

Hijab

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Introduction:

Allah^{azwj} Teaches us bashfulness, decency and modesty in all aspects of our lives. Allah^{azwj} has outlined in the Holy Quran, the limits for men and women with reference to their relationships, i.e., who is considered 'Mahram' (closely related) and 'Na-mahram' (unrelated) and then has established further limits among the family members for establishing respect and strengthening the family ties.

Imam Al-Baqir^{asws} says: 'لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ' the one who has no bashfulness has no Eman.¹ In this short article, we will try to learn from the Ahadith of Ahl Al-Bayt of Rasool Allah^{saww}, the limits of decency and modesty for both men and women, with particular emphasis on 'Hijab'. In the holy Quran, Allah^{azwj} Addresses believers in several Verses to observe decency and modesty, here we consider those Verses, which deal specifically with the topic of 'Hijab' (24:30, 24:31, 24:60 and 33:59) and interpret these Verses in the Light of Ahadith. Additional Ahadith on the sins of eyes and the outfits for offering Salat, are included in Appendices I-II.

Observing the Modesty:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ ذَلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30} وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْتَبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing[24:30]

And say to the believing women that they should cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O Believers! So that you may be successful [24:31].

¹ 106 ص: 2ج، الكافي (ط - الإسلامية)، ج2، ص: 106

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنِ ابْنِ مَجْشُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْحَيَّةِ.

(Imam) Abu Abd Allah^{asws} says: Bashfulness is from Eman and Eman is in Paradise.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «استقبل شاب من الأنصار امرأة بالمدينة، و كان النساء يتقنعن خلف آذانهن، فنظر إليها و هي مقبلة، فلما جازت نظر إليها، و دخل في زقاق قد سماه بني فلان، فجعل ينظر خلفها، و اعترض وجهه عظم في الحائط، أو زحاجة، فشق وجهه،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Sa'ad Al Askaf, who says:

'Abu Ja'far^{asws} has said: 'A young man from the Helpers came face to face with a woman at Al-Medina. And the women (in those days) used to wear their scarves behind their ears. So he looked at her and she was in front of him. So whenever it was possible he kept looking at her, and entered an alley called by the Clan of so and so. So he kept on looking at from behind her, and his face got cut by a bone or glass upon a wall.

فلما مضت المرأة، نظر فإذا الدماء تسيل على صدره و ثوبه، فقال: و الله لآتين رسول الله (صلى الله عليه و آله)، و لأخبرنه. قال: فأتاه، فلما رآه رسول الله (صلى الله عليه و آله)، قال له: ما هذا؟ فأخبره، فهبط جبرئيل (عليه السلام) بهذه الآية: قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ».

So when the woman went by, he looked and saw the blood dripping upon his chest and his clothes. So he said, 'By Allah^{azwj}! I shall go to Rasool-Allah^{saww} and inform him^{saww}. So he came up to him^{saww}. So when Rasool-Allah^{saww} saw him, he^{saww} said to him: 'What is this?' So he informed him^{saww}. So Jibraeel^{as} came descended with this Verse **[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing**.²

وعنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام) - في حديث - قال: «و فرض الله على البصر أن لا ينظر إلى ما حرم الله عليه، و أن يعرض عما نهى الله عنه مما لا يجل له، و هو عمله، و هو من الإيمان، قال الله تبارك و تعالى: قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ فَهَاهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ، و أن ينظر المرء إلى فرج أخيه، و يحفظ فرجه أن ينظر إليه،

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al-Zubeyri, who has said:

(It has been narrated) from Abu Abdullah^{asws} - in a Hadeeth - having said: 'And Allah^{azwj} has Necessitated upon the vision it should not look at what Allah^{azwj} has Forbidden to it, and that he should turn away from what Allah^{azwj} has Prohibited from it, that which is not Permissible for it. And it is his deed, and it is from the Eman (Belief). Allah^{azwj} Blessed and High Says **[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing**.

الكافي 5: 5/21 2

So, Allah^{azwj} has Prohibited them from looking at their nakedness, from a person to not look at the private parts of his brother, and he should protect his private parts from being looked at.

و قال: وَ قُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا، وَ تَحْفَظَ فَرْجَهَا مِنْ أَنْ يَنْظُرَ إِلَيْهَا- وَ قال- كل شيء في القرآن من حفظ الفرج فهو من الزنا، إلا هذه الآية، فإنها من النظر.

