

'Hair Dyeing'

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Hair Dyeing’

عَنْ حَفْصِ الْأَعْوَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- مَا تَقُولُ فِي الْخِضَابِ خِضَابِ الْبَهِيمَةِ وَ الرَّأْسِ

From Ja’far Al Ahowl said,

‘I said to Abu Abdullah^{asws}, ‘What are you^{asws} saying regarding the dyeing, dyeing the beard and the head?’

فَقَالَ مِنَ السُّنَّةِ

He^{asws} said: ‘(It is) from the Sunnah’.

قَالَ قُلْتُ فَأَمِيرُ الْمُؤْمِنِينَ ع لَمْ يَخْتَضِبْ

He (the narrator) said, ‘I said, ‘But Amir Al-Momineen^{asws} did not dye!’

قَالَ إِنَّمَا مَنَعَ أَمِيرَ الْمُؤْمِنِينَ قَوْلَ رَسُولِ اللَّهِ ص سَخَّضَبْ هَذِهِ مِنْ هَذِهِ.

He^{asws} said: ‘But rather, Amir Al-Momineen^{asws} refused (due to) words of Rasool-Allah^{saww}: ‘You^{asws} will be dyed this (beard) from this (blood of the head)’¹.

عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ الرِّثَاتِ قَالَ: كَانَ يَجْلِسُ إِلَيَّ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَلَمَّ أَرَلُ بِهِ حَتَّى دَخَلَ فِي هَذَا الْأَمْرِ

From Abdullah Bin Muskan, from Al-Hassan Al Zayyat who said,

‘A man from the people of Basrah used to sit to me. I did not cease to be with him until he entered into this matter (Wilayah)’.

قَالَ وَ كُنْتُ أَصِفُ لَهُ أَبَا جَعْفَرٍ ع- ثُمَّ إِنَّا خَرَجْنَا إِلَى مَكَّةَ فَلَمَّا قَضَيْنَا النُّسُكَ أَخَذْنَا إِلَى الْمَدِينَةِ فَاسْتَأْذَنَّا عَلَى أَبِي جَعْفَرٍ ع فَأَذِنَ لَنَا

¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 d

He (the narrator) said, ‘And I had described Abu Ja’far^{-asws} to him. Then we went out to Makkah. When we had fulfilled the rituals, we took to go to Al-Medina. We sought permission to see Abu Ja’far^{-asws}. He^{-asws} permitted for us.

فَدَخَلْنَا عَلَيْهِ فِي بَيْتٍ مُنَجَّدٍ وَعَلَيْهِ مِلْحَمَةٌ وَرِدْيَةٌ وَقَدْ اِحْتَضَبَ وَ اِتَّحَلَ وَ حَفَّ لِحْيَتَهُ فَجَعَلَ صَاحِبِي يَنْظُرُ إِلَيْهِ وَ يَنْظُرُ إِلَى الْبَيْتِ وَ يَعْزُضُ عَلَى قَلْبِهِ فَلَمَّا قُومْنَا قَالَ يَا حَسَنُ إِذَا كَانَ عَدَاً إِنَّ شَاءَ اللَّهُ فَعُدُّ أَنْتَ وَ صَاحِبُكَ إِلَيَّ

We entered to see him^{-asws} in a furnished room, and upon him^{-asws} was a pink wrapping, and he^{-asws} had dyed, and applied Kohl, and lightened his^{-asws} beard. My companion went on to look at him^{-asws} and looking at the room, and it was objectionable upon his heart. When we stood up, he^{-asws} said, ‘O Hassan! When it will be tomorrow, if Allah^{-azwj} so Desires, you and your companion return to me^{-asws}!’

فَلَمَّا كَانَ مِنَ الْعَدَا قُلْتُ لِصَاحِبِي اذْهَبْ بِنَا إِلَى أَبِي جَعْفَرٍ ع فَقَالَ اذْهَبْ وَ دَعْنِي قُلْتُ سُبْحَانَ اللَّهِ أَلَيْسَ قَدْ قَالَ عُدُّ أَنْتَ وَ صَاحِبُكَ قَالَ اذْهَبْ أَنْتَ وَ دَعْنِي

When it was the next morning, I said to my companions, ‘Let us go to Abu Ja’far^{-asws}’. He said, ‘You go and leave me’. I said, ‘Glory be to Allah^{-azwj}! Didn’t he^{-asws} saying, ‘You and your companion return to me^{-asws}’?’ He said, ‘You go and leave me’.

