

'Beauty and Beautification'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Beauty and Beautification’

Summary:

Allah^{-azwj} is Beautiful and Loves the ‘beauty’. And also Likes His^{-azwj} servants to reflect the bounties they are enjoying, i.e., through their behaviour, speech, and appearances. Similarly, Allah^{-azwj} Hates those who are unappreciative of the numinous bounties, they fail to recognise. Some Ahadith are presented below:

Beautiful manner and appearance:

عن خيشمة بن أبي خيشمة، قال: كان الحسن بن علي (عليه السلام) إذا قام إلى الصلاة لبس أجود ثيابه، فقيل له: يا بن رسول الله، لم تلبس أجود ثيابك؟ فقال: «إن الله تعالى جميل يحب الجمال، فأتجمل لربي، و هو يقول: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ فَأَحَبُّ أَنْ أَلْبَسَ أَجُودَ ثِيَابِي».

From Khaysama Biin Abu Khaysama who said,

‘Whenever Al-Husayn^{asws} Bin Ali^{asws} used to stand for the *Salat*, would do so in the finest of his^{asws} clothes. It was said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Why do you wear the finest of your^{asws} clothes (for the Prayer)?’ So he^{asws} said: ‘Allah^{azwj} the Exalted is Beautiful and loves the beauty, thus I^{asws} beautify myself^{asws} for my^{asws} Lord^{azwj}, and these are His^{azwj} Words: **Take to your adornments at every Masjid [7:31]** – therefore I^{asws} love to dress up in the best of my^{asws} clothes (for the Prayer)’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) (إِنْ اسْتَطَعْتَ أَنْ لَا تَبِيتَ لَيْلَةً حَتَّى تَعُودَ بِأَحَدِ عَشَرَ حَرْفًا قُلْتُ أَخْبِرْنِي بِهَا قَالَ

Ali Bin Ibrahim, from his father, from one of his companions, from Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said: ‘If you have the capability, do not sleep at night until you seek Refuge with eleven Letters (Phrases)’. I said, ‘Inform me with these’. He^{-asws} said: ‘Say:

تفسير العياشي 2: 29 / 14 .¹

فَأَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ وَ أَعُوذُ بِجَمَالِ اللَّهِ وَ أَعُوذُ بِدَفْعِ اللَّهِ وَ أَعُوذُ بِمَنْعِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِمَلِكِ اللَّهِ وَ أَعُوذُ بِوَجْهِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ شَرِّ مَا خَلَقَ وَ بَرَأَ وَ ذَرَأَ وَ تَعَوَّذَ بِهِ كُلَّمَا شِئْت

‘I seek Refuge with the Might of Allah^{-azwj}, and I seek Refuge with the Power of Allah^{-azwj}, and I seek Refuge with the Majesty of Allah^{-azwj}, and I seek Refuge with the Authority of Allah^{-azwj}, and I seek Refuge with the Beauty of Allah^{-azwj}, and I seek Refuge with the Defence of Allah^{-azwj}, and I seek Refuge with the Prevention of Allah^{-azwj}, and I seek Refuge with the Grip of Allah^{-azwj}, and I seek Refuge with the Kingdom of Allah^{-azwj}, and I seek Refuge with the Face of Allah^{-azwj}, and I seek Refuge with Rasool-Allah^{-saww} from the evil what He^{-azwj} Created, Spread, and Settled’, and you can seek Refuge with it (these eleven Phrases) every time you so desire to’.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ عَلِيِّ بْنِ زِيَادٍ قَالَ كَتَبَ عَلِيُّ بْنُ بَصِيرٍ يَسْأَلُهُ أَنْ يَكْتُبَ لَهُ فِي أَسْفَلِ كِتَابِهِ دُعَاءً يُعَلِّمُهُ إِذَاهُ يَدْعُو بِهِ فَيَعْصَمُ بِهِ مِنَ الذُّنُوبِ جَامِعاً لِلدُّنْيَا وَ الْآخِرَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ali Bin Ziyad who said,

‘Ali Bin Baseer wrote to him^{-asws}, asking him^{-asws} that he^{-asws} write to him at the bottom of his^{-asws} letter, teaching him a supplication he can supplicate with, so he can be saved from the comprehensive sins of the world and the Hereafter.