And Allah^{azwj} Says: **And say to the believing women that they should cast down their looks and guard their private parts [24:31]**, from one of them not to look at the private parts of her sister, and protect her private parts from being looked at. And he^{asws} (the Imam^{asws}) said: 'Everything in the Quran, from the protection of the private parts, is to do with the adultery, except for this Verse, for it is to do with the looking'.³

The Covering of the body:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {59} لَيْسَ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful [33:59]

علي بن إبراهيم: و أما قوله: يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ كَانَ سبب نزولها: أن النساء كن يخرجن إلى المسجد، و يصلبن خلف رسول الله (صلى الله عليه و آله)، فإذا كان الليل خرجن إلى صلاة المغرب، و العشاء الآخرة، و الغداة، يقعد الشبان لهن في طريقهن فيؤذونهن، و يتعرضون لهن، فأنزل الله: يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ إِلَى قَوْلِهِ: ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا.

Ali Bin Ibrahim said,

'And as for His^{azwj} Words [33:59] **O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments**, the reason for its Revelation was that the women used to come out to the Masjid, and Pray behind Rasool-Allah^{saww}. So when it was the night time, they would come out for the Evening and the Night, and the Dawn Prayer. The youth would sit in their path and would be bothering them and presenting themselves to them.

So Allah^{azwj} Revealed [33:59] **O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-**

الكافي 2: 1/30 .³

garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تَنْكَشِفَ بَيْنَ يَدَيِ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَإِنَّهُنَّ يَصِفْنَ ذَلِكَ لِأَزْوَاجِهِنَّ.

Ali Bin Ibrahim has narrated from his father, who from Mohammed ibn Ismail, who has narrated from Al-Fadl ibn Shadhan, they all from ibn abu Umyr, who from Hafs ibn Al-Bakhtariy, who said,

‘Abu Abd Allah has said: It is not proper for a (Muslim) lady to remove her veil before a Jewish woman or a Christian woman because they can describe it to their husband.⁵

Looking at Strange Woman

لكم من النساء أول نظرة فلا تتبعوها و احذروا الفتنة

(Amir-ul-Momineen^{asws} has said): Your first look at strange women is forgivable. You should not add another stare. Beware of charm.⁶

A Woman should not Expose part of Hairs on forehead:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع نَهَى عَنِ الْقَنَازِعِ وَ الْقُصَصِ وَ نَفْسِ الْحِضَابِ عَلَى الرَّاحَةِ وَ قَالَ إِنَّمَا هَلَكَتْ نِسَاءُ بَنِي إِسْرَائِيلَ مِنْ قِبَلِ الْقُصَصِ وَ نَفْسِ الْحِضَابِ.

Ali ibn Ibrahim has narrated from his father, who from Al-Nawfaliy, who from Al-Sakuniy, who says:

Abu Abd Allah^{asws} said that Amir-ul-Momineen^{asws} prohibited women from forming their hairs in raised portion at different parts of the head and hanging a part of their hairs on the forehead, drawing of dyes on their palms, saying that Isaelite women were destroyed because of hanging hairs on their forehead and drawings of dyes on their palms.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سئِلَ عَنِ الْقَرَامِلِ الَّتِي تَصْنَعُهَا النِّسَاءُ فِي رُءُوسِهِنَّ يَصِلْنَهُ بِشُعُورِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَزَيَّنَتْ بِهِ لِزَوْجِهَا قَالَ فَعُلْتُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْوَاصِلَةَ وَ الْمُؤْصُولَةَ فَقَالَ لَيْسَ هُنَاكَ إِنَّمَا لَعَنَ رَسُولُ اللَّهِ ص الْوَاصِلَةَ وَ الْمُؤْصُولَةَ الَّتِي تَزِينُ فِي شَبَابِهَا فَلَمَّا كَبُرَتْ قَادَتِ النِّسَاءَ إِلَى الرَّجَالِ فَيُلْكَ الْوَاصِلَةُ وَ الْمُؤْصُولَةُ.

Mohammed Ibn Yahya has narrated from Mohammed ibn Al-Hussain, who from Abd Al-Rahman Abu Hashim, who from Salim ibn Mukram, who from Saad Al-Iskaf, who says:

⁴ تفسير القمي 2: 196.

⁵ H. 5. الكافي (ط - الإسلامية)، ج5، ص: 519.

⁶ الخصال ج : 2 ص : 611

⁷ H. 1. الكافي (ط - الإسلامية)، ج5، ص: 520.

