

'Hair Style, Cutting and Removing'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Hair Style, Cutting and Removing’

Introduction:

Some Ahadith are compiled to highlight some essential issues related to hair growing, hair cutting, hair style, and parting and removal of unwanted hair through cutting, plucking or waxing.

It’s Abhorred to have uneven Hair length segments:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا تَخْلِفُوا الصَّبَّيَانَ الْقَرْعَ وَالْقَرْعُ أَنْ يَخْلُقَ مَوْضِعًا وَ يَدَعُ مَوْضِعًا .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Do not shave off the children in the cracked (manner), and the cracked is that he is shaved in a place and left in a place’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَانَ يَكْرَهُ الْقَرْعَ فِي رُؤُوسِ الصَّبَّيَانَ وَ ذَكَرَ أَنَّ الْقَرْعَ أَنْ يُخْلَقَ الرَّأْسُ إِلَّا قَلِيلًا وَ يُتْرَكَ وَسَطُ الرَّأْسِ يُسَمَّى الْقَرْعَةَ .

Ali Bin Ibrahim, form his father, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abd Allah^{asws} that he^{asws} used to dislike the cracked (shaving) in the heads of the children, and mentioned that the cracked (shaving) is that the head is only shaved a little, and the middle of the head is left, it is named as the cracked (shaving)’.²

¹ Al Kafi – V 6 – The Book of Aqeeqa Ch 27 H 1

² Al Kafi – V 6 – The Book of Aqeeqa Ch 27 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَبِي النَّبِيِّ (صلى الله عليه وآله) بِصَيِّ يَدْعُو لَهُ وَ لَهُ فَنَارُغُ فَأَبَى أَنْ يَدْعُو لَهُ وَ أَمَرَ بِحُلُقِ رَأْسِهِ وَ أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِحُلُقِ شَعْرِ الْبُطْنِ .

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

Abu Abd Allah^{asws} has said: 'They came to the Prophet^{saww} with a young boy to supplicate for him, and for him was a cracked shaving. So he^{saww} refused to supplicate for him and ordered that his head be shaved off. And Rasool-Allah^{saww} ordered with the shaving of 'الْبُطْنِ' (below belly button) the stomach hairs'.³

Hair Parting (Style):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ الْحُسَيْنِ عَنْ أَبِي الْعَبَّاسِ الْبُقْبَاقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَكُونُ لَهُ وَفْرَةٌ أَوْ يَفْرُقُهَا أَوْ يَدْعُهَا فَقَالَ يَفْرُقُهَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Husayn, from Abu Al Abbas Al Baqbaaq who said,

'I asked Abu Abd Allah^{asws} about the man who happens to have abundance (of hair), shall he part (style) it or leave it?' So he^{asws} said: 'He should part (style) it'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَخَذَ شَعْرًا فَلْيُحْسِنْ وَلَا يَتَّهْ أَوْ لِيَجْرُهُ .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who takes (grows) hair, so let him make it good and take care of it or (else) trim it'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ أَبِي أَيُّوبَ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَفْرُقُ شَعْرَهُ قَالَ لَا إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا طَالَ شَعْرُهُ كَانَ إِلَى شَحْمَةِ أُذُنِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Ayoub Bin Haroun,

(It has been narrated) from Abu Abd Allah^{asws}, said, 'I said to him^{asws}, 'Did Rasool-Allah^{saww} used to part (style) his^{saww} hair?' He^{asws} said: 'No. Whenever Rasool-Allah^{saww} lengthened his^{saww} hair, it would be to the lobe of his^{saww} ear'.⁶

³ Al Kafi – V 6 – The Book of Aqeeqa Ch 27 H 3

⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 1

⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 2

⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 3

من كتاب روضة الواعظين: قال النبي صلى الله عليه و اله و سلم المؤمنُ بيته قصبٌ، وطعامه كِسْرٌ، ورأسه شعثٌ، وثيابه خَلِيقٌ، قلبه خاشعٌ، ولا يعدل السلامة شيئاً.

In Rauzat al-Vaezeen it is narrated that the Rasool Allah^{saww} said: "A believer's house is simple, his food is little, his hair is not styled, his clothes are simple, but he is humble and does not exchange his 'السلامة' peace with anything."⁷

حدَّثنا الفقيه موقِّق الدين الحسن بن محمَّد الصوفي السروي عن شيوخه عن النبي صلى الله عليه و اله و سلم أنه قال: أجيءوا أكبادكم، وأعرو صوركم، وأشعثوا رؤوسكم، وصُبُّوا عليكم جلاباب الحزن، وجالسوا الناس قليلاً ومع الله كثيراً، لعلكم ترون الحق بقلوبكم.

Al-Hassan ibn Muhammad al-Soofi al-Sarvi quoted on the authority of his teachers that

Rasool Allah^{saww} said: "Keep yourself hungry, your faces uncovered, your hair not made up, and be grievous. Associate less with the people and more with Allah^{azwj}. Then you may see 'Haq' through your hearts."⁸

Long hair or Short hair?

