

'Stones of Paradise and stones in Rings'

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Stones of Paradise and stones in Rings’

Summary:

Some Ahadith are presented, on the merits of stones, found in abundance in the Paradise, but rarely on the face of earth except for buried in its depths (i.e., precious and semi-precious minerals) and are frequently used in the jewellery as well as ring-stones.

Houses, Rides, Clothing and the Stair-Case of precious stones in the Paradise:

In a lengthy Hadith, Abu Ja’far^{asws} (5th Imam^{asws}) said

أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى وَعَدَ نَبِيِّهُ مُحَمَّدًا (صلى الله عليه وآله) الْوَسِيلَةَ وَ وَعَدَهُ الْحَقُّ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ أَلَا وَ إِنَّ الْوَسِيلَةَ عَلَى دَرَجِ الْجَنَّةِ وَ ذُرُوءَ ذَوَائِبِ الرُّفْعَةِ وَ نَهَائِيَةِ غَايَةِ الْأُمْنِيَّةِ لَهَا أَلْفُ مَرْقَاةٍ مَا بَيْنَ الْمَرْقَاةِ إِلَى الْمَرْقَاةِ حُضْرُ الْقَرْسِ الْجَوَادِ مِائَةَ عَامٍ وَ هُوَ مَا بَيْنَ مَرْقَاةٍ دُرَّةٍ إِلَى مَرْقَاةٍ جَوْهَرَةٍ إِلَى مَرْقَاةٍ زَبْرَجَدَةٍ إِلَى مَرْقَاةٍ لَوْلُؤَةٍ إِلَى مَرْقَاةٍ يَاقُوتَةٍ إِلَى مَرْقَاةٍ زُمُرَدَةٍ إِلَى مَرْقَاةٍ مَرْجَانَةٍ إِلَى مَرْقَاةٍ كَافُورٍ إِلَى مَرْقَاةٍ عُنْبَرٍ إِلَى مَرْقَاةٍ يَلَنْجُوجٍ إِلَى مَرْقَاةٍ ذَهَبٍ إِلَى مَرْقَاةٍ عَمَامٍ إِلَى مَرْقَاةٍ هَوَاوٍ إِلَى مَرْقَاةٍ نُورٍ قَدْ أَنَاغَتْ عَلَى كُلِّ الْجَنَانِ

O you people! Allah^{azwj} the High Promised His^{azwj} Prophet^{saww} Muhammad^{saww} the Means (Al-Waseela), and His^{azwj} Promise is True, and Allah^{azwj} does not Go against His^{azwj} Promise. Surely *Al-Waseela* is on the steps of the Paradise and is at the peak of the nearness (to Allah^{azwj}), and is a total security at the very end of it.

There are a thousand staircases, and what is in between one staircase and the other there is a travel distance by a fine horse of a hundred years. And in between these is a staircase of gems¹ going up to a staircase of jewels², to a staircase of aquamarines³, to a staircase of pearls⁴, to a staircase of rubies⁵, to a staircase of emeralds⁶, to a staircase of corals⁷, to a staircase of camphor⁸, to a staircase of ambergris⁹, to a staircase of aloe¹⁰, to a staircase of gold, to a staircase of clouds, to a staircase of air, to a staircase of Light which encompasses all of the Gardens.¹¹

قَالَ وَ أَلْبَسَ سَبْعِينَ حُلَّةً حَرِيرٍ بِاللَّوَانِ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَسْجُوجَةٍ بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّوْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُجَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لَوْلُؤًا وَ لِيَاسُهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّتْ سَرِيرُهُ فَرَحًا فَإِذَا اسْتَقَرَّ لَوِيٌّ لِلَّهِ جَلَّ وَ عَزَّ مَنَارُهُ فِي الْجَنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجَنَانِهِ لِيُهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ لِيَّ اللَّهُ قَدْ أَتَكَ عَلَى أَرِيكَتَيْهِ وَ زَوَّجْتَهُ الْحَوَازِئَ نَحْبًا لَهُ فَاصْبِرْ لَوِيٍّ لِلَّهِ

Rasool Allah^{saww} said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah^{azwj}: “[22:23] **they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk**”. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah^{azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah^{azwj}, and they will come to him.


¹ Gemstones 

² Diamonds

³ [https://en.wikipedia.org/wiki/Aquamarine_\(gem\)](https://en.wikipedia.org/wiki/Aquamarine_(gem))


⁴ [Pearl - Wikipedia](#) 

⁵ [Ruby - Wikipedia](#) 

⁶ [Emerald - Wikipedia](#) 

⁷ https://en.wikipedia.org/wiki/Coral_ston 

⁸ <https://en.wikipedia.org/wiki/Campho> 

⁹ [Ambergris - Wikipedia](#) 

¹⁰ Green plant

¹¹ Al-Kafi, Vol. 8, H. 14452

So, the servants of the Believer from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allah^{-azwj} is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah^{-azwj}’.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحُورَاءُ مِنْ حَيْمَةٍ لَهَا تَمَشِي مُقْبِلَةً وَ حَذَلَهَا وَصَائِفُهَا وَعَلَيْهَا سَبْعُونَ حُلَّةً مَسْجُوجَةً بِالْيَاقُوتِ وَاللُّؤْلُؤِ وَالزَّبَرْجَدِ وَ هِيَ مِنْ مِثْلِكَ وَعَنْبَرٍ وَعَلَى رَأْسِهَا تَاجُ الْكِرَامَةِ وَعَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَاللُّؤْلُؤِ شِرَاكُهُمَا يَأْفُوتُ أَحْمَرَ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقًا فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَلَا نَصَبٍ فَلَا تُثَمِّمُ أَنَا لَكَ وَأَنْتَ لِي قَالَ فَيَعْتَبِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُجْلِيهَا وَلَا تُجْلِيهِ

Rasool Allah^{-saww} said: ‘So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire (Ruby), and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So, when she approaches the friend of Allah^{-azwj}, he would understand it and he would get up for her in desire, so she will say to him, ‘O friend of Allah^{-azwj}, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me’.

Rasool Allah^{-saww} said: ‘So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَائِكَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَالِيدٌ مِنْ قَصَبٍ مِنْ يَاقُوتٍ أَحْمَرَ وَسَطَهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَأَنَا الْحُورَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَإِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool Allah^{-saww} said: ‘So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, “You, O friend of Allah^{-azwj} is my beloved, and I am the Hourie, beloved to you. Myself is devoted to you and your self is devoted to me”^{.12}

وعنه، عن الفضيل بن عبد الوهاب، رفعه، قال حدثني اسحاق بن عبيدالله بن الوليد الوصافي، رفعه قال: قال رسول الله صلى الله عليه وآله: من قال: " لا اله الا الله " غرست له شجرة في الجنة من ياقوتة حمراء منبتها في مسك أبيض أحلى من العسل، وأشد بياضا من الثلج، وأطيب ريحا من المسك، فيها أمثال ثدى الأبقار تغلق على سبعين حلة.

And from him, from Al Fazeyl Bin Abdul Wahab, raising it, from Is’haq Bin Ubeydullah Bin Al Waleed Al Wasafy, raising it, said,

‘Rasool-Allah^{-saww} said: ‘The one who says ‘There is no god except for Allah^{-azwj}’, a tree of red sapphire (Ruby) is planted for him in the Paradise. Its roots are in white musk sweeter than honey, and is whiter than the snow, and more aromatic than the musk. In it (its fruits) are like the fronts of the virgins segmented over seventy garments’.

وقال: رسول الله صلى الله عليه وآله: خير العباداة الاستغفار، وذلك قول الله عزوجل في كتابه " فاعلم أنه لا اله الا الله، واستغفر لذنبك "

¹² Al-Kafi, Vol. 8, H. 14517

And Rasool-Allah^{-saww} said: ‘The best worship is the seeking of the Forgiveness, and these are the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book [47:19] ***So know that there is no god except for Allah, and, ask Forgiveness for your sin***’.¹³

عنه، عن أبيه، عن حمزة بن عبد الله الجعفري، عن أبي الحسن الدهني وعن جميل بن دراج، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: إن الله يبعث شيعتنا يوم القيامة على ما فيهم من ذنوب أو غيره مبيضة وجوههم، مستورة عوراتهم، آمنة روعتهم، قد سهلت لهم الموارد وذهبت عنهم الشدائد، يركبون نوقا من ياقوت فلا يزالون يدورون خلال الجنة، عليهم شرك من نور يتلالا، توضع لهم الموايد فلا يزالون يطعمون والناس في الحساب،

From him, from his father, from Hamza Bin Abdullah Al Ja’fary, from Abu Al Hassan Al Dahny, and from Jameel Bin Daraaj, from Aban Bin Taghlab who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} would Resurrect our^{-asws} Shiah on the Day of Judgement, upon what is within them of sins or other such things. Their faces being whitened, their private parts veiled, safe from their traumas, their resources having been facilitated, and the difficulties being taken away from them, riding she-camels of sapphire (Yaqoot - Ruby). So they would not cease to circle the sides of the Paradise. Upon them would be straps of sparkling light, and there would be placed for them the feast and they would not cease eating, and the (rest of the) people would be in the Reckoning.