Abu Jafar^{asws} was asked about the loops and knots that women form out of their hairs on their head and join it with their hairs. He^{asws} (the Imam^{asws}) said: It is not unlawful if it is for the beautification before her husband. I (the narrator) asked: We are told that Rasool Allah^{saww} condemned the one who joins and the one joined with.' He^{asws} (the Imam^{asws}) said: It is not about this case. Rasool Allah^{saww} condemned the women who commits fornication when she is young, and upon becoming old she leads women to men for unlawful acts; thus, such woman is called, 'one who joins and the one who is joined with', are condemned.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْمُضَنَّبِيِّ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الدَّرَاعَيْنِ مِنَ الْمَرْأَةِ أَهْمَا مِنَ الزَّيْنَةِ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى - وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ قَالَ نَعَمْ وَ مَا دُونَ الْحِمَارِ مِنَ الزَّيْنَةِ وَ مَا دُونَ السَّوَارِينِ.

A number of our people have narrated from Ahmad ibn Mohammed ibn Isa, who from ibn Mahbub, who from Jamil ibn Darraj, who from Fudayl ibn Yasar, who says:

This is regarding my question before Abu Abd Allah^{asws} about the arms of women, if they are (within the limits) of the beautification about which Allah^{azwj} has Said: ...**they must not expose their beauty except for their husband. (24:31)** . He^{asws} (the Imam^{asws}) said: Yes, whatever must be covered with the scarf is of the beauty and whatever is above their bracelet (wrist/ankle) is of their beauty.⁹

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا قَالَ: «هي الثياب، و الكحل، و الخاتم، و حضاب الكف، و السوا و الزينة ثلاثة: زينة للناس، و زينة للمحرم، و زينة للزوج فأما زينة الناس، فقد ذكرناه، و أما زينة المحرم: فموضع القلادة فما فوقها، و الدمليج و ما دونه، و الخلخال و ما أسفل منه، و أما زينة الزوج: فالجسد كله.

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[24:31] and do not display their ornaments except what appears thereof**, he^{asws} said: 'It is the clothes, and the Kohl, and the ring, and the Henna upon the palm, and the face. And the adornments are three – Adornment for the people, adornment for the *Mahram* (one outside the ambit of marriage) and adornment for the husband. So, as for the adornment for the people, so we^{asws} have mentioned it. And as for the adornment of the *Mahram*, so it is the place of the neck and above it, and the bracelet and what is besides it, and the anklets and what is below it. And as for the adornment for the husband, so it is the whole body'.¹⁰

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، عن القاسم بن عروة، عن عبد الله بن بكير، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: إِلَّا مَا ظَهَرَ مِنْهَا، قَالَ: «الزينة الظاهرة: الكحل، و الخاتم».

⁸ H. 4. الكافي (ط - الإسلامية)، ج5، ص: 520

⁹ H. 1. الكافي (ط - الإسلامية)، ج5، ص: 520

¹⁰ تفسير القمي 2: 101.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abdullah Bin Bakeyr, from Zuraraa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High [24:31] **except what appears thereof**, he^{asws} said: 'The apparent adornment – the Kohl, and the ring'.¹¹

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن مروك بن عبيد، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما يحل للرجل أن يرى من المرأة إذا لم يكن محرماً؟ قال: «الوجه، و القدمان، و الكفان».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from one of our companions,

'I said to Abu Abdullah^{asws}, 'What is permissible for the man that he can look at the woman, if she is not a *Mahram* (other than in relation)?' He^{asws} said: 'The face, and the two feet, and the two wrists'.¹²

Hijab of Old Woman (who cannot get married):

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {24:60}

And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing [24:60].

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، أنه قرأ: أَنْ يَضَعْنَ ثِيَابَهُنَّ، قال: «الخمار و الجلباب». قلت: بين يدي من كان؟ فقال: «بين يدي من كان، غير متبرجة بزينة، فإن لم تفعل فهو خير لها، و الزينة التي يبدن لها، و الآية الاخرى».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having recited [24:60] **if they put off their clothes**, then said: 'The muffler and the robe'. I said, 'In front of whosoever it may be?' So he^{asws} said: 'In front of whosoever it may be **without displaying their ornaments**. But if she were not to do it, it is better for her. And the ornaments is that which shows something of her, in another Verse ([24:31] **except what appears thereof**).¹³

¹¹ الكافي 5: 521 / 3.

¹² الكافي 5: 521 / 2.

¹³ الكافي 5: 522 / 1.

وعنه: بإسناده عن الصفار، عن يعقوب بن يزيد، عن علي بن أحمد، عن يونس، قال: ذكر الحسين أنه كتب إليه يسأله عن حد القواعد من النساء اللاتي إذا بلغت جاز لها أن تكشف رأسها و ذراعها؟ فكتب (عليه السلام): «من قعدن عن النكاح».

