^{-la}, and whatever remains (a third), it is for you^{-as} O Adam^{-as}'.¹⁹⁵³

¹⁹⁵² Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 1 c (Chapters on Prohibited drinks)

¹⁹⁵³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 2 (Chapters on Prohibited drinks)

بيان كون الثلثين حظ إبليس لأن عصير العنب بعد الغليان يحرم ما لم يذهب ثلثاه فالثلثان حظه و أيضا قبل ذهاب الثلثين إن بقي يصير خمرًا مسكرا فهو حظه و هما يرجعان إلى أمر واحد لأن الظاهر أن العلة في وجوب ذهاب الثلثين هو هذا الذي ذكرنا.

Explanation – *The two-third is a share of Iblees^{-la} because the grape juice after the boiling is prohibited for as long as two-thirds is not gone (evaporated). So the two-third are his^{-la} share, and also before the going of the two-thirds, if there remain, becomes wine, intoxicant, so it is his^{-la} share, and these two return to one matter, because the apparent it that the reason in the obligation of the two-thirds going, it is this which we have mentioned.*

3- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْمُنْعِمِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: لَمَّا خَرَجَ نُوحٌ عَ مِنَ السَّفِينَةِ عَرَسَ قُضْبَانًا كَانَتْ مَعَهُ فِي السَّفِينَةِ مِنَ النَّخِيلِ وَالْأَعْنَابِ وَ سَائِرِ الثَّمَارِ فَأَطْعَمَتْ مِنْ سَاعَتِهَا وَ كَانَتْ مَعَهُ حَبْلَةُ الْعِنَبِ وَ كَانَتْ آخِرَ شَيْءٍ

(The book) ‘Al Ilal’ – from Muhammad Bin Shazan, from Muhammad Bin Muhammad Bin Al Haris, from Salih Bin Saeed, from Abdul Mun’im Bin Idrees, from his father, from Wahab Bin Munabbih who said,

‘When Noah^{-as} came out from the ship, he^{-as} planted two branches which were with him^{-as} in the ship, from the palm tree (dates) and the grapes, and rest of the fruits. These matured from their very time, and there was a grapevine with him^{-as} and there was another thing with him^{-as}.

أَخْرَجَ حَبْلَةُ الْعِنَبِ فَلَمْ يَجِدْهَا نُوحٌ وَ كَانَ إِبْلِيسُ قَدْ أَخَذَهَا فَخَبَأَهَا فَتَهَضَّ نُوحٌ عَ لِيَدْخُلَ السَّفِينَةَ فَيَلْتَمِسَهَا فَقَالَ لَهُ الْمَلِكُ الَّذِي مَعَهُ اجْلِسْ يَا نَبِيَّ اللَّهِ سَتُؤْتَى بِهَا

The grapevine came out, but Noah^{-as} could not find it, and Iblees^{-la} had taken it and hidden it. Noah^{-as} got up in order to enter the ship to seek it. The Angel who was with him^{-as} said to him^{-as}, ‘Be seated, O Prophet^{-as} of Allah^{-azwj}, you^{-as} shall be brought it’.

فَجَلَسَ نُوحٌ عَ فَقَالَ لَهُ الْمَلِكُ إِنَّ لَكَ فِيهَا شَرِيكَاً فِي عَصِيرِهَا فَأَخْبِسْ مُشَارَكَتَهُ قَالَ نَعَمْ لَهُ السُّبُعُ وَ لِي سِتَّةُ أَسْبَاعٍ

Noah^{-as} sat down. The Angel said to him^{-as}: ‘There is an associate for you^{-as} in it, in its juice, so be good in his^{-la} participation’. He^{-asws} said: ‘Yes, for him^{-la} shall be one-seventh and for me^{-as} would be six-sevenths’.

قَالَ لَهُ الْمَلِكُ أَحْسِنْ فَأَنْتَ مُحْسِنٌ قَالَ نُوحٌ عَ لَهُ السُّدُسُ وَ لِي خُمُسَةُ أَسْدَاسٍ

The Angel said to him^{-as}: ‘Improve, for you^{-as} are good’. Noah^{-as} said to him: ‘For him^{-la} would be the sixth and for me^{-as} would be five-sixths’.

قَالَ لَهُ الْمَلِكُ أَحْسِنْ فَأَنْتَ مُحْسِنٌ قَالَ نُوحٌ عَ لَهُ الْخُمُسُ وَ لِي أَرْبَعَةُ أَحْمَاسٍ

The Angels said to him^{-as}: ‘Improve, for you^{-as} are good’. Noah^{-as} said: ‘For him^{-la} would be the fifth, and for me^{-as} would be four-fifths’.

قَالَ لَهُ الْمَلَكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ قَالَ لَهُ نُوحٌ لَهُ الرُّبْعُ وَ لِي ثَلَاثَةُ أَرْبَاعٍ

The Angel said to him^{as}: 'Improve, for you^{as} are good'. Noah^{as} said to him: 'For him^{la} would be the fourth, and for me^{as} would be three-fourths'.

قَالَ لَهُ الْمَلَكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ قَالَ فَلَهُ النِّصْفُ وَ لِي النِّصْفُ وَ لِي النِّصْفُ

The Angel said to him^{as}: 'Improve, for you^{as} are good'. He^{as} said: 'For him^{la} would be the half and for me^{as} would be the half, and for me^{asws} is the disposal'.

قَالَ لَهُ الْمَلَكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ قَالَ ع لِي الثُّلُثُ وَ لَهُ الثُّلُثَانِ فَرَضِي

The Angel said to him^{as}: 'Improve, for you^{as} are good'. He^{as} said: 'For me^{as} would be the third and for him^{la} would be the two-thirds'. He agreed.

فَمَا كَانَ فَوْقَ الثُّلُثِ مِنْ طَبَخِهَا فَلِإِبْلِيسَ وَ هُوَ حَظُّهُ وَ مَا كَانَ مِنَ الثُّلُثِ فَمَا دُونَهُ فَهُوَ لِنُوحٍ ع وَ هُوَ حَظُّهُ وَ ذَلِكَ الْحَالُ الطَّيِّبُ لِيُشْرَبَ مِنْهُ.

So, whatever were to be above the third from cooking it, it is for Iblees^{la}, and it is his^{la} share, and whatever were to be from the third and whatever is below it, it is for Noah^{as}, and it is his^{as} share, and that is the Permissible, the good for drinking from it".¹⁹⁵⁴

4- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرْزَارٍ عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي ع يَقُولُ إِنَّ نُوحًا حِينَ أُمِرَ بِالْغَرَسِ كَانَ إِبْلِيسُ إِلَى جَانِبِهِ فَلَمَّا أَرَادَ أَنْ يَغْرَسَ الْعِنَبَ قَالَ هَذِهِ الشَّجَرَةُ لِي

(The book) 'Al Ilal' – from Ahmad Bin Ziyad Al Hhamadany, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} had said: 'When Noah^{as} was Commanded with the planting, Iblees^{la} was to his^{as} side. When he^{as} wanted to plant the grapes, he^{la} said: 'This tree is for me^{la}!'

فَقَالَ لَهُ نُوحٌ كَذَبْتَ فَقَالَ إِبْلِيسُ فَمَا لِي مِنْهَا فَقَالَ نُوحٌ ع لَكَ الثُّلُثَانِ فَمِنْ هُنَاكَ طَابَ الطَّلَاءُ عَلَى الثُّلُثِ.

Noah^{as} said to him^{la}: 'You^{la} are lying!' Iblees^{la} said, 'So what is for me^{la}?'. Noah^{as} said: 'For you^{la} are the two-thirds'. From over here, the portion was good upon the third".¹⁹⁵⁵

16 الْحَدِيثُ إِنَّ أَوَّلَ مَا يُكْفَأُ الْإِسْلَامُ كَمَا يُكْفَأُ الْإِنَاءُ فِي شَرَابٍ يُقَالُ لَهُ الطَّلَاءُ.

The Hadeeth: 'The first of what Al-Islam stopped like what it stopped the utensil was regarding a drink called 'Al-Tila'a'.¹⁹⁵⁶

¹⁹⁵⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 3 (Chapters on Prohibited drinks)

¹⁹⁵⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 4 a (Chapters on Prohibited drinks)

¹⁹⁵⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 4 b (Chapters on Prohibited drinks)

14 هَذَا نَحْوُ الْحَدِيثِ الْآخَرِ سَيَشْرَبُ أَنَا مِنْ أَقْتِي الْخَمْرَ يُسَمُّوْهَا بِغَيْرِ اسْمِهَا.

This is approximate to another Hadeeth: 'The people from my^{-saww} community will be drinking the wine, naming it with other than its name'.¹⁹⁵⁷

5- فَتَقَرَّرَ، قَالَ عَ اَعْلَمُ أَنَّ أَصْلَ الْخَمْرِ مِنَ الْكَمْ إِذَا أَصَابَتْهُ النَّارُ أَوْ عَلَى مِنْ غَيْرِ أَنْ تُصِيبَهُ النَّارُ فَهُوَ خَمْرٌ فَلَا يَحِلُّ شُرْبُهُ إِلَّا أَنْ يَذْهَبَ ثُلَاثُهُ عَلَى النَّارِ وَ يَبْقَى ثُلَاثُهُ

(The book) 'Fiqh Al-Reza^{-asws}', he^{-asws} said: 'Know that the origin of wine is from the vine when the fire attains it, or it is boiled from without the fire hitting it, so it is wine. It is not permissible to drink it except it two-thirds of it is gone (evaporated) upon the fire and a third of it remain.

فَإِنْ نَشَأَ مِنْ غَيْرِ أَنْ تُصِيبَهُ النَّارُ فَدَعَهُ حَتَّى يَصِيرَ خَلًّا مِنْ ذَاتِهِ مِنْ غَيْرِ أَنْ يَلْقَى فِيهِ شَيْءٌ فَإِنْ تَغَيَّرَ بَعْدَ ذَلِكَ وَ صَارَ خَمْرًا فَلَا بَأْسَ أَنْ تَطْرَحَ فِيهِ مِلْحًا أَوْ غَيْرَهُ حَتَّى يَتَحَوَّلَ خَلًّا.

If it simmers from without the fire hitting it, leave it until it becomes vinegar from itself, from without casting anything in it. If it were to change after that and becomes wine, there is no problem if salt were dropped into it or something else, until in changes into vinegar".¹⁹⁵⁸

6- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ الْمَسَائِلِ مِنْ مَسَائِلِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عِيسَى حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ وَ مُوسَى بْنُ مُحَمَّدِ بْنِ عِيسَى قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع جُعِلْتُ فِدَاكَ عِنْدَنَا طَبِخٌ يُجْعَلُ فِيهِ الْحَصِيرُ وَ زَيْمًا يُجْعَلُ فِيهِ الْعَصِيرُ مِنَ الْعَنْبِ وَ إِنَّمَا هُوَ لَحْمٌ يُطْبَخُ بِهِ وَ قَدْ رَوَى عَنْهُمْ فِي الْعَصِيرِ أَنَّهُ إِذَا جُعِلَ عَلَى النَّارِ لَمْ يُشْرَبْ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ وَ أَنَّ الَّذِي يُجْعَلُ فِي الْقَدْرِ مِنَ الْعَصِيرِ بِتِلْكَ الْمَنْزِلَةِ وَ قَدْ اجْتَنَبُوا أَكْلَهُ إِلَى أَنْ يَسْتَأْذِنَ مَوْلَانَا فِي ذَلِكَ

(The book) 'Al Saraair' – copying from 'Kitab Al Masaail' from the questions of Muhammad Bin Ali Bin Isa, 'It is narrated to us by Muhammad Bin Ahmad Bin Muhammad Bin Ziyad, and Musa Bin Muhammad Bin Isa who said,

'I wrote to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! With us there is a cuisine sour grapes are made to be in it, and sometimes the grape juice is made to be in it, and rather meat is cooked with it, and it has been reported regarding the juice that when it is made to be upon the fire, it is not drunk until two-thirds of it is gone (evaporated) and its third remains, and that which is made to be in the pot is from the juice at that status, and they are shunning eating it until our Master^{-asws} were to give permission regarding that'.

فَكَتَبَ بِحِطَّةٍ لَا بَأْسَ بِذَلِكَ.

He^{-asws} wrote in his^{-asws} handwriting: 'There is no problem with that'.¹⁹⁵⁹

¹⁹⁵⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 4 c (Chapters on Prohibited drinks)

¹⁹⁵⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 5 (Chapters on Prohibited drinks)

¹⁹⁵⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 6 a (Chapters on Prohibited drinks)

10 الجامع، ليحيى بن سعيد قال: كتب محمد بن علي بن عيسى إلى علي بن محمد الهادي ع جعلت فداك عندنا طبخ و ذكر نحوه.

(The book) 'Al Jamie' of Yahya Bin Saeed who said,

'Muhammad Bin Ali Bin Isa wrote to Ali^{-asws} Bin Muhammad Al-Hadi^{-asws}, 'May I be sacrificed for you^{-asws}! With us there is a cuisine' – and mentioned approximate to it".¹⁹⁶⁰

6 الكليني و الشيخ عن محمد بن يحيى عن محمد بن الحسين عن محمد بن عبد الله عن عتبة بن خالد عن أبي عبد الله ع قال: في رجل أخذ عشرة أظال من عصير العنب فصَبَّ عَلَيْهِ عَشْرِينَ رَطْلًا مَاءً ثُمَّ طَبَخَهَا حَتَّى ذَهَبَ مِنْهُ عَشْرُونَ رَطْلًا وَ بَقِيَ عَشْرَةُ أَرَطَالٍ أَ يَصْلُحُ شَرْبُ تِلْكَ الْعَشْرَةِ أَمْ لَا فَقَالَ مَا طَبَخَ عَلَى ثُلُثِهِ فَهُوَ حَلَالٌ.