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ تَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ إِنَّهُمْ يَزُوُونَ أَنَّ الْفَرْقَ مِنَ السُّنَّةِ قَالَ مِنَ السُّنَّةِ قُلْتُ يَزُغُمُونَ أَنَّ النَّبِيَّ (صلى الله عليه وآله) فَرَّقَ قَالَ مَا فَرَّقَ النَّبِيُّ (صلى الله عليه وآله) وَ لَا كَانَ الْأَنْبِيَاءُ (عليهم السلام) تُمَسِّكُ الشَّعْرَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Amro Bin Sabit,

I (the narrator) asked from Abu Abd Allah^{asws}, 'They (people) are reporting that the parting (hair styling) is from the Sunnah'. He^{asws} said: 'From the Sunnah?' I said, 'They are alleging that the Prophet^{saww} parted'. He^{asws} said: 'The Prophet^{saww} did not part, nor did the Prophets^{as} beforehand keep (long) hair'.⁹

عن عبد الرحمان بن أبي ليلى عمَّن حدَّثه أنه قال: كنتُ مع أبي الحسن عليه السلام أيام حبسه ببغداد وكان لي شعْرٌ، فقال: جزّ شعرك، ثم قال: ثلاثٌ خصالٍ من كنَّ فيه فتركهنَّ لم يعد إليهنَّ أبداً، من كان له شعر فطمَّه لم يعد يوقر شعره أبداً لما يصيب من اللذة والراحة، ومن كان يلبس ثوباً طويلاً فشمَّر لم يعد يلبس ثوباً طويلاً لما يجد من الراحة، ومن كانت عنده حُرَّةٌ فطلَّقها واتَّخذ الإماء لم يعد إلى حُرَّةٍ أبداً لِحَقَّةِ مؤونة الإماء ومتابعتهنَّ في جميع الحالات، قال: إنَّ الله جلَّ وعزَّ قال لِنَبِيِّهِ صلى الله عليه و اله و سلم: [وَتِيَابُكَ فَطَهِّرْ] وكانت ثيابه طاهرةً وإنما أمره بالتشمير .

⁷ Mishkat ul Anwar, H. 170

⁸ Mishkat ul Anwar, H. 1515

⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 4

Abdul Rahman ibn Abi Layla narrated that he was imprisoned along with Imam Kazim^{asws}, and his hair was long. Imam Kazim^{asws} said: "Cut your hair short. There are three things which one will never abandon doing, once he starts doing them. The first one is cutting his hair. Once he cuts his hair short and feels how comfortable it is, he will never again let his hair grow long..... (an Extract)¹⁰

Rasool Allah^{sawww} only once did not Cut hair ‘short’ due to Deferred Hajj:¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَصْرِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ فَهَلْ فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ نَعَمْ قُلْتُ كَيْفَ فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَيْسَ مِنَ السُّنَّةِ قَالَ مَنْ أَصَابَهُ مَا أَصَابَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَفْرُقُ كَمَا فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَدْ أَصَابَ سُنَّةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِلَّا فَلَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abd Allah^{asws}, ‘The parting (of the hair) is from the Sunnah?’ He^{asws} said: ‘No’. I said, ‘So did Rasool-Allah^{sawww} part (the hair)?’ He^{asws} said: ‘Yes’. I said, ‘How is it that Rasool-Allah^{sawww} parted and it is not from the Sunnah?’ He^{asws} said: ‘The one who is hit by what Rasool-Allah^{sawww} was hit by would be parting just as Rasool-Allah^{sawww} parted, so he would have abided by the Sunnah, or else, so no’.

قُلْتُ لَهُ كَيْفَ ذَلِكَ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جِئَ صِدًّا عَنِ الْبَيْتِ وَ قَدْ كَانَ سَاقِ الْهُدْيِ وَ أَحْرَمَ أَرَاهُ اللَّهُ الرَّؤْيَا الَّتِي أَخْبَرَهُ اللَّهُ بِهَا فِي كِتَابِهِ إِذْ يَقُولُ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرَّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مَخْلَقِينَ رُؤْسَكُمْ وَ مُعَصِّرِينَ لَا تَخَافُونَ

I said to him^{asws}, ‘How is that?’ He^{asws} said: ‘Rasool-Allah^{sawww}, when he^{sawww} was turned away from the House (Kabah), and he^{sawww} had ushered the sacrificial animal, and wore the *Ihraam*, Allah^{azwj} Showed him^{sawww} the vision in which Allah^{azwj} Informed him^{sawww} of it in His^{azwj} Book ***Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with haircut, not fearing. He Knows what you do not know, and He Made from besides that, a near victory [48:27].***

فَعَلِمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّ اللَّهَ سَيَنْفِي لَهُ بِمَا أَرَاهُ فَمِنْ ثَمَّ وَقَرَّ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَحْرَمَ انْتِظَارًا لِحَلْفِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا حَلَفَهُ لَمْ يُعَدَّ فِي تَوْفِيرِ الشَّعْرِ وَ لَا كَانَ ذَلِكَ مِنْ قَبْلِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

¹⁰ Mishkat ul Anwar, H. 1544

¹¹ It is narrated from Imam Abu Abdullah^{asws} that a person who intends to perform Hajj, should neither get a haircut nor trim beard upon citing the new moon of Ziqqad.(Al-Kafi, vol. 4, chapt. 72, Tradition 3) For Umrah, one should stop cutting hair and beard one month in advance.(Al-Kafi, vol. 4, chapt. 72, Tradition 4)

Thus, Rasool-Allah^{saww} knew that Allah^{azwj} would be Fulfilling for him with what He^{azwj} had Shown him^{saww}. So from then onwards, he^{saww} preserved the hair which was upon his^{saww} head when he^{saww} was in *Ihraam*, awaiting to shave it off in the Sanctuary, since Allah^{azwj} Mighty and Majestic has Promised him^{saww}. So when he^{saww} did shave it off, did not repeat the preservation of the hair (having long hair), nor was that from his^{saww} own self¹².

The Beard and the Moustache

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَأْخُذُ عَارِضِيهِ وَ يُبْطِنُ لِحْيَتَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musna, from Sadeyr Al Sayrafi who said,

‘I saw Abu Ja’far^{asws} pluck his^{asws} two cheeks, and line his^{asws} beard’.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا زَادَ مِنَ اللَّحْيَةِ عَنِ الْقُبْضَةِ فَهُوَ فِي النَّارِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washa, from Ahmad Bin A’aiz, from Abu Khadeeja, from Moala Bin Khunays, from

Abu Abd Allah^{asws} has said: ‘Whatever exceeds from the beard from the fist, so it is in the Fire’.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ يُوسُفَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَدْرِ اللَّحْيَةِ قَالَ تَقْبِضُ بِيَدِكَ عَلَى اللَّحْيَةِ وَ تَجْزُ مَا فَضَلَ .