And from him, by his chain from Al Saffar, from Yaqoub, from Yaqoub Bin Yazeed, from Ali Bin Ahmad, from Yunus who said,

'Al-Husayn mentioned that he wrote to him^{asws} about the limitations of the rules for the women if they reach old age whether it is permissible for them to uncover their heads and their arms?' He^{asws} wrote back: 'The ones who are too old to marry'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَرَأَ أَنَّ يَصْعَنَ ثِيَابَهُنَّ قَالَ الْحِمَارُ وَالْجَلْبَابَ فُلْتُ بَيْنَ يَدَيْ مَنْ كَانَ فَقَالَ بَيْنَ يَدَيْ مَنْ كَانَ غَيْرَ مُتَبَرِّجَةٍ بَرِينَةٍ فَإِنْ لَمْ تَفْعَلْ فَهُوَ خَيْرٌ لَهَا وَ الزَّيْنَةُ الَّتِي يُبْدِينَ لَهِنَّ شَيْءٌ فِي الْآيَةِ الْأُخْرَى.

Ali ibn Ibrahim has narrated from his father, who from ibn Abu Umayr, who from Hammad ibn Uthaman, who from Al-Halabiy, who says:

Abu Abd Allah^{asws} read the Words of Allah^{azwj}: **If they leave aside their garment (24:60)** and (Imam^{asws}) said these words refer to veil and gown. I then asked: In front of whom can they leave their garments (Hijab) aside? He^{asws} replied: It is in front of those before whom it is not considered a show-off with beauty (as in Verse 24:31); but if she did not leave them aside it is better and the beautification which is permissible to expose is mentioned in another Verse (of the Book of Allah – 24:31).¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْقَوَاعِدُ مِنَ النِّسَاءِ لَيْسَ عَلَيْهِنَّ جُنَاحُ أَنْ يَصْعَنَ ثِيَابَهُنَّ قَالَ تَصْعُ الْجَلْبَابَ وَحَدَّهُ.

Ali ibn Ibrahim has narrated from his father, who from Abu Umayr, who from Mohammed ibn Abu Hamzah, who says:

Abu Abd Allah^{asws} has said: Of the rules about the woman (who is old), is that they can leave their garments aside and this refers to their gown only.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَرَأَ - أَنْ يَصْعَنَ ثِيَابَهُنَّ قَالَ الْجَلْبَابَ وَالْحِمَارَ إِذَا كَانَتِ الْمَرْأَةُ مُسِنَّةً.

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn Isa, who from Hariz ibn Abd Allah, who says:

Abu Abd Allah^{asws} once read the Words of Allah^{azwj}: **If they leave aside their garment (24:60)** and (Imam^{asws}) then said it is the veil and gown, if she is old.¹⁷

¹⁴ التهذيب 7: 467 / 1871.

¹⁵ H. 1. الكافي (ط - الإسلامية)، ج 5، ص: 522.

¹⁶ H. 2. الكافي (ط - الإسلامية)، ج 5، ص: 522.

¹⁷ H. 4. الكافي (ط - الإسلامية)، ج 5، ص: 522.

Shaking Hands with Women (Na-mahram) is Forbidden:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَلْ يُصَافِحُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ بِذِي مَحْرَمٍ فَقَالَ لَا إِلَّا مِنْ وَرَاءِ الثَّوْبِ.

Ali ibn Ibrahim has narrated from his father, who from ibn abu Umayr, who from abu Ayyub Al-Khazzaz, who from abu Basir, who says:

This is regarding my question before Abu Abd Allah^{asws}, if one can shake hands with women who are lawful for marriage? He said: No, it is not permissible except from behind the cloth.¹⁸

Entering into the Chamber of Women without Permission is Prohibited:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ جَعْفَرِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: نَهَى رَسُولُ اللَّهِ صَ أَنْ يَدْخُلَ الرَّجَالُ عَلَى النِّسَاءِ إِلَّا بِإِذْنِهِنَّ.

A number of our people have narrated from Ahmad ibn abu Abd Allah, who from his father, who from Harun ibn Al-Jahm, who from Jafar ibn Umar, who says:

Rasool Allah^{saww} prohibited men from entering the place of women without their permission.¹⁹

The Age of a girl when head-scarf becomes Obligatory:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَ عَنِ الْجَارِيَةِ الَّتِي لَمْ تُدْرِكْ مَتَى يَنْبَغِي لَهَا أَنْ تُعْطَى رَأْسَهَا مِمَّنْ لَيْسَ بَيْنَهَا وَ بَيْنَهُ مَحْرَمٌ وَ مَتَى يَجِبُ عَلَيْهَا أَنْ تُقَنَّعَ رَأْسَهَا لِلصَّلَاةِ قَالَ لَا تُعْطَى رَأْسَهَا حَتَّى تَحْرَمَ عَلَيْهَا الصَّلَاةُ.