فَكَتَبَ (عليه السلام) بِحُطِّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ وَ لَمْ يَهْتِكِ السِّتْرَ عَنِّي يَا كَرِيمَ الْعَمْرِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّمْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا

So he^{-asws} wrote in his^{-asws} own handwriting: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. **O the One^{-azwj} Who Manifest the beauty and Veils the ugliness**, and does not Tear down the Veil from me. O Benevolent, the Pardon, O Excellent Overlooker! O Extensive of Forgiveness! O Most Extensive of the Hands with the Mercy! O Companion of every conversation, and O the End-point of every complaint! O the Benevolent Excuser! O the Magnifier of the Favours! O the Initiator of every Bounty it is being deserved!

يَا رَبَّاهُ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ ثُمَّ تَسْأَلُ مَا بَدَا لَكَ .

O Lord^{-azwj}! O Chief! O Master! O Rescuer! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}; and I ask You^{-azwj} that You^{-azwj} do not Make me to be in the Fire’. Then ask whatever comes to you’.³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقَمِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَ جَمَالِكَ وَ كَرَمِكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Isa Bin Abdullah Al Qummy,

² Al-Kafi V 2 – The Book Of Supplication CH 49 H 9

³ Al-Kafi V 2 – The Book Of Supplication CH 60 H 4

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Say, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Majesty and **‘وَجَمَالِكَ**’ Your^{-azwj} Beauty and Your^{-azwj} benevolence that You^{-azwj} Do for me such and such’.⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) الْعَقْلُ غِطَاءٌ سَتِيرٌ وَ الْفَضْلُ جَمَالٌ ظَاهِرٌ فَاسْتُرْ حَلَلَ خُلُقِكَ بِفَضْلِكَ وَ قَاتِلْ هَوَاكَ بِعَقْلِكَ تَسْلَمْ لَكَ الْمَوَدَّةُ وَ تَطَهَّرَ لَكَ الْمَحَبَّةُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

‘Amir Al-Momineen^{-asws} said: ‘The intellect is a covering veil, and the merit is an **apparent beauty**, therefore veil the beauty of your mannerisms by your merit, and fight against your personal desires by your intellect, (and) the cordiality would be submissive to you and the love would manifest for you’.⁵

The Beautification and the manifestation of the Bounty

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ يُحِبُّ أَنْ يَرَى أَنْتَرِ الْبِعْمَةَ عَلَى عَبْدِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: **‘Allah^{-azwj} is Beautiful and Loves the beauty**, and He^{-azwj} Loves that He^{-azwj} Sees the effects of the Bounties upon His^{-azwj} servants’.⁶

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدِهِ بِبِعْمَةٍ فَظَهَرَتْ عَلَيْهِ سُمِّيَ حَبِيبَ اللَّهِ مُحَدَّثًا بِبِعْمَةِ اللَّهِ وَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِبِعْمَةٍ فَلَمْ تَطَهَّرْ عَلَيْهِ سُمِّيَ بَعْضَ اللَّهِ مُكَذِّبًا بِبِعْمَةِ اللَّهِ .

Ali Bin Muhammad raising it,

Abu Abdullah^{-asws} has said: ‘When Allah^{-azwj} Favours upon His^{-azwj} servant with a Bounty, and he displays it (with thanks), he is named as a Beloved of Allah^{-azwj} narrating with a Bounty of Allah^{-azwj}; and when Allah^{-azwj} Favours upon a servant with a Bounty, so he does not display it (with thanks), he is named as the one being angry with Allah^{-azwj}, a denier in a Bounty of Allah^{-azwj}’.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدِهِ بِبِعْمَةٍ أَحَبَّ أَنْ يَرَاهَا عَلَيْهِ لِأَنَّهُ جَمِيلٌ يُحِبُّ الْجَمَالَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from the one who reported,

⁴ Al-Kafi V 2 – The Book Of Supplication CH 60 H 6

⁵ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 13

⁶ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 1

⁷ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 2

Abu Abdullah^{-asws} has said: ‘When Allah^{-azwj} Favours upon His^{-azwj} servant with a Bounty He^{-azwj} Loves to See it upon him, because He^{-azwj} is Beautiful and Loves the beauty’.⁸

وَ يَحْتَدَا الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِسَمِّ الْعَبْدِ الْقَادِرِ .