A number of our companions, from Ahmad Bin Abu Abd Allah, from Ali Bin Is’haq Bin Sa’ad, from one of his companions,

(It has been narrated) from Abu Abd Allah^{asws} regarding the extent of the beard. He^{asws} said: ‘Clutch your beard by your hand, and cut whatever remains’.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ مِنَ السُّنَّةِ أَنْ تَأْخُذَ مِنَ الشَّارِبِ حَتَّى يَبْلُغَ الْإِطَارَ .

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

¹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 5

¹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 1

¹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 2

¹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 3

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: 'It is from the Sunnah that you trim from the moustache until it reaches the verge' (of the lips).¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يُطَوَّلَنَّ أَحَدُكُمْ شَارِبَهُ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهُ مَخْبَأً يَسْتَتِرُ بِهِ .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: 'Not one of you should lengthen his moustache, for the Satan^{la} takes it as a hideout to hide by'.¹⁷

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي أَيُّوبَ الْحِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (صَلَوَاتُ اللَّهِ عَلَيْهِ) وَ الْحَجَّامُ يَأْخُذُ مِنْ لِحْيَتِهِ فَقَالَ دَوَّرَهَا .

From him, from his father, from Al Nazar Bin Suweyd, from one of his companions, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I saw Abu Ja'far^{asws} and the barber was trimming from his^{asws} beard, so he^{asws} said: 'Curve it'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ذَكَرْنَا الْأَخْذَ مِنَ الشَّارِبِ فَقَالَ نُشْرَةٌ وَ هُوَ مِنَ السُّنَّةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abd Allah^{asws}, said, 'We mentioned the trimming from the moustache, so he^{asws} said: 'It is a good display, and it is from the Sunnah'.¹⁹

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَقْلِيمُ الْأَطْفَارِ وَ أَخْذُ الشَّارِبِ فِي كُلِّ جُمُعَةٍ أَمَانٌ مِنَ الْبَرَصِ وَ الْجُنُونِ .

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Trimming the nails, and taking (trimming) the moustache during every Friday is a safety from the vitiligo and the insanity'.²⁰

Additional Ahadith on growing beard and trimming moustaches can be found in our article: <http://hubeali.com/articles/Growing-Beard-and-Trimming-Moustaches.pdf>

¹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 6

¹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 11

¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 5

¹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 8

²⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 4

The Combing Hair of head and beard:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) التَّوْبُ النَّقِيُّ يَكْبِتُ الْعَدُوَّ وَ الدُّهْنُ يَذْهَبُ بِالْبُؤْسِ وَ الْمَشْطُ لِلرَّأْسِ يَذْهَبُ بِالْوَبَاءِ قَالَ فُلْتُ وَ مَا الْوَبَاءُ قَالَ الْحُمَى وَ الْمَشْطُ لِلْحَيَةِ يَشُدُّ الْأَضْرَاسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Samt who said,

‘Abu Abd Allah^{asws} said to me: ‘The clean clothes suppress the enemy, and the oiling removes the anguish, and the combing for the head removes *Al-Waba* (illness)’. I said, ‘And what is *Al-Waba*?’ He^{asws} said: ‘The fever. And combing the beard strengthens the teeth’.²¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثَمِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمَّارِ التَّوْقَلِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ الْمَشْطُ يَذْهَبُ بِالْوَبَاءِ وَ كَانَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مُشْطٌ فِي الْمَسْجِدِ يَتَمَشَّطُ بِهِ إِذَا فَرَغَ مِنْ صَلَاتِهِ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Hassan Al Maysami, form Muhammad Bin Is’haq, from Ammar Al Nowfaly, from his father who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘The combing removes the *Al-Waba* (fever), and for Abu Abd Allah^{asws} (there) was a comb in the Masjid, combing with it whenever he^{asws} was free from the Prayer’.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ نَضْرِ بْنِ إِسْحَاقَ عَنْ عُنْبَسَةَ بْنِ سَعِيدٍ رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ (صلى الله عليه وآله) قَالَ كَثْرَةُ تَسْرِيحِ الرَّأْسِ تَذْهَبُ بِالْوَبَاءِ وَ تَجْلِبُ الرِّزْقَ وَ تَزِيدُ فِي الْجَمَاعِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Nazar Bin Is’haq, from Anbasa Bin Saeed,

(It has been narrated) raising the Hadeeth to the Prophet^{saww} having said: ‘Frequent combing of the head removes the illness (fever), and brings the livelihood, and increases in the copulation’.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي الْحَسَنِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ مِنْ ذَلِكَ التَّمَشُّطُ عِنْدَ كُلِّ صَلَاةٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira,

²¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 1

²² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 2

²³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 6

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic ***O Children of Adam! Take to your adornments at every Masjid [7:31]***. He^{asws} said: 'From that is the combing at every Prayer'.²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنِ ابْنِ مِيَّاحٍ عَنْ يُونُسَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي الْحَسَنِ (صلوات الله عليه) قَالَ إِذَا سَرَّحْتَ رَأْسَكَ وَ لِحْيَتَكَ فَأَمِّرِ الْمُشْطَ عَلَى صَدْرِكَ فَإِنَّهُ يَذْهَبُ بِالْهَمِّ وَالْوَبَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin Shuayb, from Ibn Mayyah, from Yunus, from the one who informed him,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Whenever you comb your head and your beard, then wipe the comb upon your chest for it removes the worries and the illness (fever)'.²⁵

عَنْهُ عَنْ أَبِيهِ قَالَ كَثْرَةُ التَّمَشُّطِ تُقَلِّلُ الْبَلْعَمَ .