Al Kulayni and the Sheykh – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah, from Uqba Bin Khalid,

'From Abu Abdullah^{-asws} having said regarding a man who took ten ounces of grape juice and pour twenty ounces of water upon it. Then he cooked it until twenty ounces had gone (evaporated) from it and there remain ten ounces, 'Is it correct to drink that ten or not?' He^{-asws} said: 'Whatever is cooked upon its third, so it is Permissible'.¹⁹⁶¹

6 عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْعَصِيرَ إِذَا طُبَخَ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ فَهُوَ حَلَالٌ.

Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}: 'The juice when it is cooked until two-thirds of it is gone (evaporated) and its third remains, so it is Permissible'.¹⁹⁶²

7- كِتَابُ الصَّغِيرِ، لِنَصْرِ بْنِ مُزَاهِمٍ قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْأَسْوَدِ بْنِ قُطْنَةَ وَ أَطْبَحَ لِلْمُسْلِمِينَ قَبْلَكَ مِنَ الطَّلَاءِ مَا يَذْهَبُ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ.

'Kitab Al Siffeen' of Nazar Bin Muzahim who said,

'Amir Al-Momineen^{-asws} wrote to Al Aswad Bin Qutnah: 'And cook for the Muslims with you, 'Al-Tila'a' (drink) what its two-thirds is gone (evaporated) and its third remains'.¹⁹⁶³

¹⁹⁶⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 6 b (Chapters on Prohibited drinks)

¹⁹⁶¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 6 c (Chapters on Prohibited drinks)

¹⁹⁶² Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 6 d (Chapters on Prohibited drinks)

¹⁹⁶³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 7 (Chapters on Prohibited drinks)

8- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الرَّيْبِ يَدُقُّ وَ يُلْقَى فِي الْقَدْرِ ثُمَّ يُصَبُّ عَلَيْهِ الْمَاءُ وَ يُوقَدُ تَحْتَهُ فَقَالَ لَا تَأْكُلْهُ حَتَّى يَذْهَبَ الثُّلَاثَانِ وَ يَبْقَى الثُّلُثُ فَإِنَّ النَّارَ قَدْ أَصَابَتْهُ

The book of Zayd Al Narsy who said,

‘Abu Abdullah^{-asws} was asked about the raisins being pounded and thrown into the pot, then the water is poured upon it and (fire) ignited beneath it. He^{-asws} said: ‘Do not eat it until two-thirds is gone (evaporated) and the third remains, for the fire has hit it’.

فُلْتُ فَالرَّيْبُ كَمَا هُوَ يُلْقَى فِي الْقَدْرِ وَ يُصَبُّ عَلَيْهِ ثُمَّ يُطْبَخُ وَ يُصَفَّى عَنْهُ الْمَاءُ

I said, ‘So (what if) the raisins are like what they were cast into the pot and (water) is poured upon it, then it is cooked, and the water is cleared away from it?’

فَقَالَ كَذَلِكَ هُوَ سَوَاءٌ إِذَا أَدَّتِ الْحُلَاوَةُ إِلَى الْمَاءِ وَ صَارَ خُلُوعًا بِمَنْزِلَةِ الْعَصِيرِ ثُمَّ نَشَّ مِنْ غَيْرِ أَنْ تُصِيبَهُ النَّارُ فَقَدْ حَرَّمَ وَ كَذَلِكَ إِذَا أَصَابَتْهُ النَّارُ فَأَعْلَاهُ فَقَدْ فَسَدَ.

He^{-asws} said: ‘Like that it is same when the sweetness is led to the water and becomes sweet, it would be at the status of the juice. Then it simmers from without the fire hitting it, so it is prohibited; and like that when the fire hits it, so it boils it, so it has been spoilt’.¹⁹⁶⁴

9- الْخَرَائِجُ، عَنْ صَفْوَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَأَتَاهُ غُلَامٌ فَقَالَ أُمِّي مَاتَتْ فَقَالَ عَ لَمْ تَمُتْ قَالَ تَرَكْتُهَا مُسَجًى عَلَيْهَا

(The book) ‘Al Kharaij’ – from Safwan who said,

‘I was in the presence of Abu Abdullah^{-asws} and a boy came to him^{-asws}. He said, ‘My mother has died!’ He^{-asws} said: ‘She has not died’. He said, ‘I left her with shroud upon her!’

فَقَامَ أَبُو عَبْدِ اللَّهِ عَ وَ دَخَلَ عَلَيْهَا فَإِذَا هِيَ قَاعِدَةٌ فَقَالَ لَا يَنْبَغُ ادْخُلْ عَلَى أُمِّكَ فَشَهَّهَا مِنَ الطَّعَامِ مَا شَاءَتْ فَأَطْعَمَهَا

Abu Abdullah^{-asws} stood up and entered to see her, and behold, she was seated. He^{-asws} said to her son: ‘Enter to see your mother and ask her desire from the food whatever she desired, so feed it to her’.

فَقَالَ الْغُلَامُ يَا أُمَّاهُ مَا تَشْتَهِيْنَ فَالْتِ أَشْتَهِيْ رَبِيبًا مَطْبُوحًا فَقَالَ لَهُ ائْتِيَهَا بِعَصَاةٍ مَمْلُوءَةٍ رَبِيبًا فَأَتَاهَا بِهَا فَأَكَلَتْ مِنْهَا حَاجَتَهَا.

The boy said, ‘O mother! What do you desire?’ She said, ‘I desire cooked raisins’. He^{-asws} said to him: ‘Bring her a basket filled with raisins!’ He came to her with it. She ate her need from it’.¹⁹⁶⁵

¹⁹⁶⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 8 (Chapters on Prohibited drinks)

¹⁹⁶⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 9 (Chapters on Prohibited drinks)

10- الْمَحَاسِرُ، عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي بصيرٍ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُعْجِبُهُ الرَّيْبِيَّةُ [الرَّيْبِيَّةُ].

(The book) 'Al-Mahasin' – from his father, from Al Nazar Bin Suweyd, from a man, from Abu Baseer who said,

'Abu Abdullah^{asws}, the raisins used to fascinate him^{asws}'.¹⁹⁶⁶

11- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّيْبِ هَلْ يُصْلَحُ أَنْ يُطْبَخَ حَتَّى يَخْرُجَ طَعْمُهُ ثُمَّ يُؤْخَذَ ذَلِكَ الْمَاءُ فَيُطْبَخَ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ ثُمَّ يُرْفَعُ وَ يُشْرَبُ مِنْهُ السَّنَةَ فَقَالَ لَا بَأْسَ.

(The book) 'Al-Kafi' – from the number, from Sahl, from Musa Bin Al Qasim,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about the raisins, 'Is it correct for it to be cooked until its taste is expelled? Then that water is taken and cooked until two-thirds of it is gone (evaporated) and a third of it remains, then it is raised and drunk from it for the year'. He^{asws} said: 'There is no problem''.¹⁹⁶⁷

12- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَوْ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّيَّاطِيِّ قَالَ: وَصَفَ لِي أَبُو عَبْدِ اللَّهِ ع الْمَطْبُوحَ كَيْفَ يُطْبَخُ حَتَّى يَصِيرَ حَلَالًا فَقَالَ ع لِي تَأْخُذُ رُبْعًا مِنْ زَبِيبٍ وَ تُنْقِيَهُ ثُمَّ تَصُبُّ عَلَيْهِ اثْنَيْ عَشَرَ رَطْلًا مِنْ مَاءٍ ثُمَّ تُنْقِعُهُ لَيْلَةً فَإِذَا كَانَ أَيَّامُ الصَّبْفِ وَ حَشِيتَ أَنْ يَنْشَئَ جَعَلْتَهُ فِي تَنْوَرٍ مَسْحُونٍ قَلِيلًا حَتَّى لَا يَنْشَئَ ثُمَّ تَنْزِعُ الْمَاءَ مِنْهُ كُلَّهُ حَتَّى إِذَا أَصْبَحْتَ صَبَبْتَ عَلَيْهِ مِنَ الْمَاءِ بِقَدَرٍ مَا يَغْمُرُهُ ثُمَّ تُغْلِيهِ حَتَّى تَذْهَبَ حُلَاوَتُهُ

And from him, from Muhammad Bin Yahya, from Ali Bin Al-Hassan, or from a man, from Ali Bin Al-Hassan Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa Al Sabaty who said,

"Abu Abdullah^{asws} described the cooked (raisins) to me, how it is to be cooked until it comes to be Permissible, so he^{asws} said to me: 'Take a quarter of raisins and clean them and pour twelve *ratls* (units of measurement) of water over it, then soak it overnight. So, when it were the days of summer and you fear that it would simmer, keep it in an oven, a little full until it does not simmer. Then remove all of the water from it until when it is the morning, pour a measurement of water upon it sufficient to soak it. Then boil it until its sweetness is gone.

ثُمَّ تَنْزِعُ مَاءَهُ الْآخَرَ فَتَصْبُهُ عَلَى الْمَاءِ الْأَوَّلِ ثُمَّ تَكِيلُهُ كُلَّهُ فَتَنْظُرُ كَمْ الْمَاءِ ثُمَّ تَكِيلُ ثُلَاثَهُ فَتَطْرَحُهُ فِي الْإِنَاءِ الَّذِي تُرِيدُ أَنْ تَطْبَخَهُ فِيهِ وَ تَصُبُّ بِقَدَرٍ مَا يَغْمُرُهُ مَاءً وَ تُقَلِّدُهُ بِغُودٍ وَ تَجْعَلُ قَدْرَهُ قَصَبَةً أَوْ عُودًا فَتَحْدُثُهَا عَلَى قَدَرٍ مُنْتَهَى الْمَاءِ ثُمَّ تُغْلِي الثَّلَاثَ الْآخَرَ حَتَّى يَذْهَبَ الْمَاءُ الْبَاقِي ثُمَّ تُغْلِيهِ بِالنَّارِ فَلَا تَزَالُ تُغْلِيهِ حَتَّى يَذْهَبَ الثَّلَاثَانِ وَ يَبْقَى الثَّلَاثُ

Then remove the last water and pour the first water over it, then measure whole of it. So look at how much water there is, then measure a third of it and place it in the vessel which you intend to cook it and pour a measurement of water which would submerge it and measure it with a cane and make its measurement with a cane or a stick, so limit it upon the measure of

¹⁹⁶⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 10 (Chapters on Prohibited drinks)

¹⁹⁶⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 11 (Chapters on Prohibited drinks)

when the water ends up to. Then boil the other third until the remaining water evaporates. Then boil it by the fire and do not cease to boil it until the two-thirds evaporates and there remains the third.

ثُمَّ تَأْخُذُ لِكُلِّ رُبْعٍ رَطْلًا مِنَ الْعَسَلِ فَتُغْلِيهِ حَتَّى تَذْهَبَ رَغْوُهُ الْعَسَلِ وَ تَذْهَبَ غِشَاؤُهُ الْعَسَلِ فِي الْمَطْبُوحِ ثُمَّ تَضْرِبُهُ بِعُودٍ ضَرْبًا شَدِيدًا حَتَّى يَحْتَلِطَ وَ إِنْ شِئْتَ أَنْ تُطَيِّبَهُ بِشَيْءٍ مِنْ زَعْفَرَانٍ أَوْ شَيْءٍ مِنْ زَنْجَبِيلٍ فَأَفْعَلْ ثُمَّ أَشْرَبَهُ فَإِنْ أَحْبَبْتَ أَنْ يَطُولَ مَكْنُهُ عِنْدَكَ فَرَوْقَهُ.

Then take for every quarter of a *ratl* of the honey, so boil it until its foam goes away and the mist of the honey goes away in the cooking. Then stir it with the stick with an intense stirring until it mixes up, and if you so desire to you can aromatise it with something from the saffron or with something from the ginger, so do it. Then drink it and if you would like its remaining to be prolonged with you, so keep it clean".¹⁹⁶⁸

13- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الرَّيِّبِ كَيْفَ طَبَخُهُ حَتَّى يُشْرَبَ حَلَالًا فَقَالَ تَأْخُذُ رُبْعًا مِنْ زَبِيبٍ فَتُنْقِيهِ ثُمَّ تَطْرَحُ عَلَيْهِ اثْنِي عَشَرَ رَطْلًا مِنْ مَاءٍ ثُمَّ تُنْفَعُهُ لَيْلَةً فَإِذَا كَانَ مِنَ الْغَدِ نَزَعْتَ سُلَافَتَهُ ثُمَّ تَصُبُّ عَلَيْهِ مِنَ الْمَاءِ بِقَدْرِ مَا يَغْمُرُهُ ثُمَّ تُغْلِيهِ بِالنَّارِ عَلَيْهِ ثُمَّ تَنْزِعُ مَاءَهُ فَتَصْبِيهِ عَلَى الْمَاءِ الْأَوَّلِ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about how the raisins are cooked until its drinking is Permissible. He^{-asws} said: 'Take a quarter of raisins, so clean these. Then pour twelve *ratls* (units of measurement) of water over it, then soak it overnight. So when it is the morning, remove its foam, then pour sufficient water over it to submerge it. Then boil it by the fire with a boiling. Then remove its water and pour over it the first water.