And by this chain,

(Abu Abdullah^{-asws}) said: ‘Rasool-Allah^{-saww} said: ‘The most evil servant is the filthy one’.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَحْمَلُ بَغْلًا فَقَالَ يُكْرَهُ لِلرَّجُلِ السَّرِيَّ أَنْ يَحْمِلَ الشَّيْءَ الَّذِي فَيُحْتَرَأُ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, from Muawiya Bin Wahab who said,

‘Abu Abdullah^{-asws} saw me and I was carrying grass. So he^{-asws} said: ‘It is disliked for the man of magnanimity that he should be carrying the lowly thing so they (people) would be audacious (disrespectful) towards him’.¹⁰

Amir ul Momineen^{-asws}’s response to allegations of poverty:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَلِيدٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ النَّاسَ يَزُورُونَ أَنَّ لَكَ مَالًا كَثِيرًا فَقَالَ مَا يَسُوؤُنِي ذَلِكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَرَّ ذَاتَ يَوْمٍ عَلَى نَاسٍ شَتَّى مِنْ قُرَيْشٍ وَ عَلَيْهِ قَمِيصٌ مُحْرَقٌ فَقَالُوا أَصْبَحَ عَلِيٌّ لَا مَالَ لَهُ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam Bin Hakeym, from Abdul A’ala, a slave of the progeny of Saam who said,

‘I said to Abu Abdullah^{-asws} that, the people are reporting that for you^{-asws} is a lot of wealth’. So he^{-asws} said: ‘That does not bother me^{-asws}. One day Amir Al-Momineen^{-asws} passed by some people from Qureysh, and upon him^{-asws} was a torn shirt. So they said, ‘The morning has come to Ali^{-asws} and there is no wealth for him^{-asws}’.

فَسَمِعَهَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَأَمَرَ الَّذِي بَلِي صَدَقْتَهُ أَنْ يَجْمَعَ تَمْرَهُ وَ لَا يَبْعَثَ إِلَى إِنْسَانٍ شَيْئًا وَ أَنْ يُؤَدِّعَهُ ثُمَّ قَالَ لَهُ بَعْدَ الْأَوَّلِ فَالْأَوَّلِ وَ اجْعَلْهَا دَرَاهِمَ ثُمَّ اجْعَلْهَا حَيْثُ بَتَّعَلُ التَّمْرِ فَاتَّكِبْهُ مَعَهُ حَيْثُ لَا يُرَى وَ قَالَ لِلَّذِي يُفْؤَمُ عَلَيْهِ إِذَا دَعَوْتُ بِالتَّمْرِ فَاصْعِدْ وَ انظُرِ الْمَالَ فَاصْرِبْهُ بِرِجْلِكَ كَأَنَّكَ لَا تَعْمِدُ الدَّرَاهِمَ حَتَّى تَنْتَرَهَا

So Amir Al-Momineen^{-asws} heard that and he^{-asws} ordered the one who was in charge of his^{-asws} charities that he should gather his^{-asws} dates and do not send anything from these to the people and that these should be kept aside. Then he^{-asws} said to him: ‘Firstly sell these to the first one (buyer) and make these to be Dirhams. Then keep these where the dates were kept, and compress with it where it cannot be seen. He^{-asws} then said to the person in charge: ‘When

⁸ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 4

⁹ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 6

¹⁰ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 7

I^{-asws} call you with the dates, so climb and look at the wealth, so strike it with you leg as if you have no intention for the Dirhams until you scatter these’.

ثُمَّ بَعَثَ إِلَى رَجُلٍ مِنْهُمْ يَدْعُوهُمْ ثُمَّ دَعَا بِالتَّمْرِ فَلَمَّا صَعِدَ يَنْزُلُ بِالتَّمْرِ ضَرَبَ بِرِجْلِهِ فَنَثَرَتِ الدَّرَاهِمُ فَقَالُوا مَا هَذَا يَا أَبَا الْحَسَنِ فَقَالَ هَذَا مَالٌ مِنْ لَأ مَالٍ لَهُ ثُمَّ أَمَرَ بِذَلِكَ الْمَالِ فَقَالَ انظُرُوا أَهْلَ كُلِّ بَيْتٍ كُنْتُ أَبْعَثُ إِلَيْهِمْ فَأَنْظُرُوا مَالَهُ وَابْعَثُوا إِلَيْهِ .