From him, from his father,

'He^{asws} said: 'Frequent combing reduces the phlegm'.²⁶

Wash/Rinse head with water after cutting hair:

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّجُلُ يَفْرُضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ أَيْسَحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ لَا بَأْسَ إِنَّمَا ذَلِكَ فِي الْحَدِيدِ .

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty, from

Abu Abd Allah^{asws} said: 'The man cuts his hair with his teeth, should he wipe it with the water before he prays *Salaat*?' He^{asws} said: 'There is no problem. But rather, that is regarding (cutting it with) the iron'.²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ كَتَبْتُ إِلَى الرُّضَا (عليه السلام) أَسْأَلُهُ عَنْ حَدِّ الْوَجْهِ فَكَتَبَ مِنْ أَوَّلِ الشَّعْرِ إِلَى آخِرِ الْوَجْهِ وَ كَذَلِكَ الْجَبِينَيْنِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran who said,

²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 7

²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 8

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 9

²⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 17

‘I wrote to Al-Reza^{asws} asking him^{asws} about the extent of the face (to be washed for the Ablution (*Wudhu*)). So he^{asws} wrote: ‘From the beginning of the hair up to the end of the face, and like that are the two brows’.²⁸

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الَّذِي يَخْضِبُ رَأْسَهُ بِالْحِنَاءِ ثُمَّ يَبْدُو لَهُ فِي الْوُضُوءِ قَالَ لَا يَجُوزُ حَتَّى يُصِيبَ بَشْرَةَ رَأْسِهِ بِالْمَاءِ .

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abd Allah^{asws} regarding the one who dyes his head with the henna, then it becomes inevitable for him with regards to the Ablution (*Wudhu*). He^{asws} said: ‘He is not allowed until he pours in the hair of his head with the water’ (attached to his hands).²⁹

Grey Hair and Cutting/plucking it:

وَ بِهَذَا الْإِسْنَادِ قَالَ (عَلَيْهِ السَّلَام) أَوَّلُ مَنْ شَابَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) فَقَالَ يَا رَبِّ مَا هَذَا فَقَالَ نُورٌ وَ تَوْقِيرٌ قَالَ رَبِّ زِدْنِي مِنْهُ .

And by this chain,

‘He^{asws} said: ‘The first one to be grey-haired was Ibrahim^{as}. He^{as} said: ‘O Lord^{azwj}! What is this?’ So He^{azwj} Said: “A radiance and a reverence”. He^{as} said: ‘Lord^{azwj}! Increase for me^{as}, from it’.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرَّضَا عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ الشَّيْبُ فِي مُقَدِّمِ الرَّأْسِ يُحْسَنُ وَ فِي الْعَارِضَيْنِ سَخَاءٌ وَ فِي الدَّوَائِبِ شَجَاعَةٌ وَ فِي الْقَعَا شُؤْمٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Ayoub Al Madainy, from Suleyman Al Ja’fary,

(It has been narrated) from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘The grey hair in the front part of the head is a Blessing, and in the two sides is generosity, and in the top is courage, and in the back is inauspiciousness’.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ بِجِزِّ الشَّمْطِ وَ نَتْفِهِ وَ جِزُّهُ أَحَبُّ إِلَيَّ مِنْ نَتْفِهِ .

²⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 4

²⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 12

³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 4

³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 6

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan, from

Abu Abdullah^{asws} has said: 'There is no problem with cutting the grey hair and plucking it, but cutting it is more beloved to me than plucking it'.³²

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (صلوات الله عليه) قَالَ لَا بَأْسَ بِجَزِّ الشَّمْطِ وَ نَتْفِهِ مِنَ اللَّحْيَةِ .

From him, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with cutting the grey hair and plucking it from the beard'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ لَا يَرَى بِجَزِّ الشَّيْبِ بَأْسًا وَ يَكْرَهُ نَتْفَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} did not view the cutting of the grey hairs as a problem, and disliked plucking it'.³⁴

Plucking the hair from the nose

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ الْأَشْعَرِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَخَذُ الشَّعْرَ مِنَ الْأَنْفِ يُحَسِّنُ الْوَجْهَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Hamza Al Ashary, raising it, said,

'Abu Abd Allah^{asws} said: 'Plucking the hair from the nose beautifies the face'.³⁵

Burying the hair and the nails

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْواتًا قَالَ دَفَنُ الشَّعْرِ وَ الظُّفْرِ .

³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 1

³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 2

³⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 3

³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 36 H 1

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from one of his companions, from Abu Kahmas,

(It has been narrated) from Abu Abd Allah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic ***Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]***. He^{asws} said: Burying of the hair and the nails’.³⁶

Removal of (unwanted) Hair:

وَ قَالَ رَسُولُ اللَّهِ ص اَحْلِفُوا شَعْرَ الْبَطْنِ لِلذَّكْرِ وَ الْأُنْثَى

The Rasool Allah^{saww} said that you shave the abdomen hair, it is (same for) male or the female.³⁷

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ النَّهَيْكِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ أَتَقُوا عَنْكُمْ الشَّعْرَ فَإِنَّهُ يُحَسِّنُ .