ثُمَّ تَطْرَحُهُ فِي إِنَاءٍ وَاحِدٍ جَمِيعًا ثُمَّ تُوقَدُ تَحْتَهُ النَّارُ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ وَ تَحْتَهُ النَّارُ ثُمَّ تَأْخُذُ رَطْلًا مِنَ الْعَسَلِ فَتُغْلِيهِ بِالنَّارِ عَلَيْهِ وَ تَنْزِعُ رَغْوَتَهُ ثُمَّ تَطْرَحُهُ عَلَى الْمَطْبُوحِ ثُمَّ تَضْرِبُهُ حَتَّى يَحْتَلِطَ بِهِ وَ اطْرَحْ فِيهِ إِنْ شِئْتَ زَعْفَرَانًا وَ طَبِيبًا إِنْ شِئْتَ بِزَنْجَبِيلٍ قَلِيلٍ

Then place it all in one vessel, then light a fire beneath it until two-thirds of it evaporates and there remains the third, and under it is the fire. Then take a *ratl* (unit of measurement) of honey and boil it by the fire with a boiling and remove its foam. Then place it upon the cooking, then stir it until it is mixed, and place in it, if you so desire to, saffron, and if you so desire to aromatise it by a little ginger'.

قَالَ فَإِذَا أَرَدْتَ أَنْ تَقْسِمَهُ أَثْلَاثًا لِتَطْبَخَهُ فَكُلُّهُ بِشَيْءٍ وَاحِدٍ حَتَّى تَعْلَمَ كَمْ هُوَ ثُمَّ اطْرَحْ عَلَيْهِ الْأَوَّلَ فِي الْإِنَاءِ الَّذِي تُغْلِيهِ فِيهِ ثُمَّ تَجْعَلُ فِيهِ مِقْدَارًا وَ حُدَّهُ حَيْثُ يَبْلُغُ الْمَاءُ ثُمَّ اطْرَحِ الثَّلَاثَ الْآخِرَ ثُمَّ حُدَّهُ حَيْثُ يَبْلُغُ الْمَاءُ ثُمَّ تَطْرَحِ الثَّلَاثَ الْآخِرَ ثُمَّ حُدَّهُ حَيْثُ يَبْلُغُ الْمَاءُ ثُمَّ تَوَقَّدُ تَحْتَهُ نَارًا لَيْتَةً حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ.

He^{-asws} said: 'So, if you want to divide it into three in order to cook it, so measure it with one thing until you know how much it is. Then place over it the first in the vessel which it is boiled in, then you should make a measurement and its mark where the water reaches. Then place

¹⁹⁶⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 12 (Chapters on Prohibited drinks)

the other third, then mark it where the water reaches. Then place the other third, then mark it when the last reaches. Then ignite a small fire beneath it (low heat) until two-thirds of it evaporates and there remains one-third of it''¹⁹⁶⁹.

14- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَمَّنْ أَخْبَرَهُ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: شَكُوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَرَاقِرَ تُصِيبُنِي فِي مَعْدِي وَ قَلَّةَ اسْتِمْرَائِي الطَّعَامَ فَقَالَ لِي لَمْ لَا تَتَّخِذْ نَبِيذًا تَشْرَبُهُ نَحْنُ وَ هُوَ يَمُرُّ الطَّعَامَ وَ يَذْهَبُ بِالْقَرَاقِرِ وَ الرِّيَاحِ مِنَ الْبَطْنِ

And from him, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Al Sayyari, from Muhammad Bin Al-Husayn, from the one who informed him, from Ismail Bin Al Fazl Al Hashimy who said,

'I complained to Abu Abdullah^{asws} of the rumbling and the winds in my stomach, and the scarcity of my digestion of the food'. So he^{asws} said to me: 'Why do you not take *Nabeez* which we^{asws} drink and it digests the food and removes the rumbling and the winds from the belly?'

قَالَ وَ قُلْتُ لَهُ صِفْهُ لِي جُعِلْتُ فِدَاكَ

I said to him^{asws}, 'Describe it for me, may I be sacrificed for you^{asws}'.

فَقَالَ لِي تَأْخُذُ صَاعًا مِنْ زَبِيبٍ فَتُنْقِيهِ مِنْ حَبِّهِ وَ مَا فِيهِ ثُمَّ تَغْسِلُهُ بِالْمَاءِ غَسْلًا جَيِّدًا ثُمَّ تُنْفَعُهُ فِي مِثْلِهِ مِنَ الْمَاءِ أَوْ مَا يَغْمُرُهُ ثُمَّ تَتْرُكُهُ فِي الْبَيْتَاءِ ثَلَاثَةَ أَيَّامٍ بَلَيَالِيهَا وَ فِي الصَّيْفِ يَوْمًا وَ لَيْلَةً فَإِذَا أَتَى عَلَيْهِ ذَلِكَ الْقَدْرُ صَفَيْتَهُ وَ أَخَذْتَ صَفْوَتَهُ وَ جَعَلْتَهُ فِي إِنَاءٍ وَ أَخَذْتَ مِقْدَارَهُ بَعُودٍ ثُمَّ طَبَخْتَهُ طَبْخًا رَقِيقًا حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ

He^{asws} said to me: 'Take a *Sa'a* (a unit of measurement - four handfuls) of raisins, so clean its seeds and whatever is in it, then wash it with water with a renewed washing. Then soak it in similar from the water or whatever submerges it. Then leave it in the winter for three days and nights, and in the summer, for one day and one night. When that times comes up, you take it and make it to be in a vessel and take its measurement with a stick. Then cook it gently until two-thirds of it goes away and there remains one-third of it.

ثُمَّ تَجْعَلُ عَلَيْهِ نَصْفَ رَطْلِ عَسَلٍ وَ تَأْخُذُ مِقْدَارَ الْعَسَلِ ثُمَّ تَطْبُخُهُ حَتَّى تَذْهَبَ تِلْكَ الزِّيَادَةُ ثُمَّ تَأْخُذُ زَنْجَبِيلًا وَ حَوْلَنْجَانًا وَ دَازِصِينِيًّا وَ زَعْفَرَانًا وَ قَرْنَفَلًا وَ مَصْطَكِي وَ تَذْفُوهُ وَ تَجْعَلُهُ فِي خَرْقَةٍ رَقِيقَةٍ وَ تَطْرُخُهُ وَ تُغْلِيهِ مَعَهُ عَلَيْهِ ثُمَّ تُنْزِلُهُ فَإِذَا بَرَدَ صَفَيْتَهُ وَ أَخَذْتَ مِنْهُ عَلَى عَدَائِكَ وَ عَشَائِكَ

Then make half a *ratl* (unit of measurement) of honey to be upon it and take a measurement of the honey. Then cook it until that increment evaporates. Then take ginger and Alpinia (a plant), and cinnamon, and the saffron, and cloves, and mastic resin, and pound these and make these to be in a thin rag and place it in is and boil it with it with a boiling. Then take it off. When it has cooled, clean it and take from it upon your lunch and your dinner'.

¹⁹⁶⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 13 (Chapters on Prohibited drinks)

قَالَ فَفَعَلْتُ فَذَهَبَ عَنِّي مَا كُنْتُ أَجِدُهُ وَهُوَ شَرَابٌ طَيِّبٌ لَا يَتَغَيَّرُ إِذَا بَقِيَ إِنْ شَاءَ اللَّهُ.

He (the narrator) said, 'I did it, and it removed from me what I had, and it was an aromatic drink. It will not change, when it remains (for a while), Allah^{-azwj} Willing'.¹⁹⁷⁰

15- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ ذَكْرَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع بَعْضَ الْوَجَعِ وَ قُلْتُ إِنَّ الطَّبِيبَ وَصَفَ لِي شَرَاباً أَخَذَ الزَّيْبَ وَ أَصْبَغَ عَلَيْهِ الْمَاءَ لِلْوَاحِدِ اثْنَيْنِ ثُمَّ أَصْبَغَ عَلَيْهِ الْعَسَلَ ثُمَّ أَطْبَخَهُ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى الثُّلُثُ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Abdullah Bin Ja'far Al Sayyari, from the one who mentioned it, from Is'haq Bin Ammar who said,

'I complained to Abu Abdullah^{-asws} of some pain, and I said, 'The physician has prescribed a drink for me – take the raisins and pour water upon it, two to one. Then pour honey upon it, then cook it until two-thirds of it evaporates and there remains the third'.

فَقَالَ أَلَيْسَ حُلُوءاً قُلْتُ بَلَى قَالَ اشْرَبْهُ وَ لَمْ أُخْبِرْهُ كَمْ الْعَسَلِ.

He^{-asws} said: 'Is it not sweet?' I said, 'Yes'. He^{-asws} said: 'Drink it'. (He the narrator said), 'And I did not inform him how much the honey was'.¹⁹⁷¹

16- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ حَاتِمِ التَّمِيمِيِّ عَنْ عَمْرِو بْنِ أَبِي خَالِدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: شَكَوْتُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع بَعْضَ الْوَجَعِ وَ قُلْتُ لَهُ إِنَّ الطَّبِيبَ وَصَفَ لِي شَرَاباً وَ ذَكَرَ أَنَّ ذَلِكَ الشَّرَابَ مُوَافِقٌ لِهَذَا الدَّاءِ

(The book) 'Tibb Al-Aimma^{-asws}' – from Muhammad Bin Ismail Bin Hatim Al Tameemi, from Amro Bin Abu Khalid, from Is'haq Bin Ammar who said,

'I complained to Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} of some pain and I said to him^{-asws}: 'The physician has prescribed a drink for me, and he mentioned that the drink is compatible for this illness'.

قَالَ لَهُ الصَّادِقُ ع وَ مَا وَصَفَ لَكَ الطَّبِيبُ

Al-Sadiq^{-asws} said to him: 'And what has the physician prescribed for you?'

قَالَ قَالَ لِحَدِّ الزَّيْبِ وَ صَبَّغَ عَلَيْهِ الْمَاءَ ثُمَّ صَبَّغَ عَلَيْهِ عَسَلاً ثُمَّ أَطْبَخَهُ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى الثُّلُثُ

He said, 'He said, 'Take the raisins and pour the water upon it, then pour honey upon it, then cook it until two-thirds of it is gone (evaporated) and the third remains'.

¹⁹⁷⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 14 (Chapters on Prohibited drinks)

¹⁹⁷¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 15 (Chapters on Prohibited drinks)

فَقَالَ أَلَيْسَ هُوَ خُلُوٌ قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ قَالَ اشْرَبِ الْخُلُوَ حَيْثُ وَجَدْتَهُ أَوْ حَيْثُ أَصَبْتَهُ وَ لَمْ يَزِدْنِي عَلَى هَذَا.

He^{-asws} said: 'Isn't it sweet?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'Drink the sweet wherever you find it, or wherever you attain it', and he^{-asws} did not increase me upon this".¹⁹⁷²

[تفصيل و تذييل يشتمل على مقاصد](#)

Detail and footnote inclusive upon purposes (Ahadeeth only)

6 رَوَايَةُ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ شُرْبِ الْعَصِيرِ قَالَ تَشْرَبُ مَا لَمْ يَغْلِ فَإِذَا غَلَى فَلَا تَشْرَبْهُ.

It is reported by Hammad,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about drinking the juice. He^{-asws} said: 'Drink what is not boiled. When it is boiled, do not drink it'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ الْغَلْيَانُ قَالَ الْقُلْبُ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Which thing is the boiling?' He^{-asws} said: 'The overturning' (its bottom becomes its top)".¹⁹⁷³

6 وَ فِيمَا رُوِيَ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا نَشَّ الْعَصِيرُ وَ عَلَى حَرِّمٍ.

And among what is reported from Zareeh who said, 'I heard Abu Abdullah^{-asws} saying: 'When the juice simmers and boil, it is prohibited'.

6 عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ عَصِيرٍ أَصَابَتْهُ النَّارُ فَهُوَ حَرَامٌ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ.

Abdullah Bin Sinan, from Abu Abdullah^{-asws} having said: 'Every juice the fire hits, it is prohibited until two-thirds of it is gone (evaporated) and its third remains".¹⁹⁷⁴

6 فِي الْكَافِي عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْعَصِيرِ يُطْبَخُ بِالنَّارِ حَتَّى يَغْلِي مِنْ سَاعَتِهِ أَيْشَرُّهُ صَاحِبُهُ

¹⁹⁷² Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 16 (Chapters on Prohibited drinks)

¹⁹⁷³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 17 (Chapters on Prohibited drinks)

¹⁹⁷⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 3 H 18 (Chapters on Prohibited drinks)

And in Al-Kafi, from a man, from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about the juice cooked with the fire until it boils from its time, 'Can its owner drink it?'

قَالَ إِذَا تَغَيَّرَ عَنْ حَالِهِ وَغَلَا فَلَا خَيْرَ فِيهِ حَتَّى يَذْهَبَ ثُلَاثًا وَ يَبْقَى ثُلَاثًا.