Mohammed ibn Ismail has narrated from Al-Fadl ibn Shadhan, who from abu Ali Al-Ashariy who has narrated from Mohammed ibn Abd Al-Jabbar, who from Safwan ibn Uahya, who from Abd Al-Rahman ibn Al-Hajjaj, who says:

I once asked Abu Ibrahim^{asws} about the case of a girl who has not gained feeling of carnal desire, when must she use a veil to cover her head from non-relatives and when is it necessary to cover her head for Salat (Prayer). The Imam^{asws} said: It is not necessary for her to cover her head until Salat becomes obligatory on her.²⁰

¹⁸ H. 2, الكافي (ط - الإسلامية)، ج 5، ص: 525

¹⁹ H. 1, الكافي (ط - الإسلامية)، ج 5، ص: 528

²⁰ H. 2, الكافي (ط - الإسلامية)، ج 5، ص: 533

Men should refrain offering Salam to Non-related Women:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَا تُسَلِّمُ عَلَى الْمَرْأَةِ.

Mohammed ibn Yahya has narrated from Ahmed ibn Mohammed from Mohammed ibn Yahya, who from Ghiyath ibn Ibrahim, who says:

Abu Abd Allah^{asws} has said: You must not offer 'Salam' to a (na-mahram) woman.²¹

The Minimum Covering for Men:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ إِلَّا بِمَنْزِرٍ.

Ali ibn Ibrahim has narrated from his father, who from ibn Abu Umayr, who has narrated from Rifaah ibn Musa, who says:

Abu Abd Allah^{asws} said that Rasool Allah^{saww} has said: If one believes in Allah^{azwj} and in the life Hereafter, he must not enter a bathhouse (i.e., swimming pool) without a loincloth.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ السَّدُوسِيِّ عَنْ بَشِيرِ النَّبَالِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْحَمَّامِ فَقَالَ تُرِيدُ الْحَمَّامَ فَقُلْتُ نَعَمْ

A number of our companions, from sahl Bin Ziyad, from Muhammad Bin Isa, from Ismail Bin Yasaar, from Usman Bin Affan Al Sadousy, from Basheer Al Nabaal who said,

'I asked Abu Ja'far^{asws} the bathhouse, so he^{asws} said: 'Do you want to bathe?' So, I said, 'Yes'.

قَالَ فَأَمَرَ بِإِسْحَاقِ الْحَمَّامِ ثُمَّ دَخَلَ فَاتَّزَرَ بِإِرَارٍ وَ غَطَّى رُكْبَتَيْهِ وَ سُرَّتَهُ.

He (the narrator) said, 'So he^{asws} ordered with the warming of the bath, then he^{asws} entered it, and he^{asws} was wearing a trouser, and his^{asws} knees were covered, as well as his^{asws} navel.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُتَكِنًا مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ قَبَضَهُ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافَحَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated:

²¹ H. 2. الكافي (ط - الإسلامية)، ج 5، ص: 535

²² H. 3. الكافي (ط - الإسلامية)، ج 6، ص: 497

²³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 22

Abu Abdullah^{asws} said: 'The Rasool Allah^{saww} did not eat whilst leaning, since he^{saww} was Sent by Allah^{azwj} Mighty and Majestic, up to his^{saww} passing away. He^{saww} was modest for the Sake of Allah^{azwj} Mighty and Majestic, and no one ever saw his^{saww} knees (uncovered) is a gathering at all.²⁴

Men and women should Not Appear similar to their Opposite Sex:

عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ أَوْ أَبَا إِبْرَاهِيمَ ع- قَالَ رَسُولُ اللَّهِ ص لَعَنَ اللَّهُ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَ لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ

I have heard from my father, who from Ali ibn Al-Qasim, from Jafar ibn Mohammed, from Al-Hussain ibn Ziyad, who from Yaqub ibn Jafar, who says:

(The narrator says) I asked a question from Abu Abd Allah^{asws} or Abu Ibrahim^{asws}, who told me that Rasool Allah^{saww} has said: May Allah^{azwj}'s curse be on those woman who (try to appear) similar to men and may Allah^{azwj}'s curse be on those men who (try to appear) resembling women.²⁵ (An extract from a lengthy Hadith).

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يَجُرُّ ثَوْبَهُ قَالَ إِنِّي لَأَكْرَهُ أَنْ يَتَشَبَّهَ بِالنِّسَاءِ .