From him, from Abdullah Bin Muhammad Al Naheyki, from Ibrahim Bin Abdul Hameed who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘Cast off the hair from yourselves for it beautifies’.³⁸

How Frequently One should remove hair (unwanted):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَتْرُكُ عَانَتَهُ فَوْقَ أَرْبَعِينَ يَوْمًا وَ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ تَدَعَ ذَلِكَ مِنْهَا فَوْقَ عِشْرِينَ يَوْمًا .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who was a believer in Allah^{azwj} and the Last Day, so he should not leave his pubic hair for more than forty (40) days, nor is it Permissible for a woman who believes in Allah^{azwj} and the Last Day that she should leave that from her for more than twenty (20) days’.³⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَحَبُّ لِلْمُؤْمِنِ أَنْ يَطَّلِيَ فِي كُلِّ خَمْسَةِ عَشَرَ يَوْمًا .

³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 40 H 1

³⁷ من لا يحضره الفقيه 1 120

³⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 45 H 5

³⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 45 H 11

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

Abu Abd Allah^{asws} says that 'Amir Al-Momineen^{asws} said: 'I^{asws} would love it for the Believer if he were to wax (to remove unwanted hair) during every fifteen days'.⁴⁰

The Armpit

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يُطَوَّلَنَّ أَحَدُكُمْ شَعْرَ إِبْطِهِ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهُ مَخْبَأً لِيَسْتَتِرَ بِهِ .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: 'Rasool-Allah^{saww} said: 'Not one of you should prolong the hair of his armpits for the Satan^{la} would take it as a hide-out to hide with by it'.⁴¹

Plucking or cutting?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَتَفُ الْإِبْطَ يُضْعَفُ الْمَنْكِبَيْنِ وَكَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَطْلِي إِبْطَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmasy who said,

'Abu Abd Allah^{asws} said: 'Plucking the armpits weakens the shoulders', and Abu Abd Allah^{asws} used to wax his^{asws} armpits'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ قَالَ كُنْتُ مَعَ أَبِي بَصِيرٍ فِي الْحَمَّامِ فَرَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَطْلِي إِبْطَهُ فَأَخْبَرْتُ بِذَلِكَ أَبَا بَصِيرٍ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَيُّمَا أَفْضَلُ نَتَفُ الْإِبْطِ أَوْ حَلْفُهُ فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نَتَفَ الْإِبْطِ يُوهِي أَوْ يُضْعِفُ اخْلِقْهُ .

A number of our companions, from Ahmad Bin Abu Abd Allah, from Muhammad Bin Ali, from Sa'dan who said,

'I was with Abu Baseer in the bathhouse, so I saw Abu Abd Allah^{asws} waxing his^{asws} armpits, so I informed Abu Baseer of that, so he said to him^{asws}, 'May I be sacrificed for you^{asws}!

⁴⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 45 H 8

⁴¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 46 H 1

⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 46 H 2

Which is preferable, plucking the armpit or shaving it?’ So he^{asws} said: ‘O Abu Muhammad! Plucking the armpit frails or weakens (the shoulders). Shave it’.⁴³

Plucking or Waxing?

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمُهِورٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ كُنَّا بِالْمَدِينَةِ فَلَا حَاجِي زُرَّارَةَ فِي نَتْفِ الْإِبْطِ وَ حَلْقِهِ فَعُلْتُ حَلْقَهُ أَفْضَلُ وَ قَالَ زُرَّارَةُ نَتْفُهُ أَفْضَلُ فَاسْتَأْذَنَّا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَذِنَ لَنَا وَ هُوَ فِي الْحَمَّامِ يَطْلِي وَ قَدْ أَطْلَى إِبْطَيْهِ فَعُلْتُ لِرُزَّارَةَ يَكْفِيكَ قَالَ لَا لَعَلَّهُ فَعَلَ هَذَا لِمَا لَا يَجُوزُ لِي أَنْ أَفْعَلَهُ

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

‘We were in Al-Medina, so Zurara disputed with me regarding plucking of the armpit and shaving it’. So I said, ‘Shaving it is better’, and Zurara said, plucking it is better’. So I sought permission for us to see Abu Abd Allah^{asws}, so he^{asws} permitted us, and he^{asws} was in the bathhouse having waxed, and he^{asws} had waxed his^{asws} armpits. So I said to Zurara, ‘Does it suffice you?’ He said, ‘No, maybe this deed is for him^{asws}, and it may not be allowed for me that I should do it’.

فَقَالَ فِيمَا أَنْتَمَا فَعُلْتُ إِنَّ زُرَّارَةَ لَاحِاجِي فِي نَتْفِ الْإِبْطِ وَ حَلْقِهِ فُلْتُ حَلْقَهُ أَفْضَلُ وَ قَالَ زُرَّارَةُ نَتْفُهُ أَفْضَلُ فَقَالَ أَصَبْتَ السُّنَّةَ وَ أَخْطَأَهَا زُرَّارَةُ حَلْقَهُ أَفْضَلُ مِنْ نَتْفِهِ وَ طَلْبُهُ أَفْضَلُ مِنْ حَلْقِهِ

So he^{asws} said: ‘In what (discussion) are you two?’ So I said, ‘Zurara is disputing with me regarding plucking the armpit and shaving it. I said shaving is better, and Zurara said plucking is better’. So he^{asws} said: ‘You have hit the Sunnah and Zurara has erred. Shaving it is better than plucking it, and waxing it is better than shaving it’.

ثُمَّ قَالَ لَنَا أَطْلِيَا فَعَلْنَا مِنْهُ ثَلَاثَ أَيَّامٍ فَقَالَ أَعِيدَا فَإِنَّ الْإِطْلَاءَ طَهُورٌ .