وهو قول الله تبارك وتعالى في كتابه: " إن الذين سبقتم من الحسن أولئك عنها مبعدون، لا يسمعون حسيسها وهم فيما اشتهدت أنفسهم خالدون "

And these are the Words of Allah^{-azwj} Blessed and High in His^{-azwj} Book [21:101] ***Surely (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its (Hell’s) faintest sound, and they shall abiding eternally in that which their souls long for***’.¹⁴

عنه، عن أبيه والحسن بن علي بن فضال جميعا، عن علي بن النعمان، عن الحارث بن محمد الاحول، عن حدثه، عن أبي جعفر وأبي عبد الله عليهما السلام قالوا: قال رسول الله صلى الله عليه وآله لعلي: يا علي إنه لما أسرى بي رأيت في الجنة نورا أبيض من اللبن، وأحلى من العسل، وأشد استقامة من السهم، فيه أباريق عدد النجوم، على شاطئه قباب الياقوت الاحمر والدر الابيض، فضرب جبرئيل بجناحيه إلى جانبه فإذا هو مسكة ذفرة،

From him, from his father and Al Hassan Bin Ali Bin Fazaal together, from Ali Bin Al No’mān, from Al Haris Bin Muhammad Al Ahowl, from the one who narrated it,

(It has been narrated) from Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘When I^{-saww} was Ascended with, I^{-saww} saw in the Paradise, a River whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibraeel^{-as} flapped his^{-as} wings to its side, so it was Musk’.

ثم قال: والذي نفس محمد بيده إن في الجنة لشجرا يتصفق بالتسييح بصوت لم يسمع الاولون والآخرين بمثله، يثمر ثمرا كالرمان، يلقي الثمرة إلى الرجل فيشقها عن سبعين حلة، والمؤمنون على كراسي من نور وهم الغر المحجلون أنت إمامهم يوم القيامة على الرجل منهم نعلان شراكهما من نور يضيء أمامهم حيث شاء وامن الجنة،

¹³ Al Mahaasin – V 1 Bk 2 H16

¹⁴ Al Mahaasin – V 1 Bk 4 – H 166

Then he^{-saww} said: ‘By the One is Whose Hand is the soul of Muhammad^{-saww}, in the Paradise there are trees which Glorify with the Glorification with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit it place for the man from seventy curtains, and the Believers would be upon the chairs of ‘نور’ Light, honourable, resplendent faced. You^{-asws} are their Imam^{-asws} on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

فبينما هم كذلك إذ أشرفت عليه امرأة من فوقه تقول: " سبحان الله! يا عبد الله أماننا منك دولة؟ - " فيقول: من أنت؟ - فتقول: أنا من اللواتي قال الله تعالى: " فلا تعلم نفس ما أخفى لهم من قرة أعين جزاء بما كانوا يعملون "

So, between that, when a woman would emerge from above him, she would be saying, ‘Glory be to Allah^{-azwj} – O servant of Allah^{-azwj} – is there no state for us, from you?’ So he would be saying: ‘Who are you?’ So, she would be saying, ‘I am from these women for whom Allah^{-azwj} the High Says [32:17] **So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing**’.

ثم قال: والذي نفس محمد بيده إنه ليجيئه كل يوم سبعون ألف ملك يسمونه باسمه واسم أبيه.

Then he^{-saww} said: ‘By the One in Whose hand is the soul of Muhammad^{-azwj}, there come seventy thousand Angels naming him by his name and the name of his father’.¹⁵

عنه، عن أبي عبد الله البرقي، عن حماد بن عيسى، عن مرزوم، قال: سمعت أبا عبد الله (ع) يقول: لما قتل جعفر بن أبي طالب دخل رسول الله صلى الله عليه وآله على أسماء بنت عميس فمسح على رأس ابنها، فقالت: يا رسول الله أحدث في أبيه حدث؟ - فقال: نعم استشهد الله جعفرا وجعل له جناحين من ياقوت يطير مع الملائكة في الجنة، فقالت: يا رسول الله اذكر هذا للناس (وكانت موفقة)، فخرج رسول الله (صلى الله عليه وآله) فصعد المنبر، فأعلم الناس ذلك ثم نزل فدخل فقال: اجعلوا لاهل جعفر طعاما فجرت السنة إلى اليوم.

From him, from Abu Abdullah Al Barqi, from Hamaad Bin Isa, from Marazam who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When Ja’far^{-asws} Bin Abu Talib^{-asws} was killed, Rasool-Allah^{-saww} came up to Asma daughter of Umayy, so he^{-saww} wiped his^{-saww} hand upon the head of her son. So she said, ‘O Rasool-Allah^{-saww}! What is the latest which has happened with his father?’ So he^{-saww} said: ‘Yes. Allah^{-azwj} Martyred Ja’far^{-as} and Made for him^{-as} two wings of Sapphire which he flies by with the Angels in the Paradise’. So she said, ‘O Rasool-Allah^{-saww}! Mention this to the people’. So Rasool-Allah^{-saww} went out and ascended the Pulpit and let that be known to the people. Then he^{-saww} descended and entered (the house), so he^{-saww} said: ‘Make food for the family of Ja’far^{-as}’. Thus, that flowed as the Sunnah until today’.¹⁶

عنه، عن بعض أصحابنا، عن العباس بن موسى بن جعفر (ع) قال: سألت أبي عن المأتم؟ - فقال: إن رسول الله صلى الله عليه وآله لما انتهى إليه قتل جعفر بن أبي طالب دخل على أسماء بنت عميس امرأة جعفر، فقال: أين بنى؟ - فدعت بهم وهم ثلاثة، عبد الله، وعون، ومحمد، فمسح رسول الله رؤوسهم، فقالت: إنك تمسح رؤوسهم كأنهم أيتام؟ - فتعجب رسول الله صلى الله عليه وآله من عقلها فقال: يا أسماء ألم تعلمي أن جعفرا (رض) استشهد فبكت

¹⁵ Al Mahaasin – V 1 Bk 4 – H 172

¹⁶ Al Mahaasin – V 2 Bk 3 H 193

From him, from one of our companions,

(It has been narrated) from Al-Abbas son of Musa Bin Ja’far^{-asws} who said, ‘I asked my father^{-asws} about the funeral? So he^{-asws} said: ‘When Ja’far^{-asws} Bin Abu Talib^{-asws} was martyred, Rasool-Allah^{-saww} came up to Asma Bint Umayy, wife of Ja’far^{-as}, so he^{-saww} said: ‘Where are your sons?’ So she called them and they were three of them – Abdullah, Awn, and Muhammad. So Rasool-Allah^{-saww} wiped over their heads. She said, ‘You^{-saww} are wiping their heads as if they are orphans?’ So Rasool-Allah^{-saww} was astounded from her intellect, so he^{-saww} said: ‘O Asma! Do you not know that Ja’far^{-as} has been martyred?’ So she cried.

فقال لها رسول الله صلى الله عليه وآله: لا تبكى فان جبرئيل (ع) أخبرني أن له جناحين في الجنة من ياقوت أحمر، فقالت: يا رسول الله صلى الله عليه وآله لو جمعت الناس وأخبرتهم بفضل جعفر لا ينسى فضله، فعجب رسول الله صلى الله عليه وآله من عقلها ثم قال رسول الله صلى الله عليه وآله: ابعتوا إلى أهل جعفر طعاما، فجرت السنة.

So, Rasool-Allah^{-saww} said to her: ‘Do not cry, for Jibraeel^{-as} informed me^{-saww} that for him are two wings of red Sapphire in the Paradise’. So, she said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could gather the people and inform them of the merit of Ja’far^{-as} so that they would not forget his^{-as} merit’. So Rasool-Allah^{-saww} was astounded by her intellect, then Rasool-Allah^{-saww} said: ‘Send food to the family of Ja’far^{-as}’. Thus, that flowed as the Sunnah¹⁷.

وَجَدْتُ فِي بَعْضِ الْكُتُبِ حَدِيثًا مُحَمَّدُ بْنُ زَكَرِيَّا الْعَلَامِيُّ [الْعَلَابِيُّ] قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّقْفَارِيُّ الْمَعْرُوفُ بِابْنِ الْمُعَاوَاةِ عَنْ وَكَيْعٍ عَنْ زَادَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع- فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أُحِبُّ أَنْ أَرَى مِنْ مُعْجَزَاتِكَ شَيْئًا قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَفَعَلْ إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ

It is found in one of the books – It is narrated to us by Muhammad Bin Zakariya Al Alaie who said, ‘It is narrated to us by Muhammad Bin Al-Hassan Al Saffar, well known as Ibn Al Moafa, from Wakie, from Zazan,

‘From Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, ‘We were with our Master^{-asws} Amir Al-Momineen^{-asws}. I said, ‘O Amir Al-Momineen^{-asws}! I^{-ra} would love to see something from your^{-asws} miracles’. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘I^{-asws} shall do so, if Allah^{-azwj} Mighty and Majestic so Desires’.

ثُمَّ قَامَ وَ دَخَلَ مَنْزِلَهُ وَ حَرَجَ إِلَيْهِ وَ حَمَلَهُ فَرَسٌ أَدْهَمٌ وَ عَلَيْهِ قَبَاءٌ أَبْيَضٌ وَ فَلَنَسُوهُ بَيْضَاءُ ثُمَّ نَادَى يَا قَنْبَرُ أَخْرِجْ إِلَيَّ ذَلِكَ الْفَرَسَ فَأَخْرَجَ فَرَسًا آخَرَ أَدْهَمَ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِلَيْهِ ارْكَبْ يَا أَبَا عَبْدِ اللَّهِ-

Then he^{-asws} stood up and entered his^{-asws} house and he^{-asws} came out to me^{-ra} and under him^{-asws} was a black horse, and upon him^{-asws} was a while robe, and a white cap. Then he^{-asws} called out: ‘O Qanbar! Bring out that horse!’ He brought out another black horse. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Ride, O Abu Abdullah^{-ra}!’