Then he sent for a man from them, calling them over. Then he called for the dates. So when he climbed to descend with the dates, he struck with his leg and the Dirhams were scattered. So they said, ‘What is this O Abu Al-Hassan^{-asws}!’ So he^{-asws} said: ‘This is wealth of the one who has no wealth for him^{-asws}’. Then he ordered with that wealth, so he^{-asws} said: ‘Look at the deserving ones of every house which I^{-asws} used to send to them’. So they looked at his wealth, and he^{-asws} sent it (to them)’.¹¹

Meet believers in good State:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِيَّيْ لَأْخْرَهُ لِلرَّجُلِ أَنْ يَكُونَ عَلَيْهِ نِعْمَةٌ مِنَ اللَّهِ فَلَا يُظْهِرَهَا .

Ali Bin Ibrahim, from his father, form Ibn Abu Umeyr, raising it, said,

‘Abu Abdullah^{-asws} said: ‘I^{-asws} dislike it for the man that a Bounty happens to be upon him from Allah^{-azwj}, **so he does not manifest** it’.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِيَتَزَيَّنَ أَحَدُكُمْ لِأَخِيهِ الْمُسْلِمِ كَمَا يَتَزَيَّنُ لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ الْهَيْئَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Let one of you outfit for your Muslim brother just as he outfits himself for the stranger whom he loves that he should see him in a good state’.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ فَضَالٍ جَمِيعاً عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ بَلَغَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) أَنَّ طَلْحَةَ وَ الزُّبَيْرَ يَقُولَانِ لَيْسَ لِعَلِيِّ مَالٌ قَالَ فَشَقَّ ذَلِكَ عَلَيْهِ فَأَمَرَ وَكَأَدَهُ أَنْ يَجْمَعُوا غَلَّتَهُ حَتَّى إِذَا حَالَ الْحَوْلُ أَتَوْهُ وَ قَدْ جَمَعُوا مِنْ ثَمَنِ الْعَلَّةِ مِائَةَ أَلْفِ دِرْهَمٍ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Fazzal, altogether from Yunus Bin Yaqoub, from Abu Baseer who said,

‘It (news) reached Amir Al-Momineen^{-asws} that Talha and Al-Zubeyr were both saying, ‘There is not for Ali^{-asws}, any wealth’. He (the narrator) said, ‘So that was grievous upon him^{-asws}, so he^{-asws} ordered his^{-asws} representatives that they should gather his^{-asws} harvest until when a

¹¹ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 8

¹² Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 9

¹³ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 10

year passes by, to bring it to him^{-asws}, and there had gathered from the price of the harvest, one hundred thousand Dirhams.

فَنَشِرَتْ بَيْنَ يَدَيْهِ فَأُرْسِلَ إِلَى طَلْحَةَ وَ الرَّبِيعِ فَأَتِيَاهُ فَقَالَ لَهُمَا هَذَا الْمَالُ وَ اللَّهُ لِي لَيْسَ لِأَحَدٍ فِيهِ شَيْءٌ وَ كَانَ عِنْدَهُمَا مُصَدَّقًا قَالَ فَخَرَجَا مِنْ عِنْدِهِ وَ هُمَا يَقُولَانِ إِنَّ لَهُ لَمَالًا .