From him, from Usman Bin Isa, from Sama'at Bin Mihran,

Abu Abdullah^{asws} having said regarding the man who dragged his clothes: 'I dislike it if one resembles with the women'.²⁶

²⁴ Al-Kafi, V 8, H. 14623

²⁵ 552 ص ؛ ج 5 ؛ ط - الإسلامية) ؛ الكافي (ط - الإسلامية) ؛ ج 5 ؛ ص 552

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 12

Abhorrence of the defamation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخُزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُبْغِضُ شَهْرَةَ اللَّبَاسِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Hates the clothes which defame'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَفَى بِالْمَرْءِ حِزْبًا أَنْ يَلْبَسَ ثَوْبًا يَشْهَرُهُ أَوْ يَرْكَبَ دَابَّةً تَشْهَرُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is sufficient disgrace for the man that he wears clothes by which he is defamed, or rides an animal which defames him'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الشُّهْرَةُ خَيْرُهَا وَشَرُّهَا فِي النَّارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The fame (seeker), the good of it and the evil of it, are in the Fire'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَنِ الْحُسَيْنِ (عليه السلام) قَالَ مَنْ لَبِسَ ثَوْبًا يَشْهَرُهُ كَسَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِنَ النَّارِ .

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

(It has been narrated) from Al-Husayn^{asws} having said: 'The one who wears clothes which defame him, Allah^{azwj} would Clothe him on the Day of Judgement in a garment from the Fire'.³⁰

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 1

²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 2

²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 3

³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 4

Rolling up of the garments

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ ثِيَابَكَ فَطَهَّرْ قَالَ فَشَمَّرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High, and **[74:4] And your garments do purify**. He^{asws} said: 'Roll-up (i.e. keep them clean, not let them drag on the ground)'.³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عِنْدَكُمْ فَأَتَى بَنِي دِيوَانَ وَ اشْتَرَى ثَلَاثَةَ أَثْوَابٍ بِدِينَارٍ الْقَمِيصَ إِلَى فَوْقِ الْكَعْبِ وَ الْإِزَارَ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءَ مِنْ بَيْنِ يَدَيْهِ إِلَى تَدْيِيهِ وَ مِنْ خَلْفِهِ إِلَى أَلْيَتَيْهِ ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَمْدُدُ اللَّهُ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ ثُمَّ قَالَ هَذَا اللَّبَاسُ الَّذِي يُنْبَغِي لِلْمُسْلِمِينَ أَنْ يَلْبَسُوهُ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja, from Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} was among you all, so he^{asws} went over to the Clan of Deywan and bought three garments with one Dinar – the shirt which was up to above the heel, and the trouser up to the half of the leg, and the cloak from his^{asws} front was up to his chest, and from behind him^{asws} was up to his^{asws} lower back. Then he^{asws} raised his^{asws} hands towards the sky, and he^{asws} did not cease to Praise Allah^{azwj} what He^{azwj} has Clothed him^{asws} with until he^{asws} entered his^{asws} house. Then he^{asws} said: 'This is the dress which is befitting for the Muslims that they should be wearing it'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ لَكِنْ لَا يَقْدِرُونَ أَنْ يَلْبَسُوا هَذَا الْيَوْمَ وَ لَوْ فَعَلْنَا لَقَالُوا بَجُنُونٍ وَ لَقَالُوا مُرَاءٍ وَ اللَّهُ تَعَالَى يَقُولُ وَ ثِيَابَكَ فَطَهَّرْ قَالَ وَ ثِيَابَكَ ارْفَعَهَا وَ لَا تَجْرَهَا وَ إِذَا قَامَ قَائِمًا كَانَ هَذَا اللَّبَاسَ .

Abu Abdullah^{asws} said: 'But we^{asws} are not able to wear it today, and were we^{asws} to do it, they would say, 'Insane', and they would say, 'Show-off', and Allah^{azwj} the High is Saying **[74:4] And your garments do purify**'. He^{asws} said: 'And your clothes, raise these and do not let it flow (upon the ground), and when our^{asws} Qaim^{asws} rises, this would be the clothing'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) أَوْصَى رَجُلًا مِنْ بَنِي تَمِيمٍ فَقَالَ لَهُ إِيَّاكَ وَ إِسْبَالَ الْإِزَارِ وَ الْقَمِيصِ فَإِنَّ ذَلِكَ مِنَ الْمَحْجِلَةِ وَ اللَّهُ لَا يُحِبُّ الْمَحْجِلَةَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 1

³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 2

(It has been narrated) from Abu Ja'far^{asws} that the Prophet^{saww} advised a man from the Clan of Tameem so he^{saww} said to him: 'Beware of letting the trousers and the shirt to drag, for that is from the fancifulness and Allah^{azwj} does not Love the fanciful'.³³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوَيْبِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ أَبَانَ عَنْ أَبِي حَمَزَةَ رَفَعَهُ قَالَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَى فَتَى مَرَّخَ إِزَارَهُ فَقَالَ يَا بُنَيَّ اذْفَعْ إِزَارَكَ فَإِنَّهُ أَنْبَى لثَوْبِكَ وَ أَنْفَى لِقَلْبِكَ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Aban, from Abu Hamza, raising it, said,