فَوَاللَّهِ إِنْ زِلْتُ بِهِ حَتَّى أَمْضَيْتُ بِهِ فَدَخَلْنَا عَلَيْهِ فَإِذَا هُوَ فِي بَيْتٍ لَيْسَ فِيهِ إِلَّا حَصِي فَبَرَزَ وَعَلَيْهِ قَمِيصٌ غَلِيظٌ وَ هُوَ شَعِيثٌ

By Allah^{-azwj}! I did not cease with him until I went with him. We entered to see him^{-asws}, and he^{-asws} was in a room, there wasn’t anything in it except a straw mat. He^{-asws} emerged and upon him^{-asws} was a coarse shirt, and he^{-asws} was unkempt.

فَمَالَ عَلَيْنَا فَقَالَ دَخَلْتُمْ عَلَيَّ أَمْسَ فِي الْبَيْتِ الَّذِي رَأَيْتُمْ وَ هُوَ بَيْتُ الْمَرْأَةِ وَ لَيْسَ هُوَ بَيْتِي وَ كَانَ أَمْسَ يَوْمَهَا فَتَزَيَّنْتُ وَ كَانَ عَلَيَّ أَنْ أَنْزَيْتَنِي لَهَا كَمَا تَزَيَّنْتُ لِي وَ هَذَا بَيْتِي فَلَا يَعْزُضُ فِي قَلْبِكَ يَا أَخَا الْبَصْرَةِ

He^{-asws} leaned towards us and said: ‘You had entered to see me^{-asws} yesterday in the room which you saw, and it was the wife’s room, and it isn’t my^{-asws} room. Yesterday it was her day, so I^{-asws} adorned, and it was upon me^{-asws} that I^{-asws} adorned for her like what she adorns for me^{-asws}, and this is my^{-asws} room, therefore do not have any objection in your heart, O brother of Al-Basra!’

فَقَالَ جُعِلْتُ فِدَاكَ قَدْ كَانَ عَرَضَ فَأَمَّا الْآنَ فَقَدْ أَذْهَبَ اللَّهُ بِهِ.

He said, ‘May I be sacrificed for you^{-asws}! There had been an objection. As for now, Allah^{-azwj} has Done away with it’.²

مِنْ كِتَابِ الْمَحَاسِنِ عَنْ إِسْمَاعِيلَ بْنِ يُونُسَ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ لِي قِتَاءً قَدْ ارْتَفَعَتْ عَلَيْهَا

From the book ‘Al Mahaasin’ – from Ismail Bin YOSHUA who said,

² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 20

‘I said to Al-Reza^{-asws}: ‘There is a young girl for me, her illness has risen (her menstruation had stopped)’.

قَالَ اخْضِبْ رَأْسَهَا بِالْحِنَّاءِ فَإِنَّ الْخَيْضَ سَيَعُودُ إِلَيْهَا

He^{-asws} said: ‘Dye her head with the henna, for the menstruation will be returning to her’.

قَالَ فَقَعَلْتُ ذَلِكَ فَعَادَ إِلَيْهَا الْخَيْضُ.

He (the narrator) said, ‘I did that, and the menstruation returned to her’³.

عَنْ أَبِي الْحَسَنِ ع قَالَ: فِي الْخِضَابِ ثَلَاثُ خِصَالٍ مَهِيْبَةٌ فِي الْحَرْبِ وَ مَحَبَّةٌ إِلَى النِّسَاءِ وَ تَرْيْدٌ فِي النَّبَاهِ.

From Abu Al-Hassan^{-asws} having said: ‘In the drying there are three qualities – awe during the war, and the love to the women, and increase in the libido’⁴.

عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ قَالَ: قُلْتُ لِعَلِيِّ بْنِ مُوسَى ع خَضَبْتَ

From Al-Hassan Bin Al Jahm who said,

‘I said to Ali^{-asws} Bin Musa^{-asws}, ‘You^{-asws} have dyed?’