He^{-asws} said: 'When it changes from its state and boils, there is no good in it until two-thirds of it is gone (evaporates) and a third of it remains'.

و فِي رَوَايَةٍ عَمَّارٍ سُئِلَ الصَّادِقُ عَنِ النَّضُوحِ كَيْفَ نَصْنَعُ حَتَّى يَحِلَّ قَالَ خُذْ مَاءَ التَّمْرِ فَأَعْلِهِ حَتَّى يَذْهَبَ ثُلَاثًا.

And in a report of Ammar, 'Al-Sadiq^{-asws} was asked about 'Al Nuzouh' (drink), 'How can we make it until it is permissible?' He^{-asws} said: 'Take water of the dates and boil it until two-thirds of it is gone'.

6 وَ رَوَى أَبُو بَصِيرٍ فِي الصَّحِيحِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُعْجِبُهُ الرَّيْبَةُ.

And it is reported by Abu Baseer in 'Al-Saheeh', said, 'Abu Abdullah^{-asws}, the raisins used to fascinate him^{-asws}'.

وَ فَفَهُ الرِّضَا ع وَ ذَكَرَهُ الصَّدُوقُ فِي الْفَقِيهِ أَيْضًا خَيْثُ قَالَ: وَ لَهَا خَمْسَةُ أَسْمَاءٍ الْعَصِيرُ وَ هُوَ مِنَ الْكَزْمِ وَ النَّفِيعُ وَ هُوَ مِنَ الرَّيْبِ.

(The book) 'Fiqh Al-Reza^{-asws}', and Al Sadouq mentioned in 'Al Faqeeh' as well where he^{-asws} said: 'And there are five names for it – 'Al Aseer' (Juice), and it is from the grapevine, and 'Al Naqie', and it is from the raisins'.

7 مِثْلُ رَوَايَةِ جَعْفَرِ بْنِ أَحْمَدَ الْمَكْفُوفِ قَالَ: كَتَبْتُ إِلَيْهِ يَعْني أَبَا الْحُسَيْنِ ع أَسْأَلُهُ عَنِ السَّكَنْجَبِينَ وَ الْجُلَّابِ وَ رَبِّ الثُّوتِ وَ رَبِّ الثُّفَّاحِ فَكَتَبَ خَلَالَ

Like the report of Ja'far Bin Ahmd Al Makfouf who said, 'I wrote to him^{-asws}, meaning Abu Al-Hassan^{-asws}, asking him^{-asws} about 'Al Sakanjabeen' (drink), and 'Al Jullab', and jam of the berries and jam of the apples. He^{-asws} wrote: 'Permissible'.

وَ فِي رَوَايَةٍ أُخْرَى لَهُ عَنْهُ ع وَ زَادَ رَبُّ السَّفَرَجَلِ إِذَا كَانَ الَّذِي يَبِيعُهَا غَيْرَ عَارِفٍ وَ هِيَ تُبَاعُ فِي أَسْوَاقِنَا فَكَتَبَ جَائِزٌ لَا بَأْسَ بِهَا.

And in another report of his, from him^{-asws}, and there is an increase, 'Jam of quince when it was which is being some by other than a recogniser (no n-Shia), and it is being sold in our markets'. He^{-asws} wrote: 'Allowed, there is no problem with it'.

5 مَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَخْضِبُ الْإِنَاءَ فَاشْرَبْهُ.

What is reported by the Sheykh in 'Al Saheeh', from Umar Bin Yazeed who said, 'Abu Abdullah^{-asws} said: 'When the utensil was dyed, so drink it'.

6 وَ رَوَى الْكُلَيْبِيُّ رَحِمَهُ اللَّهُ بِسَنَدٍ صَحِيحٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا زَادَ الطَّلَاءُ عَلَى الثُّلُثِ أُوقِيَتْ فَهُوَ حَرَامٌ.

And it is reported by Al Kulayi, may Allah^{-azwj} have Mercy on him, by a correct chain, from Ibn Abu Yafour, from Abu Abdullah^{-asws} having said: 'When 'Al Tila'a' (drink) is over a third of an ounce, so it is prohibited''.

6 كَمَا رَوَى الشَّيْخُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَصِيرُ إِذَا طُبِّخَ حَتَّى يَذْهَبَ مِنْهُ ثَلَاثَةُ دَوَانِيقَ وَ نِصْفُ ثَمَّ يَبْرُكُ حَتَّى يَبْرُدَ فَقَدْ ذَهَبَ ثُلُثَاهُ وَ بَقِيَ ثُلُثُهُ.

Like what is reported by the Sheykh, by his chain from Abu Abdullah^{-asws} having said: 'The juice when it is cooked until three Dawaneeqs and a half (unit of weight) is gone (evaporated), then it is left until it cools down, so its two-thirds has gone (evaporated) and its third remains''.

CHAPTER 4 – TRANSFORMATION OF THE WINE INTO VINEGAR

1 قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَمْرِ يَكُونُ أَوَّلُهُ خَمْرًا ثُمَّ يَصِيرُ خَلًّا يُؤْكَلُ قَالَ إِذَا ذَهَبَ سُكْرُهُ فَلَا بَأْسَ.

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, said, 'I asked him^{-asws} about the wine, the beginning of it happens to be wine, then it becomes vinegar, 'Can it be eaten?' He^{-asws} said: 'When its intoxication is gone, there is no problem''.¹⁹⁷⁵

كِتَابُ الْمَسَائِلِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ مِثْلَهُ إِلَّا أَنَّهُ زَادَ فِيهِ أَيْ يُؤْكَلُ قَالَ نَعَمْ.

'Kitab Al Masail' –

'From Ali son of Ja'far^{-asws} – similar to it except he increased in it, 'Can it be eaten?' He^{-asws} said: 'Yes''.¹⁹⁷⁶

2 الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا خَلَّ الْخَمْرِ فَإِنَّهُ يَقْتُلُ الدِّيْدَانَ فِي الْبَطْنِ

(The book) 'Al-Uyoun' –

'By the three previous chains, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Eat the wine vinegar for it kills the worms in the belly'.

وَقَالَ ع كُلُوا خَلَّ الْخَمْرِ مَا انْقَسَدَ وَلَا تَأْكُلُوا مَا أَفْسَدْتُمُوهُ أَنْتُمْ.

And he^{-asws} said: 'Eat the wine vinegar as long as it is spoilt, and do not eat what you yourselves have spoilt''.¹⁹⁷⁷

3- فَمَنْهُ الرِّضَا، قَالَ ع إِنْ صَبَّ فِي الْخَمْرِ خَلٌّ لَمْ يَحِلَّ أَكْلُهُ حَتَّى تَذَهَبَ عَلَيْهِ أَيَّامٌ وَ تَصِيرَ خَلًّا ثُمَّ كُلْ بَعْدَ ذَلِكَ.

¹⁹⁷⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 1 a (Chapters on Prohibited drinks)

¹⁹⁷⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 1 b (Chapters on Prohibited drinks)

¹⁹⁷⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 2 (Chapters on Prohibited drinks)

(The book) 'Fiqh Al-Reza'-asws – He-asws said: 'If the vinegar is poured into the wine, it is not permissible to eat it until days pass over it and it becomes vinegar, then eat after that'.¹⁹⁷⁸

4- السَّرَائِرُ، نُقْلًا مِنْ جَامِعِ الْبَزَنْطِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْخَمْرِ يُعَالَجُ بِالْمِلْحِ وَغَيْرِهِ لِيَحْوَلَ خَلًّا فَقَالَ لَا بَأْسَ بِمُعَالَجَتِهَا

(The book) 'Al Saraair' – copying from (the book) 'Jamie' of Al bazanty, from Abu Baseer,

'From Abu Abdullah'-asws having been asked about the wine treated with the salt and something else in order to transform it into vinegar. He-asws said: 'There is no problem with treating it'.

قُلْتُ فَإِنِّي عَالِجْتُهَا فَطَيَّبْتُ رَأْسَهَا ثُمَّ كَشَفْتُ عَنْهَا فَتَنْظَرْتُ إِلَيْهَا قَبْلَ الْوَقْتِ أَوْ بَعْدَهُ فَوَجَدْتُهَا خَمْرًا أَمْحِلُ لِي إِمْسَاكَهَا

I said, 'I treat it, but its top is slimy, then I uncover from it and look into it before the time or after it, and I find it as wine. Is it permissible for me to withhold it?'

فَقَالَ لَا بَأْسَ بِذَلِكَ وَإِنَّمَا إِزَادَتُكَ أَنْ يَتَحَوَّلَ الْخَمْرُ خَلًّا فَلَيْسَ إِزَادَتُكَ الْفَسَادَ.

He-asws said: 'There is no problem with that, and rather you intended to transform the wine into vinegar. Your intention wasn't the mischief'.¹⁹⁷⁹

6 مَوْثِقَةُ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْخَمْرِ يُصْنَعُ فِيهَا الشَّيْءُ حَتَّى يَحْمُضَ فَقَالَ إِذَا كَانَ الَّذِي صُنِعَ فِيهَا هُوَ الْعَالِبُ عَلَى مَا صُنِعَ فِيهِ فَلَا بَأْسَ.

By the trusted Abu Baseer who said,

'I asked Abu Abdullah'-asws about the wine, something is done in it until it sours (acidizes). He-asws said: 'When that which is done in it, it is the prevalent over what is done in it, there is no problem'.¹⁹⁸⁰

6 عُمُومُ حَسَنَةِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَمْرِ الْعَتِيقَةِ يُجْعَلُ خَلًّا قَالَ لَا بَأْسَ.

The generally good Zurara,

'From Abu Abdullah'-asws, he (the narrator) said, 'I asked him'-asws about the old wine made into vinegar. He-asws said: 'There is no problem'.¹⁹⁸¹

¹⁹⁷⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 3 (Chapters on Prohibited drinks)

¹⁹⁷⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 4 (Chapters on Prohibited drinks)

¹⁹⁸⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 5 (Chapters on Prohibited drinks)

¹⁹⁸¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 6 (Chapters on Prohibited drinks)

8 الشَّيْخُ فِي الصَّحِيحِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ: كَتَبْتُ إِلَى الرِّضَا ع جُعِلْتُ فِدَاكَ الْعَصِيرُ يَصِيرُ خَمْرًا فَيُصَبُّ عَلَيْهِ الْخَلُّ وَ شَيْءٌ يُغَيِّرُهُ حَتَّى يَصِيرَ خَلًّا قَالَ لَا بَأْسَ.

The Sheykh in 'Al Saheeh' – from Abdul Aziz Bin Al Muhtady who said,

'I wrote to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! The juice becomes wine, so the vinegar is poured upon it and something (else) to change it until it becomes vinegar?' He^{-asws} said: 'There is no problem''.¹⁹⁸²

¹⁹⁸² Bihar Al-Anwaar – V 63 The book of drinks - Ch 4 H 7 (Chapters on Prohibited drinks)

باب 5 الأكل و الشرب في آنية الذهب و الفضة و سائر ما نهي عنه من الأواني و غيرها

CHAPTER 5 – THE FOOD AND THE DRINK IN UTENSILS OF GOLD AND SILVER, AND REST OF WHAT IS PROHIBITED, FROM THE UTENSILS AND OTHER SUCH

1- مجالس الصدوق، عن حمزة بن محمد العلوي عن عبد العزيز بن محمد الأنباري عن محمد بن زكريا الجوهري عن شعيب بن واقد عن الحسين بن زيد عن أبي عبد الله عن آبائه ع قال: نهى رسول الله ص عن الشرب في آنية الذهب و الفضة.

(The book) 'Majalis' of Al Sadouq – from Hamza Bin Muhammad Al Alawy, from Abdul Aziz Bin Muhammad Al Ab'hary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid, from Al Husayn Bin Zayd,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from drinking in the utensils of gold and silver''.¹⁹⁸³

2- قُرب الإسناد، عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنْ سَبْعٍ مِنْهَا الشُّرْبُ فِي آنِيَةِ الذَّهَبِ وَ الْفِضَّةِ.

(The book) 'Qurb Al Asnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} prohibited them from seven, from these is drinking in the utensils of gold and silver''.¹⁹⁸⁴

3- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمِرْآةِ هَلْ يَصْلُحُ الْعَمَلُ بِهَا إِذَا كَانَتْ لَهَا حَلْقَةُ فِضَّةٍ قَالَ نَعَمْ إِنَّمَا كُرِهَ مَا يُشْرَبُ فِيهِ اسْتِعْمَالُهُ.

And from him, from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked about the mirror, 'Is it correct to work with it when there was a silver ring (handle) for it?' He^{-asws} said: 'Yes. But rather, it is dislike utilising it what is drunk in''.¹⁹⁸⁵

¹⁹⁸³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 1 (Chapters on Prohibited drinks)

¹⁹⁸⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 2 (Chapters on Prohibited drinks)

¹⁹⁸⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 3 (Chapters on Prohibited drinks)

4- الْحِصَالُ، عَنِ الْخَلِيلِ بْنِ أَحْمَدَ عَنْ أَبِي الْعَبَّاسِ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ الصَّبَّاحِ عَنْ خَرِيزٍ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ أَشْعَثَ عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: هَمَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَخَنَّمَ بِالذَّهَبِ وَ عَنِ الشُّرْبِ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ قَالَ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ الْخَبَرِ.

