

الكافي

AL-KAFI

المجلد السادس

Volume 6

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الزِّيِّ وَ التَّجْمُلِ وَ المُرُوَعَةِ

**The Book of Outfits and the Beautification and
the Magnanimity (1)**

TABLE OF CONTENTS

The Book of Outfits and the Beautification and the Magnanimity (1)	1
Chapter 1 – The Beautification and the manifestation of the Bounty	3
Chapter 2 – The Dress	7
Chapter 3 – Abhorrence of the defamation.....	12
Chapter 4 – The white clothes and the cotton	13
Chapter 5 – Wearing the dyed clothes	15
Chapter 6 – Wearing the black.....	18
Chapter 7 – The flax (sisal etc.)	19
Chapter 8 – Wearing the wool, and the hair, and the fur	19
Chapter 9 – Wearing <i>Al-Khazz</i>	21
Chapter 10 – Wearing <i>Al-Washy</i>	23
Chapter 11 – Wearing the silk and the brocade	24
Chapter 12 – Rolling up of the garments.....	27
Chapter 13 – The words (to be spoken) when wearing new clothes	31
Chapter 14 – Wearing the shabby clothes.....	33
Chapter 15 – The Turbans	34
Chapter 16 – The cap	36
Chapter 17 – The Footwear.....	37
Chapter 18 – The colour of the sandals.....	41
Chapter 19 – The Socks	43
Chapter 20 – The Sunnah regarding wearing of the socks, and the sandals, and taking them off.....	44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

باب التَّجْمُلِ وَ إِظْهَارِ النِّعْمَةِ

Chapter 1 – The Beautification and the manifestation of the Bounty

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ يُحِبُّ أَنْ يَرَى أَثَرَ النِّعْمَةِ عَلَى عَبْدِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Allah^{azwj} is Beautiful and Loves the beauty, and He^{azwj} Loves that He^{azwj} Sees the effects of the Bounties upon His^{azwj} servants’.¹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدِهِ بِنِعْمَةٍ فَظَهَرَتْ عَلَيْهِ سُمِّيَ حَبِيبَ اللَّهِ مُحَدَّثًا بِنِعْمَةِ اللَّهِ وَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ فَلَمْ تَظْهَرْ عَلَيْهِ سُمِّيَ بَغِيضَ اللَّهِ مُكَذِّبًا بِنِعْمَةِ اللَّهِ .

Ali Bin Muhammad raising it,

Abu Abdullah^{asws} has said: ‘When Allah^{azwj} Favours upon His^{azwj} servant with a Bounty, and he displays it (with thanks), he is named as a Beloved of Allah^{azwj} narrating with a Bounty of Allah^{azwj}; and when Allah^{azwj} Favours upon a servant with a Bounty, so he does not display it (with thanks), he is named as the one being angry with Allah^{azwj}, a denier in a Bounty of Allah^{azwj}.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عُقْبَةَ بْنِ مُحَمَّدٍ عَنْ سَلَمَةَ بْنِ مُحَمَّدٍ بَيَّاعِ الْفَلَائِسِ قَالَ مَرَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى رَجُلٍ قَدْ ارْتَفَعَ صَوْتُهُ عَلَى رَجُلٍ يَفْتَضِيهِ شَيْئًا يَسِيرًا فَقَالَ بَكْمَ تُطَالِبُهُ قَالَ بَكْدَا وَ كَذَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمَا بَلَعَكَ أَنَّهُ كَانَ يُقَالُ لَا دِينَ لِمَنْ لَا مَرْوَةَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Uqba Bin Muhammad, from Salma Bin Muhammad Baya’al Al Qalanasy who said,

‘Abu Abdullah^{asws} passed by a man who had raised his voiced upon a man requiring something small from him. So he^{asws} said: ‘With how much are you seeking it?’ He said, ‘With such and such’. So Abu Abdullah^{asws} said: ‘Has it nor reached you that it has been said that there is no Religion for the one who has no magnanimity (generosity) for him’.³

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

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

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

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

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

Abu Abdullah^{asws} has said: 'When Allah^{azwj} Favours upon His^{azwj} servant with a Bounty He^{azwj} Loves to See it upon him, because He^{azwj} is Beautiful and Loves the beauty'.⁴

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَبْصَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلًا شَعْرًا شَعْرًا رَأْسِهِ وَبِخَةٌ تِيَابُهُ سَيِّئَةٌ حَالُهُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنَ الدِّينِ الْمُنْعَةُ وَإِظْهَارُ النِّعْمَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} saw a man with dishevelled (untidy) hair of his head, and dirty clothes and in a bad state. So Rasool-Allah^{saww} said: 'From the Religion is the enjoyment and the manifestation of the Bounty'.⁵

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُنَسُّ الْعَبْدُ الْقَادُورَةُ .

And by this chain,

(Abu Abdullah^{asws}) said: 'Rasool-Allah^{saww} said: 'The most evil servant is the filthy one'.⁶

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

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

'Abu Abdullah^{asws} saw me and I was carrying grass. So he^{asws} said: 'It is disliked for the man of magnanimity that he should be carrying the lowly thing so they (people) would be audacious (disrespectful) towards him'.⁷

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

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

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

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

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

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

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

فَسَمِعَهَا أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَأَمَرَ الَّذِي يَلِي صَدَقَتَهُ أَنْ يَجْمَعَ تَمْرَهُ وَ لَا يَبْعَثَ إِلَى إِنْسَانٍ شَيْئاً وَ أَنْ يُوقِرَهُ تَمَّ قَالَ لَهُ بَعْدَ الْأَوَّلِ فَالْأَوَّلِ وَ اجْعَلْهَا دَرَاهِمَ تَمَّ اجْعَلْهَا حَيْثُ تَجْعَلُ التَّمْرَ فَاجْبِسْهُ مَعَهُ حَيْثُ لَا يُرَى وَ قَالَ لِلَّذِي يَفُومُ عَلَيْهِ إِذَا دَعَوْتَ بِالتَّمْرِ فَاصْعُدْ وَ انظُرِ الْمَالَ فَاضْرِبْهُ بِرِجْلِكَ كَأَنَّكَ لَا تَعْمُدُ الدَّرَاهِمَ حَتَّى تَنْتَرُّهَا

So Amir Al-Momineen^{asws} heard that and he^{asws} ordered the one who was in charge of his^{asws} charities that he should gather his^{asws} dates and do not send anything from these to the people and that these should be kept aside. Then he^{asws} said to him: 'Firstly sell these to the first one (buyer) and make these to be Dirhams. Then keep these where the dates were kept, and compress with it where it cannot be seen. He^{asws} then said to the person in charge: 'When I^{asws} call you with the dates, so climb and look at the wealth, so strike it with you leg as if you have no intention for the Dirhams until you scatter these'.

تَمَّ بَعَثَ إِلَى رَجُلٍ مِنْهُمْ يَدْعُوهُمْ تَمَّ دَعَا بِالتَّمْرِ فَلَمَّا صَعِدَ يَنْزِلُ بِالتَّمْرِ ضَرَبَ بِرِجْلِهِ فَتَثَرَتِ الدَّرَاهِمُ فَقَالُوا مَا هَذَا يَا أَبَا الْحَسَنِ فَقَالَ هَذَا مَالٌ مِنْ لَمْ لَا مَالٌ لَهُ تَمَّ أَمَرَ بِذَلِكَ الْمَالِ فَقَالَ انظُرُوا أَهْلَ كُلِّ بَيْتٍ كُنْتُ أَبْعَثُ إِلَيْهِمْ فَانظُرُوا مَالَهُ وَ ابْعَثُوا إِلَيْهِ .

Then he sent for a man from them, calling them over. Then he called for the dates. So when he climbed to descend with the dates, he struck with his leg and the Dirhams were scattered. So they said, 'What is this O Abu Al-Hassan^{asws}!' So he^{asws} said: 'This is wealth of the one who has no wealth for him^{asws}'. Then he ordered with that wealth, so he^{asws} said: 'Look at the deserving ones of every house which I^{asws} used to send to them'. So they looked at his wealth, and he^{asws} sent it (to them)'.⁸

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

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

'Abu Abdullah^{asws} said: 'I^{asws} dislike it for the man that a Bounty happens to be upon him from Allah^{azwj}, so he does not manifest it'.⁹

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Let one of you outfit for your Muslim brother just as he outfits himself for the stranger whom he loves that he should see him in a good state'.¹⁰

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

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

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

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

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

'It (news) reached Amir Al-Momineen^{asws} that Talha and Al-Zubeyr were both saying, 'There is not for Ali^{asws}, any wealth'. He (the narrator) said, 'So that was grievous upon him^{asws}, so he^{asws} ordered his^{asws} representatives that they should gather his^{asws} harvest until when a year passes by, to bring it to him^{asws}, and there had gathered from the price of the harvest, one hundred thousand Dirhams.

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

So he^{asws} had it displayed in front of him^{asws} and sent a messenger to Talha and Al-Zubayr. So he brought both of them to him^{asws}. So he^{asws} said to them both: 'This wealth, by Allah^{azwj}, is for me^{asws}, there not being a share for anyone else in it', and they had both verified it'. So they both left from his^{asws} presence, and they were both saying, 'He^{asws} does have wealth for him^{asws}', 11

عَنْهُ عَنِ ابْنِ فَضَّالٍ وَ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَنَا سَأَ
بِالْمَدِينَةِ قَالُوا لَيْسَ لِلْحَسَنِ (عَلَيْهِ السَّلَامُ) مَالٌ فَبَعَثَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) إِلَى رَجُلٍ بِالْمَدِينَةِ فَاسْتَقْرَضَ مِنْهُ أَلْفَ دِرْهَمٍ
وَ أَرْسَلَ بِهَا إِلَى الْمُصَدَّقِ وَ قَالَ هَذِهِ صَدَقَةٌ مَالِنَا فَقَالُوا مَا بَعَثَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) بِهَذِهِ مِنْ تَلْقَاءِ نَفْسِهِ إِلَّا وَ لَهُ مَالٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The people in Al-Medina were saying, 'There is no wealth for Al-Hassan^{asws}'. So Al-Hassan^{asws} sent for a man of Al-Medina and borrowed a thousand Dirhams from him, and sent with it to the governor and said: 'This is a charity of our^{asws} wealth'. So they said, 'Al-Hassan^{asws} would not have sent this from himself^{asws} except that there was indeed wealth for him^{asws}', 12

عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَّازِمِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) اسْتَدْتَتْ
حَالَهُ حَتَّى تَحَدَّثَ بِذَلِكَ أَهْلَ الْمَدِينَةِ فَبَلَغَهُ ذَلِكَ فَتَعَيَّنَ أَلْفَ دِرْهَمٍ ثُمَّ بَعَثَ بِهَا إِلَى صَاحِبِ الْمَدِينَةِ وَ قَالَ هَذِهِ صَدَقَةٌ مَالِي .

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

'The state of Ali^{asws} Bin Al-Husayn^{asws} was extremely difficult until the people of Al-Medina were discussing it. So that reached him^{asws}, and he^{asws} designated a thousand Dirhams, then sent with these to the governor of Al-Medina and said: 'This is a charity from my^{asws} wealth', 13

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

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

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

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Loves the beauty, and the beautification, and Hates the misery and the wretchedness’.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِعُبَيْدِ بْنِ زِيَادٍ إِظْهَارُ النِّعْمَةِ أَحَبُّ إِلَى اللَّهِ مِنْ صِيَانَتِهَا فَإِيَّاكَ أَنْ تَنْزَيْتَ إِلَّا فِي أَحْسَنِ زِيٍّ قَوْمِكَ

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

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

قَالَ فَمَا زِيٍّ عُبَيْدٌ إِلَّا فِي أَحْسَنِ زِيٍّ قَوْمِهِ حَتَّى مَاتَ .

He (the narrator) said, ‘So Ubeyd was not seen except in the best of outfits of his people until he died’.¹⁵

باب اللباس

Chapter 2 – The Dress

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ التَّوْبُ النَّقِيُّ يَكْبِتُ الْعَدُوَّ .

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

‘I heard Abu Abdullah^{asws} saying: ‘The clean clothes suppress the enemy’.¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الطَّاقُ وَ السَّاجُ وَ الْخَمَائِصُ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} wore *Al-Taaq* (head cover), and *Al-Saakh* (pallium), and *Al-Khamais* (Gown)’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَخَذَ ثَوْبًا فَلْيَنْظِفْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who takes a cloth, so let him clean it’.¹⁸

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

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

¹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 1

¹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَكُونُ لِلْمُؤْمِنِ عَشْرَةُ أَقْمِصَةٍ قَالَ نَعَمْ قُلْتُ عِشْرُونَ قَالَ نَعَمْ قُلْتُ ثَلَاثُونَ قَالَ نَعَمْ لَيْسَ هَذَا مِنَ السَّرْفِ إِنَّمَا السَّرْفُ أَنْ تَجْعَلَ تَوْبَ صَوْنِكَ تَوْبَ بَدَلِكَ .

A number of our companions, from Sahl Bin Ziyad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Umeyra, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'Can there happen to be ten shirts for the Believer'. He^{asws} said: 'Yes'. I said, 'Twenty?' He^{asws} said: 'Yes'. I said, 'Thirty?' He^{asws} said: 'Yes. This is not from the extravagance if you make a dress to fend off humiliation'.¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَلْبَسُ ثَوْبَيْنِ فِي الصَّيْفِ يُسْتَرِّيَانِ بِخَمْسِمِائَةِ دِرْهَمٍ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

'I heard Al-Reza^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} was wearing two clothes in the summer both having been bought with five hundred Dirhams'.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَبْدَ اللَّهِ بْنَ عَبَّاسٍ إِلَى ابْنِ الْكَوَّاءِ وَ أَصْحَابِيهِ وَ عَلَيْهِ قَمِيصٌ رَقِيقٌ وَ حُلَّةٌ فَلَمَّا نَظَرُوا إِلَيْهِ قَالُوا يَا ابْنَ عَبَّاسٍ أَنْتَ خَيْرُنَا فِي أَنْفُسِنَا وَ أَنْتَ تَلْبَسُ هَذَا اللَّبَاسَ فَقَالَ وَ هَذَا أَوَّلُ مَا أَخَاصِمُكُمْ فِيهِ فَلَمْ يَنْزِلْ مِنْ حَرَمِ رَبِّنَا إِلَهِي الَّذِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ قَالَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Yahya Bin Abu Al A'ala, from Abu Abdullah^{asws} having said:

'Amir Al-Momineen^{asws} sent Abdullah Bin Al-Abbas to Ibn Al-Kawwa and his companions, and upon him was a thin shirt and a garment. So when they looked at him, they said, 'O Ibn Abbas! You are the best of us amongst ourselves and you are wearing these clothes?' So he said, '**[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions? [7:31] Take to your adornments at every Masjid.**'²¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ عَنْ يُونُسَ بْنِ إِبْرَاهِيمَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَلِيٌّ جَبَّةٌ خَزٌّ وَ طَيْلَسَانٌ خَزٌّ فَنَظَرَ إِلَيَّ فَقُلْتُ جُعِلَتْ فِدَاكَ عَلِيٌّ جَبَّةٌ خَزٌّ وَ طَيْلَسَانٌ خَزٌّ فَمَا تَقُولُ فِيهِ فَقَالَ وَ مَا بَأْسٌ بِالْخَزِّ قُلْتُ وَ سَدَاهُ إِبْرَيْسِمٌ قَالَ وَ مَا بَأْسٌ بِإِبْرَيْسِمٍ فَقَدْ أُصِيبَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ جَبَّةٌ خَزٌّ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan, from Yusuf Bin Ibrahim who said,

'I went over to Abu Abdullah^{asws} and upon me was *Al-Khazz* coat and a *Al-Khazz* pallium. So he^{asws} looked at me, so I said, 'May I be sacrificed for you^{asws}! Upon me is an *Al Khazz* coat and an *Al Khazz* pallium, so what are you^{asws} saying with regards to it?' So he^{asws} said: 'And what is the problem with *Al-Khazz*?' I said, 'And its wrapping is embroidered'. He^{asws} said: 'And there is no problem with embroidery, for Al-Husayn^{asws} was hit and upon him was an *Al-Khazz* coat'.

¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 3

¹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 4

²⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 5

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

ثُمَّ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ لَمَّا بَعَثَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى الْخَوَارِجِ فَوَاقَفَهُمْ لَيْسَ أَفْضَلَ ثِيَابِهِ وَ تَطْيِيبَ بِأَفْضَلِ طَيِّبِهِ وَ رَكِبَ أَفْضَلَ مَرَاقِبِهِ فَخَرَجَ فَوَاقَفَهُمْ فَقَالُوا يَا ابْنَ عَبَّاسٍ بَيْنَا أَنْتَ أَفْضَلُ النَّاسِ إِذَا أَتَيْتَنَا فِي لِبَاسِ الْجَبَابِرَةِ وَ مَرَاقِبِهِمْ فَتَلَّا عَلَيْهِمْ هَذِهِ الْآيَةَ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ فَلَيْسَ وَ تَجَمَّلَ فَإِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ لِيَكُنْ مِنْ حَلَالٍ .

Then he^{asws} said: 'Abdullah Bin Abbas, when Amir Al-Momineen^{asws} sent him to the Khawarijites, so he paused to them wearing the best of his clothes, and perfumed himself with the best of his perfumes, and rode the best of his rides. So he went and paused to them. So they said, 'O Ibn Abbas! Between us, you are the best of the people, but you have come to us in the clothes of the tyrants and their rides'. So he recited to them this Verse [7:32] **Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?** Therefore, wear (nice clothes) and beautify, for Allah^{azwj} is Beautiful, He^{azwj} Loves the beauty, but it should be from the Permissibles (means)'.²²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ مَرَّ سُفْيَانُ الثَّوْرِيُّ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَى أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ الْقِيمَةُ حِسَانٌ فَقَالَ وَ اللَّهُ لَا تَبِيْنَهُ وَ لَأَوْبَحْنُهُ فِدْنَا مِنْهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لَيْسَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِثْلَ هَذَا اللَّبَاسِ وَ لَا عَلِيٌّ (عليه السلام) وَ لَا أَحَدٌ مِنْ آبَائِكَ

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

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

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي زَمَانٍ قَتَرَ مُقْتَرٍ وَ كَانَ يَأْخُذُ لِقَتْرِهِ وَ اقْتِدَارِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْحَتْ عَزَالِيهَا فَأَحَقُّ أَهْلِهَا بِهَا أَبْرَارُهَا ثُمَّ تَلَا قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ نَحْنُ أَحَقُّ مَنْ أَخَذَ مِنْهَا مَا أَعْطَاهُ اللَّهُ غَيْرَ أَنِّي يَا ثَوْرِيُّ مَا تَرَى عَلَيَّ مِنْ تَوْبٍ إِنَّمَا أَلْبَسُهُ لِلنَّاسِ

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

ثُمَّ اجْتَذَبَ يَدَ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ التَّوْبَ الْأَعْلَى وَ أَخْرَجَ تَوْبًا تَحْتَهُ ذَلِكَ عَلَى جِلْدِهِ غَلِيظًا فَقَالَ هَذَا أَلْبَسُهُ لِنَفْسِي وَ مَا رَأَيْتُهُ لِلنَّاسِ ثُمَّ جَذَبَ تَوْبًا عَلَى سُفْيَانَ أَعْلَاهُ غَلِيظٌ خَشِنٌ وَ دَاخِلٌ ذَلِكَ تَوْبٌ لِي فَقَالَ لَيْسَتْ هَذَا الْأَعْلَى لِلنَّاسِ وَ لَيْسَتْ هَذَا لِنَفْسِكَ تَسْرَهَا .

Then he^{asws} drew the hand of Sufyan, so he^{asws} brought it towards himself^{asws}. Then he^{asws} raised his upper garment, and there was a cloth beneath that, upon his^{asws} skin, which was rough. So he^{asws} said: 'This, I^{asws} wear it for myself^{asws}, and what you see is for the people'. Then he^{asws} drew the upper clothing of Sufyan which was

²² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 7

rough, coarse, and inside that was a smooth cloth. So he^{asws} said: 'You wear this outer garment for the people, and you wear this for yourself, delighting in it'.²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ بَيْنَمَا أَنَا فِي الطَّوَافِ وَإِذَا بِرَجُلٍ يَجْذِبُ ثَوْبِي وَإِذَا هُوَ عَبَادُ بْنُ كَثِيرٍ الْبَصْرِيُّ فَقَالَ يَا جَعْفَرُ بْنُ مُحَمَّدٍ تَلْبَسُ مِثْلَ هَذِهِ الثِّيَابِ وَأَنْتَ فِي هَذَا الْمَوْضِعِ مَعَ الْمَكَانِ الَّذِي أَنْتَ فِيهِ مِنْ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فَقُلْتُ تَوْبُ فُرْقَبِي اسْتَرَيْتُهُ بِدِينَارٍ وَكَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) فِي زَمَانٍ يَسْتَقِيمُ لَهُ مَا لَبَسَ فِيهِ وَ لَوْ لَبِسْتُ مِثْلَ ذَلِكَ اللَّبَاسِ فِي زَمَانِنَا لَقَالَ النَّاسُ هَذَا مَرَأٍ مِثْلُ عَبَادٍ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Whilst I^{asws} was in the circumambulation (of the Kaaba) when a man grabbed hold of my^{asws} clothes, and he was Abbad Bin Kaseer Al-Basry. So he said, 'O Ja'far^{asws} Bin Muhammad^{asws}! You^{asws} are wearing the likes of these clothes, and you^{asws} are in this place along with the status which you^{asws} are in from Ali^{asws}?' So I^{asws} said: 'It is a Furqaby (Egyptian) cloth, which I^{asws} bought with one Dinar, and Ali^{asws} was in an era in which it was correct for him^{asws} what he^{asws} wore in it, and if I^{asws} were to wear the likes of that in our^{asws} era, the people would say, 'This is a show-off like Abbad'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ لَهُ عَشْرَةٌ أَقْمِصَةٍ يَرَاوُحُ بَيْنَهُمَا قَالَ لَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the man who happened to have ten shirts for him, rotating between these. He^{asws} said: 'There is no problem'.²⁵

وَبِهَذَا الْإِسْنَادِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَكُونُ لِي ثَلَاثَةٌ أَقْمِصَةٍ قَالَ لَا بَأْسَ قَالَ فَلَمْ أَزَلْ حَتَّى بَلَغْتُ عَشْرَةَ فَقَالَ أَلَيْسَ يُودَّعُ بَعْضُهَا بَعْضًا قُلْتُ بَلَى وَ لَوْ كُنْتُ إِنَّمَا أَلْبَسُ وَاحِدًا لَكَانَ أَقَلَّ بَقَاءً قَالَ لَا بَأْسَ .

And by this chain, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'There happen to be three shirts for me'. He^{asws} said: 'There is no problem'. So he did not cease (numbering) until it reached ten. So he^{asws} said: 'Do they not make each other last longer?' I said, 'Yes, and were I to wear one, it would last for a little (while)' He^{asws} said: 'There is no problem'.²⁶

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ الْمُوسِرِ يَتَّخِذُ الثِّيَابَ الْكَثِيرَةَ الْحَبَادَ وَالطَّيَالِسَةَ وَالْقُمُصَ الْكَثِيرَةَ يَصُونُ بَعْضُهَا بَعْضًا يَتَّجَمَلُ بِهَا أَيْ يَكُونُ مُسْرِفًا قَالَ لَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ .

From him, from Nuh Bin Shuayb, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man affluent man taking many clothes, new ones, and the pallium, and an abundance of

²³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 8

²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 9

²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 10

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 11

shirts making each other last longer, beautifying by these, would he happen to be an extravagant?' He^{asws} said: 'No, because Allah^{azwj} Mighty and Majestic Saying **[65:7] Let him who has abundance spend out of his abundance**'.²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مُكْنَى عَلِيٍّ أَوْ قَالَ عَلِيُّ أَبِي فَلَقِيَهُ عَبَادٌ بْنُ كَثِيرٍ الْبَصْرِيُّ وَعَلَيْهِ ثِيَابٌ مَرْوِيَّةٌ حِسَانٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّكَ مِنْ أَهْلِ بَيْتِ النَّبِيِّ وَكَانَ أَبُوكَ وَكَانَ فَمَا هَذِهِ الثِّيَابُ الْمَرْوِيَّةُ عَلَيْكَ فَلَوْ لَيْسَتْ دُونَ هَذِهِ الثِّيَابِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَيْلَكَ يَا عَبَادُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَنْعَمَ عَلَيَّ عَبْدِي نِعْمَةً أَحَبَّ أَنْ يَرَاهَا عَلَيْهِ لَيْسَ بِهَا بَأْسٌ وَيْلَكَ يَا عَبَادُ إِنَّمَا أَنَا بَضْعَةٌ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَا تُؤْذِنِي وَكَانَ عَبَادٌ يَلْبَسُ ثَوْبَيْنِ قَطْرِيَيْنِ .

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

'Abu Abdullah^{asws} was leaning upon me', or said, 'Upon my father', so Abbad Bin Kaseer Al Basry came over and upon him^{asws} were clothes of Merv (a city), so he said, 'O Abu Abdullah^{asws}! You^{asws} are from the People^{asws} of the Household of the Prophet-hood, and your^{asws} father^{asws} was what he^{asws} was, so what are these Mervian clothes upon you^{asws}? If only you^{asws} would wear besides these clothes'. So Abu Abdullah^{asws} said to him: 'Woe be unto you, O Abbad! **[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?** When Allah^{azwj} Mighty and Majestic Favours upon His^{azwj} servant with a Bounty Loves that He^{azwj} Sees it upon him. There is no problem with it. Woe be unto you, O Abbad! But rather, I^{asws} am a part of Rasool-Allah^{saww}, therefore do not hurt me^{asws}'. And it was so that Abbad had worn two Qatary (a city) clothes'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) النَّظِيفُ مِنَ الثِّيَابِ يُذْهِبُ الْهَمَّ وَالْحَزْنَ وَهُوَ طَهْرٌ لِلصَّلَاةِ .

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 clean clothes remove the stress and the grief, and it is a cleanliness for the Salat (Prayer)'.²⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَادِ بْنِ عُمَانَ قَالَ كُنْتُ حَاضِرًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ ذَكَرْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) كَانَ يَلْبَسُ الْخَشِينَ يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمٍ وَمَا أَشْبَهَ ذَلِكَ وَ نَرَى عَلَيْكَ اللَّبَاسَ الْجَيِّدَ قَالَ فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكَرُ وَ لَوْ لَيْسَ مِثْلَ ذَلِكَ الْيَوْمَ لَشَهَرَ بِهِ فَخَيْرُ لِبَاسٍ كُلِّ زَمَانٍ لِبَاسٍ أَهْلِهِ غَيْرَ أَنَّ قَائِمَنَا إِذَا قَامَ لَيْسَ لِبَاسَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ سَارَ بِسِيرَتِهِ .

Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I was there in the presence of Abu Abdullah^{asws} when a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! You^{asws} mentioned that Ali^{asws} Bin Abu Talib^{asws} was

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 12

²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 13

²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 14

wearing the coarse (clothes), wearing the shirt of four Dirhams, and what resembles that, and we see upon you^{asws} the new clothes?' So he^{asws} said to him: 'Ali^{asws} Bin Abu Talib^{asws} was wearing that during an era undeniably, and were he^{asws} to wear the likes of that today he^{asws} would have been defamed by it. So the best of the clothes during every era are clothes of its people, besides that when our^{asws} Qaim^{asws} rises, he^{asws} would wear the clothes of Ali^{asws}, and walk upon his^{asws} way'.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ أَنْ يَكُونَ لِلرَّجُلِ عَشْرُونَ قَمِيصًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem if there happen to be twenty shirts for the man'.³¹

بَابُ كَرَاهِيَةِ الشُّهْرَةِ

Chapter 3 – Abhorrence of the defamation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُبْغِضُ شُهْرَةَ 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'.³²

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

Muhammad Bin Yahya, form 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'.³³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الشُّهْرَةُ خَيْرُهَا وَ شَرُّهَا 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'.³⁴

³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 15

³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 16

³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 1

³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 2

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ مَنْ لَبَسَ 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'.³⁵

بَابُ لِبَاسِ الْبَيَاضِ وَالْقَطْنِ

Chapter 4 – The white clothes and the cotton

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (لِبَسُوا الْبَيَاضَ فَإِنَّهُ أَطْيَبُ وَأَطْهَرُ وَكَفْنَا فِيهِ مَوْتَاكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Wear the white for it is better and purer, and enshroud your deceased in it'.³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُنْتَى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (لِبَسُوا الْبَيَاضَ فَإِنَّهُ أَطْيَبُ وَأَطْهَرُ وَكَفْنَا فِيهِ مَوْتَاكُمْ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Musanna Al Hannat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Wear the white, for it is better and cleaner, and enshroud your dead ones in it'.³⁷

عَدَّةً مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ حَمَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَمْلَةَ الثَّانِيَةَ إِلَى الْكُوفَةِ وَ أَبُو جَعْفَرِ الْمَنْصُورُ بِهَا فَلَمَّا أَشْرَفَ عَلَى الْهَاشِمِيَّةِ مَدِينَةَ أَبِي جَعْفَرٍ أَخْرَجَ رِجْلَهُ مِنْ عَرَزِ الرَّجُلِ ثُمَّ نَزَلَ وَ دَعَا بِبَغْلَةٍ شَهْبَاءَ وَ لَبَسَ ثِيَابَ بَيْضَ وَ كُمًَّ بَيْضَاءَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ أَبُو جَعْفَرٍ لَقَدْ نَسَبْتَهُ بِالْأَنْبِيَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَى تَبْعُدُنِي مِنَ أَبْنَاءِ الْأَنْبِيَاءِ

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from Safwan Al Jammal who said,

'I transported Abu Abdullah^{asws} for the second time to Al-Kufa and Abu Ja'far Al-Mansour was with it. When we arrived at Al-Hashimiyya, a city of Abu Ja'far, he^{asws} extracted his^{asws} leg from the stirrups, then descended and called for a young mule, and wore white clothes and a white headgear. So when he^{asws} went over to him, Abu Ja'far said to him^{asws}, 'You^{asws} have resembled yourself^{asws} with the Prophets^{as}'. So Abu Abdullah^{asws} said: 'And it means you are distancing me^{asws} from the sons^{asws} of the Prophets^{as}'.