Then he^{asws} said to us: ‘Get the waxing done’. So we said, ‘We did that three days ago’. So he^{asws} said: ‘Repeat it, for the waxing is cleanliness’.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ قَالَ دَخَلْتُ مَعَ أَبِي بَصِيرٍ الْحَمَّامَ فَانظَرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَدْ أَطْلَى وَ أَطْلَى إِبْطَيْهِ بِالنُّورَةِ قَالَ فَخَبَّرْتُ أَبَا بَصِيرٍ فَقَالَ أَرَشِدُنِي إِلَيْهِ لِأَسْأَلَهُ عَنْهُ فَعُلْتُ قَدْ رَأَيْتُهُ أَنَا فَقَالَ أَنْتَ قَدْ رَأَيْتَهُ وَ أَنَا لَمْ أَرَهُ أَرَشِدُنِي إِلَيْهِ قَالَ فَأَرَشِدْتُهُ إِلَيْهِ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ أَخْبَرَنِي فَأَبْدِي أَنَّكَ قَدْ أَطْلَيْتَ وَ طَلَيْتَ إِبْطَيْكَ بِالنُّورَةِ قَالَ نَعَمْ يَا أَبَا مُحَمَّدٍ إِنَّ نَتْفَ الْإِبْطَيْنِ يُضْعِفُ الْبَصَرَ أَطْلَى يَا أَبَا مُحَمَّدٍ قَالَ فَقَالَ أَطْلَيْتُ مِنْذُ أَيَّامٍ فَقَالَ أَطْلَى فَإِنَّهُ طَهُورٌ .

⁴³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 46 H 4

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 77 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

‘I entered the bathhouse along with Abu Baseer, so we looked at Abu Abd Allah^{asws} had waxed, and he^{asws} had waxed his^{asws} underarms with *Al-Noura*. So I informed Abu Baseer, so he said, ‘Guide me to him^{asws} to ask him^{asws} about it’. So I said, ‘I have seen him^{asws}’. So he said, ‘You have seen him^{asws}, and I cannot see him^{asws}’, (as he was blind). Guide me to him^{asws}. So I guided him to him^{asws}, so he said to him^{asws}, ‘May I be sacrificed for you^{asws}! My guide informed me that you^{asws} have waxed, and waxed your^{asws} underarms with *Al-Noura*’. He^{asws} said: ‘Yes, O Abu Muhammad! Plucking the underarms weakens the vision. Wax, O Abu Muhammad’. So he said, ‘I have waxed a few days beforehand’. So he^{asws} said: ‘Wax, for it is cleaner’.⁴⁵

The Cure in Cutting hair (unwanted):

– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي سَلَمَةَ عَنْ مُعْتَبِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
الدَّوَاءُ أَنْزَعَةُ السَّعُوطُ وَالْحِجَامَةُ وَالنُّورَةُ وَالْحُقْنَةُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali, from Abu Salma, from Mo’tab, who has narrated:

Abu Abd Allah^{asws} having said: ‘The medical cures are four – The inhalation, and the cupping, and the hair removal (*Al-Noura*), and the enema’.⁴⁶

Supplication Prior to removing Hair:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ رُزَيْقِ بْنِ الرُّبَيْعِ عَنِ الرُّبَيْعِ عَنْ سَدِيرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ قَالَ إِذَا أَطْلَى بِالنُّورَةِ اللَّهُمَّ طَيِّبْ مَا طَهَّرَ مِنِّي وَ طَهَّرْ مَا طَابَ مِنِّي وَ أَبْدَلْنِي شَعْرًا طَاهِرًا لَا يَعْصِيكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Zureyq Bin Al Zubeyr,

(It has been narrated) from Sadeyr who heard Ali^{asws} Bin Al-Husayn^{asws} saying: ‘The one who says, whenever he waxes with *Al-Noura*, ‘O Allah^{azwj}! Make good what is clean from me, and Purify what is good from me, and replace for me with clean hair which would not disobey You^{azwj}’.

اللَّهُمَّ إِنِّي تَطَهَّرْتُ ابْتِغَاءَ سُنَّةِ الْمُرْسَلِينَ وَ ابْتِغَاءَ رِضْوَانِكَ وَ مَغْفِرَتِكَ فَحَرِّمْ شَعْرِي وَ بَشْرِي عَلَى النَّارِ وَ طَهِّرْ خَلْقِي وَ طَيِّبْ خَلْقِي وَ زَكِّ عَمَلِي وَ اجْعَلْنِي مِمَّنْ يَلْقَاكَ عَلَى الْحَنِيفِيَّةِ السَّمْحَةِ مِلَّةَ إِبْرَاهِيمَ خَلِيلِكَ وَ دِينِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَبِيبِكَ

⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 9

⁴⁶ Al-Kafi, Vol. 8, H. 14674

وَ رَسُوْلِكَ غَامِلًا بِشَرَائِعِكَ تَابِعًا لِسُنَّةِ نَبِيِّكَ (صلى الله عليه وآله) آخِذًا بِهِ مُتَأَدِّبًا بِحُسْنِ تَأْدِيبِكَ وَ تَأْدِيبِ رَسُوْلِكَ وَ تَأْدِيبِ
أَوْلِيَائِكَ الَّذِينَ غَدَوْتَهُمْ بِأَدْبِكَ وَ زَرَعْتَ الْحِكْمَةَ فِي صُدُوْرِهِمْ وَ جَعَلْتَهُمْ مَعَادِنَ لِعِلْمِكَ صَلَوَاتِكَ عَلَيْهِمْ

O Allah^{azwj}! I have cleaned seeking a Sunnah of the *Mursil* Prophets^{as}, and seeking You^{azwj} Pleasure, and Your^{azwj} Forgiveness, therefore Prohibit my hair and my person upon the Fire, and Purify my creation (body) and Make good my manners, and Purify my deeds, and Make me to be from the ones who would be meeting You^{azwj} upon the upright, the tolerant Religion of Ibrahim^{as}, Your^{azwj} Friend, and the Religion of Muhammad^{saww}, Your^{azwj} Beloved, and Your^{azwj} Rasool^{saww}, having abided by Your^{azwj} Laws, a follower of the Sunnah of Your^{azwj} Prophet^{saww}, having taken by it an education with the best of Your^{azwj} Education, and education of Your^{azwj} Rasool^{saww}, and the education of Your^{azwj} Guardians^{asws} whom You^{azwj} Sustained with Your^{azwj} Education, and Cultivated the Wisdom in their^{asws} chests, and Made them the educators of Your^{azwj} Knowledge, may Blessing be upon them^{asws}.