قَالَ سَلْمَانُ فَرَكَيْتُهُ فَإِذَا لَهُ جَنَاحَانِ مُلْتَصِقَانِ إِلَى جَنْبِهِ قَالَ فَصَاحَ بِهِ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَتَعَلَّقَ فِي الْهَوَاءِ وَ كُنْتُ أَسْمَعُ خَفِيفَ أَجْبَحَةِ الْمَلَائِكَةِ وَ تَسْبِيحَهَا تَحْتَ الْعَرْشِ ثُمَّ حَطُّونَا عَلَى سَاحِلِ بَحْرِ عُجَاجٍ مُعْطِطِ الْأَمْوَاجِ فَنَظَرُ إِلَيْهِ الْإِمَامُ شَرًّا فَسَكَنَ الْبَحْرُ مِنْ غَلْبَانِهِ

¹⁷ Al Mahaasin – V 2 Bk 3 H 194

Salman^{-ra} said, ‘I^{-ra} got upon it, and there, there were two wings for it attached to his sides. The Imam^{-asws} shouted at it and it rose in the air, and I^{-ra} was hearing the soft flapping of the wings of the Angels and their Glorification beneath the Throne. Then we stepped upon a coast of the bitter sea covered with waves. The Imam^{-asws} looked at it with a stern sideways glance, and the sea calmed down from its turbulence.

فَقُلْتُ لَهُ يَا مَوْلَايَ سَكَنَ الْبَحْرُ مِنْ عَلَيَانِيهِ مِنْ نَظْرِكَ إِلَيْهِ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانُ حَشِييَ أَنْ أَمَرَ فِيهِ بِأَمْرٍ ثُمَّ قَبِضَ عَلَيَّ يَدِي وَ سَارَ عَلَيَّ وَجْهِ الْمَاءِ وَ الْفَرَسَانِ تَتَّبِعَانِنَا لَا يَتَّوَدُهُمَا أَحَدٌ فَوَ اللَّهُ مَا ابْتَلْتُ أَفْدَامَنَا وَ لَا حَوَافِرَ الْحَيْلِ

I^{-ra} said to him^{-asws}, ‘O my Master^{-asws}! The sea has calmed down from its turbulence, from your^{-asws} looking at it!’ He^{-asws} said: ‘O Salman^{-ra}! It feared from my^{-asws} issuing an order regarding it. Then he^{-asws} held my^{-ra} hand, and we travel upon the surface of the water, and the two horses would be following us, no one would be guiding them. By Allah^{-azwj}! Neither our feet nor the hooves of the horses would get wet!’

قَالَ سَلْمَانُ فَعَبَرْنَا ذَلِكَ الْبَحْرَ وَ رَفَعْنَا إِلَى جَزِيرَةٍ كَثِيرَةِ الْأَشْجَارِ وَ الْأَنْهَارِ وَ الْأَطْيَارِ وَ الْأَنْهَارِ وَ إِذَا شَجَرَةٌ عَظِيمَةٌ بِلَا صَدْعٍ وَ لَا زَهْرٍ - فَهَزَّهَا صَلَوَاتُ اللَّهِ عَلَيْهِ بِمَضِيبٍ كَانَ فِي يَدِهِ فَانْشَقَّتْ وَ خَرَجَ مِنْهَا نَاقَةٌ طُولُهَا ثَمَانُونَ ذِرَاعًا وَ عَرْضُهَا أَرْبَعُونَ ذِرَاعًا وَ حَلَقُهَا قُلُوصٌ - فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ اذْنُ مِنْهَا وَ اشْرَبَ مِنْ لَبَنِهَا

Salman^{-ra} said, ‘We crossed that sea and we rose to an island with a lot of trees, and the fruits, and the birds, and the rivers. And there was a large tree with neither any cracks nor blossom (of vegetation). He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, shook it with a stick which was in his^{-asws} hand, so it split up and a she-camel came out from it. Its length was eighty cubits, and its width was forty cubits, and there were its young one behind her. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: ‘Go near it and drink from its milk!’

قَالَ سَلْمَانُ فَدَنَوْتُ مِنْهَا وَ شَرِبْتُ حَتَّى رَوَيْتُ وَ كَانَ لَبَنُهَا أَعْدَبَ مِنَ الشَّهَدِ وَ أَلْيَنَ مِنَ الرَّبْدِ وَ قَدِ احْتَمَيْتُ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا حَسَنٌ يَا سَلْمَانُ فَقُلْتُ مَوْلَايَ حَسَنٌ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ تُرِيدُ أَنْ أَرَاكَ مَا هُوَ أَحْسَنُ مِنْهُ فَقُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ -

Salman^{-ra} said, ‘I^{-ra} went near it and drank until I^{-ra} was saturated, and its milk was sweeter than the honey and softer than the butter, and I^{-ra} was sufficed. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘This is excellent, O Salman^{-ra}!’ I^{-asws} said, ‘My^{-ra} Master^{-asws}, excellent!’ He^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Do you^{-ra} want me^{-asws} to show you^{-ra} what is even more excellent than it?’ I^{-ra} said, ‘Yes, O Amir Al-Momineen^{-asws}!’

قَالَ سَلْمَانُ فَتَادَى مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - احْرُجِي يَا حَسَنَاءُ قَالَ فَخَرَجَتْ نَاقَةٌ طُولُهَا عِشْرُونَ وَ مِائَةٌ ذِرَاعٍ وَ عَرْضُهَا سِتُونَ ذِرَاعًا وَ رَأْسُهَا مِنَ الْيَاقُوتِ الْأَحْمَرِ وَ صَدْرُهَا مِنَ الْعَنْبَرِ الْأَشْهَبِ وَ قَوَائِمُهَا مِنَ الرَّبْرِجِدِ الْأَخْضَرِ وَ زِمَامُهَا مِنَ الْيَاقُوتِ الْأَصْفَرِ وَ جَنْبُهَا الْأَمْتَمُ مِنَ الذَّهَبِ وَ جَنْبُهَا الْأَيْسَرُ مِنَ الْفِضَّةِ وَ عَرْضُهَا مِنَ اللَّؤْلُؤِ الرَّطْبِ

Salman^{-ra} said, ‘My^{-ra} Master^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, called out: ‘Come out to me^{-asws}, O excellent one!’ A she-camel came out, its length was one hundred and twenty cubits, and its width was sixty cubits, and its head was of red ruby, and its chest was of grey Ambergris, and its legs were of green emeralds, and its

reins were of yellow sapphire, and its right side was of gold, and its left side was of silver, and its front was of wet pearls. (an extract, complete Hadith is cited in the Appendix).¹⁸

Stones in the Rings of Masomeen^{-asws}:

ثواب الأعمال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ يُوسُفَ بْنِ السُّخْتِ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنِ ابْنِ مَهْرَبَانَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى عَ فَرَأَيْتُ فِي يَدِهِ خَاتَمًا فَصُهُ فَيْرُوجٌ نَقَشُهُ اللَّهُ الْمَلِكُ

(The book) ‘Sawaab Al Amaal’ – ‘My father, from Ahmad Bin Idrees, from Al Ashary, from Yusuf Bin Al Sukhti, from Al-Hassan Bin Sahl, from Ibn Mahziyar who said,

‘I entered to see Abu Al-Hassan Musa^{-asws} and I saw a ring in his^{-asws} hand, its stone was ‘فَيْرُوجٌ’ turquoise (Al- Feyrouzaj), its engraving was: ‘Allah^{-azwj} is the King’.

فَقَالَ هَذَا حَجَرٌ أَهْدَاهُ جِبْرَائِيلُ لِرَسُولِ اللَّهِ ص مِنْ الْجَنَّةِ فَوَهَبَهُ رَسُولُ اللَّهِ ص لِعَلِيِّ ع الْخَبَرِ.

He^{-asws} said: ‘This stone was gifted by Jibraeel^{-as} to Rasool-Allah^{-saww} from the Paradise, and Rasool-Allah^{-saww} gifted it to Ali^{-asws}’ – the Hadeeth”.¹⁹

الكَافِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مِهْرَانَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى عَ وَ فِي إِصْبَعِهِ خَاتَمٌ فَصُهُ فَيْرُوجٌ نَقَشُهُ اللَّهُ الْمَلِكُ فَأَدْمُتُ النَّظَرَ إِلَيْهِ فَقَالَ لِي مَا لَكَ تُدِيمُ النَّظَرَ إِلَيْهِ فَقُلْتُ بَلَّغَنِي أَنَّهُ كَانَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع خَاتَمٌ فَصُهُ فَيْرُوجٌ نَقَشُهُ اللَّهُ الْمَلِكُ

(The book) ‘Al Kafi’ – Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is’haq Al Ahmar, from Al-Hassan Bin Sahl, from Al-Hassan Bin Ali Bin Mihran who said,

‘I entered to see Abu Al-Hassan Al-Musa^{-asws} and in his^{-asws} hand was a ring, its stone was Turquoise, its engraving was: ‘اللَّهُ الْمَلِكُ’ ‘Allah^{-azwj} is the King’. I deliberated the looking at it.

He^{-asws} said: ‘What is the matter with you constantly looking at it?’ I said, ‘It has reached me that for Ali^{-asws} Amir Al-Momineen^{-asws} was a ring, its tone was turquoise, its engraving was: ‘اللَّهُ الْمَلِكُ’ (Allah^{-azwj} is the King).

فَقَالَ أ تَعْرِفُهُ فَقُلْتُ لَا قَالَ هَذَا هُوَ تَدْرِي مَا سَبَبُهُ قُلْتُ لَا قَالَ هَذَا حَجَرٌ أَهْدَاهُ جِبْرَائِيلُ إِلَى رَسُولِ اللَّهِ ص فَوَهَبَهُ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع – أ تَدْرِي مَا اسْمُهُ قُلْتُ فَيْرُوجٌ قَالَ هَذَا بِالْفَارِسِيَّةِ فَمَا اسْمُهُ بِالْعَرَبِيَّةِ قُلْتُ لَا أَدْرِي قَالَ اسْمُهُ الظَّفَرُ.