(The book) 'Al-Khisaa' – from Al Khaleel Bin Ahmad, from Abu Al Abbas Al Saqafy, from Muhammad Bin Al Sabbah, from Hareez, from Abu Is'haq Al Shaybani, from Ash'as, from Muawiya Bin Suweyd, from Al Bara'a Bin Aazib who said,

'Rasool-Allah^{-saww} prohibited us from wearing a ring with the gold, and from drinking in a utensil of gold and silver and said: 'One who drinks in it in the world, will nor drink in it in the Hereafter' – the Hadeeth".¹⁹⁸⁶

5- الْغُيُوثُ، عَنْ جَعْفَرِ بْنِ نُعَيْمٍ بْنِ شَاذَانَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ رِيعٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ آيَةِ الذَّهَبِ وَ الْفِضَّةِ فَكَرِهَهَا فَقُلْتُ لَهُ قَدْ رَوَى بَعْضُ أَصْحَابِنَا أَنَّهُ كَانَتْ لِأَبِي الْحَسَنِ مُوسَى ع مِرْآةٌ مُلَبَّسَةٌ فِضَّةً

(The book) 'Al-Uyoun' – from Ja'far Bin Nueym Bin Shazan, from his uncle Muhammad Bin Shazan, from Muhammad Bin Ismail Bazie who said,

'I asked Al-Reza^{-asws} about utensils of gold and silver. He^{-asws} disliked it, so I said to him^{-asws}, 'One of our companions has reported that there was a mirror for Abu Al Hassan Musa^{-asws} a mirror covered in silver'.

فَقَالَ لَا بِحَمْدِ اللَّهِ إِنَّمَا كَانَتْ لَهَا حَلَقَةٌ فِضَّةٌ وَ هِيَ عِنْدِي

He^{-asws} said: 'No, by the Praise of Allah^{-azwj}! But rather there was a silver ring (handle) for it, and it is in my^{-asws} possession'.

وَ قَالَ إِنَّ الْعَبَّاسَ يَعْنِي أَخَاهُ حِينَ عُدِرَ عَمِلَ لَهُ عُودٌ مُلَبَّسٌ فِضَّةً مِنْ نَحْوِ مَا يُعْمَلُ لِلصِّبْيَانِ تَكُونُ قَصَبَتُهُ نَحْوَ عَشْرَةِ دِرَاهِمٍ فَأَمَرَ بِهِ أَبُو الْحَسَنِ ع فَكُسِرَ.

And he^{-asws} said: 'Al Abbas' – meaning his^{-asws} brother – 'When he was circumcised, wood was made for him covered in silver, approximate to what is made for the children. It's cane happened to be of around ten Dirhams, so Abu Al Hassan^{-asws} had instructed with it, and it was broken".¹⁹⁸⁷

6- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنِ الْفَضْلِ بْنِ مُحَمَّدِ بْنِ الْمُسَيَّبِ عَنْ هَارُونَ بْنِ عَمْرٍو الْمُجَاشِعِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ الصَّادِقِ ع وَ عَنِ الْمُجَاشِعِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّهُ سُئِلَ عَنِ الدَّنَانِيرِ وَ الدَّرَاهِمِ وَ مَا عَلَى النَّاسِ فِيهَا

(The book) 'Majalis' of Ibn Al Sheykh – from his father, from a group, from Abu Al Mufazzal Al Shaybani, from Al Fazl Bin Muhammad Bin Al Musayyib, from Haroun Bin Amro Al Mujashie,

¹⁹⁸⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 4 (Chapters on Prohibited drinks)

¹⁹⁸⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 5 (Chapters on Prohibited drinks)

‘From Muhammad son of Ja’far^{-asws} Bin Muhammad^{-asws}, from his father^{-asws} Al Sadiq^{-asws}, and from Al-Mujashie, from Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having been asked about the Dinars and the Dirhams, and what is upon the people regarding these.

فَقَالَ أَبُو جَعْفَرٍ ع هِيَ خَوَاتِيمُ اللَّهِ فِي أَرْضِهِ جَعَلَهَا اللَّهُ مَصْلَحَةً لِحَلْفِهِ وَ هِيَ يَسْتَقِيمُ شُؤُهُمْ وَ مَطَالِيهِمْ فَمَنْ أَكْثَرَ لَهُ مِنْهَا فَقَامَ بِحَقِّ اللَّهِ فِيهَا وَ أَدَّى زَكَاتَهَا فَذَاكَ الَّذِي طَابَتْ وَ خَلَصَتْ لَهُ

Abu Ja’far^{-asws} said: ‘These are rings of Allah^{-azwj} in His^{-azwj} earth. Allah^{-azwj} has Made these in the interests of His^{-azwj} creatures, and by these their occupations and their demands are straight. So, the one of has for him a lot from these, he should stand by the Rights of Allah^{-azwj} regarding these, and he should give the Zakaat, so that is which would be good and pure for him.

وَ مَنْ أَكْثَرَ لَهُ مِنْهَا فَبَخِلَ بِهَا وَ لَمْ يُؤَدِّ حَقَّ اللَّهِ فِيهَا وَ اتَّخَذَ مِنْهَا الْآيَةَ فَذَاكَ الَّذِي حَقَّ عَلَيْهِ

And the one who has for him a lot from these and he is stingy with it and does not give the Rights of Allah^{-azwj} in these and takes from these the utensils (of gold and silver, so that is which is a right upon him.

وَعَبَّدَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ يَقُولُ اللَّهُ يَوْمَ يُجْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ.

Allah^{-azwj} Mighty and Majestic Threatened in His^{-azwj} Book: ***On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: “This is what you hoarded for yourselves, therefore taste what you were hoarding!” [9:35]***.¹⁹⁸⁸

7- قِصَصُ الرَّاَوْنَدِيِّ، بِالْإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: إِنِّي أَكْرَهُ أَنْ أَكُلَ شَيْئًا طُبِعَ فِي فَخَّارٍ مِصْرَ.

(The book) ‘Qisas’ of Al-Rawandy – By the chain to Al Sadouq, by his chain from Ibn Mahboub, from Dawood Al Raqqy,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘I^{-asws} dislike eating something cooked in Egyptian pottery’’.¹⁹⁸⁹

¹⁹⁸⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 6 (Chapters on Prohibited drinks)

¹⁹⁸⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 7 (Chapters on Prohibited drinks)

8- الْقِصَصُ، بِالسَّنَدِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تَأْكُلُوا فِي فَخَّارٍ مِصْرَ وَلَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا فَإِنَّهَا تُورِثُ الذِّلَّةَ وَتَذْهَبُ بِالْغَيْرَةِ.

(The book) 'Qisas' – By the chain to Al Sadouq, from his father, from sa'ad, from Ibn Abu Al Khattab, from Ibn Asbat,

'From Abu Al-Hassan^{asws} having said: 'Do not eat in Egyptian pottery nor wash your heads with its clay, for it inherits the disgrace and does away with the self-esteem'.¹⁹⁹⁰

9- الْمَحَاسِنُ، عَنْ ابْنِ حُبُوبٍ عَنْ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ كَتَبَ عَنْ آيَةِ الذَّهَبِ وَالْفِضَّةِ.

(The book) 'Al-Mahasin' – from Ibn Mahboun, from A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having prohibited from utensils of gold and silver'.¹⁹⁹¹

10- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْبَغِي الشُّرْبُ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ.

(The book) 'Al-Mahasin' – from Usman Bin Isa, from Sama'at.

'From Abu Abdullah^{asws} having: 'It is not appropriate to drink in utensils of gold and silver'.¹⁹⁹²

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اللَّهِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ آيَةَ الذَّهَبِ وَالْفِضَّةِ وَالْآيَةَ الْمُفَضَّضَةَ.

And from him, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Al Halby,

'From Abu Abdullah^{asws}, he^{asws} disliked utensils of gold and silver, and the silverware utensils (coated)'.¹⁹⁹³

12 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: آيَةُ الذَّهَبِ وَالْفِضَّةِ مَنَاعُ الَّذِينَ لَا يُؤْتُونَ.

And from him, from his father, from Abdullah Bin Al Mugheira, from Musa Bin Bakr,

¹⁹⁹⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 8 (Chapters on Prohibited drinks)

¹⁹⁹¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 9 (Chapters on Prohibited drinks)

¹⁹⁹² Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 10 (Chapters on Prohibited drinks)

¹⁹⁹³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 11 (Chapters on Prohibited drinks)

‘From Abu Al Hassan Musa Bin Ja’far^{-asws} having said: ‘The utensils of gold and silver are chatters **those who are not convinced [30:60]**’.¹⁹⁹⁴

13- نَوَادِرُ الرَّوَّانْدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوَّانْدِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّبَّاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص مِثْلُهُ.

(The book) ‘Nawadir’ – of Al-Rawandi, from Abdul Wahid Bin Ismail Al Rowbaie, from Muhammad Bin Al Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibaji, from Muhammad Bin Muhammad Al Ash’as, from Musa Bin Ismail Bin Musa, from his father,

‘From his grandfather^{-asws} Musa Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-asws} – similar to it’.¹⁹⁹⁵

14- الْمَحَاسِينُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلْ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ.

(The book) ‘Al-Mahasin’ – from Al Hassan Bin Ali Al Washa, from Dawood Bin Sirhan,

‘From Abu Abdullah^{-asws} having said: ‘Do not eat in utensils of gold and silver’’.¹⁹⁹⁶

15- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع أَتَى بِقَدَحٍ مِنْ مَاءٍ فِيهِ صَبَّةٌ مِنْ فِضَّةٍ فَرَأَيْتُهُ يَنْزِعُهَا بِأَسْنَانِهِ.

And from him, from Muhammad Bin Ali, from Ja’far Bin Bashir, from Amro Bin Abu Al Miqdam who said,

‘I saw Abu Abdullah^{-asws} having been brought a cup of water wherein was a speck of silver. I saw him^{-asws} remove it with his^{-asws} teeth’’.¹⁹⁹⁷

16- الْمَحَاسِينُ، عَنِ ابْنِ حُبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الشُّرْبِ فِي قَدَحٍ فِيهِ حَلْقَةٌ فِضَّةٌ قَالَ لَا بَأْسَ إِلَّا أَنْ تَكْرَهُ الْفِضَّةَ فَتَنْزِعَهَا.

(The book) ‘Al-Mahasin’ – From Ibn Mahboub, from Muawiya Bin Wahab who said,

¹⁹⁹⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 12 (Chapters on Prohibited drinks)

¹⁹⁹⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 13 (Chapters on Prohibited drinks)

¹⁹⁹⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 14 (Chapters on Prohibited drinks)

¹⁹⁹⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 15 (Chapters on Prohibited drinks)

'Abu Abdullah^{-asws} was asked about the drinking in a cup, its handle being of silver. He^{-asws} said: 'There is no problem except the silver is disliked so you should remove it'.¹⁹⁹⁸

17- وَمِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بُرَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ أَنَّهُ كَرِهَ الشُّرْبَ فِي الْفِضَّةِ وَفِي الْقَدَحِ الْمُفَضَّضِ وَكَرِهَ أَنْ يَذْهَبَ فِي مُدْهَنٍ مُفَضَّضٍ وَ الْمَشْطُ كَذَلِكَ.

And from him, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Yazeed,

'From Abu Abdullah having disliked the drinking in the silver (utensil), and in the silver-coated cup, and he^{-asws} disliked to massage in a silver-coated container, and the comb is like that'.¹⁹⁹⁹

18- الْمَحَاسِينُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَخِيهِ يُوسُفَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِي الْحِجْرِ فَاسْتَسْقَى فَأَتَنِي بِقَدَحٍ مِنْ صُفْرِ فَقَالَ لَهُ رَجُلٌ إِنَّ عَبَّادَ بْنَ كَثِيرٍ يَكْرَهُ الشُّرْبَ فِي صُفْرٍ فَقَالَ أَلَا سَأَلْتَهُ ذَهَبٌ أَوْ فِضَّةٌ.

(The book) 'Al-Mahasin' from Muhammad Bin Ali, from Yunus Bin Yaqoub, from his brother Yusuf who said,

'I was with Abu Abdullah^{-asws} in Al-Hijr. He^{-asws} asked for water, so he^{-asws} was brought of yellow. A man said to him^{-asws}, 'Abbad Bin Kaseer disliked the drinking in yellow (gold)'. He^{-asws} said: 'Didn't you asked him (whether it was) gold or silver'.²⁰⁰⁰

19- الْمَكَارِمُ، عَنِ الصَّادِقِ ع أَنَّهُ كَرِهَ أَنْ يَذْهَبَ فِي مُدْهَنٍ فِضَّةٍ أَوْ مُدْهَنٍ مُفَضَّضٍ وَ الْمَشْطُ كَذَلِكَ.

(The book) 'Al-Makarim' –

'From Al-Sadiq^{-asws}, he^{-asws} dislike massaging in a silver container or silver-coated container, and the comb is like that'.²⁰⁰¹

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ أَنْ يَشْرَبَ الرَّجُلُ فِي الْقَدَحِ الْمُفَضَّضِ وَ اغْزِلْ فَمَكَ عَنْ مَوْضِعِ الْفِضَّةِ.