So he^{-asws} had it displayed in front of him^{-asws} and sent a messenger to Talha and Al-Zubayr. So he brought both of them to him^{-asws}. So he^{-asws} said to them both: ‘This wealth, by Allah^{-azwj}, is for me^{-asws}, there not being a share for anyone else in it’, and they had both verified it’. So they both left from his^{-asws} presence, and they were both saying, ‘He^{-asws} does have wealth for him^{-asws}’.¹⁴

عَنْهُ عَنِ ابْنِ فَضَالٍ وَ ابْنِ مَجْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَنَسًا بِالْمَدِينَةِ قَالُوا لَيْسَ لِلْحَسَنِ (عَلَيْهِ السَّلَامُ) مَالٌ فَبَعَثَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) إِلَى رَجُلٍ بِالْمَدِينَةِ فَاسْتَفْرَضَ مِنْهُ أَلْفَ دِرْهَمٍ وَ أُرْسِلَ بِهَا إِلَى الْمُصَدِّقِ وَ قَالَ هَذِهِ صَدَقَةٌ مَالِنَا فَقَالُوا مَا بَعَثَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) بِهَذِهِ مِنْ تَلْقَاءِ نَفْسِهِ إِلَّا وَ لَهُ مَالٌ .

From him, from Ibn Fazzal, and Ibn Mahboub, from Yunus Bin Yaquub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The people in Al-Medina were saying, ‘There is no wealth for Al-Hassan^{-asws}’. So Al-Hassan^{-asws} sent for a man of Al-Medina and borrowed a thousand Dirhams from him, and sent with it to the governor and said: ‘This is a charity of our^{-asws} wealth’. So they said, ‘Al-Hassan^{-asws} would not have sent this from himself^{-asws} except that there was indeed wealth for him^{-asws}’.¹⁵

عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَارِمِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) اسْتَدَّتْ حَالَهُ حَتَّى تَحَدَّثَ بِدَلِّكَ أَهْلُ الْمَدِينَةِ فَبَلَّغَهُ ذَلِكَ فَتَعَيَّنَ أَلْفَ دِرْهَمٍ ثُمَّ بَعَثَ بِهَا إِلَى صَاحِبِ الْمَدِينَةِ وَ قَالَ هَذِهِ صَدَقَةٌ مَالِي .

From him, from Ali Bin Jadeed, from Murazam Bin Hakeym, from Abdul A’ala, a slave of the progeny of Saam who said,

‘The state of Ali^{-asws} Bin Al-Husayn^{-asws} was extremely difficult until the people of Al-Medina were discussing it. So that reached him^{-asws}, and he^{-asws} designated a thousand Dirhams, then sent with these to the governor of Al-Medina and said: ‘This is a charity from my^{-asws} wealth’.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِغُبَيْدِ بْنِ زِيَادٍ إِظْهَارُ التَّعَمَّةِ أَحَبُّ إِلَيَّ مِنَ صِيَابَتِهَا فَإِيَّاكَ أَنْ تَنْزِلَنِي إِلَّا فِي أَحْسَنِ زِيٍّ قَوْمِكَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Haroun Bin Muslim, from Bureyd Bin Muawiya who said,

¹⁴ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 11

¹⁵ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 12

¹⁶ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 13

‘Abu Abdullah^{-asws} said to Ubeyd Bin Ziiyad: ‘Manifestation of the Bounty is more beloved to Allah^{-azwj} than its maintenance, so beware that you should not be outfitting except in the best of outfits of your people’.

قَالَ فَمَا رَأَى عُبَيْدًا إِلَّا فِي أَحْسَنِ زِيٍّ قَوْمِهِ حَتَّى مَاتَ .

He (the narrator) said, ‘So Ubdeyd was not seen except in the best of outfits of his people until he died’.¹⁷

وَ بَحَدِّ الْإِسْنَادِ عَنْ يُونُسَ عَنْ سَعْدَانَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ لَمْ يُنْعِمْ عَلَى عَبْدٍ نِعْمَةً إِلَّا وَ قَدْ أَلْزَمَهُ فِيهَا الْحُجَّةَ مِنَ اللَّهِ فَمَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ قَوِيًّا فَحُجَّتُهُ عَلَيْهِ الْقِيَامُ بِمَا كَلَّفَهُ وَ اِحْتِمَالُ مَنْ هُوَ دُونَهُ مِمَّنْ هُوَ أَوْضَعُ مِنْهُ

And by this chain, from Yunus, from Sa’dan, raising it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} does not Favour upon a servant with a Bounty unless He^{-azwj} has Necessitated with regards to it the Proof^{-asws} from Allah^{-azwj}. So the one whom Allah^{-azwj} Favours upon, so He^{-azwj} would Make him strong, so the Proof is established upon him with what He^{-azwj} Encumbers him with, and the toleration of the one who is below him from the ones who are weaker than him (in understanding).