³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 3 H 4

³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 4 H 1

³⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 4 H 2

فَقَالَ لَقَدْ هَمَمْتُ أَنْ أُبْعَثَ إِلَى الْمَدِينَةِ مِنْ بَعْقَرٍ تَخْلُهَا وَ يَسْبِي دُرِّيَّهَا فَقَالَ وَ لِمَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ رُفِعَ إِلَيَّ أَنَّ مَوْلَاكَ الْمُعَلَّى بْنَ خُنَيْسٍ يَدْعُو إِلَيْكَ وَ يَجْمَعُ لَكَ الْأَمْوَالَ فَقَالَ وَ اللَّهُ مَا كَانَ فَقَالَ لَسْتُ أَرْضَى مِنْكَ إِلَّا بِالطَّلَاقِ وَ الْعَتَاقِ وَ الْهُدْيِ وَ الْمَشْيِ فَقَالَ أ بِالْأَنْدَادِ مِنْ دُونِ اللَّهِ تَأْمُرُنِي أَنْ أُحْلِفَ إِنَّهُ مَنْ لَمْ يَرْضَ بِاللَّهِ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

So he said, 'I was thinking that I would send to Al-Medina, the ones who would uproot its palm trees and make captives of its offspring'. So he^{asws} said: 'And why is that, O commander of the faithful?' So he said, 'It has been raised to me that your^{asws} slave Al-Moala Bin Khunays is calling (people) to you^{asws} and is gathering the wealth for you^{asws}'. So he^{asws} said: 'By Allah^{azwj} that is not so'. So he said, 'I would not agree with you^{asws} except with (matters of) the divorce, and the emancipation, and the sacrifice, and the walking (to the Kabah)'. So he^{asws} said: 'Is it with the rivals from besides Allah^{azwj} that you are instructing me that I^{asws} should be swearing? The one who is not pleased with Allah^{azwj}, so he has nothing to do with Allah^{azwj}, regarding anything'.

فَقَالَ أ تَنْفَعُهُ عَلَيَّ فَقَالَ وَ أَنَّى تُبْعِدُنِي مِنَ الْفُفْهِ وَ أَنَا ابْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ فَإِنِّي أَجْمَعُ بَيْنَكَ وَ بَيْنَ مَنْ سَعَى بِكَ قَالَ فَافْعَلْ فَجَاءَ الرَّجُلُ الَّذِي سَعَى بِهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ يَا هَذَا فَقَالَ نَعَمْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ لَقَدْ فَعَلْتُ

So he said, 'Are you using jurisprudence (*Fiqh*) upon me?' So he^{asws} said: 'I^{asws} distance myself^{asws} from the jurisprudence (*Fiqh*), and I^{asws} am a son^{asws} of Rasool-Allah^{saww}'. So he said, 'So I shall gather between you^{asws} and the one who informed with you'. So he did it. So the man who had informed of it, came over. So Abu Abdullah^{asws} said to him: 'O you! So he said, 'Yes, by Allah^{azwj} besides Whom there is no god except for Him^{azwj}, the Knower of the unseen and the seen, the Beneficent, the Merciful, I did do it'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَبِئْسَ تَمَجُّدُ اللَّهِ فَيَسْتَحْيِي مِنْ تَعَذِّبِكَ وَ لَكِنْ قُلْ بَرَأْتُ مِنْ حَوْلِ اللَّهِ وَ قُوَّتِهِ وَ أَلْجَأْتُ إِلَى حَوْلِي وَ قُوَّتِي فَحَلَفَ بِهَا الرَّجُلُ فَلَمْ يَسْتَيْمَمَهَا حَتَّى وَقَعَ مَيِّتًا فَقَالَ لَهُ أَبُو جَعْفَرٍ لَا أَصَدِّقُ بَعْدَهَا عَلَيْكَ أَبَدًا وَ أَحْسَنَ جَائِزَتَهُ وَ رَدَّهُ .

So Abu Abdullah^{asws} said to him: 'Woe be unto you! You Glorify Allah^{azwj} thinking He^{azwj} would be too Embarrassed from Punishing you? But say, 'I disavow from the Might and Strength of Allah^{azwj} and I come to my own might and strength'. So the man swore by it, and he had not completed it and he fell down dead'. So Abu Ja'far said to him^{asws}, 'I will not ratify against you after it, ever, and I would make good your^{asws} allowing and your^{asws} refuting'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) الْبُسُؤَا تِيَابَ الْقُطْنِ فَإِنَّهَا لِبَاسُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ لِبَاسُنَا .

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

³⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 4 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Wear the cotton clothes, for these are the clothes of Rasool-Allah^{saww}, and these are our^{asws} clothes’.³⁹

باب لبس المعصفر

Chapter 5 – Wearing the dyed clothes

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنْ الْحَكَمِ بْنِ عُنَيْبَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَهُوَ فِي بَيْتٍ مُنَجَّدٍ وَعَلَيْهِ قَمِيصٌ رَطْبٌ وَمِلْحَفَةٌ مَصْبُورَةٌ قَدْ أَتَرَ الصَّنْعَ عَلَى عَاتِقِهِ فَجَعَلْتُ أَنْظُرُ إِلَى الْبَيْتِ وَأَنْظُرُ إِلَى هَيْبَتِهِ فَقَالَ يَا حَكَمُ مَا تَقُولُ فِي هَذَا فَقُلْتُ وَمَا عَسَيْتُ أَنْ أَقُولَ وَأَنَا أَرَاهُ عَلَيْكَ وَأَمَّا عِنْدَنَا فَإِنَّمَا يَفْعَلُهُ الشَّابُّ الْمُرْهُقُ فَقَالَ لِي يَا حَكَمُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ وَ هَذَا مِمَّا أَخْرَجَ اللَّهُ لِعِبَادِهِ قَالًا هَذَا الْبَيْتُ الَّذِي تَرَى فَهُوَ بَيْتُ الْمَرْأَةِ وَأَنَا قَرِيبُ الْعَهْدِ بِالْعُرْسِ وَبَيْتِي الْبَيْتُ الَّذِي تَعْرِفُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Mayassar, from Al Hakam Bin Uteyba who said,

‘I went over to Abu Ja’far^{asws} and he^{asws} was in a recently refurbished room, and upon him^{asws} was a dyed shirt and a dyed sheet, the effects of the dye being upon his shoulders. So he^{asws} went on to look at the room and looking at its furnishings, so he^{asws} said: ‘O Hakam! What are you saying regarding this?’ So I said, ‘And what I was about to say, and I saw it upon you^{asws}, and as for with us, so it is rather the worn-out youth who are doing it’. So he^{asws} said to me: ‘O Hakam! **[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?** And this is from what Allah^{azwj} has Brought forth for His^{azwj} servants. So As for this room which you see, so it is the ladies chamber, and I^{asws} am very close to the time of the wedding, and my^{asws} room is the room which you know’.⁴⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ وَ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ لَا بَأْسَ بِلبسِ الْمُعَصْفَرِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Muhammad Bin Humran and Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from one of the two^{asws} (5th or 6th Imam^{asws}) having said: ‘There is no problem with wearing the dyed (clothes)’.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ زُرَّارَةَ قَالَ رَأَيْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) تَوْبًا مُعَصْفَرًا فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً مِنْ قُرَيْشٍ .

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

‘I saw upon Abu Ja’far^{asws} some dyed clothes, so he^{asws} said: ‘I^{asws} (just) married a woman from Qureysh’.⁴²

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

⁴⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 1

⁴¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 2

⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) نَهَانِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ لُبْسِ ثِيَابِ الشُّهْرَةِ وَ لَا أَقُولُ نَهَاكُمْ عَنْ لِبَاسِ الْمُعْصَفِرِ الْمُقَدَّمِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} forbade me^{asws} from wearing the defaming clothes, and I^{asws} am not saying he^{saww} forbade you all from wearing the dyed, the vibrant-coloured'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُكْرَهُ الْمُقَدَّمُ إِلَّا لِلْعُرُوسِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

Abu Abdullah^{asws} has said: 'The vibrant-coloured (clothing) is disliked except for the wedding'.⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّا نَلْبَسُ الْمُعْصَفِرَاتِ وَ الْمُضَرَّجَاتِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'we^{asws} wear the dyed clothes and the reddened (vibrant-coloured) ones'.⁴⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ بُرَيْدٍ عَنِ مَالِكِ بْنِ أَعْيَنَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ مَلْحَفَةٌ حَمْرَاءُ جَدِيدَةٌ شَدِيدَةٌ الْحُمْرَةِ فَتَبَسَّمْتُ حِينَ دَخَلْتُ فَقَالَ كَأَنِّي أَعْلَمُ لِمَ ضَحَكْتَ ضَحِكْتَ مِنْ هَذَا الثُّوبِ الَّذِي هُوَ عَلَيَّ إِنَّ التَّقِيَّةَ أَكْرَهْتَنِي عَلَيْهِ وَ أَنَا أَحْبَبْتُهَا فَأَكْرَهْتَنِي عَلَى لُبْسِهَا ثُمَّ قَالَ إِنَّا لَا نُصَلِّي فِي هَذَا وَ لَا نُصَلُّوا فِي الْمُسْبِغِ الْمُضَرَّجِ

Abu Ali Al Ashary, form Muhammad Bin Abdul Jabbar, from Safwan, from Bureyd, from Malik Bin Ayn who said,

'I went over to Abu Ja'far^{asws} and upon him^{asws} was a red sheet, new, intensely red. So I smiled when I entered, so he^{asws} said: 'It is as if I^{asws} know why you are laughing. You are laughing at this cloth, which is upon me^{asws}. It was the Saqafiyya woman who compelled me^{asws} over it, and I^{asws} love her, so she compelled me^{asws} upon wearing it'. Then he^{asws} said: 'We^{asws} do not Pray in this nor do we^{asws} Pray in vibrant colours'.

قَالَ ثُمَّ دَخَلْتُ عَلَيْهِ وَ قَدْ طَلَّقَهَا فَقَالَ سَمِعْتُهَا تَبْرَأُ مِنْ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فَلَمْ يَسْعِنِي أَنْ أُمْسِكَهَا وَ هِيَ تَبْرَأُ مِنْهُ .

He (the narrator) said, 'Then I went over to him^{asws}, and he^{asws} had divorced her, so he^{asws} said: 'I^{asws} heard her disavowing from Ali^{asws}, so there was no leeway for me^{asws} that I^{asws} should keep her and she disavowed from him^{asws}'.⁴⁶

⁴³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 4

⁴⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 5

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

⁴⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 7

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَلْبَسُ الْمُعَصْفَرَ وَ الْمُنِيرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far^{asws} used to wear the dyed and the radiant (clothes)'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَتْ لَهُ مَلْحَفَةٌ مَوْرَسَةٌ يَلْبَسُهَا فِي أَهْلِهِ حَتَّى يَرُدَّ عَلَى جَسَدِهِ

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

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww} had a sheet made in Wars (a city), wearing it among his^{saww} family until he^{asws} turned it upon his^{saww} body'.

وَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) كُنَّا نَلْبَسُ الْمُعَصْفَرَ فِي الْبَيْتِ .

And he (the narrator) said, 'Abu Ja'far^{asws} said: 'We^{asws} wear the dyed clothes in the house'.⁴⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ صِبْغْنَا الْبَهْرَمَانَ وَ صِبْغَ بَيْتِي الرُّعْفَرَانَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Our^{asws} dyeing is Al-Bahraamaan, and the dyeing of the Clan of Umayya is the saffron'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ قَالَ رَأَيْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) طَلْسَانًا أَرْزَقَ .

A number of our companions, from sahl Bin Ziyad, from Muhammad Bin Isa, from Yunus who said,

'I saw a blue pallium upon Abu Al-Hassan^{asws}'.⁵⁰

مُحَمَّدُ بْنُ عِيْسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ رَأَيْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) تَوْبًا عَدْسِيًّا .

Muhammad Bin Isa, from Muhammad Bin Ali who said,

'I saw a seed-shaped cloth upon Abu Al-Hassan^{asws}'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ الْحَسَنِ الزَّيَّاتِ الْبَصْرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَا وَ صَاحِبٌ لِي وَ إِذَا هُوَ فِي بَيْتٍ مُنْجَدٍ وَ عَلَيْهِ مَلْحَفَةٌ وَرْدِيَّةٌ وَ قَدْ حَفَّ لِحَيْثُهُ

⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 8

⁴⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 9

⁴⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 10

⁵⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 11

⁵¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 12

وَ اِكْتَحَلَ فَسَأَلْنَاهُ عَنْ مَسَائِلَ فَلَمَّا قُمْنَا قَالَ لِي يَا حَسَنُ قُلْتُ لَيْتِكَ قَالَ إِذَا كَانَ غَدًا فَأَتَيْتِي أَنْتَ وَ صَاحِبُكَ فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from Al Hassan Al Zayyat Al Basry who said,

'I and a companion of mine went to Abu Ja'far^{asws}, and he^{asws} was in a recently refurbished room, and upon him^{asws} was a pink sheet, and had trimmed his^{asws} beard and applied kohl. So we asked him^{asws} certain questions. So when we arose, he^{asws} said to me: 'O Hassan!' I said, 'At your^{asws} service!' He^{asws} said: 'When it is the morning, so come to me, you and your companion'. So I said, 'Yes, may I be sacrificed for you^{asws}'.

فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلْتُ عَلَيْهِ وَ إِذَا هُوَ فِي بَيْتٍ لَيْسَ فِيهِ إِلَّا حَصِيرٌ وَ إِذَا عَلَيْهِ قَمِيصٌ غَلِيظٌ ثُمَّ أَقْبَلَ عَلَيَّ صَاحِبِي فَقَالَ يَا أَخَا أَهْلِ الْبَصْرَةِ إِنَّكَ دَخَلْتَ عَلَيَّ أَمْسَ وَ أَنَا فِي بَيْتِ الْمَرْأَةِ وَ كَانَ أَمْسَ يَوْمَهَا وَ الْبَيْتُ بَيْتَهَا وَ الْمَنَاعُ مَنَاعَهَا فَتَزَيَّنْتُ لِي عَلَيَّ أَنْ أَتَزَيَّنَ لَهَا كَمَا تَزَيَّنْتُ لِي فَلَا يَدْخُلُ قَلْبُكَ شَيْءٌ فَقَالَ لَهُ صَاحِبِي جُعِلْتُ فِدَاكَ قَدْ كَانَ وَ اللَّهُ دَخَلَ فِي قَلْبِي شَيْءٌ فَأَمَّا الْآنَ فَقَدْ وَ اللَّهُ أَذْهَبَ اللَّهُ مَا كَانَ وَ عَلِمْتُ أَنَّ الْحَقَّ فِيَمَا قُلْتُ .

So when it was the morning, we went over to him^{asws}, and he^{asws} was in a room in which there was nothing except for a mat and upon him^{asws} was a coarse shirt. Then he^{asws} faced towards my companions, so he^{asws} said: 'O brother of the people of Al-Basra! You came over to me^{asws} yesterday and I^{asws} was in the wife's chamber, and yesterday was her day, and the room was her room, and the chattels were her chattels. So she adorned for me^{asws} upon (the condition) that I^{asws} would adorn for her just as she had adorned for me^{asws}, therefore do not let anything enter your heart'. So my companion said to him^{asws}, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, there had entered something into my heart, so as for now, so by Allah^{azwj}, Allah^{azwj} has Removed what was (in my heart), and I know that the truth is in what you^{asws} say'.⁵²

بَابُ لُبْسِ السَّوَادِ

Chapter 6 – Wearing the black

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَكْرَهُ السَّوَادَ إِلَّا فِي ثَلَاثِ الْخُفِّ وَ الْعِمَامَةِ وَ الْكِسَاءِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, raising it, said,

'Rasool-Allah^{saww} used to dislike (wearing) the black except regarding three (apparels) – the socks, and the turban, and the cloak'.⁵³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِالْحَبِيرَةِ فَاتَّاهُ رَسُولُ أَبِي جَعْفَرٍ الْخَلِيفَةَ يَدْعُوهُ فَدَعَا بِمِطْرٍ أَحَدٌ وَ جَهِيَهُ أَسْوَدٌ وَ الْأَخْرُ أَبْيَضٌ فَلَبِسَهُ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (أما إنني ألبسُهُ وَ أَنَا أَعْلَمُ أَنَّهُ لِبَاسُ أَهْلِ النَّارِ .