قَالَ نَعَمْ بِالْحِنَّاءِ وَ الْكَتَمِ أَمَا عَلِمْتَ أَنَّ فِي ذَلِكَ لِأَجْرٍ إِنَّهَا تُحِبُّ أَنْ تَرَى مِنْكَ مِثْلَ الَّذِي تُحِبُّ أَنْ تَرَى مِنْهَا يَعْنِي الْمَرْأَةَ فِي التَّهَيُّبَةِ وَ لَقَدْ خَرَجْنَ نِسَاءً مِنَ الْعُقَافِ إِلَى الْفُجُورِ مَا أَخْرَجَهُنَّ إِلَّا قِلَّةٌ تَهَيُّبَةَ أَزْوَاجِهِنَّ.

He^{-asws} said: ‘Yes, with the Henna and the indigo leaf. Don’t you know that there is Reward in that? She loved to see from you similar to that which you love to see from her – meaning in the preparation; and the women are exiting from the chastity to the immorality. They are not going out (out chastity to immorality) except due to the lack of preparation of their husbands’⁵.

عَنْ عَلِيِّ بْنِ مُوسَى ع قَالَ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ نِسَاءَ بَنِي إِسْرَائِيلَ خَرَجْنَ مِنَ الْعُقَافِ إِلَى الْفُجُورِ مَا أَخْرَجَهُنَّ إِلَّا قِلَّةٌ تَهَيُّبَةَ أَزْوَاجِهِنَّ

From Ali^{-asws} Bin Musa^{-asws} having said: ‘My^{-asws} father^{-asws} informed me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Women of the children of Israel exited from the chastity to the immorality. Nothing exited them except lack of preparation of their husbands’.

وَ قَالَ إِنَّهَا تَشْتَهِي مِنْكَ مِثْلَ الَّذِي تَشْتَهِي مِنْهَا.

And he^{-asws} said: ‘She yearns from you similar to which you are yearning from her’⁶.

³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 21

⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 22

⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 23

⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 24

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خِصَابُ الرَّأْسِ وَاللِّحْيَةِ مِنَ السُّنَّةِ.

From Abu Abdullah^{-asws} having said: ‘Dyeing the head and the beard is from the Sunnah’.⁷

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تَدَعَ يَدَهَا مِنَ الْخِصَابِ وَ لَوْ تَمَسَّخَهَا بِالْحِنَاءِ مَسْحًا وَ لَوْ كَانَتْ مُسِنَّةً.

From Muhammad Bin Muslim,

From one of the two (5th or 6th Imam^{-asws}) having said: ‘It is not befitting for the woman that she leaves her hand from the dyeing, and even if she were to wipe it with the Henna, and even if she were to be elderly’.⁸

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: رَخَّصَ رَسُولُ اللَّهِ ص لِلْمَرْأَةِ أَنْ تَخْضِبَ رَأْسَهَا بِالسَّوَادِ

From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} allowed for the woman to dye her head with the black’.

قَالَ وَ أَمَرَ رَسُولُ اللَّهِ ص النِّسَاءَ بِالْخِصَابِ ذَاتِ الْبُعْلِ وَ غَيْرِ ذَاتِ الْبُعْلِ أَمَّا ذَاتِ الْبُعْلِ فَتَرْتِيزُ لِزَوْجِهَا وَ أَمَّا غَيْرُ ذَاتِ الْبُعْلِ فَلَا تُشْبِهُ يَدَهَا يَدَ الرَّجَالِ.

He^{-asws} said: ‘And Rasool-Allah^{-saww} instructed the women with the husband with the dyeing. As for the one with a husband, she should adorn for her husband, and as for the one without a husband, she should not resemble her hand with the hand of the men (by letting her hair grow)’.⁹

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَخْضِبُ النِّسَاءُ.

From Abu Abdullah^{-asws} having said: ‘The one in post-childbirth should dye’.¹⁰

عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ عَلِيِّ ع أَنَّهُ هَيَّ عَنِ الْقَنَازِعِ وَ الْمُصَنَّصِ وَ نَقْشِ الْخِصَابِ.

From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having prohibited from the disguising, and the story-telling, and engraving (designing) the dyes’.¹¹

عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَ أَبِي وَ جَدِّي وَ عَمِّي حَمَامَ الْمَدِينَةِ فِإِذَا رَجُلًا فِي الْمَسَلْخِ فَقَالَ بَيْنَ الْقَوْمِ فَعُلْنَا مِنْ أَهْلِ الْعِرَاقِ قَالَ مِنْ أَهْلِ الْعِرَاقِ فَعُلْنَا مِنْ أَهْلِ الْكُوفَةِ

From Hanan Bin Sadeyr, from his father who said,

‘I, and my father, and my grandfather, and my paternal uncle entered a bathhouse of Al-Medina. There was a man in the changing room. He said, ‘From whom is the group?’ We

⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 25

⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 26

⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 27

¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 28

¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 29

said, ‘From people of Al-Iraq’. He said, ‘From Which Al-Iraq?’ We said from the people of Al-Kufa’.