He^{-asws} said: ‘Do you recognise it?’ I said, ‘No’. He^{-asws} said: ‘This is it! Do you know what its reason was?’ I said, ‘No’. He^{-asws} said: ‘This stone was gifted by Jibraeel^{-as} to Rasool-Allah^{-saww}. Rasool-Allah^{-saww} gifted it to Amir Al-Momineen^{-asws}. Do you know what its name is?’ I said, ‘Al- Feyrouzaj’ (Turquoise)’. He^{-asws} said: ‘This is in Persian. So, what is its name in Arabic?’ I said, ‘I don’t know’. He^{-asws} said: ‘Its name is Al-Zafar’.²⁰

¹⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 117 H 1 a

¹⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 118 H 20

²⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 118 H 22

سَلْمَانَ الْفَارِسِيِّ عَنِ النَّبِيِّ ص قَالَ: يَا عَلِيُّ تَحْتَمُّ بِالْعَقِيقِ تُكُنُّ مِنَ الْمُقَرَّبِينَ قَالَ يَا رَسُولَ اللَّهِ وَ مَا الْمُقَرَّبُونَ قَالَ جِبْرَائِيلُ وَ مِيكَائِيلُ قَالَ فِيمَ اتَّخَذْتُمْ يَا رَسُولَ اللَّهِ قَالَ بِالْعَقِيقِ الْأَحْمَرِ.

Salman Al-Farsi^{-ra}, from the Prophet^{-saww} having said: ‘O Ali^{-asws}! Wear the ring with the agate you^{-asws} will be from the ones of Proximity’. He^{-ra} said: ‘O Rasool-Allah^{-saww}! And who are the ones of Proximity?’ He^{-saww} said: ‘Jibraeel^{-as} and Mikaeel^{-as}’. He^{-asws} said: ‘So, by what should I^{-asws} be wearing?’ He^{-saww} said: ‘The red agate’.²¹

زِيَادُ الْقُنْدِيُّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ النَّبِيُّ ص لَمَّا كَلَّمَ اللَّهُ مُوسَى بْنَ عِمْرَانَ عَلَى جَبَلِ طُورِ سَيْنَاءَ أَطْلَعَ عَلَى الْأَرْضِ إِطْلَاعَةً فَخَلَقَ مِنْ نُورٍ وَجْهَهُ الْعَقِيقَ وَ قَالَ أَفْسَمْتُ عَلَى نَفْسِي أَنْ لَا أُعَذِّبَ كَفًّا لَا يَسْكُ إِذَا تَوَلَّى عَلِيًّا ع بِالنَّارِ.

Ziyad Al Qandy,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}: ‘The Prophet^{-saww} said: ‘When Allah^{-azwj} Spoke to Musa^{-as} Bin Imran^{-as} upon mount Toor of Sinai, He^{-azwj} Considered upon the earth with a Notification. He^{-azwj} Created the agate from the Noor of His^{-azwj} Face and Said: “I^{-azwj} Swear upon myself that I^{-azwj} will not Punish with the Fire any palm which wears you (agate) when it befriends Ali^{-asws}”.²²

عَلَّلَ الشَّرَائِعَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ الْقُرَشِيُّ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ الْأَصْغَهَائِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَبَّاسِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَازِمِ الْحِزَاعِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى الْجُهَيْنِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ تَحْتَمُّ بِالْيَمِينِ تُكُنُّ مِنَ الْمُقَرَّبِينَ قَالَ يَا رَسُولَ اللَّهِ وَ مَا الْمُقَرَّبُونَ قَالَ جِبْرَائِيلُ وَ مِيكَائِيلُ

(The book) ‘Illal Al Sharaie’ – Abdullah Bin Muhammad Bin Abdul Wahhab Al Qureyshi, from Manssour Bin Abdullah Al Asfahany, from Ali Bin Abdullah, from Abbas Bin Al Abbas, from Saeed Al Kindy, from Abdullah Bin Hazim Al Khuzaie, from Ibrahim Bin Musa Al Juheyeni,

‘From Salman Al-Farsi^{-ra} having said, ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! Wear the ring in the right hand you^{-asws} will be from the ones of Proximity’. He^{-asws} said: ‘O Rasool-Allah^{-saww}! And who are the ones of Proximity?’ He^{-saww} said: ‘Jibraeel^{-as} and Mikaeel^{-as}’.

قَالَ بِمَا اتَّخَذْتُمْ يَا رَسُولَ اللَّهِ قَالَ بِالْعَقِيقِ الْأَحْمَرِ فَإِنَّهُ أَقْرَبُ لِلَّهِ عَزَّ وَ جَلَّ بِالْوَحْدَانِيَّةِ وَ لِي بِالْبُؤْبَةِ وَ لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ وَ لِيُؤَدِّكَ بِالْإِمَامَةِ وَ لِمُحِبِّكَ بِالْجَنَّةِ وَ لِيَشْبِعَكَ وَ لِيُؤَدِّكَ بِالْفِرْدَوْسِ.

He^{-asws} said: ‘With what shall I^{-asws} wear, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘With the red agate, for it acknowledged to Allah^{-azwj} Mighty and Majestic with the Oneness, and to me^{-saww} with the Prophet-hood, and to you^{-asws}, O Ali^{-asws}, with the successorship, and for your^{-asws} sons^{-asws} with the Imamate, and for the ones who love you^{-asws} with the Paradise, and for the Shias of your^{-asws} sons^{-asws} with the Firdows’.²³

²¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 118 H 1 / 23

²² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 118 H 1 / 25

²³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 118 H 19

The Rings and Stone Rings

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَلِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ خَاتَمَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ وَرَقٍ .

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

Abu Abdullah^{-asws} has said: ‘The ring of Rasool-Allah^{-saww} was of ‘leaf’ (silver)’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ خَاتَمَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ وَرَقٍ قَالَ قُلْتُ لَهُ كَانَ فِيهِ فَصٌّ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Muawiya Bin Wahab,

Abu Abdullah^{-asws} has said: ‘The ring of Rasool-Allah^{-saww} was of leaf (silver)’. I said to him^{-asws}, ‘Was there a stone in it?’ He^{-asws} said: ‘No’.²⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوَيْبِيِّ عَنْ عَبَّاسِ بْنِ هِشَامٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمُتَقَرِّبِيِّ عَنْ يُونُسَ بْنِ زَيْبَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مِنَ السُّنَّةِ لُبْسُ الْخَاتَمِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, form Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘From the Sunnah, is wearing of the ring’.²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ الْفِصُّ مُدَوَّرٌ وَ قَالَ هَكَذَا كَانَ خَاتَمَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

Muhammad Bin Yahya, form Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said,

‘The stone (in the ring) should be circular’. And he^{-asws} said: ‘This is how the ring of Rasool-Allah^{-saww} used to be’.²⁷

Silver ring is recommended and iron ring is forbidden:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رُوحِ بْنِ عَبْدِ الرَّحِيمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَحْتَمُّمُ بِالذَّهَبِ فَإِنَّهُ زِينَتُكَ فِي الْآخِرَةِ .

²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 1

²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 2

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 3

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Bin Abdul Raheem,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} said to Amir Al-Momineen^{-asws}: ‘Do not wear the ring of gold, for it is your^{-asws} adornment in the Hereafter’.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا تَحْتَمُوا بَعِيرَ الْفِضَّةِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ مَا طَهَّرْتُ كَفًّا فِيهَا خَاتَمَ حَدِيدٍ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Do not wear a ring without the silver, for Rasool-Allah^{-sawww} said: ‘The palm is not purified wherein is a ring of iron’.²⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جِرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَجْعَلْ فِي يَدِكَ خَاتَمًا مِنْ ذَهَبٍ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Do not make (wear) a ring of gold to be in your hand’.³⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَأَلْتُ أَحْيَى مُوسَى (عليه السلام) عَنِ الْخَاتَمِ يُلبَسُ فِي الْيَمِينِ فَقَالَ إِنْ شِئْتَ فِي الْيَمِينِ وَإِنْ شِئْتَ فِي الْبَيْسَارِ .

From him, from Muhammad Bin Ali, from Ali Bin Asbaat, from Ali son of Ja’far^{-asws} who said,

‘I asked my brother^{-asws} Musa^{-asws} about the ring to be worn in the right hand. So he^{-asws} said: ‘If you so desire to, wear it in the right hand, and if you so desire to, in the left’.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا تَحْتَمُّ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا يَسِيرًا حَتَّى تَرَكَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} did not wear a ring except for a little while, until he^{-sawww} left it’.³²

²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 5

²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 6

³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 7

³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 9

³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 10

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) كَانَ يَتَخَتَّمُ فِي يَمِينِهِ .

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} that the Prophet^{-saww} was wearing rings in his^{-saww} right hand'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَتَخَتَّمُ فِي يَمِينِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Al Azramy,

(It has been narrated) from Abu Abdullah^{-asws} having said: ' Amir Al-Momineen^{-asws} was wearing rings in his^{-asws} right hand'.³⁴

Agate (Carnelian) - Aqeeq

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الرِّضَا (عليه السلام) قَالَ الْعَقِيقُ يَنْفِي الْفَقْرَ وَ لُبْسُ الْعَقِيقِ يَنْفِي الْبِقَاقَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Al-Reza^{-asws} having said: 'The carnelian negates the poverty, and wearing the carnelian negates the hypocrisy'.³⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمِ التَّنُوكِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَخَتَّمُوا بِالْعَقِيقِ فَإِنَّهُ مُبَارَكٌ وَمَنْ تَخَتَّمَ بِالْعَقِيقِ يُوَشِّكُ أَنْ يُفْضَى لَهُ بِالْحُسْنَى .

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Zayd Bin Aslam Al Tanouky,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was wearing rings with the carnelian for it is Blessed, and the one who wears a ring with the carnelian, (his needs) would be very quickly fulfilled for him with the goodness'.³⁶

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ عَقَبَةَ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ رَبِيعَةَ الرَّأْيِيِّ قَالَ رَأَيْتُ فِي يَدِ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَصَّ عَقِيقٍ فَقُلْتُ مَا هَذَا الْفَصُّ فَقَالَ عَقِيقٌ رُومِيٌّ وَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ تَخَتَّمَ بِالْعَقِيقِ قُضِيَتْ حَوَائِجُهُ .