وَ مَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ مُوسِعًا عَلَيْهِ فَحُجَّتُهُ عَلَيْهِ مَالُهُ ثُمَّ تَعَاهَدَهُ الْفُقَرَاءُ بَعْدَ بِنَوَافِلِهِ وَ مَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ شَرِيفًا فِي بَيْتِهِ جَمِيلًا فِي صُورَتِهِ فَحُجَّتُهُ عَلَيْهِ أَنْ يَحْمَدَ اللَّهُ تَعَالَى عَلَى ذَلِكَ وَ أَنْ لَا يَتَطَاوَلَ عَلَى غَيْرِهِ فَيَمْنَعَ حُقُوقَ الضُّعَفَاءِ لِجَالِ شَرَفِهِ وَ جَمَالِهِ .

And the one whom Allah^{-azwj} Favours upon, so He^{-azwj} would Make him capacious upon it, so the Argument upon him is his wealth. Then He^{-azwj} Pacted him with (helping) the poor afterwards by his optional (helping). And the one whom Allah^{-azwj} Favours upon, so He^{-azwj} would Make him noble in his house, beautiful in his image. So the Argument upon him is that he should Praise Allah^{-azwj} the Exalted upon that, and that he should not be insolent upon others, so that he would prevent the rights of the weak due to his noble state and his beauty’.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) ااعلموا أن صُحْبَةَ الْعَالِمِ وَ اتِّبَاعَهُ دِينٌ يُدَانُ اللَّهُ بِهِ وَ طَاعَتَهُ مَكْسَبَةٌ لِلْحَسَنَاتِ مَمْحَاةٌ لِلْسَّيِّئَاتِ وَ دَخِيرَةٌ لِلْمُؤْمِنِينَ وَ رِفْعَةٌ فِيهِمْ فِي حَيَاتِهِمْ وَ جَمِيلٌ بَعْدَ مَمَاتِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is’haq,

(It has been narrated) from one of the companions of Amir Al-Momineen^{-asws}, said, ‘Amir Al-Momineen^{-asws} said: ‘Know that the companionship of the knowledgeable one^{-asws} and following him^{-asws} is a Religion Allah^{-azwj} has Made to be a Religion with, and obedience to him^{-asws} is an earner of the good deeds and a remover of the evil deeds, and a treasure hoard

¹⁷ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 15

¹⁸ Al-Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 6

of the *Momineen*, and an elevation among them during their lifetime, and a beauty after their deaths’.¹⁹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ مَرَّ سُفْيَانُ الثَّوْرِيُّ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَى أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ الْقِيَمَةُ حَسَنَةٌ فَقَالَ وَاللَّهِ لَا تَبِيْنُهُ وَ لِأَوْبَحِنَّهُ فَدَنَا مِنْهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لَيْسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِثْلَ هَذَا اللَّيْبِاسِ وَ لَا عَلِيٌّ (عَلَيْهِ السَّلَامُ) وَ لَا أَحَدٌ مِنْ آبَائِكَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

‘Sufyan Al-Sowry passed by in the Sacred Masjid, so he saw Abu Abdullah^{asws} and upon him^{asws} were a lot of clothes of goodly price. So he said, ‘By Allah^{azwj}! I will go to him^{asws} and rebuke him^{asws}’. So he approached him^{asws}. So he^{asws} said, ‘O son^{asws} of Rasool-Allah^{saww}! Rasool-Allah^{saww} did not wear the likes of these clothes, nor did Ali^{asws}, nor did anyone (else) from your^{asws} forefathers’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي زَمَانٍ قَتْرٍ مُعْتَرٍ وَ كَانَ يَأْخُذُ لِعَثْرِهِ وَ اِقْتِدَارِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْحَتْ عَزَالِيَهَا فَأَحَقُّ أَهْلِهَا بِمَا أُبْرَأُهَا ثُمَّ تَلَا فَلَمَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ نَحْنُ أَحَقُّ مَنْ أَحَدَ مِنْهَا مَا أَعْطَاهُ اللَّهُ عَيْرَ أَبِي يَا ثَوْرِيُّ مَا تَرَى عَلَيَّ مِنْ ثَوْبٍ إِذَا لَبَسْتُهُ لِلنَّاسِ