And from Abu Ja'far^{-asws} having said: 'There is no problem in the man drinking in the silver-coated cup and isolate your mouth away from the silver'.²⁰⁰²

¹⁹⁹⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 16 (Chapters on Prohibited drinks)

¹⁹⁹⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 17 (Chapters on Prohibited drinks)

²⁰⁰⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 18 (Chapters on Prohibited drinks)

²⁰⁰¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 19 a (Chapters on Prohibited drinks)

²⁰⁰² Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 19 b (Chapters on Prohibited drinks)

20- كِتَابُ الْمَسَائِلِ، عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ أَهْلِ الْأَرْضِ أَيْ أَكُلُ فِي إِنَائِهِمْ إِذَا كَانُوا يَأْكُلُونَ الْمَيْتَةَ وَالْحَنِيزَ قَالَ لَا وَلَا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ.

‘Kitab Al Masail’ –

‘I asked him^{-asws} about people of the earth, ‘Can one eat in their utensils when they were eating the dead and the pig?’ He^{-asws} said: ‘No, nor in a utensil of gold and silver’’.²⁰⁰³

21- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ النَّبِيُّ ص لِلشَّارِبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارُ جَهَنَّمَ.

(The book) ‘Al Majazaat Al Nabawiya’ –

‘The Prophet^{-saww} for the drinker in the utensils of gold and silver: ‘But rather, the Fire of Hell will be pulled in his belly’’.²⁰⁰⁴

22 14 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْجِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ يَشْرَبُ فِي الْأَفْدَاحِ الشَّامِيَّةِ يُجَاءُ بِهَا مِنَ الشَّامِ وَ تُهْدَى إِلَيْهِ ص.

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to drink in the Syrian cup having come with from Syria and gifted to him^{-saww}’’.²⁰⁰⁵

23 14 وَ مِنْهُ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ ع قَالَ: كَانَ النَّبِيُّ ص يُعْجِبُهُ أَنْ يَشْرَبَ فِي الْقَدَحِ الشَّامِيِّ وَ كَانَ يَقُولُ هِيَ أَنْظَفُ آيَتَيْكُمْ.

And from him, by the previous chain,

‘From him^{-asws} having said: ‘The Prophet^{-saww} used to love drinking in the Syrian cup, and he^{-saww} said: ‘It is the cleanest of your utensils’’.²⁰⁰⁶

24- وَ مِنْهُ، عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع وَ هُوَ يَشْرَبُ فِي قَدَحٍ مِنْ حَرْفٍ.

²⁰⁰³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 20 (Chapters on Prohibited drinks)

²⁰⁰⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 21 (Chapters on Prohibited drinks)

²⁰⁰⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 22 (Chapters on Prohibited drinks)

²⁰⁰⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 23 (Chapters on Prohibited drinks)

And from him, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Abu Al Miqdam who said,

‘I saw Abu Ja’far^{-asws} and he^{-asws} was drinking in a cup of earthenware’.²⁰⁰⁷

25- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى جَمِيعاً عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَمِعْتُهُ يَقُولُ وَ ذَكَرَ مِصْرَ فَقَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَأْكُلُوا فِي فَخَّارِهَا وَ لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا فَإِنَّهُ يَذْهَبُ بِالْغَيْرَةِ وَ يُورِثُ الدِّيَانَةَ.

And from him, from Ali Bin Ibrahim, from his father, and from Al Husayn Bin Muhammad, from Al Moalla, altogether from Ali Bin Asbat,

‘From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying, and he^{-asws} mentioned Egypt so he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Do not eat in their pottery nor wash your heads in their clay, for it rids the self-esteem (Ghayra) and inherits the heresy’.²⁰⁰⁸

26- الْكَافِي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ بَرِيعِ بْنِ عَمْرِو بْنِ بَرِيعٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ هُوَ يَأْكُلُ خَلًّا وَ زَيْتًا فِي قِصْعَةٍ سَوْدَاءَ مَكْتُوبٍ فِي وَسْطِهَا بِصُفْرَةٍ- فُلْنُ هُوَ اللَّهُ أَخَذَ الْحَبْرَ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from Bazie Bin Umar Bin BAZie who said,

‘I entered to see Abu Ja’far^{-asws} and he^{-asws} was eating vinegar and (olive) oil in a black bowl. There was inscribed in the middle of it in yellow: ‘Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed)’ – the Hadeeth’.²⁰⁰⁹

27- الْمَكَارِمُ، قَالَ: كَانَ النَّبِيُّ ص يَشْرَبُ فِي أَقْدَاحِ الْفَوَارِيزِ الَّتِي يُؤْتَى بِهَا مِنَ الشَّامِ وَ يَشْرَبُ فِي الْأَقْدَاحِ الَّتِي تُتَّخَذُ مِنَ الْحَشَبِ وَ الْجُلُودِ وَ يَشْرَبُ فِي الْحَرْفِ.

(The book) ‘Al-Makarim’ –

‘He said, ‘The Prophet^{-saww} used to drink in the glass cup which was brought with from Syria, and he^{-saww} drank in the cups which were taken from the wood and skin, and he^{-saww} drank in the earthenware’.²⁰¹⁰

أقول: و قد مضت رواية عن أمير المؤمنين ع في باب آداب الشرب أنه ع كان يمنع من شرب الماء في الزجاج الرقيق و هذا كان من غاية زهده ع و تركه للملاذ ليتأسى به فقراء شيعته و لا يدل على الكراهة

²⁰⁰⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 24 (Chapters on Prohibited drinks)

²⁰⁰⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 25 (Chapters on Prohibited drinks)

²⁰⁰⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 26 (Chapters on Prohibited drinks)

²⁰¹⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 27 a (Chapters on Prohibited drinks)

I (Majlisi) am saying, 'And a report has already passed from Amir Al-Momineen^{-asws} in the chapter on etiquettes of the drinking, he^{-asws} had forbidden from drinking the water in the thing glass, and this was due to the peak of his^{-asws} ascetism, and his^{-asws} dislike of the pleasures, in order to console with the poor ones of his^{-asws} Shias and does not indicate upon the dislike.

و يظهر من رواية الطبرسي أن الأقداح الشامية التي وردت في روايات المحاسن كانت من قوارير و يومئ إليه قوله ص هي من أنظف آنتيكم و يحتمل أن يكون الظرف مطلية بالزجاج كما هو الشائع في زماننا في جميع البلاد.

And it is apparent from the report of Al-Tabarsee that the Syrian cups which have been referred to in the reports of Al-Mahasin were of glass, and it is indicated to by his^{-saww} words: 'These are from cleanest of your utensils', and it is possible that the linking may have been coated with the glass like what is widespread in our times and in entirety of our cities'.

27 الكافي، عن الحسين بن محمد الأشعري عن المعلى عن أحمد بن محمد بن الحارث بن جعفر عن علي بن إسماعيل بن يقطين عن عيسى بن المستفاد عن موسى بن جعفر عن أبيه ع في حديث طويل قال: لما نزل برسول الله ص الأمر نزلت الوصية من عند الله كتاباً مسجلاً و نزل به جبرئيل مع أمناء الله تبارك و تعالى من الملائكة و ساق الحديث إلى أن قال فحتمت الوصية بخواتيم من ذهب لم تمسه النار و دفعت إلى أمير المؤمنين ع.

(The book) 'Al-Kafi' – from Al Husayn Bin Muhammad Al Ashary, from Al Moalla, from Ahmad Bin Muhammad, from Al Haris Bin Ja'far, from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al Mustafad,

'From Musa^{-asws} ibn Ja'far^{-asws}, from his^{-asws} father^{-asws} in a lengthy Hadeeth having said: 'When the Command descended to Rasool-Allah^{-saww} of the bequest from the Presence of Allah^{-azwj}, a register book, and Jibraeel^{-as} descended with it with the trustees of Allah^{-azwj} Blessed and Exalted, from the Angels' – and he^{-asws} continued the Hadeeth up to he^{-asws} said: 'He^{-saww} sealed the bequest with seals of gold which the fire had not touched, and handed it to Amir Al-Momineen^{-asws}'. 2011

28 كتاب الطرف، للسيد بن طاووس بإسناده إلى عيسى بن المستفاد مثله.

'Kitab Al-Turf' of the Seyyid Bin Tawoos, by his chain to Isa Bin Al Mustafad – similar to it'. 2012

29- المجلد، و الإكمال، للصديق عن محمد بن الحسن بن الوليد عن الحسين بن الحسن بن أبان عن الحسين بن سعيد عن محمد بن الحسين الكندي عن جده عن الصادق ع قال: إن الله عز و جل أنزل على نبيه كتاباً قبل أن يأتيه الموت إلى قوله و كان على الكتاب خواتيم من ذهب الحبر.

2011 Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 27 b (Chapters on Prohibited drinks)

2012 Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 28 (Chapters on Prohibited drinks)

(The books) 'Al-Majalis', and 'Al Ikmal' of Al Sadouq, from Muhammad Bin Al Hassan Bin Al-Waleed, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn Al Kattany, from his grandfather,

'From Al Sadiq^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Sent down a book (register) unto His^{-azwj} Prophet^{-saww} before the death had come to him^{-saww} – up to his^{-asws} words: 'And there were seals of gold upon the book' – the Hadeeth".²⁰¹³

29- الْعِلَلُ، لِلصَّدُوقِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ أَبِي الْقَاسِمِ الْهَاشِمِيِّ عَنْ عُبَيْدِ بْنِ قَيْسٍ الْأَنْصَارِيِّ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ جَبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص بِصَحِيفَةٍ مِنَ السَّمَاءِ لَمْ يُنْزَلِ اللَّهُ عَزَّ وَ جَلَّ كِتَابًا قَبْلَهُ وَ لَا بَعْدَهُ وَ فِيهِ خَوَاتِيمُ مِنَ الذَّهَبِ الْحَبِيرِ.

(The book) 'Al Ilal' of Al Sadouq – from his father, from Abdullah Bin Ja'far Al Himeyri, from Abu Al Qasim Al Hashimy, from Ubeyd Bin Qays Al Ansari, from Al Hassan Bin Sama'at, from Ja'far Bin Sama'at,

'From Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} descended unto Rasool-Allah^{-saww} with a parchment from the sky. Allah^{-azwj} Mighty and Majestic had not Send down any Book before it nor after it, and in it were seals of gold' – the Hadeeth".²⁰¹⁴

30- كِتَابُ الْعَبِيدَةِ، لِشَيْخِ الطَّائِفَةِ عَنْ جَمَاعَةٍ عَنِ الثَّلَاثَةِ عَنِ أَحْمَدَ بْنِ عَلِيٍّ الْمَعْرُوفِ بِإِبْنِ الْخَضِيبِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ خُثْلَةَ بْنِ زَكْرِيَّا التَّمِيمِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الطُّوسِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَ جَبْرَائِيلُ ع بِصَحِيفَةٍ مِنْ عِنْدِ اللَّهِ عَلَى رَسُولِ اللَّهِ ص فِيهَا اثْنَا عَشَرَ خَاتَمًا مِنْ ذَهَبٍ إِلَى آخِرِ الْحَبِيرِ.

'Kitab Al Ghayba' of the Sheykh Al Taifa, from a group, from Al Tal'ukbari, from Ahmad Bin Ali, well known as Ibn Al Khazeyb, from one of our companions, from Hanzala Bin Zakariya Al Tameemi, from Ahmad Bin Yahya Al Tusa, from Abu Bakr Bin Abdullah Bin Abu Sheyba, from Muhammad Bin Fuzeyl, from Al Amsh, from Abu Salih, from Ibn Abbas who said,

'Jibraeel^{-as} descended with a parchment from the Presence of Allah^{-azwj} unto Rasool-Allah^{-saww}. In it were ten seals of gold' – up to the end of the Hadeeth".²⁰¹⁵

31- السَّرَائِرُ، ثَقَالًا مِنْ جَامِعِ الْبَرْنَطِيِّ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ السَّرِّحِ وَ اللَّجَامِ فِيهِ الْفُضَّةُ أ يُرَكَّبُ بِهِ قَالَ إِنْ كَانَ مُؤَهَّأً لَا تَقْدُرُ عَلَى نَزْعِهِ فَلَا يَأْسُ بِهِ وَ إِلَّا فَلَا يُرَكَّبُ بِهِ.

(The book) 'Al Saraair', copying from (the book) 'Jamie' of Al Bazanty who said,

²⁰¹³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 29 a (Chapters on Prohibited drinks)

²⁰¹⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 29 b (Chapters on Prohibited drinks)

²⁰¹⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 30 (Chapters on Prohibited drinks)

'I asked Al-Reza^{-asws} about the saddle and the reins having the silver in it, 'Can one ride with it?' He^{-asws} said: 'If it was plated, you are not able upon removing it, there is no problem with it, or else do not ride with it'.²⁰¹⁶

32- الْمَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع مِثْلَهُ.

(The book) 'Al-Mahasin' – from Abu Al Qasim,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} – similar to it'.²⁰¹⁷

7 قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع مِثْلَهُ إِلَّا أَنَّ فِيهِ مِمَّا لَا يَقْدِرُ أَنْ يَنْزَعَ مِنْهُ.