³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 11

³⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 16

³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 1

³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 3

From him, from one of his companions, from Salih Bin Uqba, from Fuzayl Bin usman, from Rabi’a Al Raiy who said,

‘I saw in the hand of Ali^{-asws} Bin Al-Husayn^{-asws} an embedded stone of carnelian, so I said, ‘What is this stone?’ So he^{-asws} said: ‘Roman carnelian’. And he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The one who wears a ring with the carnelian, his needs would be fulfilled’.³⁷

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْعَقِيقُ أَمَانٌ فِي السَّفَرِ .

From him, from one of his companions, raising it, said,

‘Abu Abdullah^{-asws} said: ‘The carnelian is a safety during the journey’.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ أَخَذَ خَاتَمًا فَصُهُ عَقِيقٌ لَمْ يَفْتَقِرْ وَ لَمْ يُفْضَ لَهُ إِلَّا بِالَّتِي هِيَ أَحْسَنُ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

(It has been narrated) from Al Reza^{-asws} having said: ‘Abu Abdullah^{-asws} was saying: ‘The one who takes a ring the stone of which is carnelian, would not be impoverished and would not be judged for him except with that which is better’.³⁹

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ شَكَأَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّهُ قُطِعَ عَلَيْهِ الطَّرِيقُ فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَلَّا تَخْتَمَتَ بِالْعَقِيقِ فَإِنَّهُ يَحْرُسُ مِنْ كُلِّ سُوءٍ .

From him, from Muhammad Bin Ahmad, raising it, said,

‘A man complained to the Prophet^{-saww} that his way had been cut-off (by the bandits), so he^{-saww} said: ‘Why did you not wear a ring with the carnelian, for it is a protection from every evil’.⁴⁰

The Rubies and the Emeralds

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَخْتَمُوا بِالْيَاقُوتِ فَإِنَّهَا تَنْفِي الْفَقْرَ .

Ali Bin Ibrahim, form his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

(It has been narrated) from Al-Reza^{-asws} having said: ‘Abu Abdullah^{-asws} was saying: ‘You should be wearing rings with the rubies for these negate the poverty’.⁴¹

³⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 4

³⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 5

³⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 6

⁴⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 8

⁴¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَخْتَمُوا بِالْيَاقُوتِ فَإِنَّهَا تَنْفِي الْفَقْرَ .

A number of our companions, from Ahma Bin Muhammad Bin Khalid, from Muhammad Bin Al Fazeyl, from Abu Al Hassan, from his father, from his grandfather who said,

‘Rasool-Allah^{-sawww} said: ‘You should be wearing a ring with the rubies and these negate the poverty’.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا وَهُوَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ وَ يَلْقَبُ سِجْبَاجَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ صَاحِبِ الْأَنْزَالِ وَ كَانَ يَتْلُو بِعَظْمِ الْأُمُورِ الْمَاضِي (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَوْمَماً وَ أَمَلَى عَلَيَّ مِنْ كِتَابِ التَّخْتَمِ بِالزُّمُرِ يُسْرٌ لَا عُسْرَ فِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Haroun Bin Muslim, from a man from our companions and he was Al Hassan Bin Ali Bin Fazl, and he had the epitaph of Sighbaj,

(It has been narrated) from Ahmad Bin Muhammad Bin Abu Nasr the owner of the hostels, and he used to stand for one of the affairs of Al-Maazy^{-asws} (7th Imam^{-asws}) who said, ‘One day he^{-asws} said to me and dictated to me from a book: ‘Wear a ring of the emerald, there is ease, and there is no difficulties in it’.⁴³

سَهْلُ بْنُ زِيَادٍ عَنِ الدِّهْقَانِ عُبَيْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ تَخْتَمُوا بِالْيَاقُوتِ فَإِنَّهَا تَنْفِي الْفَقْرَ .

Sahl Bin Ziyad, from Al Dahqan Ubeydullah, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan^{-asws}, said, ‘I heard him^{-asws} saying: ‘You should be wearing rings with the emeralds, for these negate the poverty’.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُسْتَحَبُّ بِالْيَاقُوتِ .

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘It is desirable, the wearing of the ring with the ruby’.⁴⁵

The Turquoise

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَخْتَمَ بِالْفَيْرُوزِ لَمْ يَفْتَقِرْ كَفَّهُ .

A number of our companions, from Sahl Bin Ziyad,

⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 2

⁴³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 3

⁴⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 4

⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 5

(It has been narrated) raising it to Abu Abdullah^{-asws} having said: ‘The one who wears a ring with the turquoise, would not impoverish his palm’.⁴⁶

The Yemeni Onyx and the Crystals

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثَيْبِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ قَالَ
أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) تَحْتَمُّوا بِالْجَمْرِ الْيَمَانِيِّ فَإِنَّهُ يَرُدُّ كَيْدَ مَرَدَةِ الشَّيَاطِينِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ubeyd Bin Yahya, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from his father, from his grandfather who said,

‘Amir Al-Momineen^{-asws} said: ‘You should be wearing rings with the Yemeni onyx for it repels the plots of the Accursed satans’^{-la’}.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيٍّ بْنِ الرَّيَّانِ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بَابِ وَهْبَةَ الْعَبْدَسِيِّ وَ هِيَ قَرْيَةٌ مِنْ قُرَى وَاسِطٍ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ
(عَلَيْهِ السَّلَام) قَالَ نَعَمْ الْفِصُّ الْبَلُورُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan, from Ali Bin Muhammad well known as Ibn Wahba Al Abdasy, and it is a town from the towns of Wasit,

(It has been narrated) raising it to Abu Abdullah^{-asws} having said, The best of the stones (for rings) is the crystal’.⁴⁸

Engraving the rings

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ نَقَشُ خَاتَمِ النَّبِيِّ (صلى
الله عليه وآله) مُحَمَّدٌ رَسُولُ اللَّهِ وَ كَانَ نَقَشُ خَاتَمِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ الْمَلِكُ وَ كَانَ نَقَشُ خَاتَمِ أَبِي (عَلَيْهِ السَّلَام) الْعِزَّةُ لِلَّهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The engraving of the ring of Rasool-Allah^{-saww} was – “Muhammad^{-saww}, Rasool, Allah^{-azwj}”, and the engraving of the ring of Amir Al-Momineen^{-asws} was – “Allah^{-azwj} the King”, and the engraving of the ring of my^{-asws} father^{-asws} was – “The Honour is for Allah^{-azwj}”’.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ وَ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْنَا جُعِلْنَا
فِدَاكَ أَمْ يُكْرَهُ أَنْ يَكْتُبَ الرَّجُلُ فِي خَاتَمِهِ عَيْزَ اسْمِهِ وَ اسْمَ أَبِيهِ فَقَالَ فِي خَاتَمِي مَكْتُوبُ اللَّهِ خَالِقُ كُلِّ شَيْءٍ وَ فِي خَاتَمِ أَبِي مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام)
وَ كَانَ خَيْرَ مُحَمَّدِيٍّ رَأَيْتُهُ بَعَثَنِي الْعِزَّةُ لِلَّهِ وَ فِي خَاتَمِ عَلِيٍّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ وَ فِي خَاتَمِ الْحُسَيْنِ وَ الْحُسَيْنِ (عَلَيْهِ السَّلَام)
(حَسْبِيَ اللَّهُ وَ فِي خَاتَمِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ الْمَلِكُ .

⁴⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 24 H 1

⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 25 H 1

⁴⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 25 H 2

⁴⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Yunus Bin Zabyan and Hafsa Bin Giyas,

(It has been narrated) from Abu Abdullah^{-asws} both having said, May we be sacrificed for you^{-asws}! Is it disliked that the man should inscribe in his ring, other than his own name and the name of his father?’ So he^{-asws} said: ‘In my^{-asws} ring it is inscribed – ‘اللَّهُ خَالِقُ كُلِّ شَيْءٍ’ – “Allah^{-azwj} the Creator of everything”; and in the ring of my^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, and he^{-asws} was the best of the Muhammads^{-asws} I^{-asws} have ever seen with my^{-asws} eyes (was inscribed) – “The Honour is for Allah^{-azwj}”; and in the ring of Ali^{-asws} Bin Al-Husayn^{-asws} (was inscribed) – “The Praise is for Allah^{-azwj} the Exalted the Magnificent; and in the ring of Al-Hassan^{-asws} and Al-Husayn^{-asws} (was inscribed) – Allah^{-azwj} is Sufficient for me”; and in the ring of Amir Al-Momineen^{-asws} (was inscribed) – “Allah^{-azwj} the King””.⁵⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ النَّهْبَكِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ مَرَّ بِي مُعْتَبَرٌ وَمَعَهُ خَاتَمٌ فَقُلْتُ لَهُ أَيُّ شَيْءٍ هَذَا فَقَالَ خَاتَمُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَخَذْتُ لِأَقْرَأَ مَا فِيهِ فَإِذَا فِيهِ اللَّهْمُ أَنْتَ ثِقَتِي فَقِنِي شَرَّ خَلْقِكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdullah Bin Muhammad Al Naheyki, from Ibrahim Bin Abdul Hameed who said,

‘Mo’tab passed by me and with him was a ring, so I said to him, ‘Which thing is this?’ So he said: ‘A ring of Abu Abdullah^{-asws}’. So I took it to read what was (inscribed) in it, so there was in it – ‘اللَّهُمَّ أَنْتَ ثِقَتِي فَقِنِي شَرَّ خَلْقِكَ’ “O Allah^{-azwj}! You^{-azwj} are my^{-asws} Trusted One, so Protect me^{-asws} from the evil of Your^{-azwj} creatures””.⁵¹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) فَأَخْرَجَ إِلَيْنَا خَاتَمَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ خَاتَمَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ كَانَ عَلَى خَاتَمِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْتَ ثِقَتِي فَأَعْصِمْنِي مِنَ النَّاسِ وَ نَقَشُ خَاتَمِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) حَسْبِيَ اللَّهُ وَ فِيهِ وَرْدَةٌ وَ هِلَالٌ فِي أَعْلَاهُ .