قَالَ مَرْحَبًا وَ أَهْلًا يَا أَهْلَ الْكُوفَةِ أَنْتُمْ الشِّعَارُ دُونَ الدِّثَارِ

He said, ‘Hello and welcome, O people of Al-Kufa! You are the slogan without the cloak’.

ثُمَّ قَالَ مَا يَمْتَعُكُمْ مِنَ الْإِزَارِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ عَوْرَةُ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ

Then he said, ‘What prevents you from (wearing) the trouser? Rasool-Allah^{-saww} said: ‘Nakedness of the Muslim is prohibited unto the Muslim’.

قَالَ فَبَعَثَ عَمِّي إِلَى كَرْبَاسَةٍ فَشَقَّهَا بِأَرْبَعَةٍ ثُمَّ أَخَذَ كُلُّ وَاحِدٍ مِنَّا وَاحِدَةً فَلَمَّا خَرَجْنَا مِنَ الْحَمَّامِ سَأَلْنَا عَنِ الشَّيْخِ فَإِذَا هُوَ عَلِيُّ بْنُ الْحُسَيْنِ وَ ابْنُهُ مُحَمَّدُ الْبَاقِرُ ع مَعَهُ.

He (the narrator) said, ‘My paternal uncle sent for four thick pieces of cotton, then each one of us took one. When we came out from the bathhouse, we asked about the sheikh, and behold, it was Ali^{-asws} Bin Al-Husayn^{-asws} and his^{-asws} son^{-asws} Muhammad Al-Baqir^{-asws} was with him^{-asws}’.¹²

وَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ الْعِجْلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ أَخَصَّبَ رَسُولُ اللَّهِ ص قَالَ لَا وَ لَا عَلِيٌّ وَ لَكِنْ خَصَّبَ أَبِي وَ جَدِّي فَإِنْ خَصَّبْتَ فَحَسَنٌ وَ إِنْ تَرَكَتَ فَحَسَنٌ.

And from Suleyman Bin Harou Al Ijaly who said,

‘I asked Abu Abdullah^{-asws}, ‘Did Rasool-Allah^{-saww} dye?’

He^{-asws} said: ‘No, nor Ali^{-asws}, but my^{-asws} father^{-asws} dyed, and my^{-asws} grandfather^{-asws}. If you were to dye, then good, and if you were to leave it, then good’.¹³

عَنْ جَرِيرِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْخِضَابِ فَقَالَ كَانَ رَسُولُ اللَّهِ ص يَخْتَضِبُ وَ هَذَا شَعْرُهُ عِنْدَنَا.

From Jareer Bin Muhammad,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him about the dyeing. He^{-asws} said: ‘Rasool-Allah^{-saww} used to dye, and these are his^{-saww} hair, in our^{-asws} possession’.¹⁴

عَنْهُ ع قَالَ: تُرِكُ الْخِضَابِ بُؤْسٌ.

From him^{-asws} having said: ‘Neglecting the dyeing is wretchedness’.¹⁵

¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 a

¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 b

¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 c

¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 e

جش، الفهرست للنجاشي أحمد بن علي بن نوح عن الحسين بن إبراهيم عن محمد بن هارون الهاشمي عن محمد بن الحسين بن الحسين و عيسى بن عبد الله الطيالسي عن محمد بن سعيد الأصفهاني عن شريك عن جابر عن عمرو بن حريث عن عبيد الله بن الحر أنه سأل الحسين بن علي ع عن خضابه فقال أما إنه ليس كما ترؤن إنما هو حناء و كتم.

(The book) ‘Al Fihrist’ of Al Najashy – Ahmad Bin Ali Bin Nuh, from Al-Husayn Bin Ibrahim, from Muhammad Bin Haroun Al Hashimy, from Muhammad Bin Al-Husayn Bin Al-Husayn, and Isa Bin Abdullah Al Tayalisy, from Muhammad Bin Saeed Al Asfahany, from Shareek, from Jabir, from Amro Bin Hureys, from Ubeydullah Bin Al Hurr,

‘He asked Al-Husayn^{-asws} Bin Ali^{-asws} about his^{-asws} dyeing. He^{-asws} said: ‘It isn’t like what you are seeing. But rather, it is Henna and indigo leaf’¹⁶.