(The book) 'Qurb Al Asnaad' – from Abdullah Bin Al Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} – similar to it except that in it: 'From what you are not able upon removing from it'.²⁰¹⁸

33- الْمَكَارِمُ، عَنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ السَّرِيرِ يَكُونُ فِيهِ الذَّهَبُ أَمْ يَصْلُحُ إِسْنَاكُهُ فِي الْبَيْتِ قَالَ إِنْ كَانَ ذَهَبًا فَلَا وَ إِنْ كَانَ مَاءَ الذَّهَبِ فَلَا بَأْسَ.

(The book) 'Al-Makarim' – from Al Fuzeyl who said,

'I asked Abu Abdullah^{-asws} about the bed happening to have the gold in it, 'Is it correct to keep it in the house?' He^{-asws} said: 'If it was gold, so no, and if it was the gold water, there is no problem'.²⁰¹⁹

35- الْمَجَالِسُ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اسْمَ النَّبِيِّ ص فِي صُحُفِ إِبْرَاهِيمَ الْمَاجِي إِلَى أَنْ قَالَ وَ كَانَ لَهُ دِرْعٌ تُسَمَّى ذَاتُ الْفُضُولِ لَهَا ثَلَاثُ خَلَقَاتٍ فَضْطَةٌ خَلَقَتْ بَيْنَ يَدَيْهَا وَ خَلَقَتَانِ خَلَقَهَا الْخَبَرُ.

(The book) 'Al Majalis' of Al Sadouq, from Muhammad Bin Al Hassan Bin Al-Waleed, from Muhammad Bin Al Hassan Al Saffar, from Abdullah Bin Al Salt, from Yunus Bin Abdul Rahman, from Aasim Bin Humeyd, from Muhammad Bin Qeys,

²⁰¹⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 31 (Chapters on Prohibited drinks)

²⁰¹⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 32 (Chapters on Prohibited drinks)

²⁰¹⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 33 (Chapters on Prohibited drinks)

²⁰¹⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 34 (Chapters on Prohibited drinks)

‘From Abu Ja’far^{-asws} having said: ‘A name of the Prophet^{-saww} in the Parchment of Ibrahim^{-as} is ‘Al Maahy’ – up to he^{-asws} said: ‘And there was an armour for him^{-saww} named as ‘Zat Al-Fuzoul’ having three rings of silver for it in its front, and two rings in its back’ – the Hadeeth”.²⁰²⁰

36- الْمَجَالِسُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَ عَنْ ذِي الْقَفَارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرِئِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حُلِيَّتُهُ مِنْ فِضَّةٍ وَ هُوَ عِنْدِي.

(The books) ‘Al Majalis’, and ‘Al-Uyoun’ – From Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, from Muhammad Bin Isa Bin Ubeyd, from Ahmad Bin Abdullah having said,

‘I asked Abu Al-Hassan^{-asws} about ‘Zulfiqar’, sword of Rasool-Allah^{-saww}, ‘Where is it from?’ He^{-asws} said: ‘Jibrael^{-as} had descended with it from the sky, and its ornament (décor) is of silver, and it is in my^{-asws} possession”.²⁰²¹

37- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّعْوِيدِ يُعْلَقُ عَلَى الْحَائِضِ فَقَالَ نَعَمْ إِذَا كَانَ فِي جِلْدٍ أَوْ فِضَّةٍ أَوْ قَصَبَةٍ حَدِيدٍ.

And from him, from Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the amulet handing upon the menstruating woman. He^{-asws} said: ‘Yes when it was in a skin, or silver, or an iron rod”.²⁰²²

38- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَشْيَمٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ ذِي الْقَفَارِ سَيْفِ رَسُولِ اللَّهِ ص فَقَالَ نَزَلَ بِهِ جِبْرِئِيلُ ع مِنَ السَّمَاءِ وَ كَانَتْ حُلْفَتُهُ فِضَّةً.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa, from Ali Bin Muhammad Bin Asheym, from Safwan Bin Yahya who said,

‘I asked Abu Al Hassan^{-asws} about ‘Zulfiqar’, sword of Rasool-Allah^{-saww}. He^{-asws} said: ‘Jibrael^{-as} descended with it from the sky, and its ring (handle) was of silver”.²⁰²³

²⁰²⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 35 (Chapters on Prohibited drinks)

²⁰²¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 36 (Chapters on Prohibited drinks)

²⁰²² Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 37 (Chapters on Prohibited drinks)

²⁰²³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 38 (Chapters on Prohibited drinks)

39- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ دَرَعُ رَسُولِ اللَّهِ ص ذَاتُ الْفُضُولِ لَهَا خَلْقَتَانِ مِنْ وَرَقٍ فِي مُقَدِّمِهَا وَ خَلْقَتَانِ مِنْ وَرَقٍ فِي مُؤَخَّرِهَا وَ قَالَ لَيْسَتْهَا عَلَيَّ ع يَوْمَ الْجَمَلِ.

And from him, from Humeyd Bin Ziyad, from Ubeydullah Al Dihqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad, from Aban, from Yahya Bin Abu Al A'ala who said,

'I heard Abu Abdullah^{-asws} saying: 'Armour of Rasool-Allah^{-saww} (called) 'Zat Al-Fuzoul' had two rings for it of silver in its front, and two rings of silver in its back'. And he^{-asws} said: 'Ali^{-asws} had worn it on the day (battle) of the camel"²⁰²⁴

40- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْبَغِي الشُّرْبُ فِي آتِيَةِ الذَّهَبِ وَ لَا الْفِضَّةِ.

And from him, from the number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{-asws} having said: 'It is not appropriate, drinking in a utensil of gold, nor of silver"²⁰²⁵

41- الْفَقِيه، بِإِسْنَادِهِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَأْكُلُ فِي آتِيَةِ ذَهَبٍ وَ لَا فِضَّةٍ.

(The book) 'Al Faqeeh' – By his chain, from Aban, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'Do not eat in a utensil of gold, nor of silver"²⁰²⁶

42- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْكُلُ فِي آتِيَةٍ مِنْ فِضَّةٍ وَ لَا فِي آتِيَةٍ مُفَضَّضَةٍ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Neither eat in a utensil of silver nor in a silver-coated utensil"²⁰²⁷

43- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بُرَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ الشُّرْبَ فِي الْفِضَّةِ وَ فِي الْقَدَحِ الْمُفَضَّضِ وَ كَذَلِكَ أَنْ يُدْهَنَ فِي مُدْهَنٍ مُفَضَّضٍ وَ الْمُسْتُطَ كَذَلِكَ.

²⁰²⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 39 (Chapters on Prohibited drinks)

²⁰²⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 40 (Chapters on Prohibited drinks)

²⁰²⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 41 (Chapters on Prohibited drinks)

²⁰²⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 42 (Chapters on Prohibited drinks)

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

'From Abu Abdullah^{-asws}, he^{-asws} disliked the drinking in silver and in the silver-coated cup, and like that massaging in a silver-coated container, and the comb like that'.²⁰²⁸

6 الْفَقِيه، بِإِسْنَادِهِ عَنْ ثَعْلَبَةَ مِثْلَهُ وَ زَادَ فَإِنْ لَمْ يَجِدْ بُدًّا مِنَ الشُّرْبِ فِي الْقَدَحِ الْمُفَضَّضِ عَدَلَ بِقِيمِهِ عَنْ مَوْضِعِ الْفِضَّةِ.

(The book) 'Al Faqeeh' – By his chain, from Sa'alba –

'Similar to it, and there is an increase: 'If he cannot find any escape from drinking in the silver coated cup, he should turn his mouth away from the place of silver''.²⁰²⁹

44- التَّهْدِيبُ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِأَنْ يَشْرَبَ الرَّجُلُ فِي الْقَدَحِ الْمُفَضَّضِ وَ اغْرِلَ فَمَكَ عَنْ مَوْضِعِ الْفِضَّةِ.

(The book) 'Al Faqeeh' – By his chain, from Al Husayn Bin Saeed, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'There is no problem with the man drinking in the silver coated cup, and he should turn his mouth away from the place of silver''.²⁰³⁰

45- فَقَهُ الرِّضَا، قَالَ ع لَا تُصَلِّ فِي خَاتَمِ ذَهَبٍ وَ لَا تَشْرَبْ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ.

(The book) 'Fiqh Al-Reza^{-asws}' – 'Neither pray Salat (wearing) a gold ring nor drink in a container of gold and silver''.²⁰³¹

46 قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنْ سَبْعٍ عَنِ التَّحْتِمِ بِالذَّهَبِ وَ الشُّرْبِ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ الْخَبَرِ.

(The book) 'Qurb Al Asnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

²⁰²⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 43 a (Chapters on Prohibited drinks)

²⁰²⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 43 b (Chapters on Prohibited drinks)

²⁰³⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 44 (Chapters on Prohibited drinks)

²⁰³¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 45 (Chapters on Prohibited drinks)

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from seven – from wearing the gold ring, and the drinking in a utensil of gold and silver’ – the Hadeeth”.²⁰³²

47- مَعَانِي الْأَخْبَارِ، عَنْ حَمْرَةَ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُثَيْدِ اللَّهِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع تَهَانِي رَسُولُ اللَّهِ ص وَ لَا أَقُولُ تَهَاكُمُ عَنِ التَّحْتُمِ بِالذَّهَبِ الْحَبَرِ.

(The book) ‘Ma’any Al Akhbaar’ – from Hamza Al Alawy, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Ubeydullah Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} forbade me^{-asws}, and I^{-asws} am not saying he^{-saww} had prohibited you all, from wearing the gold ring’ – the Hadeeth”.²⁰³³

48- الْكَافِي، فِي الصَّحِيحِ عَنْ أَبِي الصَّبَّاحِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الذَّهَبِ يُحَلَّى بِهِ الصَّبِيَّاتُ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُحَلِّي وَلَدَهُ وَ نِسَاءَهُ بِالذَّهَبِ وَ الْفِضَّةِ.

(The book) ‘Al-Kafi’ – in ‘Al Saheeh’, from Abu Al Sabbah who said,

‘I asked Abu Abdullah^{-asws} about the gold the children are being ornamented with. He^{-asws} said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} ornamented his^{-asws} children and his^{-asws} womenfolk with the gold and silver”.²⁰³⁴

49- وَ مِنْهُ، أَيْضاً بِسَنَدٍ صَحِيحٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الذَّهَبِ يُحَلَّى بِهِ الصَّبِيَّاتُ فَقَالَ إِنْ كَانَ أَبِي لِيَحْلِي وَلَدَهُ وَ نِسَاءَهُ بِالذَّهَبِ وَ الْفِضَّةِ فَلَا بَأْسَ بِهِ.

And from him as well, by a correct chain from Dawood Bin Sirhan who said,

‘I asked Abu Abdullah^{-asws} about the gold the children are ornamented with. He^{-asws} said: ‘My^{-asws} father^{-asws} had ornamented his^{-asws} children and his^{-asws} womenfolk with the gold and silver, so there is no problem with it”.²⁰³⁵

50- وَ مِنْهُ، أَيْضاً بِسَنَدٍ صَحِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ حَلِيَّةِ النِّسَاءِ بِالذَّهَبِ وَ الْفِضَّةِ فَقَالَ لَا بَأْسَ بِهِ.

²⁰³² Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 46 (Chapters on Prohibited drinks)

²⁰³³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 47 (Chapters on Prohibited drinks)

²⁰³⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 48 (Chapters on Prohibited drinks)

²⁰³⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 49 (Chapters on Prohibited drinks)

And from him as well, by a correct chain from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} about ornamenting the women with the gold and silver. He^{-asws} said: ‘There is no problem with it’^{.2036}

51 وَمِنْهُ، عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ تَعْلُ سَيْفِ رَسُولِ اللَّهِ وَ قَائِمَتُهُ فِضَّةً وَ كَانَ بَيْنَ ذَلِكَ خَلْقٌ مِنْ فِضَّةٍ وَ لَبِسْتُ دِرْعَ رَسُولِ اللَّهِ ص فَكُنْتُ أَسْحَبُهَا وَ فِيهَا ثَلَاثُ خَلَقَاتٍ مِنْ فِضَّةٍ مِنْ بَيْنِ يَدَيْهَا وَ تَتْنَانِ مِنْ خَلْفِهَا.

And from him, from Al-Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘The sole (bottom) of the sword of Rasool-Allah^{-saww} and its hilt was of silver, and between that was a ring of silver, and Rasool-Allah^{-saww} wore an amount, and accompanied it, and in it were three rings of silver in its front, and two in its back’^{.2037}

52 وَ مِنْهُ، فِي الْحَسَنِ كَالصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ بِتَحْلِيَةِ السَّيْفِ بَأْسٌ بِالذَّهَبِ وَ الْفِضَّةِ.

And from him, in the good (Hadeeth) like the correct,

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with ornamenting the sword with the gold and silver’^{.2038}

53 وَ مِنْهُ، بِسَنَدٍ فِيهِ ضَعْفٌ عَلَى الْمَشْهُورِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ حِلْيَةَ سَيْفِ رَسُولِ اللَّهِ ص كَانَ فِضَّةً كُلُّهَا قَائِمَتُهُ وَ قِبَاعُهُ.

And from him, by a chain having weakness in it upon the well-known,

‘From Abu Abdullah^{-asws}: ‘Ornament of the sword of Rasool-Allah^{-saww} was of silver, all of it, its bottom (hilt) and its top’^{.2039}

54 الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنِ الْبَرْزَنْطِيِّ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ بِتَحْلِيَةِ الْمَصَاحِفِ وَ السُّيُوفِ بِالذَّهَبِ وَ الْفِضَّةِ بَأْسٌ.