'Amir Al-Momineen^{asws} looked at a youth who had relaxed his trouser. So he^{asws} said: 'O my^{asws} son! Raise your trouser, for it is more lasting for your clothes, and more cleansing for your heart (from fancifulness)'.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا لَبَسَ الْقَمِيصَ مَدَّ يَدَهُ فَإِذَا طَلَعَ عَلَى أَطْرَافِ الْأَصَابِعِ قَطَعَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever Amir Al-Momineen^{asws} wore the shirt, extended his^{asws} hand, so if it was longer upon the sides of his fingers, cut it off'.³⁵

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ نَظَرَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى رَجُلٍ قَدْ لَبَسَ قَمِيصاً يُصِيبُ الْأَرْضَ فَقَالَ مَا هَذَا ثَوْبٌ طَاهِرٌ .

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Ta'aiy, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} looked at a man who had worn a shirt which had been hitting the ground, so he^{asws} said: 'These are not clean clothes'.³⁶

³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 5

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

³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 7

³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 11

Appendix I: The Sins of Eyes:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الرُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئاً إِلَّا بِهِ قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حِطَاءً قَالَ قُلْتُ أ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أ قَوْلٌ هُوَ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ بَيِّنٌ فِي كِتَابِهِ وَاضِحٌ نُورُهُ نَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ..... (an extract).....

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

'I said to Abu Abd Allah^{asws} 'أَيُّهَا الْعَالِمُ' 'O Scholar, tell me which deed is more virtuous before Allah^{azwj} He^{asws} said. 'It is the deed without which Allah^{azwj} does not Accept any (deed).'

I asked, 'What is that?' He^{asws} said, 'الْإِيمَانُ' 'Eman³⁷ in Allah^{azwj} besides whom no one deserves to be worshipped. It (Eman) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward.' I then said, 'Please, tell me then about the Eman. Is it deeds or it is words without deeds?

'The Imam^{asws} replied: 'All of the Eman is deeds and certain parts of such deeds are words. Allah^{azwj} has made it obligatory as is explained in His book. Its 'نُورُهُ' Noor (Divine Guidance)³⁸ is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one to it.'

Eyes:

Allah^{azwj} has Made it Obligatory for the eyes not to look at things He^{azwj} has Made unlawful to look at and to stay away from what Allah^{azwj} has Prohibited of the things that are not lawful for them. Such things are of their deeds and of Eman.

'Allah^{azwj} has Said, '**(O Muhammad^{sawww}), tell the believing men to cast down their eyes and guard their carnal desires.**' (24:30)

'Allah^{azwj} has Prohibited looking at the privacy of one's brother and to keep one's privacy protected from the onlookers.

Allah has said, ' ... **Tell the believing woman to cast down their eyes, guard their chastity (private parts).**' (24:31)

'They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam^{asws} said that everywhere in the Holy Quran

³⁷ Firm belief

³⁸ The Imams^{asws}

where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

‘Allah^{azwj} has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: **‘You did not (think to) hide your deeds from your ears, eyes and skin and you felt that Allah would not know all that you had been doing.’ (41:22)**

(Here) Skin is a reference to private parts and thighs. Allah^{azwj} has Said, **‘Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.’ (17:36)**

‘ This is what Allah^{azwj} has Made Obligatory for the eyes; to cast down away from what Allah^{azwj} has Prohibited. This is their deed and it is of Eman. (an extract from a lengthy Hadith).³⁹

³⁹ 34 : ص 2 : ج : الكافي , H. 1.

Appendix II: Appropriate Cloths for Salat:

Some selected Ahadith on the appropriate outfits, which one should wear, while offering Salat are presented here, for further Ahadith please refer to our detailed article on Salat: 'Salat and Its Recognition-Part II'

(<https://hubeali.com/articles/Salat%20Part%20II.pdf>)

It is forbidden to Offer Salat in One Piece of Cloth

تجزئ للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

(Amir-ul-Momineen^{asws} says): It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.⁴⁰

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ يُصَلِّي فِي سَرَاوِيلَ لَيْسَ مَعَهُ غَيْرُهُ قَالَ يَجْعَلُ النَّكَّةَ عَلَى عَاتِقِهِ .