From him, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I was in the presence of Abu Al-Hassan Al-Reza^{-asws}, so he^{-asws} brought out to us a ring of Abu Abdullah^{-asws}, and a ring of Abu Al-Hassan^{-asws}, and it was (inscribed) upon the ring of Abu Abdullah^{-asws}: ‘اللَّهُمَّ أَنْتَ ثِقَتِي فَأَعْصِمْنِي مِنَ النَّاسِ’ “You^{-azwj} are my^{-asws} Trusted, so Protect me^{-asws} from the people”; and the engraving of the ring of Abu Al-Hassan^{-asws} was: ‘حَسْبِيَ اللَّهُ’ ‘Allah^{-azwj} is sufficient for me^{-asws}’, and in it was a rose and a crescent in its upper part’.⁵²

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) عَنْ نَقْشِ خَاتَمِهِ وَ خَاتَمِ أَبِيهِ (عَلَيْهِ السَّلَامُ) قَالَ نَقَشُ خَاتَمِي مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ نَقَشُ خَاتَمِ أَبِي حَسْبِيَ اللَّهُ وَ هُوَ الَّذِي كُنْتُ أَتَخَتَّمُ بِهِ .

From him, from his father, from Yunus Bin Abdul Rahman who said,

‘I asked Abu Al-Hassan Al-Reza^{-asws} about the engraving on his^{-asws} ring and the ring of his^{-asws} father^{-asws}. He^{-asws} said: ‘The engraving on my^{-asws} ring is: ‘خَاتَمِي مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ’ “Whatever

⁵⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 2

⁵¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 3

⁵² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 4

Allah^{-azwj} so Desires. There is no Strength except by Allah^{-azwj}”; and the engraving of the ring of my father^{-asws} is: “Allah^{-azwj} is Sufficient”, and it is which I (the narrator) used to wear with’.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ خَاتَمَ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) حَزْرِي وَ شَقِي قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) .

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan^{-asws} having said: ‘It was (inscribed) upon a ring of Ali^{-asws} Bin Al-Husayn^{-asws} – ‘حَزْرِي وَ شَقِي قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ)’ “Disgraceful and wretched is the murderer of Al-Husayn^{-asws} Bin Ali^{-asws}”.⁵⁴

سَهْلُ بْنُ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ ذَكَرْنَا خَاتَمَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ نُحِبُّ أَنْ أُرِيكَهُ فَقُلْتُ نَعَمْ فَدَعَا بِحُقٍّ مَحْتَمٍ فَفَتَحَهُ وَ أَخْرَجَهُ فِي قُطْنَةٍ فَإِذَا حَلَقُهُ فِضَّةٌ وَ فِيهِ فَصٌّ أَسْوَدٌ عَلَيْهِ مَكْتُوبٌ سَطْرَانِ مُحَمَّدٍ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ ثُمَّ قَالَ إِنَّ فَصَّ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَسْوَدٌ .

Sahl Bin Ziyad, from one of his companions, from Wasil Bin Suleyman, from Abdullah Bin Sinan who said,

‘We mentioned the ring of Rasool-Allah^{-saww}, so he^{-asws} said: ‘Would you love it if I^{-asws} were to show it to you?’ So I said, ‘Yes’. So he^{-asws} called for a sealed covering, so he^{-asws} opened it and brought out a cotton sheet, so there was a silver ring and in it was embedded a black stone, and upon it was inscribed in two lines – “Muhammad^{-saww}, Rasool^{-saww}, Allah^{-azwj}”’. Then he^{-asws} said: ‘The stone of the Prophet^{-saww} was black’.⁵⁵

Taking-off the ring before cleaning oneself:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَنْ نَقَشَ عَلَى خَاتَمِهِ اسْمَ اللَّهِ فَلْيَحْوِلْهُ عَنِ الْيَدِ الَّتِي يَسْتَنْجِي بِهَا فِي الْمُنْتَوِضِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The one who engraves upon his ring the Name of Allah^{-azwj}, so let him withdraw it from the hand with which he cleans himself during the ablution’.⁵⁶

The Ornaments

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ جَلِيَّةِ النِّسَاءِ بِالذَّهَبِ وَ الْفِضَّةِ فَقَالَ لَا بَأْسَ .

⁵³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 5

⁵⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 6

⁵⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 7

⁵⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 9

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} about ornamenting the women with the gold and the silver. So he^{-asws} said: ‘There is no problem’.⁵⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمْ تَزَلِ النِّسَاءُ يَلْبَسْنَ الْحُلِيَّ.

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘The women should not cease to wear the ornaments’.

حُمَيْدُ بْنُ زَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) مِثْلَهُ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, form Aban, form Muhammad Bin Muslim, (It has been narrated) from Abu Ja’far^{-asws} – similar to it’.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ رَبِيعٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ سَرِيرٍ فِيهِ الذَّهَبُ أَوْ يَصْلُحُ إِمْسَاكُهُ فِي النَّبْتِ فَقَالَ إِنْ كَانَ ذَهَبًا فَلَا وَإِنْ كَانَ مَاءَ الذَّهَبِ فَلَا بَأْسَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his fatgher, from Muhammad Bin Sinan, from Hammad Bin Usman, from Rabi’e, from Al Fuzayl Bin Yasaar who said,

‘I asked Abu Abdullah^{-asws} about a bed in which is the gold, is it correct to keep it in the house?’ So he^{-asws} said: ‘If it was of gold, so no, but if it was the water of the gold (gold-coated), so there is no problem’.⁵⁹

Appendix: Amir Al-Momineen^{-asws} showed some Miracles on Demand

وَجَدْتُ فِي بَعْضِ الْكُتُبِ حَدَّثَنَا مُحَمَّدُ بْنُ زَكْرِيَّا الْعَلَايِيُّ [الْعَلَايِيُّ] قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ الْمَعْرُوفُ بِابْنِ الْمُعَاوَاةِ عَنْ وَكَيْعٍ عَنْ زَادَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع- فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَجِبْ أَنْ أَرَى مِنْ مُعْجَزَاتِكَ شَيْئًا قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَفْعَلُ إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ

It is found in one of the books – It is narrated to us by Muhammad Bin Zakariya Al Alaai who said, ‘It is narrated to us by Muhammad Bin Al-Hassan Al Saffar, well known as Ibn Al Moafa, from Wakie, from Zazan,

‘From Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, ‘We were with our Master^{-asws} Amir Al-Momineen^{-asws}. I said, ‘O Amir Al-Momineen^{-asws}! I^{-ra} would love to see something from your^{-asws} miracles’. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘I^{-asws} shall do so, if Allah^{-azwj} Mighty and Majestic so Desires’.

⁵⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 3

⁵⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 8

⁵⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 10

ثُمَّ قَامَ وَ دَخَلَ مَنْزِلَهُ وَ خَرَجَ إِلَيَّ وَ مَحْتَهُ فَرَسٌ أَدْهَمٌ وَ عَلَيْهِ قَبَاءٌ أَبْيَضٌ وَ فَلَنْسُوَةٌ بَيْضَاءٌ ثُمَّ نَادَى يَا قَنْبَرُ أَخْرِجْ إِلَيَّ ذَلِكَ الْفَرَسَ فَأَخْرَجَ فَرَسًا آخَرَ أَدْهَمَ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِلَيْهِ ارْكَبْ يَا أَبَا عَبْدِ اللَّهِ-

Then he^{-asws} stood up and entered his^{-asws} house and he^{-asws} came out to me^{-ra} and under him^{-asws} was a black horse, and upon him^{-asws} was a white robe, and a white cap. Then he^{-asws} called out: ‘O Qanbar! Bring out that horse!’ He brought out another black horse. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Ride, O Abu Abdullah^{-ra}!’

قَالَ سَلْمَانٌ فَرَكَيْتُهُ فَإِذَا لَهُ جَنَاحَانِ مُتَصِفَانِ إِلَى جَنْبَيْهِ قَالَ فَصَاحَ بِهِ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَتَعَلَّقَ فِي الْهَوَاءِ وَ كُنْتُ أَسْمَعُ خَفِيفَ أَجْنِحَةِ الْمَلَائِكَةِ وَ تَسْبِيحَهَا تَحْتَ الْعَرْشِ ثُمَّ خَطُّونَا عَلَى سَاحِلِ بَحْرِ عُجَاجٍ مُعْطَمِطِ الْأَمْوَاجِ فَنَظَرَ إِلَيْهِ الْإِمَامُ شَرًّا فَسَكَنَ الْبَحْرُ مِنْ غَلْبَانِهِ

Salman^{-ra} said, ‘I^{-ra} got upon it, and there, there were two wings for it attached to his sides. The Imam^{-asws} shouted at it and it rose in the air, and I^{-ra} was hearing the soft flapping of the wings of the Angels and their Glorification beneath the Throne. Then we stepped upon a coast of the bitter sea covered with waves. The Imam^{-asws} looked at it with a stern sideways glance, and the sea calmed down from its turbulence.