⁵² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 5 H 13

⁵³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 6 H 1

Abu Ali Al Ashary, from one of his companions, from Muhammad Bin Sinan, from Huzeifa Bin Mansour who said,

'I was in the presence of Abu Abdullah^{asws} at Al-Hira, a messenger of Abu Ja'far the Caliph came over calling him^{asws}. So he^{asws} called for the rain-coat, one aspect of it being black and the other white, so he^{asws} wore it. Then Abu Abdullah^{asws} said: 'But, I^{asws} am wearing it and I^{asws} know that it is a clothing of the inhabitants of the Fire'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سُلَيْمَانَ بْنِ رَاشِدٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ دُرَاعَةٌ سَوْدَاءُ وَ طَيْلَسَانُ أَرْزَقُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Suleyman Bin Rashid, from his father who said,

'I saw Ali^{asws} Bin Al-Husayn^{asws} and upon him^{asws} was a black cloak and a blue pallium'.⁵⁵

باب الكَتَانِ

Chapter 7 – The flax (sisal etc.)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عَفْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْكَتَانُ مِنْ لِبَاسِ الْأَنْبِيَاءِ وَ هُوَ يُنْبِتُ اللَّحْمَ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{asws} said: 'The flax (fibres from plants) is from the clothing of the Prophets^{as}, and it builds the flesh'.⁵⁶

باب تَلْبَسُ الصُّوفِ وَ الشَّعْرِ وَ النُّوْبِرِ

Chapter 8 – Wearing the wool, and the hair, and the fur

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَلْبَسِ الصُّوفَ وَ الشَّعْرَ إِلَّا مِنْ عِلَّةٍ .

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

Abu Abdullah^{asws} has said: 'Do not wear the wool and the hair, except for a reason'.⁵⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْبُسُوفُ التِّيَابِ مِنَ الْفُطْنِ فَإِنَّهُ لِبَاسُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لِبَاسُنَا وَ لَمْ يَكُنْ يَلْبَسُ الصُّوفَ وَ الشَّعْرَ إِلَّا مِنْ عِلَّةٍ .

⁵⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 6 H 2

⁵⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 6 H 3

⁵⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 7 H 1

⁵⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 8 H 1

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Abdullah Bin Abdul Rahman, from Shuayb, form Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} from Amir Al-Momineen^{asws} having said: 'Wear the cotton dresses for it is a clothing of Rasool-Allah^{saww} and our^{asws} clothing, and do not become a wearer of the wool, and the hair, except for a reason'.⁵⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْكَرِيمِ الْهَمْدَانِيِّ عَنْ أَبِي ثُمَامَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) إِنَّ بِلَادَنَا بِلَادٌ بَارِدَةٌ فَمَا تَقُولُ فِي لُبْسِ هَذَا الْوَبْرِ قَالَ الْبَسْ مِنْهَا مَا أَكَلْ وَ ضُمْنَ .

A number of our companions, from Sahl Bin Ziyad from Muhammad Bin Isa, from Usman Bin Saeed, from Abdul Kareem Al Hamdany, from Abu Tamama who said,

'I said to Abu Ja'far^{asws} the 2nd that our city is a cold city, so what are you^{asws} saying regarding wearing of these furs'. He^{asws} said: 'Wear from it what can be eaten (Permissible animals), and responsibly'.⁵⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرِ الْخَزَّازِ عَنْ أَبِيهِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عَلَيْهِ قَمِيصٌ غَلِيظٌ خَشِينٌ تَحْتَ ثِيَابِهِ وَ فَوْقَهَا جَبَّةٌ صُوفٍ وَ فَوْقَهَا قَمِيصٌ غَلِيظٌ فَمَسِسْتُهَا فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَكْرَهُونَ لِبَاسَ الصُّوفِ فَقَالَ كَلَّا كَانَ أَبِي مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) يَلْبَسُهَا وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَلْبَسُهَا وَ كَانُوا (عَلَيْهِمُ السَّلَام) يَلْبَسُونَ أَعْلَى ثِيَابِهِمْ إِذَا قَامُوا إِلَى الصَّلَاةِ وَ نَحْنُ نَفْعَلُ ذَلِكَ .

Abu Ali Al Ashary, from Muhammad in Abdul Jabbar, from Ibn Fazzal, from Muhammad Bin Al Husayn Bin Kaseer Al Khazzaz, from his father who said,

'I saw Abu Abdullah^{asws}, and upon him^{asws} was a coarse, rough shirt underneath his^{asws} clothes, and above it was a woolen coat, and above it was a coarse shirt. So I touched it and said, 'May I be sacrificed for you^{asws}! The people are disliking the woolen dress'. So he^{asws} said: 'Never! My^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} wore it, and Ali^{asws} Bin Al-Husayn^{asws} wore it, and they^{asws} used to wear the roughest of their clothes whenever they^{asws} stood for the Prayer, and we^{asws} do that (as well)'.⁶⁰

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِي جَرِيرِ الْقُمِيِّ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ الرَّيشِ أَ ذَكِيٌّ هُوَ فَقَالَ كَانَ أَبِي (عَلَيْهِ السَّلَام) يَتَوَسَّدُ الرَّيشَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Jareer Al Qummy who said,

'I asked Al-Reza^{asws} about the feather, is it pure?' So he^{asws} said: 'My^{asws} father^{asws} used to stuff the pillow with the feathers'.⁶¹

⁵⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 8 H 2

⁵⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 8 H 3

⁶⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 8 H 4

⁶¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 8 H 5

باب نُبِسِ الْخَزِّ

Chapter 9 – Wearing *Al-Khazz*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ خَرَجَ أَبُو جَعْفَرٍ (عليه السلام) يُصَلِّي عَلَى بَعْضِ أَطْفَالِهِمْ وَ عَلَيْهِ جُبَّةٌ خَزٌّ صَفْرَاءُ وَ مِطْرَفٌ خَزٌّ أَصْفَرٌ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'Abu Ja'far^{asws} Prayed upon one of his^{asws} children, and upon him^{asws} was a yellow *Al-Khazz* coat and a yellow *Al-Khazz* shawl'.⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَلْبَسُ الْجُبَّةَ الْخَزَّ بِخَمْسِينَ دِينَارًا وَ الْمِطْرَفَ الْخَزَّ بِخَمْسِينَ دِينَارًا .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} used to wear *Al-Khazz* coat of fifty Dinars, and *Al-Khazz* shawl of fifty Dinars'.⁶³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ وَ أَنَا عِنْدَهُ عَنْ جُلُودِ الْخَزِّ فَقَالَ لَيْسَ بِهَا بَأْسٌ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّمَا فِي بِلَادِي وَ إِنَّمَا هِيَ كِلَابٌ تَخْرُجُ مِنَ الْمَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا خَرَجَتْ مِنَ الْمَاءِ تَعِيشُ خَارِجَةً مِنَ الْمَاءِ فَقَالَ الرَّجُلُ لَا قَالَ فَلَا بَأْسَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'A man asked Abu Abdullah^{asws} and I was in his^{asws} presence, about *Al-Khazz* (Otter-skin?) dress. So he^{asws} said: 'There is no problem with it'. So the man said, 'May I be sacrificed for you^{asws}! These are dogs coming out from the water'. So Abu Abdullah^{asws} said: 'When it comes out from the water, does it live outside the water?' So the man said, 'No'. He^{asws} said, 'So there is no problem'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَلْبَسُ فِي الشِّتَاءِ الْخَزَّ وَ الْمِطْرَفَ الْخَزَّ وَ الْقَلَنْسُوتَ الْخَزَّ فَيَسْتَوِي فِيهِ وَ يَبِيعُ الْمِطْرَفَ فِي الصَّيْفِ وَ يَتَصَدَّقُ بِثَمَنِهِ ثُمَّ يَقُولُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} used to wear *Al-Khazz* in the winter, and *Al-Khazz* shawl, and a hood of *Al-Khazz*. So he^{asws} would be wearing it in the winter, and sell the shawl in the summer and give charity with its price. Then he^{asws} was saying [7:32]

⁶² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 1

⁶³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 2

⁶⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 3

Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?'.⁶⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَيْصِ بْنِ الْقَاسِمِ عَنْ أَبِي دَاوُدَ يُوسُفَ بْنِ إِبْرَاهِيمَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَلَيَّ قَبَاءٌ خَزٌّ وَ بَطَانَتُهُ خَزٌّ وَ طَيْلَسَانٌ خَزٌّ مُرْتَفِعٌ فَقُلْتُ إِنَّ عَلَيَّ تَوْبًا أَكْرَهُ لِنِسْءِهِ فَقَالَ وَ مَا هُوَ قُلْتُ طَيْلَسَانِي هَذَا قَالَ وَ مَا بَالُ الطَّيْلَسَانِ قُلْتُ هُوَ خَزٌّ قَالَ وَ مَا بَالُ الْخَزِّ قُلْتُ سَدَاهُ إِبْرَيْسَمٌ قَالَ وَ مَا بَالُ الْإِبْرَيْسَمِ قَالَ لَا يُكْرَهُ أَنْ يَكُونَ سَدَى التَّوْبِ إِبْرَيْسَمًا وَ لَا زُرَّهُ وَ لَا عِلْمُهُ إِنَّمَا يُكْرَهُ الْمُصَمَّتُ مِنَ الْإِبْرَيْسَمِ لِلرِّجَالِ وَ لَا يُكْرَهُ لِلنِّسَاءِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Ays Bin Al Qasim, from Abu Dawood Yusuf Bin Ibrahim who said,

'I went over to Abu Abdullah^{asws} and upon me was an *Al-Khazz* cloak, and its lining was of *Khazz*, and a pallium of *Khazz*, of high quality. So I said, 'Upon me are clothes which I dislike to wear'. So he^{asws} said: 'And what is it?' I said, 'This pallium of mine'. He^{asws} said: 'And what is the matter with the pallium?' I said, 'It is of *Khazz*'. He^{asws} said: 'And what is the matter with *Al-Khazz*?'. I said, 'Its lining is of silk'. He^{asws} said: 'And what is the matter with the silk?'

He^{asws} said: 'Do not dislike it if the lining of the cloth happens to be of silk, nor its buttons, nor its emblem. But rather it is disliked, the entirety of it from the silk, for the men and it is not disliked for the women'.⁶⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّا مَعَاشِرَ آلِ مُحَمَّدٍ نَلْبَسُ الْخَزَّ وَ الْيَمَنَةَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Musa Bin Al Qasim, from Amro Bin Usman, form Abu Jameela, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The group of the Progeny^{asws} of Muhammad^{saww}, we^{asws} wear *Al-Khazz* and the Yemeni (clothes)'.⁶⁷

عَنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ جُلُودِ الْخَزِّ فَقَالَ هُوَ ذَا نَلْبَسُ الْخَزَّ فَقُلْتُ جُعِلَتْ فِدَاكَ ذَلِكَ الْوَبْرُ فَقَالَ إِذَا حَلَّ وَبَرُّهُ حَلَّ جِلْدُهُ .

From him, from his father, from Sa'ad Bin Sa'ad who said,

'I asked Al-Reza^{asws} about the skin of *Al-Khazz* (Otter?), so he^{asws} said: 'It is that *Al-Khazz* which we^{asws} wear'. So I said, 'May I be sacrificed for you^{asws}! That is the fur?' So he^{asws} said: 'When its fur is Permissible, so its skin is Permissible (to wear)'.⁶⁸

عَنْهُ عَنْ جَعْفَرِ بْنِ عَيْسَى قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الدَّوَابِّ الَّتِي يُعْمَلُ الْخَزُّ مِنْ وَبَرِّهَا أَسْبَاغٌ هِيَ فَكَتَبَ (عَلَيْهِ السَّلَامُ) لَيْسَ الْخَزُّ الْحُسَيْنُ بْنُ عَلِيٍّ وَ مِنْ بَعْدِهِ جَدِّي (عَلَيْهِمَا السَّلَامُ) .

From him, from Ja'far Bin Isa who said,

⁶⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 4

⁶⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 5

⁶⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 6

⁶⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 7

'I wrote to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about the animals from which *Al-Khazz* is made, from their fur, is it a predator?' So he^{asws} wrote: 'Al-Husayn^{asws} Bin Ali^{asws} wore *Al-Khazz*, and from after him^{asws}, my^{asws} grandfather^{asws}, 69

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ جُبَّةٌ خَزٌّ دَكْنَاءُ فَوَجَدُوا فِيهَا ثَلَاثَةً وَ سِنِينَ مِنْ بَيْنِ ضَرْبَةٍ بِالسَّيْفِ وَ طَعْنَةٍ بِالرَّمْحِ أَوْ رَمِيَّةٍ بِالسَّهْمِ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws} was killed and upon him^{asws} was a coat of dark *Khazz*, so they found therein sixty three tears from the strikes with the sword, and the stabbings with the spear, or the shootings with the arrow'.⁷⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَفْصِ بْنِ عَمْرٍو أَبِي مُحَمَّدٍ مُؤَدِّنِ عَلِيٍّ بْنِ يَقُطِينٍ قَالَ رَأَيْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يُصَلِّي فِي الرَّوَضَةِ جُبَّةً خَزٌّ سَفَرَجَلِيَّةً .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Hafs Bin Amro Abu Muhammad the announcer of Ali Bin Yaqtteen who said,

'I saw upon Abu Abdullah^{asws}, and he^{asws} was Praying in the garden, a quince-coloured *Khazz* cloak'.⁷¹

بَابُ نَيْسِ الْوَشْيِ

Chapter 10 – Wearing *Al-Washy*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَاسِرٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) اشْتَرِ لِنَفْسِكَ خَزًّا وَ إِنْ شِئْتَ فَوْشِيًّا فَقُلْتُ كُلَّ الْوَشْيِ فَقَالَ وَ مَا الْوَشْيُ قُلْتُ مَا لَمْ يَكُنْ فِيهِ قُطْنٌ يَقُولُونَ إِنَّهُ حَرَامٌ قَالَ أَلْبَسْ مَا فِيهِ قُطْنٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, and Sahl Bin Ziyad, form Muhammad Bin Isa, from Yasser who said,

'Abu Al-Hassan^{asws} said to me: 'Buy *Khazz* for yourself, and if you so desire to, so *Washy*'. So I said, 'They are all *Al-Washy*'. So he^{asws} said: 'And what is *Al-Washy*? I said, 'What does not happen to have cotton in it. They (people) are saying, it is Prohibited'. He^{asws} said: 'Wear what has cotton in it'.⁷²

عَنْهُ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ سَالِمِ الْعَجَلِيِّ أَنَّهُ حَمَلَ إِلَيْهِ الْوَشْيَ .

From him, form Yunus Bin Yaqoub, from Al Husayn Bin Salim Al Ijaly, that - he delivered *Al-Washy* to him^{asws}, 73

⁶⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 8

⁷⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 9

⁷¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 9 H 10

⁷² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 10 H 1

⁷³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 10 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ حَدَّثَنِي مَنْ أَتَى بِهِ أَنَّهُ رَأَى عَلَى جَوَارِي أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) الْوَشْيَ .