نحج، نهج البلاغة سئل ع عن قول النبي ص عيروا الشيب و لا تتشبهوا باليهود

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} was asked about words of the Prophet^{-saww}: ‘Change the grey-hair and do not be resembling the Jews’.

فقال إنما قال ص ذلك و الدين فله فأمأ الآن و قد اتسع نطاقه و ضرب بجزائه فامرؤ و ما اختار.

He^{-asws} said: ‘But rather he^{-saww} said that while the religion was little (confined to a few). As for today, and its domain is vast, and is striking its neighbours (firmly established), so every person and whatever he chooses (to do)’¹⁷.

نوادير الراوندي، بإسناده عن موسى بن جعفر عن آبائه ع قال رسول الله ص ثلاث يطفين نور العبد من قطع أوداء أبيه و غير شيبته بسواد

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Three extinguish Noor of the servant – one who cuts off the cordial ones of his father, and changes his grey hair with the black’.

قال و رفع بصره في الحجرات من غير أن يؤذن له.

He (the narrator) said, ‘And he^{-asws} raised his^{-asws} sight into the chambers from without any permission being for him^{-asws}’¹⁸.

و بهذا الإسناد قال قال علي ع أمر رسول الله ص بالخضاب ذات بعل و غير ذات بعل.

And by this chain,

¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 11

¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 12

¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 13 a

‘He^{-asws} said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} instructed with the dyeing to be done by the woman with a husband, and without a husband’.¹⁹

نَحَج، نَحَجِ الْبَلَاغَةَ قِيلَ لَهُ ع لَوْ غَيَّرْتَ شَيْبَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) ‘Nahj Al Balagah’ –

‘It was said to him^{-asws}, ‘If you^{-asws} could change your^{-asws} grey hair, O Amir Al-Momineen^{-asws}!’

فَقَالَ ع الْخِضَابُ زِينَةٌ وَ نَحْنُ قَوْمٌ فِي مُصِيبَةٍ.

He^{-asws} said: ‘The dyeing is an adornment, and we were a group in calamity (passing away of Rasool-Allah^{-saww})’.²⁰

كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّتْفَقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ شَرِيكِ عَنْ سَدِيرٍ عَنْ أَبِيهِ عَنْ حَكِيمِ بْنِ صَمِيْتٍ قَالَ: رَأَيْتُ عَلِيًّا ع أَبْيَضَ الرَّأْسِ وَاللَّيْحَةَ.

(The book) ‘Kitab Al Gahraat’ of Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Abu Sheyba, from Shareek, from Sadeyr, from his father, from Hakeem Bin Sameet who said,

‘I saw Ali^{-asws} being of white head and beard’.²¹

الْعَلْلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلِّيِّ فِي خِضَابِ النَّبِيِّ ص مَرَّةً وَاحِدَةً لِكَيْ يُفْتَدُوا بِهِ ثُمَّ لَمْ يَخْتَضِبْ بَعْدَ ذَلِكَ وَالْعَلَّةُ فِي تَرْكِ أَمِيرِ الْمُؤْمِنِينَ ع الْخِضَابِ لِقَوْلِ رَسُولِ اللَّهِ ص تُخْضَبُ يَا عَلِيُّ هَذِهِ لِحَيْتِهِ مِنْ هَذِهِ يَعْنِي مِنْ رَأْسِهِ فَأَحَبَّ ع أَنْ يَخْضِبَهَا بِالْدَّمِ.

(The book) ‘Al Ilal’ of Muhammad bin Ali Bin Ibrahim,

‘The reason regarding the Prophet^{-saww} dyeing once was so that it would be emulated with, then he^{-saww} did not dye after that, and the reason in Amir Al-Momineen^{-asws} neglecting the dyeing is due to words of Rasool-Allah^{-saww}: ‘O Ali^{-asws}! This’ – meaning his^{-asws} beard – ‘will be dyed from this’ – meaning from his^{-asws} heard. Thus, Ali^{-asws} loved it to be dyed with the blood’.²²

¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 13 b

²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 14

²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 15 a

²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 16