(The book) ‘Al-Kafi’ – from the number, from Sahl, from Al Bazanty, from Dawood Bin Sirhan,

²⁰³⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 50 (Chapters on Prohibited drinks)

²⁰³⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 51 (Chapters on Prohibited drinks)

²⁰³⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 52 (Chapters on Prohibited drinks)

²⁰³⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 53 (Chapters on Prohibited drinks)

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with ornamenting the books, and the swords with the gold and silver’’.²⁰⁴⁰

55 السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ قَوْلَوَيْهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُحْلِي أَهْلَهُ بِالذَّهَبِ قَالَ نَعَمْ النِّسَاءُ وَ الْجَوَارِي وَ أَنَا الْعِلْمَانُ فَلَا.

(The book) ‘Al Saraair’ – copying from the book of Abu Al Qasim Bin Qawlawayi,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man ornamenting his family with the gold. He^{-asws} said: ‘Yes, the women and the maids, and as for the boys, so no’’.²⁰⁴¹

56 الْمَكَارِمُ، مِنْ كِتَابِ اللَّيْثِ بْنِ الْعَيَّاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: تَحَاثَا رَسُولُ اللَّهِ ص عَنْ خَاتَمِ الذَّهَبِ وَ عَنِ الشُّرْبِ فِي آتِيَةِ الْفِضَّةِ.

(The book) ‘Al-Makarim’ – from the book of Al Abbas Al-Ayyashi,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited us from (wearing) the gold ring, and from drinking in the silver utensil’’.²⁰⁴²

6 وَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ النَّبِيِّ تَنْقِصِمُ أَمْ يَصْلُحُ أَنْ تُشَبَّكَ بِالذَّهَبِ وَ إِنْ سَقَطَتْ تُجْعَلُ مَكَانَهَا نَبِيَّةٌ شَاةٌ قَالَ نَعَمْ إِنْ شَاءَ فَلْيَضَعْ مَكَانَهَا نَبِيَّةٌ شَاةٌ بَعْدَ أَنْ تَكُونَ ذَكِيَّةً.

And from Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the tooth capped, ‘Is it correct that it be clasped with the gold, and if it were to fall off, making a tooth of a sheep in its place?’ He^{-asws} said: ‘Yes, let him place a tooth of a sheep in its place after it has been cleaned’’.²⁰⁴³

وَ مِنْ كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ عَلِيِّ بْنِ عِمْرَانَ قَالَ: خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ عَلِيٌّ فِي الرَّحْبَةِ وَ عَلَيْهِ قَمِيصٌ خَرَّ وَ طَوَّقٌ مِنْ ذَهَبٍ فَقَالَ ابْنِي هَذَا فَقَالُوا نَعَمْ فَلَدَعَا فَشَقَّهُ عَلَيْهِ وَ أَخَذَ الطَّوَّقَ فَقَطَعَهُ قِطْعًا.

And from ‘Kitab Zohad Amir Al-Momineen^{-asws}’ – from Ali Bin Imran who said,

²⁰⁴⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 54 (Chapters on Prohibited drinks)

²⁰⁴¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 55 (Chapters on Prohibited drinks)

²⁰⁴² Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 56 a (Chapters on Prohibited drinks)

²⁰⁴³ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 56 b (Chapters on Prohibited drinks)

'Al Husayn Bin Ali^{-asws} came out while Ali^{-asws} was in Al Rahba, and upon him^{-asws} was a shirt of 'Khazz' (wool) and a collar of gold. He^{-asws} said: 'This is my^{-asws} son^{-asws}?' They said, 'Yes'. He^{-asws} called and was harsh upon him^{-asws} and seized the collar and cut it into pieces".²⁰⁴⁴

بيان هذا الخبر إما من المفتريات أو كان مكان الحسين ع غيره من أولاده الصغار أو من أولاد الحسين ع فإن الحسين ع كان عند نزول أمير المؤمنين الكوفة قريباً من الأربعين و علماً بعلوم الأولين و الآخرين فكيف كان يلبس الذهب مع أن هذا السن ليس سن الطوق و لو حمل الرحبة على مسجد المدينة فهو أيضاً لا يستقيم لأنهم ع معصومون قبل سن البلوغ أيضاً إلا أن يكون قبل تحريم لبس الذهب.

Explanation – *This Hadeeth is either from the fabrications or in place of Al Husayn^{-asws} was someone else from his^{-asws} young children, or from the children of Al Husayn^{-asws}, for Al-Husayn^{-asws}, at the descent of Amir Al-Momineen^{-asws} at Al-Kufa, was nearly forty (years old), and a knower of the knowledge(s) of the former ones and the latter ones, so how could he^{-asws} have worn the gold, along with that this isn't the age of (wearing) the collar, and it Al-Rahba is carried upon as being a Masjid of Al-Medina, so it would also not be straight because they (Imams^{-asws}) are infallible before reaching the age of adulthood as well, except if it had happened before the prohibition of wearing the gold'.*

Miscellaneous Ahadeeth

و رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ نَهَى عَنِ اسْتِعْمَالِ أَوَانِي الذَّهَبِ وَ الْفِضَّةِ.

And it is reported from the Prophet^{-saww} that he^{-saww} prohibited from using the utensils of gold and silver.²⁰⁴⁵

و لِقَوْلِ النَّبِيِّ ص الَّذِي يَشْرَبُ فِي آنيةِ الْفِضَّةِ إِنَّمَا يُجْرُجُ فِي جَوْفِهِ نَارَ جَهَنَّمَ.

And of the words of the Prophet^{-saww}: 'The one who drinks in a silver utensil, rather he is pulling the Fire of Hell into his inside'.²⁰⁴⁶

و قَوْلُهُ ع لَا تَشْرَبُوا فِي آنيةِ الذَّهَبِ وَ الْفِضَّةِ وَ لَا تَأْكُلُوا فِي صِحَافِهَا فَإِنَّهَا هُمْ فِي الدُّنْيَا وَ لَكُمْ فِي الْآخِرَةِ.

And his^{-asws} words: 'Neither drink in a utensil of gold and silver, nor eat in their trays, for it is for them (non-Shias) in the word and for you (Shias) in the Hereafter".²⁰⁴⁷

²⁰⁴⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch 5 H 56 c (Chapters on Prohibited drinks)

²⁰⁴⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 1 (Chapters on Prohibited drinks)

²⁰⁴⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 2 (Chapters on Prohibited drinks)

²⁰⁴⁷ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 3 (Chapters on Prohibited drinks)

5 الْكُلَيْبِيُّ وَ الشَّيْخُ فِي الْحَسَنِ كَالصَّحِيحِ عَنْ زُرَّارَةَ قَالَ: خَضَرَ أَبُو جَعْفَرٍ عَ جَنَازَةَ رَجُلٍ مِنْ قُرَيْشٍ وَ أَنَا مَعَهُ وَ كَانَ فِيهَا عَطَاءٌ فَصَرَخَتْ صَارِخَةً فَقَالَ عَطَاءٌ لَتَسْكُتِنَّ أَوْ لَتَرْجِعَنَّ

Al Kulayni and the Sheykh in the good (Hadeeth) like the correct, from Zurara who said,

‘Abu Ja’far^{-asws} attend the funeral of a man from Qureysh and I was with him^{-asws}, and in it was Ata’a. A woman shrieked. Ata’a said, ‘Either you keep quiet, or we shall return!’

قَالَ فَلَمْ تَسْكُتْ فَرَجَعَ عَطَاءٌ قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ عَ إِنَّ عَطَاءً قَدْ رَجَعَ قَالَ وَ لَمْ قُلْتُ صَرَخَتْ هَذِهِ الصَّارِخَةُ فَقَالَ لَهَا لَتَسْكُتِنَّ أَوْ لَأَرْجِعَنَّ فَلَمْ تَسْكُتْ فَرَجَعَ

He (the narrator) said, ‘She did not keep quiet, so Ata’a returned. I said to Abu Ja’far^{-asws}, ‘Ata’a has returned!’ He^{-asws} said: ‘And why?’ I said, ‘This woman had shrieked. He said to her, ‘Either you keep quiet of we shall return!’ But she did not keep quiet, so he returned’.

فَقَالَ امْضِ بِنَا فَلَوْ أَنَّ إِذَا رَأَيْنَا شَيْئاً مِنَ الْبَاطِلِ مَعَ الْحَقِّ تَرَكْنَا لَهُ الْحَقَّ لَمْ نَقْضِ حَقَّ مُسْلِمٍ.

He^{-asws} said: ‘Let us continue, for if we were to see something from the falsehood with the truth, (and if) we were to leave the truth for it, we would not be breaking a right of a Muslim’.²⁰⁴⁸

قَوْلِ النَّبِيِّ ص الَّذِي يَشْرَبُ فِي آيَةِ الْفِضَّةِ إِنَّمَا يُجْرِي فِي جَوْفِهِ نَارَ جَهَنَّمَ.

Words of the Prophet^{-saww}: ‘The one who drinks in a silver utensil, he is rather pulling the Fire of Hell into his inside’.²⁰⁴⁹

وَ يُؤَيِّدُهُ مَا مَرَّ فِي حَبْرِ عَلِيِّ بْنِ جَعْفَرٍ حَيْثُ قَالَ: إِنَّمَا كَرِهَ اسْتِعْمَالُ مَا يُشْرَبُ مِنْهُ.

And it is supported by what has already passed in a Hadeeth of Ali son of Ja’far^{-asws} whereby he said, ‘But rather he^{-asws} disliked the usage of what is being drunk from it (gold and silver utensil)’.²⁰⁵⁰

وَ رَوَى الْجُمْهُورُ أَنَّ عَرْفَجَةَ بْنَ سَعْدٍ أُصِيبَ أَنْفُهُ يَوْمَ الْكَلَابِ فَاتَّخَذَ أَنْفًا مِنْ وَرَقٍ فَأَتَتْ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ ص أَنْ يَتَّخِذَ مِنْ ذَهَبٍ.

²⁰⁴⁸ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 4 (Chapters on Prohibited drinks)

²⁰⁴⁹ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 5 (Chapters on Prohibited drinks)

²⁰⁵⁰ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 6 (Chapters on Prohibited drinks)

And it is reported by the community that Arfajah Bin Sa'ad, his nose was injured on the day of 'Al-Kulab', so he took a nose from a leaf and stuffed it. The Prophet^{-saww} instructed him to take it from gold.²⁰⁵¹

رَوَاهُ أَنَسٌ قَالَ: كَانَ نَعْلُ سَيِّفِ رَسُولِ اللَّهِ ص مِنْ فِضَّةٍ وَ قَبِيعَةُ سَيِّفِهِ فِضَّةٌ وَ مَا بَيْنَ ذَلِكَ حَلَقُ الْفِضَّةِ.

It is reported by Anas (a well-known fabricator) having said: 'The bottom of the sword of Rasool-Allah^{-saww} was of silver, and the hilt of the sword was of silver, and what is between that, there was a silver ring'.²⁰⁵²

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ كَانَتْ بُرَّةُ نَاقَةِ رَسُولِ اللَّهِ ص مِنْ فِضَّةٍ.

And it is reported from Al-Sadiq^{-asws}: 'A nose ring of a she-camel of Rasool-Allah^{-saww} was of silver'.²⁰⁵³

وَ أَقُولُ رَوَتْ الْعَامَّةُ أَنَّ طَرْفَةَ بِنِ عَرْجَةَ الصَّخَايِ أُصِيبَ أَنْفُهُ يَوْمَ الْكَلَابِ فَاتَّخَذَهَا مِنْ وَرَقٍ فَأَتَتْنِ فَرَحَصَ عَ لَهُ فِي الذَّهَبِ.

And I (Majlisi) am saying, 'The general Muslims are reporting that Tarfah Bin Arfajah, the companion, his nose was injured on the day of 'Al Kulab', so he took it from a leaf and stuffed it. He^{-saww} allowed for him regarding the gold'.²⁰⁵⁴

رَوَاهُ الْجُمْهُورُ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَتَانَا رَسُولُ اللَّهِ ص فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُغْرِ فَتَوَضَّأَ.

The community is reported from Abdullah Bin Zayd having said, 'Rasool-Allah^{-saww} came to us so we brought out for him^{-asws} water in a washbasin of gold, and he^{-saww} performed wud'u'.²⁰⁵⁵

رَوَاهُ الْبُخَارِيُّ وَ رَوَى أَبُو دَاوُدَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَ رَسُولُ اللَّهِ فِي تَوْرٍ مِنْ شَبِّهِ.

It is reported by Al-Bukhari, and it is reported by Abu Dawood, from Ayesha having said, 'I used to wash, me and Rasool-Allah^{-saww}, in a washbasin of silver'.²⁰⁵⁶

²⁰⁵¹ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 7 (Chapters on Prohibited drinks)

²⁰⁵² Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 8 (Chapters on Prohibited drinks)

²⁰⁵³ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 9 (Chapters on Prohibited drinks)

²⁰⁵⁴ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 10 (Chapters on Prohibited drinks)

²⁰⁵⁵ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 11 (Chapters on Prohibited drinks)

²⁰⁵⁶ Bihar Al-Anwaar – V 63 The book of drinks - Ch Misc. H 12 (Chapters on Prohibited drinks)