فَقُلْتُ لَهُ يَا مَوْلَايَ سَكَنَ الْبَحْرُ مِنْ غَلْبَانِهِ مِنْ نَظَرِكَ إِلَيْهِ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانُ خَشِيَ أَنْ أَمَرَ فِيهِ بِأَمْرٍ ثُمَّ قَبَضَ عَلَى يَدِي وَ سَارَ عَلَى وَجْهِ الْمَاءِ وَ الْفَرَسَانِ تَتْبَعَانِنَا لَا يَفُودُهُمَا أَحَدٌ فَوَ اللَّهُ مَا ابْتَلَتْ أَقْدَامُنَا وَ لَا خَوَافِرُ الْحَيْثَلِ

I^{-ra} said to him^{-asws}, ‘O my Master^{-asws}! The sea has calmed down from its turbulence, from your^{-asws} looking at it!’ He^{-asws} said: ‘O Salman^{-ra}! It feared from my^{-asws} issuing an order regarding it. Then he^{-asws} held my^{-ra} hand, and we travel upon the surface of the water, and the two horses would be following us, no one would be guiding them. By Allah^{-azwj}! Neither our feet nor the hooves of the horses would get wet!’

قَالَ سَلْمَانٌ فَعَبَّرْنَا ذَلِكَ الْبَحْرَ وَ رَفَعْنَا إِلَى خَزِيرَةٍ كَثِيرَةِ الْأَشْجَارِ وَ الْأَنْمَارِ وَ الْأَطْيَارِ وَ الْأَهْمَارِ وَ إِذَا شَجَرَةٌ عَظِيمَةٌ بِلَا صَدْعٍ وَ لَا زَهْرٍ - فَهَزَّهَا صَلَوَاتُ اللَّهِ عَلَيْهِ بِقَضِيبٍ كَانَ فِي يَدِهِ فَانْشَقَّتْ وَ خَرَجَ مِنْهَا نَاقَةٌ طُولُهَا ثَمَانُونَ ذِرَاعًا وَ عَرْضُهَا أَرْبَعُونَ ذِرَاعًا وَ خَلْفَهَا قُلُوصٌ - فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذْ مِنْهَا وَ اشْرَبَ مِنْ لَبَنِهَا

Salman^{-ra} said, ‘We crossed that sea and we rose to an island with a lot of trees, and the fruits, and the birds, and the rivers. And there was a large tree with neither any cracks nor blossom (of vegetation). He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, shook it with a stick which was in his^{-asws} hand, so it split up and a she-camel came out from it. Its length was eighty cubits, and its width was forty cubits, and there were its young one behind her. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: ‘Go near it and drink from its milk!’

قَالَ سَلْمَانٌ فَدَنَوْتُ مِنْهَا وَ شَرِبْتُ حَتَّى رَوَيْتُ وَ كَانَ لَبَنُهَا أَعْدَبَ مِنَ الشَّهْدِ وَ أَلْيَنَ مِنَ الرَّبْدِ وَ قَدِ اكْتَفَيْتُ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا حَسَنٌ يَا سَلْمَانُ فَقُلْتُ مَوْلَايَ حَسَنٌ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ تَرِيدُ أَنْ أَرَاكَ مَا هُوَ أَحْسَنُ مِنْهُ فَقُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ-

Salman^{-ra} said, ‘I^{-ra} went near it and drank until I^{-ra} was saturated, and its milk was sweeter than the honey and softer than the butter, and I^{-ra} was sufficed. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘This is excellent, O Salman^{-ra}!’ I^{-asws} said, ‘My^{-ra} Master^{-asws}, excellent!’ He^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Do you^{-ra} want me^{-asws} to show you^{-ra} what is even more excellent than it?’ I^{-ra} said, ‘Yes, O Amir Al-Momineen^{-asws}!’

قَالَ سَلْمَانُ فَتَادَى مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - اُخْرِجِي يَا حَسَنَاءُ قَالَ فَخَرَجَتْ نَاقَةً طُولُهَا عِشْرُونَ وَ مِائَةٌ ذِرَاعٍ وَ عَرْضُهَا سِتُونَ ذِرَاعاً وَ رَأْسُهَا مِنَ الْيَاقُوتِ الْأَحْمَرِ وَ صَدْرُهَا مِنَ الْعَنْبَرِ الْأَشْهَبِ وَ قَوَائِمُهَا مِنَ الزَّبْرِجَدِ الْأَخْضَرِ وَ زَمَامُهَا مِنَ الْيَاقُوتِ الْأَصْفَرِ وَ جَنْبُهَا الْأَيْمَنُ مِنَ الذَّهَبِ وَ جَنْبُهَا الْأَيْسَرُ مِنَ الْفِضَّةِ وَ عَرْضُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ

Salman^{-ra} said, ‘My^{-ra} Master^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, called out: ‘Come out to me^{-asws}, O excellent one!’ A she-camel came out, its length was one hundred and twenty cubits, and its width was sixty cubits, and its head was of red ruby, and its chest was of grey Ambergris, and its legs were of green emeralds, and its reins were of yellow sapphire, and its right side was of gold, and its left side was of silver, and its front was of wet pearls.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانُ اشْرَبْ مِنْ لَبَنِهَا قَالَ سَلْمَانُ فَالْتَقَمْتُ الصَّرْعَ فَإِذَا هِيَ تَحْلُبُ عَسَلًا صَافِيًا مُخْلِصًا - فَقُلْتُ يَا سَيِّدِي هَذِهِ لِمَنْ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذِهِ لَكَ وَ لِسَائِرِ الشَّيْعَةِ مِنْ أَوْلِيَائِي

He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘O Salman^{-ra}! Drink for its milk!’ Salman^{-ra} said, ‘I^{-ra} swallowed an udder, and there its milk was clear honey. I^{-ra} said, ‘O my^{-ra} Master^{-asws}! Who is this for?’ He^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘This is for you^{-ra} and for rest of the Shias from my^{-asws} friends’.

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ لَهَا ارْجِعِي إِلَى الصَّخْرَةِ وَ رَجَعَتْ مِنَ الْوَقْتِ

Then he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and His^{-azwj} Greeting, said to it: ‘Return to the rock!’ And it returned immediately.

وَ سَارَ بِي فِي تِلْكَ الْجُرَيْدَةِ حَتَّى وَرَدَ بِي إِلَى شَجَرَةٍ عَظِيمَةٍ عَلَيْهَا طَعَامٌ يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ فَإِذَا بِطَائِرٍ فِي صُورَةِ النَّسْرِ الْعَظِيمِ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَوَثَبَ ذَلِكَ الطَّائِرُ فَسَلَّمَ عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَجَعَ إِلَى مَوْضِعِهِ

And he^{-asws} travelled with me^{-ra} in that island until he^{-asws} came with me^{-asws} to a large tree. There was some food upon it, the aroma of musk was being emitted from it, and there was a bird in the image of the large eagle. Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, ‘That bird leapt and greeted unto him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and returned to its place.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْمَائِدَةُ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذِهِ مَنْصُوبَةٌ فِي هَذَا الْمَكَانِ لِلشَّيْعَةِ مِنْ مَوْلَائِي إِلَى يَوْمِ الْقِيَامَةِ فَقُلْتُ مَا هَذِهِ الطَّائِرُ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَلَكٌ مُوَكَّلٌ بِهَا إِلَى يَوْمِ الْقِيَامَةِ

I^{-ra} said, ‘O Amir Al-Momineen^{-asws}! What is this meal?’ He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘This has been set up in this place for the Shias from my^{-asws} friends up to the Day of Qiyamah’. I^{-ra} said, ‘What is this bird?’ He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘An Angel allocated with it up to the Day of Qiyamah’.

فَقُلْتُ وَحْدَهُ يَا سَيِّدِي فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَجْتَنَزُ بِهِ الْحَضِيرُ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي كُلِّ يَوْمٍ مَرَّةً

I^{ra} said, ‘Alone, O my^{ra} Master^{asws}?’ He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: ‘Al-Khizr^{as}, may the Salawaat of Allah^{azwj} be upon him^{as}, passes by it once during every day’.

ثُمَّ قَبِضَ صَلَوَاتِ اللَّهِ عَلَيْهِ عَلَى يَدَيْهِ وَ سَارَ إِلَى بَحْرٍ ثَانٍ فَعَبَّرَنَا وَ إِذَا جَزِيرَةٌ عَظِيمَةٌ فِيهَا قَصْرٌ لَبِنَةٌ مِنْ ذَهَبٍ وَ لَبِنَةٌ مِنْ فِضَّةٍ بَيْضَاءَ وَ شُرْفُهَا مِنْ عَقِيقٍ أَصْفَرَ وَ عَلَى كُلِّ رُكْنٍ مِنَ الْقَصْرِ سَبْعُونَ صَقًّا مِنَ الْمَلَائِكَةِ فَأَتَوْا وَ سَلَّمُوا ثُمَّ أَدْنَوْا لَهُمْ فَرَجَعُوا إِلَى مَوَاضِعِهِمْ

Then he^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, grabbed upon my^{ra} hand and travelled to a second sea. We crossed over, and there was a large island wherein was a castle from bricks of gold and from bricks of silver, and its terrace was of yellow agate, and upon each corner of the castle, there were seventy rows of Angels. They came and greeted, then he^{asws} permitted for them to return to their places.

قَالَ سَلْمَانُ رَحِمَهُ اللَّهُ تَعَالَى ثُمَّ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع الْقَصْرَ فَإِذْ أَشْجَارٌ وَ أَثْمَارٌ وَ أَطْيَارٌ وَ أَلْوَانُ النَّبَاتِ فَجَعَلَ الْإِمَامُ صَلَوَاتِ اللَّهِ عَلَيْهِ يَمْشِي فِيهِ حَتَّى وَصَلَ إِلَى آخِرِهِ

Salman^{ra}, may Allah^{azwj} the Exalted have Mercy on him^{ra}, said, ‘Then Amir Al-Momineen^{asws} entered the castle, and there were trees, and the fruits, and the river, and the variety of vegetation. The Imam^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} went on to walk in it until he^{asws} arrived to its end.