مَنْ قَالَ ذَلِكَ طَهَّرَهُ اللَّهُ مِنَ الْأَذْنَانِ فِي الدُّنْيَا وَ مِنَ الذُّنُوبِ وَ أَبْدَلَهُ شَعْرًا لَا يَعْصِي اللَّهَ وَ خَلَقَ اللَّهُ بِكُلِّ شَعْرَةٍ مِنْ جَسَدِهِ مَلَكًا يُسَبِّحُ لَهُ إِلَى أَنْ تَقُومَ السَّاعَةُ وَ إِنَّ تَسْبِيحَهُ مِنْ تَسْبِيحِهِمْ تَعْدِلُ بِأَلْفِ تَسْبِيحَةٍ مِنْ تَسْبِيحِ أَهْلِ الْأَرْضِ .

The one who says that, Allah^{azwj} would Purify him from the filth in the world, and from the sins, and Replace for him with hair which would not disobey Allah^{azwj}, and Allah^{azwj} would Created for every hair from his body, an Angel who would Glorify for him up to the Establishment of the Hour, and that a Glorification from its Glorifications equates with one thousand Glorifications from the Glorifications of the people of the earth’.⁴⁷

For Women Only:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سَأَلَ أَبُو جَعْفَرٍ (عليه السلام) عَنِ الْقَرَامِلِ الَّتِي تَضَعُهَا النِّسَاءُ فِي رُءُوسِهِنَّ يَصِلُنَّهُ بِشَعُوْرِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَزَيَّنَتْ بِهِ لِزَوْجِهَا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Mukram, from Sa’ad Al Iskaf who said,

‘Abu Ja’far^{asws} was asked about the ribbons which the women place in their heads attached to their hairs, so he^{asws} said: ‘There is no problem for the woman with whatever she adorns herself with for her husband’.

قَالَ فُقُلْتُ لَهُ بَلَعْنَا أَنَّ رَسُوْلَ اللَّهِ (صلى الله عليه وآله) لَعَنَ الْوَاصِلَةَ وَ الْمُؤْصُوْلَةَ فَقَالَ لَيْسَ هُنَاكَ إِنَّمَا لَعَنَ رَسُوْلُ اللَّهِ (صلى الله عليه وآله) فِي شَبَابِهَا فَلَمَّا كَبُرَتْ قَادَتِ النِّسَاءَ إِلَى الرَّجَالِ فَبَلَكَ الْوَاصِلَةَ وَ الْمُؤْصُوْلَةَ .

He (the narrator) said, ‘So I said to him^{asws}, ‘It has reached us that Rasool-Allah^{saww} cursed the connector (hair dresser) and the connected (client)’. So he^{asws} said: ‘It is not over there

⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 45 H 15

(what you are thinking it to be). But rather, Rasool-Allah^{saww} cursed the connector (using the word hair dresser) who used to commit adultery during her youth, so when she grew older, she led the women to the men (for adultery), so that is the connector and the connected (who are cursed)’.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) نَهَى عَنِ الْقِنَازِ وَالْقَصَصِ وَنَقَشِ الْخِضَابِ عَلَى الرَّاحَةِ وَقَالَ إِنَّمَا هَلَكَتْ نِسَاءُ بَنِي إِسْرَائِيلَ مِنْ قَبْلِ الْقَصَصِ وَنَقَشِ الْخِضَابِ .

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

Abu Abd Allah^{asws} has says that Amir Al-Momineen^{asws} forbade from the (hairstyles of) the humping (their hairs in raised portions at different parts of the head), and (leaving part of the) hair upon the foreheads, and drawings of dye upon the palms, and said: ‘But rather, the women of the Children of Israel were destroyed from the reason of the (hairstyles of) hair upon the foreheads and the drawings of the dyes’.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَحِلُّ لِامْرَأَةٍ حَاضَتْ أَنْ تَتَّخِذَ قُصَّةً أَوْ جُمَّةً .

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

(It has been narrated) from Abu Abd Allah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘It is not Permissible for the menstruating woman that she takes (a hairstyle of) hair upon the forehead or form knots’.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حَبُوبٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْحَائِضُ مَا بَلَغَ بَلَلُ الْمَاءِ مِنْ شَعْرِهَا أَجْزَأَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahbooub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her’.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الْمَرْأَةِ تَحْتَضِبُ وَهِيَ حَائِضٌ قَالَ لَا بَأْسَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sahl Bin Al Yas’a, from his father who said,

⁴⁸ Al Kafi – V 5 – The Book of Subsistence Ch 36 H 3

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 154 H 1

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 154 H 2

⁵¹ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 4

‘I asked Abu Al-Hassan^{asws} about the woman dyeing (her hair) and she is menstruating. He^{asws} said: ‘There is no problem with it’.⁵²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) تَخْتَضِبُ الْمَرْأَةُ وَ هِيَ طَامِثٌ قَالَ نَعَمْ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza who said,