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

'It was narrated to me by the one is reliable with it that he saw *Al-Washy* upon a slave girl of Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}'.⁷⁴

بَابُ نَيْسِ الْحَرِيرِ وَالذَّبْيَاجِ

Chapter 11 – Wearing the silk and the brocade

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَلْبَسُ الرَّجُلُ الْحَرِيرَ وَالذَّبْيَاجَ إِلَّا فِي الْحَرْبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

Abu Abdullah^{asws} has said: 'The man should not wear the silk and the brocade except during the battle'.⁷⁵

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَسَا أَسَامَةَ بْنَ زَيْدٍ حُلَّةَ حَرِيرٍ فَخَرَجَ فِيهَا فَقَالَ مَهَلًا يَا أَسَامَةُ إِنَّمَا يَلْبَسُهَا مَنْ لَا خَلْقَ لَهُ فَأَقْسِمُ بِبَيْنِ نِسَائِكَ .

From him, from Ibn Fazzal, from Abu Jameela, from Lays Al Murady who said,

'Abu Abdullah^{asws} said that Rasool-Allah^{saww} clothed Asama Bin Zayd with a silk garment (for a military expedition). Then (after the battle) he came out wearing it, so he^{saww} said: 'No, O Asama! But rather it is worn by the one who has no manners for him, therefore distribute it between your womenfolk'.⁷⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ لِبَاسِ الْحَرِيرِ وَالذَّبْيَاجِ فَقَالَ أَمَا فِي الْحَرْبِ فَلَا بَأْسَ بِهِ وَإِنْ كَانَ فِيهِ تَمَاتِيلُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{asws} about the dresses of the silk and the brocade, so he^{asws} said: 'As for during the battle, so there is no problem with it, and even though there were pictures in it'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَصْلُحُ لِلرَّجُلِ أَنْ يَلْبَسَ الْحَرِيرَ إِلَّا فِي الْحَرْبِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Ismail Bin Al Fazl,

⁷⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 10 H 3

⁷⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 1

⁷⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 2

⁷⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 3

Abu Abdullah^{asws} has said: 'It is not correct for the men that they should wear the silk except during the battle'.⁷⁸

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ هَلَالِ الشَّامِيِّ مَوْلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْهُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَعْجَبَ إِلَى النَّاسِ مَنْ يَأْكُلُ الْجَشِيبَ وَيَلْبَسُ الْحَثِيثَ وَيَتَخَشَعُ فَقَالَ أَمَا عَلِمْتَ أَنَّ يُونُسَ (عَلَيْهِ السَّلَام) نَبِيَّ ابْنِ نَبِيٍّ كَانَ يَلْبَسُ أَقْبِيَةَ الدِّيْبَاجِ مَزْرُورَةً بِالذَّهَبِ وَيَجْلِسُ فِي مَجَالِسِ آلِ فِرْعَوْنَ يَحْكُمُ فَلَمْ يَخْتَجِ النَّاسُ إِلَى لِبَاسِهِ وَ إِنَّمَا أَحْتَاجُوا إِلَى قِسْطِهِ

Humejd Bin Ziyad, from Muhammad Bin Isa, from Al Abbas Bin Hilal Al Shamy,

A slave of Abu Al-Hassan^{asws}, from him^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! How fascinating to the people is the one who eats tasteless food and wears rough clothes and is humble'. So he^{asws} said: 'But do you not know that Yusuf^{as}, a Prophet^{as} son of a Prophet^{as} was wearing gowns of embroidered brocade and buttons of gold, and he^{as} would sit in the gathering of the progeny of Pharaoh^{la}, giving judgements. So the people were not needy to his^{as} clothes, but rather they were needy to his^{as} equitable decisions.

وَ إِنَّمَا يُحْتَاجُ مِنَ الْإِمَامِ فِي أَنْ إِذَا قَالَ صَدَقَ وَ إِذَا وَعَدَ أَنْجَزَ وَ إِذَا حَكَمَ عَدَلَ إِنَّ اللَّهَ لَا يُحَرِّمُ طَعَاماً وَ لَا شَرَاباً مِنْ حَلَالٍ وَ إِنَّمَا حَرَّمَ الْحَرَامَ قَلَّ أَوْ كَثُرَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ .

And rather what is needed from the Imam (leader) is that he should speak the truth, and when he makes a promise, fulfils it, and when he gives a judgement, does justice. Allah^{azwj} did not Prohibit food nor drinks from the Permissible, but rather He^{azwj} Prohibited from the Prohibitions, be it little or a lot, and Allah^{azwj} Mighty and Majestic has Said [7:32] **Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?**⁷⁹

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَرِهَ أَنْ يَلْبَسَ الْقَمِيصَ الْمَكْفُوفَ بِالذِّيْبَاجِ وَ يَكْرَهُ لِبَاسَ الْحَرِيرِ وَ لِبَاسَ الْقَسِيِّ الْوَشِيِّ وَ يَكْرَهُ لِبَاسَ الْمَيْتْرَةِ الْحُمْرَاءِ فَإِنَّهَا مَيْتْرَةٌ يُنْبِيسُ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, form Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} disliked wearing the shirt hemmed with the brocade, and disliked the silk clothes, and the embroidered clothes, and disliked red cushion covers, for these are the cushions of Iblees^{la},⁸⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ الْأَحْمَرِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَصْلُحُ لِبَاسُ الْحَرِيرِ وَ الدِّيْبَاجِ فَأَمَّا بَيْنَهُمَا فَلَا بَأْسَ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is not correct wearing the silk and the brocade (for men), so as for selling these, so there is no problem'.⁸¹

⁷⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 4

⁷⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 5

⁸⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ
النِّسَاءُ يَلْبَسْنَ الْحَرِيرَ وَالدِّيْبَاجَ إِلَّا فِي الْإِحْرَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The women can wear the silk and the brocade except in the *Ihraam* (for Hajj)'.⁸²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ مُوسَى عَنْ أَبِيهِ قَالَ سَأَلْتُهُ عَنِ الْإِبْرِيْسِمِ وَالْقَزِّ قَالَ هُمَا سَوَاءٌ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Al Abbas Bin Musa, from his father who said,

'I asked him^{asws} about *Al-Ibrisam* and *Al-Qazz*. He^{asws} said: 'They are both the same (silk)'.⁸³

عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِلِبَاسِ الْقَزِّ إِذَا كَانَ سَدَاهُ أَوْ لَحْمُهُ مَعَ الْقَطْنِ أَوْ كَتَانٍ .

From him, from his father, from Al Qasim Bin Urwa, from Ubeyd Bin Zurara,

Abu Abdullah^{asws} has said: 'There is no problem with *Al-Qazz* (silk) clothes when it was either seamed or united with the cotton or flax'.⁸⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَأَلَ الْحَسَنُ بْنُ قِيَامَةَ أَبَا الْحَسَنِ (عليه السلام) عَنِ الثَّوْبِ الْمُلْحَمِ بِالْقَزِّ وَالْقَطْنِ وَالْقَزُّ أَكْثَرُ مِنَ النِّصْفِ أَمْ يُصَلِّي فِيهِ قَالَ لَا بَأْسَ وَفَدَّ كَانَ لِأَبِي الْحَسَنِ (عليه السلام) مِنْهُ جَبَابٌ كَذَلِكَ .

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

'Al-Hassan Bin Qiyama asked Abu Al-Hassan^{asws} about the clothes seamed with the *Al-Qazz* (silk), and the cotton, and *Al-Qazz* (silk) is more than the half, can one Pray in it?' He^{asws} said: 'There is no problem'. - and Abu Al-Hassan^{asws} used to have gowns from it like that'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تَلْبَسَ الْحَرِيرَ الْمُحْضَ وَهِيَ مُحْرِمَةٌ وَأَمَّا فِي الْحَرِّ وَالْبُرْدِ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at,

⁸¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 7

⁸² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 8

⁸³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 9

⁸⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 10

⁸⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the woman that she should wear the pure silk and she is in *Ihraam* (for Hajj), and as for during the heat and the cold, so there is no problem'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَهُ أَبُو سَعِيدٍ عَنِ الْخَمِيصَةِ وَأَنَا عِنْدَهُ سَدَاهَا الْإِبْرِيْسَمُ أَلْبَسَهَا وَكَانَ وَجَدَ الْبُرْدَ فَأَمَرَهُ أَنْ يَلْبَسَهَا .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Abu Al Hassan Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Saeed asked him^{asws} about the gown, and I was in his^{asws} presence, its hemming being of silk, can one wear it and he was feeling cold?' So he^{asws} instructed him that he can wear it'.⁸⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الثَّوْبِ يَكُونُ فِيهِ الْحَرِيرُ فَقَالَ إِنْ كَانَ فِيهِ خُلُطٌ فَلَا بَأْسَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Ismail Bin Al Fazl,

(It has been narrated) from Abu Abdullah^{asws} regarding the clothes in which happens to be the silk. So he^{asws} said: 'If it was mixed in it, so there is no problem'.⁸⁸

بَابُ تَسْمِيرِ الثِّيَابِ

Chapter 12 – Rolling up of the garments

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَثِيَابَكَ فَطَهِّرْ قَالَ فَسَمَّرَ .

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)'.⁸⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ عَلِيًّا (عَلَيْهِ السَّلَام) كَانَ عِنْدَكُمْ فَاتَى بَنِي دِيْوَانَ وَ اشْتَرَى ثَلَاثَةَ أَثْوَابٍ بَدِينَارٍ الْقَمِيصَ إِلَى فَرْقِ الْكَعْبِ وَ الْإِرَارَ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءَ مِنْ بَيْنِ يَدَيْهِ إِلَى تَدْبِيهِ وَ مِنْ خَلْفِهِ إِلَى أَلْيَتَيْهِ ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَحْمَدُ اللَّهَ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ ثُمَّ قَالَ هَذَا اللَّبَاسُ الَّذِي يَنْبَغِي 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

⁸⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 12

⁸⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 13

⁸⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 14

⁸⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 1

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 (عَلَيْهِ السَّلَامُ) وَ لَكِنْ لَا يَقْدِرُونَ أَنْ يَلْبَسُوا هَذَا الْيَوْمَ وَ لَوْ فَعَلْنَا لَهُ لَقَالُوا مَجْنُونٌ وَ لَقَالُوا مُرَاءٍ وَ اللَّهُ تَعَالَى يَقُولُ وَ ثِيَابَكَ فَطَهَّرَ قَالَ وَ ثِيَابَكَ أَرْفَعَهَا وَ لَا تَجْرَهَا وَ إِذَا قَامَ قَائِمُنَا 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'.⁹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ أَمَرَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْ أَشْتَرِيَ لَهُ إِزَارًا فَقُلْتُ لَهُ إِنِّي لَسْتُ أُصِيبُ إِلَّا وَاسِعًا قَالَ أَفْطَعُ مِنْهُ وَ كُفَّهُ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abdullah Bin Yaqoub, from Abdullah Bin Hilal who said,

'Abu Abdullah^{asws} ordered me that I should buy a trouser for him^{asws}. So I said to him^{asws}, 'I could not find except for the extensive ones'. He^{asws} said: 'Cut off from it and hem it'.

قَالَ ثُمَّ قَالَ إِنَّ أَبِي قَالَ وَ مَا جَاوَزَ الْكَعْبَيْنِ فِي النَّارِ .

He (the narrator) said, 'Then he^{asws} said: 'My^{asws} father^{asws} said: 'And whatever exceeds the two heels, so it is in the Fire'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ مِثْلَهُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from yunus Bin Yaqoub – similar to it'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْيَمَامَةِ كَانَ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَيَّامَ حُبْسِ بَيْعَدَادَ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ ثِيَابَكَ فَطَهَّرَ وَ كَانَتْ ثِيَابُهُ طَاهِرَةً وَ إِنَّمَا أَمَرَهُ بِالتَّشْمِيرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Usman,

(It has been narrated) from a man from the people of Al-Yamama who was with Abu Al-Hassan^{asws} (7th Imam^{asws}) was imprisoned at Baghdad, said, 'Abu Al-Hassan^{asws} said to me: 'Allah^{azwj} the High Said to His^{azwj} Prophet^{saww} **[74:4] And your garments do purify**, and his^{saww} garment was clean, but rather he^{saww} was Commanded with the rolling-up'.⁹²

⁹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 2

⁹¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 3

⁹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْصَى رَجُلًا مِنْ بَنِي تَمِيمٍ فَقَالَ لَهُ إِيَّاكَ وَاسْبَالَ الْإِزَارِ وَالْقَمِيصِ فَإِنَّ ذَلِكَ مِنَ الْمَخِيلَةِ وَاللَّهُ لَا يُحِبُّ الْمَخِيلَةَ .

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

(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'.⁹³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ أَبَانَ عَنْ أَبِي حَمْرَةَ رَفَعَهُ قَالَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَى فَتَى مَرَّحَ إِزَارَهُ فَقَالَ يَا بُنَيَّ ارْفَعْ إِزَارَكَ فَإِنَّهُ أَبْقَى لِنُوبِكَ وَ أَنْفَى لِقَلْبِكَ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubays 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)'.⁹⁴

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'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحَسَنِ الصَّنِيفَلِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) تَرِيدُ أَرِيكَ قَمِيصَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) الَّذِي ضُرِبَ فِيهِ وَ أَرِيكَ دَمَهُ قَالَ قُلْتُ نَعَمْ فَدَعَا بِهِ وَ هُوَ فِي سَفَطٍ فَأَخْرَجَهُ وَ نَشَرَهُ فَإِذَا هُوَ قَمِيصٌ كَرَابِيسَ يُشْبِهُ السُّنْبُلَانِيَّ فَإِذَا مَوْضِعُ الْحَبِيبِ إِلَى الْأَرْضِ وَ إِذَا الدَّمُ أَيْبِضُ شِبْهُ اللَّبَنِ شِبْهُ شَطْبِ السَّيْفِ قَالَ هَذَا قَمِيصُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) الَّذِي ضُرِبَ فِيهِ وَ هَذَا أَثَرُ دَمِهِ فَشَبَّرْتُ بَدَنَهُ فَإِذَا هُوَ ثَلَاثَةُ أَشْبَارٍ وَ شَبَّرْتُ أَسْفَلَهُ فَإِذَا هُوَ اثْنَا عَشَرَ شِبْرًا .