فَوَقَفَ صَلَوَاتِ اللَّهِ عَلَيْهِ عَلَى بَرَكَةٍ كَانَتْ فِي الْبُسْتَانِ ثُمَّ صَعِدَ عَلَى قَصْرِ فَإِذْ كُرْسِيٌّ مِنَ الذَّهَبِ الْأَحْمَرِ فَجَلَسَ عَلَيْهِ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ أَشْرَفْنَا عَلَى الْقَصْرِ فَإِذَا بَحْرٌ أَسْوَدٌ يُعْطِطُ أَمْوَاجُهُ كَالْجِبَالِ الرَّاسِيَاتِ فَنَظَرَ صَلَوَاتِ اللَّهِ عَلَيْهِ شَرَّراً فَسَكَنَ مِنْ غَلْبَانِهِ حَتَّى كَانَ كَالْمَذْنَبِ

He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} paused at a pond which was in the orchard. Then he^{asws} ascended to a mansion, and there was a chair of red gold. He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} sat upon it, and we looked at the castle. There was a black sea, its waves were turbulent like the lofty mountains. He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, looked sternly (at it). It calmed down from its turbulence until it was like the sinner.

فَقُلْتُ يَا سَيِّدِي سَكَنَ الْبَحْرُ مِنْ غَلْبَانِهِ إِلَى نَظَرِهِ إِلَيْهِ - فَقَالَ ع خَشِي أَنْ أَمُرَّ فِيهِ بِأَمْرٍ أ تَدْرِي يَا سَلْمَانَ أَيُّ بَحْرٍ هَذَا فَقُلْتُ لَا يَا سَيِّدِي فَقَالَ هَذَا الَّذِي غَرِقَ فِيهِ فِرْعَوْنُ وَ مَلَأُوهُ الْمُدْنِيَّةُ حَمَلَهَا جَنَاحُ جِبْرَائِيلَ ع ثُمَّ رَجَحَهَا فِي هَذَا الْبَحْرِ فَهُوَ يَهْوِي لَا يَبْلُغُ قَرَارَهُ إِلَى يَوْمِ الْقِيَامَةِ

I^{ra} said, ‘O my^{ra} Master^{asws}! The sea calmed down from its turbulent by your^{asws} looking at it!’ He^{asws} said: ‘It feared from my^{asws} issuing an order regarding it. Do you^{ra} know, O Salman^{ra}, which sea this is?’ I^{ra} said, ‘No, O my^{ra} Master^{asws}!’ He^{asws} said: ‘He is the one in which Pharaoh^{la} had drowned, the sins have filled it. It was carried upon the wings of Jibraeel^{as}. Then he^{as} crammed these in this sea, so it collapsed, and will not reach its tranquillity up to the Day of Qiyamah’.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ سِرْنَا فَرَسَخَيْنِ فَقَالَ صَلَوَاتِ اللَّهِ عَلَيْهِ يَا سَلْمَانَ لَقَدْ سِرْتُ حَمْسِينَ أَلْفَ فَرَسَخٍ وَ دُرْتُ حَوْلَ الدُّنْيَا عَشْرَ مَرَّاتٍ فَقُلْتُ يَا سَيِّدِي كَيْفَ هَذَا

I^{-ra} said, ‘O Amir Al-Momineen^{-asws}! Have we travelled (at least) two Farsakhs (10 km)?’ He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘O Salman^{-ra}! You^{-ra} have already travelled fifty thousand Farsakhs and have circled the world ten times’. I^{-asws} said, ‘O my^{-ra} Chief! How can this be?’

قَالَ ع إِذَا كَانَ ذُو الْقُرْنَيْنِ طَافَ شَرْقَهَا وَ غَرْبَهَا وَ بَلَغَ إِلَى سِدِّ يَأْجُوجَ وَ مَأْجُوجَ فَأَتَى يَتَعَدَّرُ عَلَيَّ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ - وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ يَا سَلْمَانَ
أَمَا قَرَأْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ - فَمُلْتُ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

He^{-asws} said: ‘When it so happened that Zulqarnain had gone around its east and its west and reached to the barrier of Gog and Magog, so where is the objection upon me^{-asws}, and I^{-asws} am Emir of the Momineen, and caliph of Lord^{-azwj} of the worlds? O Salman^{-ra}! Have you^{-ra} not read the Words of Allah^{-azwj} Mighty and Majestic where He^{-azwj} is Saying: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27]**. I^{-ra} said, ‘Yes, O Amir Al-Momineen^{-asws}!’

فَقَالَ ع أَنَا ذَلِكَ الْمُرْتَضَى مِنَ الرَّسُولِ الَّذِي أَظْهَرَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى غَيْبِهِ أَنَا الْعَالِمُ الرَّبَّانِيُّ أَنَا الَّذِي هُوَ اللَّهُ عَلَيَّ الشَّدَائِدَ فَطَوَى لَهُ الْبَعِيدَ

He^{-asws} said: ‘I^{-asws} am that Chosen one from the Rasools^{-as} whom Allah^{-azwj} Mighty and Majestic Revealed upon his^{-saww} absence. I^{-asws} am the Divine scholar. I^{-asws} am the one Allah^{-azwj} Eased the difficulties to me^{-asws}, so the distances were folded for him’.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَسَمِعْتُ صَائِحًا يَصِيحُ فِي السَّمَاءِ أَسْمِعُ الصَّوْتِ وَ لَا أَرَى الشَّخْصَ وَ هُوَ يَقُولُ صَدَقْتَ أَنْتَ الصَّادِقُ الْمُصَدَّقُ صَلَوَاتُ اللَّهِ
عَلَيْكَ

Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, said, ‘I^{-ra} heard a shout being shouted with in the sky. I^{-ra} heard the voice and could not see the person, and he was saying: ‘You^{-asws} speak the truth! You^{-asws} are the truthful! The ratified! May the Salawaat of Allah^{-azwj} be upon you^{-asws}!’

قَالَ ثُمَّ حَضَّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَرَكِبَ الْفَرَسَ وَ رَكِبَتْ مَعَهُ وَ صَاحَ بِمَا فَطَارَا فِي الْهَوَاءِ ثُمَّ حَطَّوْنَا عَلَى بَابِ الْكُوفَةِ هَذَا كُلُّهُ وَ قَدْ مَضَى مِنَ اللَّيْلِ ثَلَاثَ
سَاعَاتٍ

He^{-ra} said, ‘Then he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, got up. He^{-asws} rode the horse, and I^{-ra} rode with him^{-asws}, and he^{-asws} shouted at them, and they flew in the air. Then we stepped at the door of Al-Kufa. All this and three hours had passed from the night.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ لِي يَا سَلْمَانَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَا يَعْرِفُنَا حَقَّ مَعْرِفَتِنَا وَ أَنْكَرَ وَلَا يَتَنَا أَيْمًا أَفْضَلَ مُحَمَّدٌ ص أَمْ سُلَيْمَانُ ع قُلْتُ بَلْ مُحَمَّدٌ ص

He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said to me^{-ra}: ‘O Salman^{-ra}! The woe of all woes will be for the one who does not recognise us^{-asws} as is the right of our^{-asws} being recognised and denies our^{-asws} Wilayah. Which of the two is superior, Muhammad^{-saww} or Suleyman^{-as}?’ I^{-ra} said, ‘But (it is) Muhammad^{-saww}’.

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَهَذَا آصَفُ بِنِ بَرِّخِيَا قَدَرُ أَنْ يَجْعَلَ عَرْشَ بَلْقَيْسَ مِنْ فَارِسَ بِطَرْفَةِ عَيْنٍ وَ عِنْدَهُ عِلْمُ الْكِتَابِ - وَ لَا أَفْعَلُ أَنَا ذَلِكَ وَ عِنْدِي مِائَةٌ
كِتَابٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ كِتَابًا

Then he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Aasif^{-as} Bin Barkhiya^{-as} was able upon carrying the throne of Bilquees from Persian in the blink of an eye, and with him was knowledge of (part of) the Book, and I^{-asws} cannot do that, and with me^{-asws} (is knowledge of) one hundred and twenty-four Books?’

أَنْزَلَ اللَّهُ تَعَالَى عَلَى شَيْثِ بْنِ آدَمَ عَ حَمْسِينَ صَحِيفَةً وَعَلَى إِدْرِيسَ النَّبِيِّ عَ ثَلَاثِينَ صَحِيفَةً وَعَلَى نُوحٍ عَ عِشْرِينَ صَحِيفَةً وَعَلَى إِبْرَاهِيمَ عَ عِشْرِينَ صَحِيفَةً وَالتَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ

Allah^{-azwj} the Exalted Revealed fifteen Books unto Shees Bin Adam^{-as}, and thirty Books unto the Prophet^{-as} Idrees^{-as}, and twenty Books unto Noah^{-as}, and twenty Books unto Ibrahim^{-as}, and the Torah (unto Musa^{-as}), and the Evangel (unto Isa^{-as}), and the Psalms (unto Dawood^{-as}), and the Furqan (unto Muhammad^{-sawww}).

فَقُلْتُ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ هَكَذَا يَكُونُ الْإِمَامُ فَقَالَ عَ إِنَّ الشَّكَّ فِي أُمُورِنَا وَعُلُومِنَا كَالْمُمْتَرِي فِي مَعْرِفَتِنَا وَحُفُوفِنَا قَدْ فَرَضَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ وَبَيَّنَّ فِيهِ مَا وَجِبَ الْعَمَلُ بِهِ وَهُوَ غَيْرُ مَكْشُوفٍ

I^{-ra} said, ‘You^{-ra} speak the truth, O Amir Al-Momineen^{-asws}! That is how the (real) Imam^{-asws} happens to be’. He^{-asws} said: ‘The doubter in our^{-asws} matters, and our^{-asws} knowledge, is like the one suspicious regarding our^{-asws} recognition and our^{-asws} rights Allah^{-azwj} Mighty and Majestic has Imposed in His^{-azwj} Book in (many) other places, and Explained in it what Obligates the deeds with, and it is not yet uncovered’