‘I said to Abu Ibrahim^{asws} (7th Imam^{asws}), ‘Can the woman dye (her hair) and she is menstruating?’ He^{asws} said: ‘Yes’.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ ثَابِتِ بْنِ أَبِي سَعِيدٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ النِّسَاءِ يَجْعَلْنَ فِي رُءُوسِهِنَّ الْقَرَامِلَ قَالَ يَصْلُحُ الصُّوفُ وَ مَا كَانَ مِنْ شَعْرِ امْرَأَةٍ نَفْسِهَا وَ كَرِهَ لِلْمَرْأَةِ أَنْ تَجْعَلَ الْقَرَامِلَ مِنْ شَعْرِ غَيْرِهَا فَإِنْ وَصَلَتْ شَعْرَهَا بِصُوفٍ أَوْ بِشَعْرِ نَفْسِهَا فَلَا يَضُرُّهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Noman, from Sabit Bin Abu Saeed who said,

‘Abu Abd Allah^{asws} was asked about the women who were making loops and knots in their heads. He^{asws} said: ‘The wool is correct and whatever was from the hair of the woman herself, and it is dislike for the woman that she makes the loops from the hair of someone else. So if she were to join her hair with wool, or with her own hair, so it is not harmful’.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْقَرَامِلِ الَّتِي تَصْنَعُهَا النِّسَاءُ فِي رُءُوسِهِنَّ يَصِلْنَهُ بِشَعْرِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَزَيَّنَتْ بِهِ لِرُؤُوسِهَا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Mukram, from Sa’ad Al Iskaf,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘He^{asws} was asked about the (hairstyle of) the loops which the women were making in their heads, joining with their own hair. So he^{asws} said: ‘There is no problem upon the woman with whatever she adorns herself with for her husband’.

قَالَ قُلْتُ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَعَنَ الْوَاصِلَةَ وَ الْمُؤَصُولَةَ فَقَالَ لَيْسَ هُنَاكَ إِيمًا لَعَنَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْوَاصِلَةَ وَ الْمُؤَصُولَةَ الَّتِي تَزِينُ فِي شَبَابِهَا فَلَمَّا كَبُرَتْ قَادَتِ النِّسَاءَ إِلَى الرَّجَالِ فِتْلِكَ الْوَاصِلَةَ وَ الْمُؤَصُولَةَ .

He (the narrator) said, ‘I said, ‘It has reached us that Rasool-Allah^{saww} cursed the joiner and the joined’. So he^{asws} said: ‘(Its meaning is) not over there. But rather, Rasool-Allah^{saww}

⁵² Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 22 H 1

⁵³ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 22 H 2

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 154 H 3

cursed the joiner and the joined who used to commit adultery during her youth, so when she grew older, she guided the women to the men. So that is the joiner and the joined’.⁵⁵

Washing Head (for Women):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَنْقُضُ الْمَرْأَةُ شَعْرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Muhammad Al Halby, from

Abu Abd Allah^{asws} has said: ‘The woman may not let down her hair when she washes from the sexual impurity’.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّا تَصْنَعُ النِّسَاءُ فِي الشَّعْرِ وَ الْقُرُونِ فَقَالَ لَمْ تَكُنْ هَذِهِ الْمِشْطَةَ إِتْمَا كُنَّ يَجْمَعُنَهُ ثُمَّ وَصَفَ أَرْبَعَةَ أَمْكِنَةٍ ثُمَّ قَالَ يُبَالِغُنَّ فِي الْعَسَلِ .

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

‘I asked Abu Abd Allah^{asws} about what the woman should do regarding the hair and the plaits (curls). So he^{asws} said: ‘She did not happened to have combed these. But rather she happened to have gathered it’. Then he^{asws} described four possibilities, then said: ‘They should put more effort in the washing’.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ النِّسَاءَ الْيَوْمَ أَحَدُنَّ مَشْطاً تَعْمِدُ إِحْدَاهُنَّ إِلَى الْقَرَامِلِ مِنَ الصُّوفِ تَفْعَلُهُ الْمَاشِطَةَ تَصْنَعُهُ مَعَ الشَّعْرِ ثُمَّ تَحْشُوهُ بِالرِّبَاحِينَ ثُمَّ تَجْعَلُ عَلَيْهِ حِرْقَةً رَقِيقَةً ثُمَّ تَحْطِطُهُ بِمَسَلَةٍ ثُمَّ تَجْعَلُهُ فِي رَأْسِهَا ثُمَّ تُصَيِّبُهَا الْجَنَابَةَ فَقَالَ كَانَ النِّسَاءُ الْأَوَّلُ إِتْمَا يَمْتَشِطْنَ الْمَقَادِيمَ فَإِذَا أَصَابَهُنَّ الْعُسْلُ بِقَدْرِ مُرْهَا أَنْ تُرَوِّيَ رَأْسَهَا مِنَ الْمَاءِ وَ تَعَصِرُهُ حَتَّى يَرَوَى فَإِذَا رَوَى فَلَا بَأْسَ عَلَيْهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, altogether from Abdullah Bin Yahya Al Kahily who said,

‘I said to Abu Abd Allah^{asws}, ‘The women today are innovating combings (of the hair). One of them deliberates to the braid of wool, combing it by plaiting with the hair. Then she applies it with the perfume, then make a thin cloth to be upon it. Then she ties it with a pin upon her head. Then she is hit by the sexual impurity’. So he^{asws} said: ‘The former women, rather, were combing their front hair. So when she has to wash (from the sexual impurity), instruct

⁵⁵ Al Kafi – V 5 – The Book of Marriage Ch 154 H 4

⁵⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 16

⁵⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 17

her that she would soak her head from the water, and squeeze them until they are soaked. So when (her hair) is soaked, then there is no problem upon her'.

قَالَ فُلْتُ فَالْحَائِضُ قَالَ تَنْفُضُ الْمَشْطَ نَقْضًا .

He (the narrator) said, 'I said, 'So (what about) the menstruating woman?' He^{asws} said: 'She should undo for the combing, with an undoing'.⁵⁸

⁵⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 1