A number of our copanions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Al Hassan Al Sayqal who said,

'Abu Abdullah^{asws} said to me: 'Would you like me^{asws} to show you the shirt of Ali^{asws} in which he^{asws} was struck, or I^{asws} show you^{asws} his^{asws} blood?' I said, 'Yes'. So he^{asws} called for it, and it was in a basket. So he^{asws} extracted it and displayed it. It was a cotton-like shirt resembling *Al-Sunbulany* (made in), and there was in the spot of the pocket up to the ground a stain of blood whiter than the milk, resembling a stroke of the sword. He^{asws} said: 'This is the shirt of Ali^{asws} in which he^{asws} was struck, and these are the traces of his^{asws} blood'. So I measured its body by the open palm

⁹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 5

⁹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 6

⁹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 7

(*Shibr*), so it was three open-palm's width and I measured its bottom by the open palm (*Shibr*), so it was twelve open-palm's length'.⁹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ رَأَيْتُ قَمِيصَ عَلِيٍّ (عليه السلام) الَّذِي قُتِلَ فِيهِ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فَإِذَا أَسْفَلُهُ اثْنَا عَشَرَ شِبْرًا وَ بَدَنُهُ ثَلَاثَةُ أَشْبَارٍ وَ رَأَيْتُ فِيهِ نَضْحَ دَمٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hajjal, from Sa'alba Bin Maymoun, form Zurara Bin Ayn who said,

'I saw the shirt of Ali^{asws} in which he^{asws} was killed, in the presence of Abu Ja'far^{asws}, so its bottom was of twelve *Shibr* (open-palm's width), and its width was of three *Shibr* (open-palm's width), and I saw blood stains in it'.⁹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ رَجُلٍ عَنْ سَلَمَةَ بِنَاعِ الْقَلَانِسِ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا بَنِيَّ أَلَا تُطَهِّرُ قَمِيصَكَ فَذَهَبَ فَظَلَمْنَا أَنَّ تَوْبَهُ قَدْ أَصَابَهُ شَيْءٌ فَرَجَعُ فَقَالَ إِنَّهُ هَكَذَا فَقُلْنَا جَعَلْنَا اللَّهُ فِدَاكَ مَا لِقَمِيصِهِ قَالَ كَانَ قَمِيصُهُ طَوِيلًا وَ أَمْرُهُ أَنْ يُقَصَّرَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ ثِيَابِكَ فَطَهِّرْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from a man from salma Baya'a Al Qalanasy who said,

'I was in the presence of Abu Ja'far^{asws} when Abu Abdullah^{asws} came over to him^{asws}. So Abu Ja'far^{asws} said: 'O my^{asws} son^{asws}! Will you not clean your^{asws} shirt?' So he^{asws} went, and we thought that something had hit his^{asws} clothes. So he^{asws} returned and said: 'It is like this'. So we said, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}, what is the matter with his^{asws} shirt?' He^{asws} said: 'His^{asws} shirt was long and I^{asws} instructed him^{asws} that he^{asws} should shorten (it). Allah^{azwj} Mighty and Majestic is Saying [74:4] **And your garments do purify**'.⁹⁸

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ نَظَرَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى رَجُلٍ قَدْ لَبَسَ قَمِيصًا يُصِيبُ الْأَرْضَ فَقَالَ مَا هَذَا تَوْبٌ 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'.⁹⁹

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي الرَّجُلِ يَجْرُ تَوْبَهُ قَالَ إِنِّي لَأَكْرَهُ أَنْ يَنْشَبَهُ 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'.¹⁰⁰

⁹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 8

⁹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 9

⁹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 10

⁹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 11

عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَدَعَا بِأَثْوَابٍ فَدَرَعَ مِنْهُ فَعَمَدَ إِلَى خَمْسَةِ أَدْرُعٍ فَفَقَطَعَهَا ثُمَّ شَبَّرَ عَرْضَهَا سِتَّةَ أَشْبَارٍ ثُمَّ شَقَّهُ وَ قَالَ سَدُّوا ضَفَّتَهُ وَ هَدَّبُوا طَرَفَيْهِ .

From him, from his father, from Muhammad Bin Sinan, from Huzeifa Bin Mansour who said,

'I was in the presence of Abu Abdullah^{asws}, (so he^{asws}) called for the cloth, so he^{asws} measured out five cubits from it, and cut it off. Then he^{asws} measured out its display by six *Shibr* (open-palm's width). Then he^{asws} tore it and said, 'Stitch its borders and trim its edges'.¹⁰¹

بَابُ الْقَوْلِ عِنْدَ لِبَاسِ الْجَدِيدِ

Chapter 13 – The words (to be spoken) when wearing new clothes

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَلْبَسُ التَّوْبَ الْجَدِيدَ قَالَ يَقُولُ اللَّهُمَّ اجْعَلْهُ تَوْبًا يُمْنًا وَ نَقَى وَ بَرَكَهَ اللَّهُمَّ ارْزُقْنِي فِيهِ حُسْنَ عِبَادَتِكَ وَ عَمَلًا بِطَاعَتِكَ وَ آدَاءَ شُكْرِ نِعْمَتِكَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man who wore the new clothes. He^{asws} said: 'He should be saying, 'O Allah^{azwj}! Make it to be a Bountiful cloth and of piety and of Blessings. O Allah^{azwj}! Grant me in it the goodness of worshipping You^{azwj}, and working in obedience to You^{asws}, and being thankful for You^{azwj} Bounties. The Praise is for Allah^{azwj} Whom Clothed me what I cover my nakedness with and beautify with among the people'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) (عَلَّمَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِذَا لَبِسْتُ ثَوْبًا جَدِيدًا أَنْ أَقُولَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مِنَ اللَّبَاسِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ اللَّهُمَّ اجْعَلْهَا تَيَّابَ بَرَكَهَ اسْعَى فِيهَا لِمَرْضَاتِكَ وَ أَعْمُرْ فِيهَا مَسَاجِدَكَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} let me^{asws} know: 'Whenever you^{asws} wear new clothes, you^{asws} should be saying: 'The Praise is for Allah^{azwj} Who Clothed me^{asws} from the clothes what I^{asws} beautify with among the people. O Allah^{azwj}! Make these to be clothes of Blessings, working in these according to Your^{azwj} Pleasure and build Your^{azwj} Masjids in these'.

فَقَالَ يَا عَلِيُّ مَنْ قَالَ ذَلِكَ لَمْ يَنْفَعْهُ حَتَّى يَعْفِرَ اللَّهُ لَهُ وَ فِي نُسْخَةِ أُخْرَى لَمْ يُصَبِّهِ شَيْءٌ يَكْرَهُهُ .

¹⁰⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 12

¹⁰¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 13

¹⁰² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 1

He^{saww} said: 'O Ali^{asws}! The one who says that would not have worn his shirt but Allah^{azwj} would have Forgiven him'. And in another copy: 'He would not be hit by anything he dislikes'.¹⁰³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي عَثْمَانَ عَنْ خَالِدِ الْجَوَّانِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) يَقُولُ قَدْ يَنْبَغِي لِأَحَدِكُمْ إِذَا لَبَسَ الثَّوْبَ الْجَدِيدَ أَنْ يُمِرَّ يَدَهُ عَلَيْهِ وَ يَقُولَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي النَّاسِ وَ أَنْزَيْتُ بِهِ بَيْنَهُمْ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Ali Al Hamdany, from Al Husayn Bin Abu Usman, from Khalid Al Jawwad who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'It would have been more befitting for one of you whenever he wore new clothes, that he should pass his hand over it and he should be saying, 'The Praise is for Allah^{azwj} Who Clothed me what I cover my nakedness with, and beautify with among the people, and adorn with between them'.¹⁰⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ ثِنْتَيْنِ وَ ثَلَاثِينَ مَرَّةً فِي إِثْنَاءِ جَدِيدٍ وَ رَشَّ بِهِ تَوْبَةَ الْجَدِيدِ إِذَا لَبَسَهُ لَمْ يَزَلْ يَأْكُلُ فِي سَعَةٍ مَا بَقِيَ مِنْهُ سِلْكٌ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites **[97:1] We have indeed revealed this** thirty two times in a new utensil, and sprinkle his new clothes with it when he wears it, he would be eating in ease (plentifully) for as long as a thread from it remains'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا كَسَا اللَّهُ تَعَالَى الْمُؤْمِنَ ثَوْبًا جَدِيدًا فَلْيَتَوَضَّأْ وَ لْيُصَلِّ رَكْعَتَيْنِ يَفْرَأُ فِيهِمَا أَمَّ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ ثُمَّ لِيَحْمَدِ اللَّهُ الَّذِي سَتَرَ عَوْرَتَهُ وَ زَيَّنَهُ فِي النَّاسِ وَ لِيَكْتُمُ مِنْ قَوْلٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُ لَا يَعْصِي اللَّهَ فِيهِ وَ لَهُ بِكُلِّ سِلْكٍ فِيهِ مَلَكٌ يُقَدِّسُ لَهُ وَ يَسْتَغْفِرُ لَهُ وَ يَبْرَحُّ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Whenever Allah^{azwj} Clothes a Believer with new clothes, so let him perform ablution, and let him Pray two cycles reciting in both of these the Mother of the Book (Chapter 1 – Surah Al-Fatiha), and The Verse of the Chair (Chapter 2:255 Ayat Al-Kursy), and **[112:1] Say: He Allah is One** (Surah Al-Ikhlaas), and **[97:1] We have indeed revealed this** (Chapter 97). Then let him Praise Allah^{azwj} Who Veiled his nakedness, and Adorned him among the people, and let him frequently say, 'There is no Might or power except with Allah^{azwj}', so he would not disobey Allah^{azwj} in it, and for him would be an Angel for every thread in it, Sanctifying Allah^{azwj} for him, and seeking Forgiveness for him, and beseeching for Mercy to be upon him'.¹⁰⁶

¹⁰³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 2

¹⁰⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 3

¹⁰⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 4

¹⁰⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ يُونُسَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ أَرَدْتُ الدُّخُولَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَبِسْتُ ثِيَابِي وَ نَشَرْتُ طَيْلَسَانًا جَدِيدًا كُنْتُ مُعْجَبًا بِهِ فَرَحَمَنِي جَمَلٌ فِي بَعْضِ الطَّرِيقِ فَتَمَرَّقَ مِنْ كُلِّ وَجْهِ فَاعْتَمَمْتُ لِذَلِكَ

Muhammad Bin Yahya, from Ali Bin Al Husayn Al Neyshapouri, from Abdullah Bin Muhammad, from Ali Bin Al Rayyan, from Yunus, from Umar Bin Yazeed who said,

'I wanted to go over to Abu Abdullah^{asws}, so I wore my clothes and displayed my new pallium which I was fascinated with. So a camel squeezed me in one of the streets, so it ruptured from every direction. Thus I was gloomy due to that.

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَنَظَرَ إِلَيَّ الطَّيْلَسَانَ فَقَالَ لِي مَا لِي أَرَاكَ مُنْهَتِكًا فَأَخْبَرْتُهُ بِالْقِصَّةِ فَقَالَ يَا عُمَرُ إِذَا لَبِسْتَ ثَوْبًا جَدِيدًا فَقُلْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ تَبَرَّأْ مِنَ الْإِفَةِ وَ إِذَا أَحْبَبْتَ شَيْئًا فَلَا تُكْثِرْ مِنْ ذِكْرِهِ فَإِنَّ ذَلِكَ مِمَّا يَهْدُكَ وَ إِذَا كَانَتْ لَكَ إِلَى رَجُلٍ حَاجَةٌ فَلَا تَشْتِمُهُ مِنْ خَلْفِهِ فَإِنَّ اللَّهَ يُوقِعُ ذَلِكَ فِي قَلْبِهِ .

So I came over to Abu Abdullah^{asws}, and he^{asws} looked at my pallium, so he^{asws} said to me: 'What is the matter I^{asws} see you with torn clothes?' So I informed him with the story. So he^{asws} said: 'O Umar! Whenever you wear new clothes, so say, 'There is no god except for Allah^{azwj}, Muhammad^{saww} is His^{azwj} Rasool^{saww}', you would be free from the misfortunes; and whenever you love something so do not mention it frequently, for that is from what crushes you; and whenever there is a need for you to a man, so do not insult him from his behind, for Allah^{azwj} would Make that to occur in his heart'¹⁰⁷

باب نُبِسِ الْخُلَفَاءِ

Chapter 14 – Wearing the shabby clothes

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَدْنَى الْإِسْرَافِ هِرَاقَةٌ فَضَلَّ الْإِنَاءِ وَ ابْتَدَأَ ثَوْبَ الصُّونِ وَ الْفَاءَ النَّوَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ali Bin Iqba, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The lowest form of extravagance is discarding the remnants of the vessel, and the routine of wearing the protective clothing, and throwing away cores'¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَدْنَى مَا يَجِيءُ مِنَ الْإِسْرَافِ قَالَ ابْتَدَأَ ثَوْبَ صُونِكَ وَ إِهْرَاقَكَ فَضَلَّ إِنَائِكَ وَ أَكَلَكَ التَّمْرَ وَ رَمَيْكَ بِالنَّوَى هَاهُنَا وَ هَاهُنَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Suleyman Bin Salih who said,

'I said to Abu Abdullah^{asws}, 'What is the lowest of the extravagance?' He^{asws} said: 'Your routinely wearing of your protective clothing, and your discarding the remnants

¹⁰⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 6

¹⁰⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 14 H 1

of your utensil, and your eating the dates and your throwing with the core over here and over there'.¹⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنِ الْفَضْلِ بْنِ كَثِيرٍ الْمَدَائِنِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ عَلَيْهِ بَعْضُ أَصْحَابِهِ فَرَأَى عَلَيْهِ قَمِيصًا فِيهِ قَبٌّ قَدْ رَفَعَهُ فَجَعَلَ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا لَكَ تَنْظُرُ فَقَالَ قَبٌّ مَلَقَى فِي قَمِيصِكَ قَالَ فَقَالَ لِي اضْرِبْ يَدَكَ إِلَى هَذَا الْكِتَابِ فَأَقْرَأْ مَا فِيهِ وَكَانَ بَيْنَ يَدَيْهِ كِتَابٌ أَوْ قَرِيبٌ مِنْهُ فَنَظَرَ الرَّجُلُ فِيهِ فَإِذَا فِيهِ لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ وَ لَا مَالَ لِمَنْ لَا تَقْدِيرَ لَهُ وَ لَا جَدِيدَ لِمَنْ لَا خَلْقَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer Al Madainy, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'One of his companions went over to him^{asws}, so he saw upon him^{asws} a shirt in which was a patch. So he went on staring at it, so Abu Abdullah^{asws} said: 'What is the matter with you, staring?' So he said, 'A patch attached in your^{asws} shirt'. He^{asws} said to me: 'Strike you hand to this book and read what is in it'; and in front of him^{asws} was a book, or near to him^{asws}. So the man looked in it, and there was (written) in it: 'There is no faith for the one who has no shame for him, nor any wealth for the one who has no esteem for him, nor anything new for the one who does not have (anything) old for him'.¹¹⁰

باب العمام

Chapter 15 – The Turbans

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَعَمَّمَ وَ لَمْ يَتَحَنَّكَ فَأَصَابَهُ دَاءٌ لَا دَوَاءَ لَهُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who wears a turban and does not *Tahannak* it (lets one end hang in front and the other at the back), so an illness strikes him and there is no cure for it, so he should not blame anyone except for himself'.¹¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَمَّامٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مُسَوِّمِينَ قَالِ الْعَمَامِ اعْتَمَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَدَّلَهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ اعْتَمَّ جَبْرَيْلُ فَسَدَّلَهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Abu Hamman,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3:125] **marked Angels**. He^{asws} said: 'The turbans which Rasool-Allah^{saww} wore, so he^{saww} let it loose from in front of him^{saww}, and from behind

¹⁰⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 14 H 2

¹¹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 14 H 3

¹¹¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 1

him^{saww} and Jibraeel^{as} wore it letting it loose from in front of him^{as} and from behind him^{as}.¹¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَتْ عَلَى الْمَلَائِكَةِ الْعِمَامَةُ الْبَيْضُ الْمُرْسَلَةُ يَوْمَ بَدْرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There were white turbans upon the Angels Sent on the Day of Badr'.¹¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعُقَيْلِيِّ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ الْهَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ عَمَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيًّا (عَلَيْهِ السَّلَام) بِيَدِهِ فَسَدَلَهَا مِنْ بَيْنِ يَدَيْهِ وَ قَصَرَهَا مِنْ خَلْفِهِ قَدْرَ أَرْبَعِ أَصَابِعٍ ثُمَّ قَالَ أَذْبِرُ فَأَذْبِرُ ثُمَّ قَالَ أَقْبِلُ فَأَقْبِلُ ثُمَّ قَالَ هَكَذَا تَبِجَانُ الْمَلَائِكَةَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Husayn Bin Ali Al Uqayli, from Ali Bin Abdu Ali Al Lahby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} put on the turban on Ali^{asws} by his^{saww} hand, so he^{saww} let it hang from in front of him, and shortened it from behind him of the measurement of four fingers, then said: 'Turn around'. So he^{asws} turned. Then he^{saww} said: 'Face me^{saww}'. So he^{asws} faced. Then he^{saww} said: 'This is how the Angels are crowned'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْعِمَامَةُ تَبِجَانُ الْعَرَبِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The turbans are the crowns of the Arabs'.