So Abu Abdullah^{asws} said to him: ‘Rasool-Allah^{saww} was in an era of scarcity and financial straitness, and he^{saww} used to take in accordance with his^{saww} straitness and his^{saww} ability, and the world after that has long gone past it, thus the most deserving of its people with it are its righteous ones’. Then he^{asws} recited **[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?** And we^{asws} are the most rightful of taking from it what Allah^{azwj} has Granted it, besides I^{asws}, O Sowry, what you see upon me^{asws} from the clothes, rather I^{asws} wear it for the people’.

ثُمَّ اجْتَدَبَ يَدَ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ الثَّوْبَ الْأَعْلَى وَ أَخْرَجَ ثَوْبًا تَحْتَهُ ذَلِكَ عَلَى جِلْدِهِ غَلِيظًا فَقَالَ هَذَا اللَّبْسُ لِنَفْسِي وَ مَا رَأَيْتُهُ لِلنَّاسِ ثُمَّ جَدَبَ ثَوْبًا عَلَى سُفْيَانَ أَعْلَاهُ غَلِيظٌ خَشِنٌ وَ دَاخِلُهُ ذَلِكَ ثَوْبٌ لَيِّنٌ فَقَالَ لَيْسَتْ هَذَا الْأَعْلَى لِلنَّاسِ وَ لَيْسَتْ هَذَا لِنَفْسِكَ تَسْرُهَا.

Then he^{asws} drew the hand of Sufyan, so he^{asws} brought it towards himself^{asws}. Then he^{asws} raised his upper garment, and there was a cloth beneath that, upon his^{asws} skin, which was rough. So he^{asws} said: ‘This, I^{asws} wear it for myself^{asws}, and what you see is for the people’. Then he^{asws} drew the upper clothing of Sufyan which was rough, coarse, and inside that was a smooth cloth. So he^{asws} said: ‘You wear this outer garment for the people, and you wear this for yourself, delighting in it’.²⁰

¹⁹ Al-Kafi V 1 – The Book Of Divine Authority CH 8 H 14

²⁰ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 8

Beauty of hair and tone:

عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِنَّ مِنْ أَجْمَلِ الْجَمَالِ الشَّعْرَ الْحَسَنَ وَ نِعْمَةَ الصَّوْتِ الْحَسَنَ .

From him, from his father, from Ali Bin Ma’bad, from Yunus, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} said: ‘The most beautiful of the beauties is the beautiful hair and the tone of the beautiful voice’.²¹

Allah^{-azwj} Hates the one habitual in complaining (being sad):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ عَزَى حَزِينًا كَسِي فِي الْمَوْقِفِ حُلَّةً يُحِبُّ بِهَا .

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

Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The one who finds comforts in grief would be clothed in such a garment in the Pausing (Day of Judgement) he would be beautified with’.²²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ أَبِي هَاشِمٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْجَمَالَ وَ النَّحْمَلَ وَ يُبْغِضُ الْبُؤْسَ وَ التَّبَاؤُسَ .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Shuayb Al Mahamili, from Abu Hashim, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Loves the beauty, and the beautification, and Hates the misery and the wretchedness’.²³

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَنْصَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا شَعْرًا رَأْسِهِ وَسِخَةً ثِيَابُهُ سَيِّئَةً حَالُهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ الدِّينِ الْمُتَعَمَّةُ وَ إِظْهَارُ التَّعَمَّةِ .

Sahl Bin Ziyad, from Muhamad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma’a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} saw a man with dishevelled (untidy) hair of his head, and dirty clothes and in a bad state. So Rasool-Allah^{-saww} said: ‘From the Religion is the enjoyment and the manifestation of the Bounty’.²⁴

²¹ Al-Kafi V 2 – The Book Of Merits of the Quran CH 9 H 8

²² Al-Kafi V 3 – The Book Of Funerals CH 70 H 1

²³ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 14

²⁴ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 5