Ali ibn Mohammed in a marfu manner has narrated:

'About a man, who performs Salat wearing a pant (pyjama) with no other clothes, Abu 'Abd Allah^{asws} has said: 'He is to secure it with a drawstring to his shoulder.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي أَنْ تَتَوَشَّحَ بِإِزَارٍ فَوْقَ الْقَمِيصِ وَأَنْتَ تُصَلِّي وَ لَا تَتَزَرَّ بِإِزَارٍ فَوْقَ الْقَمِيصِ إِذَا أَنْتَ صَلَّيْتَ فَإِنَّهُ مِنْ زِيِّ الْجَاهِلِيَّةِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from Hisham ibn Salim from abu Basir from who has said:

'Abu 'Abd Allah^{asws} has said: 'It is not proper to throw a loincloth over a shirt when performing Salat or use a loincloth on a shirt when performing Salat; it is of the manner of dressing in the pre-Islamic age of darkness.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْمُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) تَصَلَّى الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ إِزَارٍ وَ دِرْعٍ وَ جَمَاهِرٍ وَ لَا يَصْرُهَا بِأَنْ تُقَنَّعَ بِالْحِمَارِ فَإِنْ لَمْ يَجِدْ فَثَوْبَيْنِ تَتَزَرَّ بِأَحَدِهِمَا وَ تُقَنَّعُ بِالْآخَرِ قُلْتُ فَإِنْ كَانَ دِرْعٌ وَ مِلْحَفَةٌ لَيْسَ عَلَيْهَا مِقْنَعَةٌ فَقَالَ لَا بَأْسَ إِذَا تَقَنَّعْتَ بِالْمِلْحَفَةِ فَإِنْ لَمْ تَكُفْهَا فَلْتَلْبَسْهَا طَوَّلًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from ibn Muskan from ibn abu Ya'fur who has said:

"Abu 'Abd Allah^{asws} has said: 'Women perform Salat in three pieces of clothes: Loincloth, an outer garment with sleeves, and a yashmak. It is not harmful if she uses the Yashmak as a veil and if she does not find, she can use two pieces of

⁴⁰ <https://hubeali.com/articles/Mola-Ali-asws-400-Ahadith.pdf> 611 : ج : 2 ص :

clothes using one as loincloth and the other as a veil. I (the narrator) then asked, 'Can she use an outer garment and a sheet without a head scarf?' The Imam^{asws} said: 'It is not an offence if she uses the sheet as a head scarf and if it is not enough, she can wear it lengthwise.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عُرْيَانًا أَوْ سَلْبَ ثِيَابِهِ وَ لَمْ يَجِدْ شَيْئًا يُصَلِّي فِيهِ فَقَالَ يُصَلِّي إِيمَاءً فَإِنْ كَانَتْ امْرَأَةٌ جَعَلَتْ يَدَهَا عَلَى فَرْجِهَا وَ إِنْ كَانَ رَجُلًا

تشمير الثياب طهور للصلاة قال الله تعالى وَ ثِيَابَكَ فَطَهِّرْ أَي فشمير

(Amir-ul-Momineen^{asws} says): To tuck up the clothes is purity for offering the Salat. Allah^{azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.⁴¹

Kinds of Cloths in Which Salat is Prohibited

لا يقوم أحدكم بين يدي ربه جل و عز و عليه ثوب يصفه

(Amir-ul-Momineen^{asws} says): You should not stand before your Lord the Majestic in Salat while you are wearing see-through clothes.⁴²

Issues related to Salat Performed in Unclean Cloths

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيذٌ مُسَكَّرٌ فَأَغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ فَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَأَغْسِلْهُ كُلَّهُ وَ إِنْ صَلَّيْتَ فِيهِ فَأَعِدْ صَلَاتَكَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from certain persons of who narrated to him who has said:

'Abu 'Abd Allah^{asws} has said: 'If your clothes come in contact with wine or intoxicating al-Nabidh (a kind of wine), you must wash it, if you know the area but if you do not know the area then wash all of that clothe and if you have performed Salat with it, perform it again.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَتَقَيُّ فِي ثَوْبِهِ يَجُوزُ أَنْ يُصَلِّي فِيهِ وَ لَا يَغْسِلُهُ قَالَ لَا بَأْسَ بِهِ .

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali, who from 'Amr' ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar who has said:

'I once asked abu 'Abd Allah^{asws} about a man who vomits in his clothes, if he can perform Salat in them without washing. The Imam^{asws} said: It is not an offence to do so.

⁴¹ <https://hubeali.com/articles/Mola-Ali-asws-400-Ahadiith.pdf> الخصال ج : 2 ص : 611

⁴² <https://hubeali.com/articles/Mola-Ali-asws-400-Ahadiith.pdf> الخصال ج : 2 ص : 611