وَ رُوِيَ أَنَّ الطَّابِقِيَّةَ عَمَّهُ إِبْلِيسَ لَعَنَهُ اللَّهُ .

And it is reported that layering (without letting one end hang in front and the other hang at the back) is a turban of Iblees^{la}, may Allah^{azwj} Curse him^{la}.¹¹⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ خَرَجَ مِنْ مَنْزِلِهِ مُعْتَمًا تَحْتَ حَنْكِهِ يُرِيدُ سَفَرًا لَمْ يُصِبهُ فِي سَفَرِهِ سَرَقٌ وَ لَا حَرَقٌ وَ لَا مَكْرُوهٌ .

Abu Ali Al Ashary, from one of his companions, from Ali Bin Al Hakam,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The one who goes out from his house wearing a turban (passing) beneath his chin, intending a journey,

¹¹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 2

¹¹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 3

¹¹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 4

¹¹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 5

would neither be hit during his journey by theft, nor by burning, nor by abhorrence'.¹¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ عِيسَى بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَعْتَمَ فَلَمْ يُدِرِ الْعِمَامَةَ تَحْتَ حَنَكِهِ فَأَصَابَهُ أَلَمٌ لَا دَوَاءَ لَهُ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ .

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja'far Al Baghdady, from Amro Bin Saeed, from Isa Bin Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who wears a turban, so he does not circle it beneath his chin, and a sickness hits him for which there is no cure for it, so he should not blame anyone except for himself'.¹¹⁷

باب القلائس

Chapter 16 – The cap

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَلْبَسُ الْقَلَائِسَ الْيَمِينِيَّةَ وَالْبَيْضَاءَ وَالْمُضْرِبَةَ وَذَاتِ الْأُذُنَيْنِ فِي الْحَرْبِ وَكَانَتْ عِمَامَتُهُ السَّحَابَ وَكَانَ لَهُ بُرْنُسٌ يَنْبَرُنُسُ بِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said Rasool-Allah^{saww} wore Al-Yemeni cap, and the white, and the quilted one, and the one with the two ear-covers during the battle, and his^{saww} turban was the fastening one and it had a hood for it to cover by'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَلْبَسُ قَلَنْسُوَةَ بَيْضَاءَ مُضْرِبَةً وَكَانَ يَلْبَسُ فِي الْحَرْبِ قَلَنْسُوَةَ لَهَا أُذُنَانِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to wear a white quilted cap, and he^{saww} was wearing it during the battle, a cape which had two ear-coverings for it'.¹¹⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (اعمل لي قلائس بيضاء ولا تكسر لها فإن السيد مثلي لا يلبس المكسر).

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Al Husayn Bin Mukhtar who said,

'Abu Abdullah^{asws} said: 'Make a white cap for me and do not break it (more than one piece), for the Master^{asws} like me^{asws} does not wear the broken one'.¹²⁰

¹¹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 6

¹¹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 15 H 7

¹¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 1

¹¹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 2

¹²⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اتَّخَذَ لِي قَانِسُورَةً وَ لَا تَجْعَلَهَا مُصْبَعَةً فَإِنَّ السَّيِّدَ مِثْلِي لَا يَلْبَسُهَا يَعْنِي لَا تُكْسِرْهَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yahya Bin Ibrahim Bin Abu Al Balaad, form his father, from Al Husayn Bin Mukhtar who said,

‘Abu Abdullah^{asws} said: ‘Take a cap for me and do not make any colouring to be in it, for the Master^{asws} like me^{asws} does not wear it, meaning do not break it (more than one piece)’.¹²¹

باب الإختداء

Chapter 17 – The Footwear

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) اسْتِجَادَةُ الْحِذَاءِ وَقَايَةُ لِلْبَدَنِ وَ عَوْنٌ عَلَى الصَّلَاةِ وَ الطَّهْوَرِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Abdullah Bin Abdul Rahman, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Good shoes are a protection for the body and assists upon the Prayer and the cleanliness’.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَوَّلُ مَنْ اتَّخَذَ النَّعْلَيْنِ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) .

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

Abu Abdullah^{asws} has said: ‘The first one to take to the sandals was Ibrahim^{asws}’.¹²³

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ اتَّخَذَ نَعْلًا فَلَيْسَتْ جِدًّا .

And by this chain who said, ‘Rasool-Allah^{saww} said: ‘The one who takes to a sandal, so let it be a good one’.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَا تَحْتَذِرُوا الْمَلْسَ فَإِنَّهَا جِدَاءٌ فِرْعَوْنٌ وَ هُوَ أَوَّلُ مَنْ اتَّخَذَ الْمَلْسَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Do not wear the flat (shoes) for these are the shoes of Pharaoh^{la}, and he^{la} was the first one to take to the flat (shoes without heal curve)’.¹²⁵

¹²¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 4

¹²² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 1

¹²³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 2

¹²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 3

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنِّي لَأَمَقُّتُ الرَّجُلَ لَا أَرَاهُ مَعْقَبَ النَّعْلَيْنِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'I^{asws} detest the man if I^{asws} do not see a heel-covering on the sandals'.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ مِنْهَالٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَلِيٌّ نَعْلٌ مَمْسُوحَةٌ فَقَالَ هَذَا جِدَاءُ الْيَهُودِ فَأَنْصَرَفَ مِنْهَالٌ فَأَخَذَ سِكِّينًا فَخَصَرَهَا بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abdullah Bin Usman, from a man, from Minhal who said,

'I was in the presence of Abu Abdullah^{asws} and upon me was a sleek sandal, so he^{asws} said: 'This is a shoe (footwear) of the Jews'. So Minhal went and took a knife, so he (made a) curve in the middle with it'.¹²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْخَزْرَجِ الْحَسَنِ بْنِ الزُّبَيْرِ قَالَ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي إِسْحَاقُ الْحَدَّاءُ قَالَ أَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ نَحْنُ بِمِنَى انْتَبَيْ وَ مَعَكَ كِنْفُكَ قَالَ فَأَتَيْتُهُ فِي مَضْرِبِهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ وَ أَوْمَأَ إِلَيَّ أَنْ اجْلِسْ فَجَلَسْتُ ثُمَّ تَتَاوَلْنَا نَعْلًا جَدِيدًا فَرَمَى بِهَا إِلَيَّ فَلَمَّا أَرَدْتُ أَنْ أَذْهَبَ قُلْتُ جُعِلَتْ فِدَاكَ لَوْ وَهَيْتَ لِي هَذِهِ النَّعْلُ وَ كُنْتُ أُحْدِثُ عَلَيْهَا فَرَمَى إِلَيَّ بِالْفَرْدِ الْآخِرِ فَقَالَ وَاحِدَةٌ أَيَّ شَيْءٍ تَنْفَعُكَ

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Al Khazraj Al Hassan Bin Al Zabarqan Al Ansary, from Is'haq Al Haza'a who said,

'Abu Abdullah^{asws} sent for me and we were at Mina: 'Come to me^{asws} and with you are your tools'. So I went over to him^{asws} in his^{asws} tent. I greeted him^{asws} and he^{asws} responded to me, and gestured to me that I should be seated. So I sat down. Then he^{asws} gave me a new sandal, and gave it at me. So when I wanted to go, I said, 'May I be sacrificed for you^{asws} ! If only you^{asws} would gift these sandals to me, and I can replicate upon this'. So he^{asws} gave with the other one, so he^{asws} said: 'One, which benefit can it give you?'

قَالَ وَ كَانَتْ مَعْقَبَةٌ مُخَصَّرَةٌ مِنْ وَسَطِهَا لَهَا قَبَالَانِ وَ لَهَا رُءُوسٌ فَقَالَ هَذَا حَدُّ النَّبِيِّ (صلى الله عليه وآله) .

He (the narrator) said, 'And it was such that it has a support for the heel, narrow from its middle, and for it were two straps, and for it were heads. So he^{asws} said: 'This is a shoe (footwear) of the Prophet^{saww}'.¹²⁸

عَنْهُ قَالَ حَدَّثَنِي دَاوُدُ بْنُ إِسْحَاقَ أَبُو سُلَيْمَانَ الْحَدَّاءُ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ مِنْ تَيْمِ الرَّبَابِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنِّي لَأَمَقُّتُ الرَّجُلَ أَرَى فِي رِجْلِهِ نَعْلًا غَيْرَ مُخَصَّرَةٍ أَمَا إِنَّ أَوَّلَ مَنْ غَيَّرَ حَدُّوَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَآلِهِ (فَلَانَ ثُمَّ قَالَ مَا تُسْمُونَ هَذَا الْحَدُّوَ قُلْتُ الْمَمْسُوحُ .

From him, from Dawood Bin Is'haq Abu Suleyman Al Haza'a, from Muhammad Bin Al Fayz from Taym Al Rabaab who said,

¹²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 4

¹²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 5

¹²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 6

¹²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 7

I heard Abu Abdullah^{asws} saying: 'I dislike the man if I^{asws} were to be seen in a sandal in his leg without a waist (narrow middle part). But, the first one to change the shoe (type) of Rasool-Allah^{saww}, was so and so'. Then he^{asws} said: 'What are you naming this shoe as?' I said, '*Al-Mamsouh*'. He^{asws} said: 'This is *Al-Mamsouh*'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ سُؤَيْدٍ قَالَ نَظَرَ إِلَيَّ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ عَلِيٌّ نَعْلَانِ مَمْسُوحَتَانِ فَأَخَذَهُمَا وَ قَلْبَهُمَا ثُمَّ قَالَ لِي أ تُرِيدُ أَنْ تَهْوَدَ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّمَا وَهَبَهُمَا لِي إِنْسَانٌ قَالَ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, form one of our companions, from Ali Bin Suweyd who said,

'Abu Al-Hassan^{asws} looked at me and upon me were sandals, both *Al-Mamsouh* (flat without curve before the heal). So he^{asws} took them both and turned them, then said: 'Do you intend to be a (like a) Jew?' I said, 'May I be sacrificed for you^{asws}! But rather, these were gifted to me by a person'. He^{asws}, 'So there is no problem'.¹³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَيْرٍ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَرِهَ عَقْدَ شِرَاكِ النَّعْلِ وَ أَخَذَ نَعْلَ أَحَدِهِمْ وَ حَلَّ شِرَاكَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from someone else,

(It has been narrated) from Abu Abdullah^{asws} having disliked tying the sandal straps, and he^{asws} took one of the sandals and loosened its strap'.¹³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبِي يُطِيلُ ذَوَائِبَ نَعْلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} used to lengthen the sole of his^{asws} sandal'.¹³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ أَبِي عِمْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ نَظَرَ إِلَى نَعْلِ شِرَاكَهَا مَعْقُودَةً فَتَنَاوَلَهَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَحَلَّهَا ثُمَّ قَالَ لَا تَعْقُدْ .

A number of our companions, from Ahmad Bin Ali Abdullah, from Muhammad Bin Ismail, from Abu Islamil Al Sarraj, from Abu Imran, from a man,

(It has been narrated) from Abu Abdullah^{asws} having looked at a sandal with its straps tied, so Abu Abdullah^{asws} took hold of it and loosened it, then said: 'Do not tie'.¹³³

¹²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 8

¹³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 9

¹³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 10

¹³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 11

¹³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 12

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ كُنْتُ أَمْشِي مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَانْقَطَعَ شِسْعٌ نَعْلِهِ فَأَخْرَجْتُ مِنْ كُمِّي شِسْعًا فَأَصْلَحَ بِهِ نَعْلَهُ ثُمَّ ضَرَبَ يَدَهُ عَلَى كَتِفِي الْأَيْسَرِ وَ قَالَ يَا عَبْدَ الرَّحْمَنِ بْنِ كَثِيرٍ مَنْ حَمَلَ مُؤْمِنًا عَلَى شِسْعٍ نَعْلِهِ حَمَلَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى نَاقَةٍ دَمَكَاءَ حِينَ يَخْرُجُ مِنْ قَبْرِهِ حَتَّى يَفْرَعَ بَابَ الْجَنَّةِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, form Ali Bin Hassan, form Abdul Rahman Bin Kaseer who said,

'I was walking along with Abu Abdullah^{asws}, so the strap of his^{asws} sandal got cut (broke). So I took out a strap from my bag and he^{asws} repaired his^{asws} sandal by it, then struck his^{asws} hand upon my left shoulder and said: 'O Abdul Rahman Bin Kaseyr! The one who supports a Believer upon a strap of his sandal, Allah^{azwj} Mighty and Majestic would Carry him upon a fast camel when he comes out from his grave until he knocks the door of the Paradise'.¹³⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ يَعْقُوبَ السَّرَّاجِ قَالَ كُنَّا نَمْشِي مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يُرِيدُ أَنْ يُعْزِيَ ذَا قَرَابَةَ لَهُ بِمَوْلُودٍ لَهُ فَانْقَطَعَ شِسْعٌ نَعْلِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَتَنَاوَلَ نَعْلَهُ مِنْ رِجْلِهِ ثُمَّ مَشَى حَافِيًا فَنَظَرَ إِلَيْهِ ابْنُ أَبِي يَعْقُورٍ فَخَلَعَ نَعْلَ نَفْسِهِ مِنْ رِجْلِهِ وَ خَلَعَ الشِسْعَ مِنْهَا وَ نَاوَلَهُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَعْرَضَ عَنْهُ كَهَيْئَةِ الْمُعْضَبِ ثُمَّ أَبِي أَنْ يَقْبَلَهُ ثُمَّ قَالَ أَلَا إِنَّ صَاحِبَ الْمُصِيبَةِ أَوْلَى بِالصَّبْرِ عَلَيْهَا فَمَشَى حَافِيًا حَتَّى دَخَلَ عَلَى الرَّجُلِ الَّذِي أَنَاهُ لِيُعْزِيَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al Sarraj who said,

'We were walking along with Abu Abdullah^{asws} and he^{asws} wanted to condole his^{asws} relatives due to there being death of a child, so the strap of a sandal of Abu Abdullah^{asws} snapped. So he^{asws} grabbed his^{asws} sandal from his^{asws} feet, then walk bare-footed. So Ibn Abu Yafour looked at him^{asws}, so he took off his own sandal from his feet, and untied the strap from it and gave it to Abu Abdullah^{asws}. So he^{asws} turned away from it as if he^{asws} was not happy, then refused to accept it, then said: 'Indeed! The one in the difficulties is the foremost with the patience over it'. So he^{asws} walked bare-footed until he^{asws} came up to a man whom he gave his^{asws} condolences'.¹³⁵

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّيْمِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَى رَجُلٍ فَخَلَعَ نَعْلَهُ ثُمَّ قَالَ اخْلَعُوا نَعَالَكُمْ فَإِنَّ النُّعْلَ إِذَا خَلَعْتِ اسْتَرَاحَتِ الْقَدَمَانِ .

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan Al Taymi, from Abbas Bin Aamir, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I was with Abu Abdullah^{asws}, so he^{asws} went over to a man, and he^{asws} took off his^{asws} sandal, then said: 'Take off your sandals, for the sandal, when it is taken off, gives rest to the two feet'.¹³⁶

¹³⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 13

¹³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 14

¹³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 16 H 15

Chapter 18 – The colour of the sandals

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ نَظَرَ إِلَى بَعْضِ أَصْحَابِيهِ وَ عَلَيْهِ نَعْلٌ سَوْدَاءٌ فَقَالَ مَا لَكَ وَاللَّعْلِ السَّوْدَاءِ أَمَا عَلِمْتَ أَنَّهَا تُضِرُّ بِالْبَصَرِ وَ تُرْخِي الذِّكْرَ وَ هِيَ بِأَعْلَى الثَّمَنِ مِنْ غَيْرِهَا وَ مَا لَيْسَهَا أَحَدٌ إِلَّا اِخْتَالَ فِيهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having looked at one of his^{asws} companions, and upon him was a black sandal, so he^{asws} said: 'What have you to do with the black sandals. Do you not know that it is harmful for the vision, and it slackens the manhood, and it is of a more expensive price than others, and none wear it except he swaggers (pompously) in it'.¹³⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ فِي رِجْلِي نَعْلٌ سَوْدَاءٌ فَقَالَ يَا حَنَانُ مَا لَكَ وَ لِلسَّوْدَاءِ أَمَا عَلِمْتَ أَنَّ فِيهَا ثَلَاثَ خِصَالٍ تُضْعِفُ الْبَصَرَ وَ تُرْخِي الذِّكْرَ وَ تُورِثُ الْهَمَّ وَ مَعَ ذَلِكَ مِنْ لِبَاسِ الْجَبَّارِينَ قَالَ فَقُلْتُ فَمَا الْبَيْسُ مِنَ النِّعَالِ قَالَ عَلَيْنِكَ بِالصَّفْرَاءِ فَإِنَّ فِيهَا ثَلَاثَ خِصَالٍ تَجْلُو الْبَصَرَ وَ تُشَدُّ الذِّكْرَ وَ تَذَرُّ الْهَمَّ وَ هِيَ مَعَ ذَلِكَ مِنْ لِبَاسِ النَّبِيِّينَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Muhammad Bin Ali Al Hamdany, from Hanan Bin Sudeyr who said,

'I went over to Abu Abdullah^{asws} and in my leg was a black sandal, so he^{asws} said: 'O Hanaan! What is it to you and the black. Do you not know that in it are three characteristics? It weakens the vision, and slackens the manhood, and inherits the worries, and along with that, it is an apparel of the tyrants'. So I said, 'So what shall I wear from the sandals?' He^{asws} said: 'It is upon you with the yellow, for therein are three qualities – It polishes the vision, and intensifies the manhood, and wards off the worries, and along with that, it is from the apparels of the Prophets^{as}'.¹³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ أَبِي سَلِيمَانَ الْخَوَّاصِ عَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ نَعْلٌ بَيْضَاءٌ فَقَالَ يَا سَدِيرُ مَا هَذِهِ النِّعْلُ اِحْتَدَيْتَهَا عَلَى عِلْمٍ قُلْتُ لَا وَ اللَّهُ جُعِلْتُ فِدَاكَ فَقَالَ مَنْ دَخَلَ السُّوقَ قَاصِدًا لِنَعْلٍ بَيْضَاءٍ لَمْ يُبْلِهَا حَتَّى يَكْتَسِبَ مَالًا مِنْ حَيْثُ لَا يَحْتَسِبُ قَالَ أَبُو نُعَيْمٍ أَخْبَرَنِي سَدِيرٌ أَنَّهُ لَمْ يُبْلِ تِلْكَ النِّعْلَ حَتَّى اِكْتَسَبَ مِائَةَ دِينَارٍ مِنْ حَيْثُ لَا يَحْتَسِبُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Abu Suleyman Al Khawwas, from Al Fazl Bin Dukeyn, from Sadeyr Al Sayrafi who said,

'I went over to Abu Abdullah^{asws} and upon me were white sandals. So he^{asws} said: 'O Sadeyr! What is this sandal? Did you wear this knowingly?' I said, 'No, by Allah^{azwj}, may I be sacrificed for you^{asws}!' So he^{asws} said: 'The one who enters the market intending the white shoes, would not renew it (buy another new pair) until he attains wealth from where he did not expect'. Abu Nuaym said, 'Sadeyr (the narrator)

¹³⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 1

¹³⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 2

informed me that he did not renew that sandal until he had attained one hundred Dinars from where he did not expect'.¹³⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ بُرَيْدِ بْنِ مُحَمَّدٍ الْغَاضِرِيِّ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ رَأَيْتُ
أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَلِيٌّ نَعْلٌ سَوْدَاءٌ فَقَالَ يَا عُبَيْدُ مَا لَكَ وَ لِلنَّعْلِ السَّوْدَاءِ أَمَا عَلِمْتَ أَنَّ فِيهَا ثَلَاثَ خِصَالٍ
تُرْخِي الذِّكْرَ وَ تَضْعِفُ الْبَصَرَ وَ هِيَ أَعْلَى ثَمَنًا مِنْ غَيْرِهَا وَ إِنَّ الرَّجُلَ لَيَلْبَسُهَا وَ مَا يَمْلِكُ إِلَّا أَهْلَهُ وَ وَدَّهَ فَيَبْعَثُهُ اللَّهُ
جَبَّارًا.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from bureyd Bin Muhammad Al Ghaziry, from Ubeyd Bin Zurara who said,

'Abu Abdullah^{asws} saw me, and upon me were black sandals. So he^{asws} said: 'O Ubeyd! What is it with you and the black sandals. Do you not know that therein are three characteristics – it slackens the manhood, and weakens the vision, and it is more expensive in price than others, and if the man wears it and he does not possess except for his family and his children, so Allah^{azwj} would Resurrect him as a tyrant'.¹⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ
لَبَسَ نَعْلًا صَفْرَاءَ كَانَ فِي سُرُورٍ حَتَّى يُبْلِيَهَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who wears yellow sandals would be in delight until he renews them'.¹⁴¹

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا بَلَغَ بِهِ جَابِرُ الْجُعْفِيُّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ لَبَسَ نَعْلًا صَفْرَاءَ لَمْ يَزَلْ يَنْظُرُ فِي
سُرُورٍ مَا دَامَتْ عَلَيْهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ .

From him, form one of our companions, delivered to him by Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who wears yellow sandals, would not cease to be in delight for as long as they are upon him, because Allah^{azwj} Mighty and Majestic is Saying [2:69] *its colour is yellow, giving delight to the beholders*'.¹⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ دَاوُدَ الْحَدَّادِ عَنْ عَبْدِ الْمَلِكِ بْنِ بَحْرٍ
صَاحِبِ اللَّوْلُؤِ قَالَ مَنْ أَرَادَ لَبْسَ النَّعْلِ فَوَقَعَتْ لَهُ صَفْرَاءُ إِلَى الْبَيَاضِ لَمْ يَعْذَمْ مَالًا وَ وَدَّاهُ وَ مَنْ وَقَعَتْ لَهُ سَوْدَاءُ لَمْ يَعْذَمْ
عَمَّا وَ هَمًّا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Suleyman Bin Sama'at, from Dawood Al Haza'a, from Abdul Malik Bin Bahr, a companions of Al Lului who said,

¹³⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 3

¹⁴⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 4

¹⁴¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 5

¹⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 6

'(He^{asws} said): 'The one who intends wearing the sandals, so he takes to yellow going on towards whiteness, would not be reduced to poverty, nor be without children, and the one who goes for the black, would not be short of grief and stress'.¹⁴³

بَابُ الْخُفِّ

Chapter 19 – The Socks

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سَلَمَةَ بْنِ أَبِي حَبَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لُبْسُ الْخُفِّ يَزِيدُ فِي قُوَّةِ الْبَصَرِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Salma Bin Abu Habba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Wearing the socks increases in the strength of the vision'.¹⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْعَوْسِيِّ عَنِ أَبِي جَعْفَرِ الْمُسْلِيِّ عَنْ سُلَيْمَانَ بْنِ سَعْدٍ عَنْ مَنِيعٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لُبْسُ الْخُفِّ أَمَانٌ مِنَ السَّلِّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Awsa, from Abu Ja'far Al Musli, from Suleyman Bin Sa'ad, from Mani'a who said,

'Abu Ja'far^{asws} said: 'Wearing the socks is a security from the tuberculosis'.¹⁴⁵

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُبَارَكِ غُلَامِ الْعَقْرُقُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذْمَانُ لُبْسِ الْخُفِّ أَمَانٌ مِنَ السَّلِّ .

From him, from one of our companions, from Mubarak a slave of Al Aqarquqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Habitual wearing of the socks is a security from the tuberculosis'.¹⁴⁶

عَنْهُ عَنْ بَعْضِ مَنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ الرَّقْفِيِّ قَالَ خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِلَى يَنْبَعٍ فَلَمَّا خَرَجَ رَأَيْتُ عَلَيْهِ خُفًّا أَحْمَرَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا هَذَا الْخُفُّ الْأَحْمَرُ الَّذِي أَرَاهُ عَلَيْكَ فَقَالَ خُفٌّ اتَّخَذْتُهُ لِلسَّفَرِ وَهُوَ أَبْقَى عَلَى الطَّيْنِ وَالْمَطَرِ وَ أَحْمَلُ لَهُ فَلْتُ فَاتَّخَذْتُهَا وَ أَلْبَسْتُهَا قَالَ أَمَا فِي السَّفَرِ فَنَعَمْ وَ أَمَا فِي الْحَضَرِ فَلَا تَعْدِلَنَّ بِالسَّوَادِ شَيْئًا .

From him, from one whom mentioned it, from Muhammad Bin Sinan, from Dawood Al Raqqy who said,

'I went out with Abu Abdullah^{asws} to Yanba'a. So when he^{asws} came out, I saw red socks upon him^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! What is this, the red socks which I see to be upon you^{asws}? So he^{asws} said: 'Socks which I^{asws} have taken for the journey, and it is more lasting upon the clay, and the rain, and more load-bearing for it'. I said, 'So shall I^{asws} take it and wear it?' He^{asws} said: 'As for

¹⁴³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 18 H 7

¹⁴⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 19 H 1

¹⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 19 H 2

¹⁴⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 19 H 3

during the journey, so yes, and as for during the present, so do not change anything with the black'.¹⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زِيَادِ بْنِ الْمُنْذِرِ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ عَلَيَّ خُفٌّ مَفْشُورٌ فَقَالَ يَا زِيَادُ مَا هَذَا الْخُفُّ الَّذِي أَرَاهُ عَلَيْكَ قُلْتُ خُفٌّ اتَّخَذْتُهُ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْبَيْضَ مِنَ الْخُفَّافِ يَعْنِي الْمَفْشُورَةَ مِنْ لِبَاسِ الْجَبَابِرَةِ وَ هُمْ أَوْلُ مَنْ اتَّخَذَهَا وَ الْحُمْرُ مِنْ لِبَاسِ الْأَكَاسِرَةِ وَ هُمْ أَوْلُ مَنْ اتَّخَذَهَا وَ السُّودَ مِنْ لِبَاسِ بَنِي هَاشِمٍ وَ سُنَّةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ziyad Bin Al Munzar who said,

'I went over to Abu Ja'far^{asws} and upon me were decorated socks, so he^{asws} said: 'O Ziyad! What are these socks which I^{asws} see to be upon you?' I said, 'Socks which I have taken to'. So He^{asws} said: 'But, do you know that the white is from the footwear, meaning the decorated ones, from the apparels of the tyrants, and they are the first ones to take to it; and the red is from the apparels of Caesars, and they are the first one to take to these; and the black are from the apparels of the Clan of Hashim^{as}, and a Sunnah'.¹⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ الْبَغْدَادِيِّ عَنْ أَبِي الْحَسَنِ الضَّرِيرِ عَنْ أَبِي سَلْمَةَ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا لَبَسْتَ الْخُفَّ يَفِي مَبِيَّةِ السُّوءِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Ali Al Baghdady, from Abu Al Hassan Al Zareyr, from Abu Salma Al Sarraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Habitually wearing the sock prevents the evil death'.¹⁴⁹

بابُ السُّنَّةِ فِي لُبْسِ الْخُفِّ وَ النَّعْلِ وَ خَلْعِهِمَا

Chapter 20 – The Sunnah regarding wearing of the socks, and the sandals, and taking them off

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مِنَ السُّنَّةِ خَلْعُ الْخُفِّ الْيَسَارِ قَبْلَ الْيُمِينِ وَ لُبْسُ الْيُمِينِ قَبْلَ الْيَسَارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'From the Sunnah is taking off the left sock before the right, and wearing the right before the left'.¹⁵⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا لَبَسْتَ نَعْلَكَ أَوْ خُفَّكَ فَأَبْدَأْ بِالْيُمِينِ وَ إِذَا خَلَعْتَ فَأَبْدَأْ بِالْيَسَارِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

¹⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 19 H 4

¹⁴⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 19 H 5

¹⁴⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 19 H 6

¹⁵⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 20 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you wear your sandals, or your socks, so begin with the right, and whenever you take it off, so begin with the left'.¹⁵¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ يَقُولُ إِذَا لَبَسَ أَحَدُكُمْ نَعْلَهُ فَلْيَلْبَسِ الْيَمِينَ قَبْلَ الْيَسَارِ وَإِذَا خَلَعَهَا فَلْيَخْلَعْ الْيَسْرَى قَبْلَ الْيَمْنَى .

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}, said, 'He^{asws} was saying: 'Whenever one of you wears his sandals, so let him wear the right before the left, and when he takes them off, so let him take-off the left before the right'.¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا تَمْشِ فِي حِذَاءٍ وَاحِدٍ قُلْتُ وَ لِمَ قَالَ لِأَنَّهُ إِنْ أَصَابَكَ مَسٌّ مِنَ الشَّيْطَانِ لَمْ يَكُنْ يُفَارِقُكَ إِلَّا مَا شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not walk in one shoe'. I said, 'And why?' He^{asws} said: 'Because if you are hit by the touch of the Satan^{la}, it would barely separate from you (the injury) except what Allah^{azwj} so Desires'.¹⁵³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ مَشَى فِي حِذَاءٍ وَاحِدٍ فَأَصَابَهُ مَسٌّ مِنَ الشَّيْطَانِ لَمْ يَدْعُهُ إِلَّا مَا شَاءَ اللَّهُ .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who walks in one shoe, so a touch of the Satan^{la} hits him, it would not leave him (the injury) except what Allah^{azwj} so Desires'.¹⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ عَلِيِّ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَمْشِي فِي نَعْلٍ وَاحِدَةٍ وَ يُصَلِّحُ الْأُخْرَى لَا يَرَى بِذَلِكَ بَأْسًا .

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

(It has been narrated) from Abu Abdullah^{asws}, from Ali^{asws}, if one were to walk in one shoe and repair the other, he^{asws} did not see any problem with that'.¹⁵⁵

¹⁵¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 20 H 2

¹⁵² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 20 H 3

¹⁵³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 20 H 4

¹⁵⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 20 H 5

¹⁵⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 20 H 6