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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 الزيِّ وَ التَّجْمُلِ وَ المُرُوعةِ

**The Book of Outfits and the Beautification and
the Magnanimity (2)**

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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 الخواتيم

Chapter 21 – The Rings

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ خَاتَمُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ وَرِقٍ .

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

Abu Abdullah^{asws} has said: 'The ring of Rasool-Allah^{saww} was of 'leaf' (silver)'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ وَ مَعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ خَاتَمُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ وَرِقٍ قَالَ قُلْتُ لَهُ كَانَ فِيهِ فَصٌّ قَالَ لَا .

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

Abu Abdullah^{asws} has said: 'The ring of Rasool-Allah^{saww} was of leaf (silver)'. I said to him^{asws}, 'Was there a stone in it?' He^{asws} said: 'No'.²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمُنْقَرِيِّ عَنْ يُونُسَ بْنِ زَيْنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مِنَ السُّنَّةِ لُبْسُ الْخَاتَمِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the Sunnah, is wearing of the ring'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ الْفَصُّ مُدَوَّرٌ وَقَالَ هَكَذَا كَانَ خَاتَمُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

'The stone (in the ring) should be circular'. And he^{asws} said: 'This is how the ring of Rasool-Allah^{saww} used to be'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَا تَخْتَمُ بِالذَّهَبِ فَإِنَّهُ زِينَتُكَ فِي الْآخِرَةِ .

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

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

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

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'Do not wear the ring of gold, for it is your^{asws} adornment in the Hereafter'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامِ) لَا تَخْتَمُوا بِغَيْرِ الْفِضَّةِ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَا طَهَّرْتُ كَفًّا فِيهَا خَاتَمٌ حَدِيدٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Do not wear a ring without the silver, for Rasool-Allah^{saww} said: 'The palm is not purified wherein is a ring of iron'.⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) قَالَ لَا تَجْعَلْ فِي يَدِكَ خَاتَمًا مِنْ ذَهَبٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not make (wear) a ring of gold to be in your hand'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) أَنَّهُ سَأَلَهُ عَنِ النَّخْتَمِ فِي الْيَمِينِ وَ قُلْتُ إِنِّي رَأَيْتُ بَنِي هَاشِمٍ يَتَخْتَمُونَ فِي أَيْمَانِهِمْ فَقَالَ كَانَ أَبِي يَتَخْتَمُ فِي بَسَارِهِ وَ كَانَ أَفْضَلَهُمْ وَ أَفْقَهُهُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} having been asked about wearing the ring in the right hand, and I said, 'I saw the Clan of Hashim wearing rings in their right hands'. So he^{asws} said: 'My^{asws} father^{asws} wore rings in his^{asws} left, and he^{asws} was higher than them, and of more understanding'.⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَأَلْتُ أُخِي مُوسَى (عَلَيْهِ السَّلَامِ) عَنِ الْخَاتَمِ يُلْبَسُ فِي الْيَمِينِ فَقَالَ إِنْ شِئْتَ فِي الْيَمِينِ وَ إِنْ شِئْتَ فِي الْبَسَارِ .

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

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

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

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

⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 8

'I asked my brother^{asws} Musa^{asws} about the ring to be worn in the right hand. So he^{asws} said: 'If you so desire to, wear it in the right hand, and if you so desire to, in the left'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا تَخَنَّمْتُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَّا يَسِيرًا حَتَّى تَرَكَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} did not wear a ring except for a little while, until he^{saww} left it'.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَتَخَنَّمُ فِي يَمِينِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} was wearing rings in his^{saww} right hand'.¹¹

وَبِهَذَا الْإِسْنَادِ قَالَ كَانَ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ (صَلَوَاتُ اللَّهِ عَلَيْهِمْ) يَتَخَنَّمُونَ فِي أَيْسَارِهِمْ .

And by this chain, (He^{asws}) said: 'Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} were wearing rings in their^{asws} left hands'.¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُتَّى الْحَنَاطِ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ الْحَسَنُ وَالْحُسَيْنُ (عَلَيْهِمَا السَّلَامُ) يَتَخَنَّمَانِ فِي يَسَارِهِمَا .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Musny Al Hannat, from Hatim Bin Ismail,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Hassan^{asws} and Al-Husayn^{asws} were wearing rings in their^{asws} left hands'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ الْحَسَنُ وَالْحُسَيْنُ (عَلَيْهِمَا السَّلَامُ) يَتَخَنَّمَانِ فِي يَسَارِهِمَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Yahya Bin Abu Al a'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Hassan^{asws} and Al-Husayn^{asws} were both wearing rings in their^{asws} left hands'.¹⁴

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

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

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

¹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 12

¹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 13

¹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 14

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) كَانَ يَنْخَتَمُ فِي يَمِينِهِ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin basheer, from Abdul Rahman Bin Muhammad Al Azramy,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} Bin Al Husayn^{asws} was wearing rings in his^{asws} right hand'.¹⁵

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: ' Amir Al-Momineen^{asws} was wearing rings in his^{asws} right hand'.¹⁶

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَوْمُوا خَاتَمَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَخَذَهُ أَبِي مِنْهُمْ بِسَبْعَةٍ قَالَ قُلْتُ بِسَبْعَةِ دَرَاهِمٍ قَالَ بِسَبْعَةِ دَنَانِيرٍ .

Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'A ring of Abu Abdullah^{asws} was evaluated, so my^{asws} father^{asws} took from it for seven'. I said, 'Seven Dirhams?' He^{asws} said: 'Seven Dinars'.¹⁷

باب العقيق

Chapter 22 – The Carnelian

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنِ الرِّضَا (عليه السلام) قَالَ الْعَقِيقُ يَنْفِي الْفَقْرَ وَ لَيْسَ الْعَقِيقُ يَنْفِي النِّفَاقَ .

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

(It has been narrated) from Al-Reza^{asws} having said: 'The carnelian negates the poverty, and wearing the carnelian negates the hypocrisy'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الرِّضَا (عليه السلام) قَالَ مَنْ سَاهَمَ بِالْعَقِيقِ كَانَ سَهْمُهُ الْأَوْفَرَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa,

(It has been narrated) from Al-Reza^{asws} having said: 'The one who has been apportioned with the carnelian, his share would be ampler'.¹⁹

¹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 15

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

¹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 21 H 17

¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 1

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ التَّنُوكِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَخْتَمُوا بِالْعَقِيقِ فَإِنَّهُ مُبَارَكٌ وَ مَنْ تَخْتَمَ بِالْعَقِيقِ يُوشِكُ أَنْ يُفْضَى لَهُ بِالْحُسْنَى .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was wearing rings with the carnelian for it is Blessed, and the one who wears a ring with the carnelian, (his needs) would be very quickly fulfilled for him with the goodness'.²⁰

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ فَضَيْلِ بْنِ عُمَانَ عَنْ رَبِيعَةَ الرَّأْيِ قَالَ رَأَيْتُ فِي يَدِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَصَّ عَقِيقٍ فَقُلْتُ مَا هَذَا الْفَصُّ فَقَالَ عَقِيقٌ رُومِيٌّ وَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ تَخْتَمَ بِالْعَقِيقِ فَضِيَّتْ حَوَائِجُهُ .

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

'I saw in the hand of Ali^{asws} Bin Al-Husayn^{asws} an embedded stone of carnelian, so I said, 'What is this stone?' So he^{asws} said: 'Roman carnelian'. And he^{asws} said: 'Rasool-Allah^{saww} said: 'The one who wears a ring with the carnelian, his needs would be fulfilled'.²¹

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

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

'Abu Abdullah^{asws} said: 'The carnelian is a safety during the journey'.²²

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

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

(It has been narrated) from Al Reza^{asws} having said: 'Abu Abdullah^{asws} was saying: 'The one who takes a ring the stone of which is carnelian, would not be impoverished and would not be judged for him except with that which is better'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ بَنِي إِسْرَائِيلَ عَنْ إِسْرَائِيلَ بْنِ عَقْبَةَ عَنْ سَيَابَةَ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ بَعَثَ الْوَالِي إِلَى رَجُلٍ مِنْ آلِ أَبِي طَالِبٍ فِي جَنَابَةِ فَمَرَّ بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ أَنْبَعُوهُ بِخَاتَمِ عَقِيقٍ فَأَتَى بِخَاتَمِ عَقِيقٍ فَلَمْ يَرِ مَكْرُوهًا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Yaqoub Bin Yazeed, from Ibrahim Bin Uqba, from Sayaba Bin Ayoub, from Muhammad Bin Al Fazl, from Abdul Raheem Al Qaseyr who said,

¹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 2

²⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 3

²¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 4

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

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

'The governor sent a summoner to a man from the progeny of Abu Talib^{as} regarding a felony, so he passed by Abu Abdullah^{asws} So he^{asws} said: 'Follow him with a carnelian ring'. So they brought it (to him) and he did not see any abhorrence'.²⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ شَكَرَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) أَنَّهُ قُطِعَ عَلَيْهِ الطَّرِيقُ فَقَالَ (صلى الله عليه وآله) هَلَّا تَخَنَّمْتَ بِالْعَقِيقِ فَإِنَّهُ يَحْرُسُ مِنْ كُلِّ سُوءٍ .

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

'A man complained to the Prophet^{saww} that his way had been cut-off (by the bandits), so he^{saww} said: 'Why did you not wear a ring with the carnelian, for it is a protection from every evil'.²⁵

باب الْيَاقُوتِ وَالزُّمُرُدِ

Chapter 23 – The Rubies and the Emeralds

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

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

(It has been narrated) from Al-Reza^{asws} having said: 'Abu Abdullah^{asws} was saying: 'You should be wearing rings with the rubies for these negate the poverty'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَخَنَّمُوا بِالْيَاقُوتِ فَإِنَّهَا تَنْفِي الْفَقْرَ .

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

'Rasool-Allah^{saww} said: 'You should be wearing a ring with the rubies and these negate the poverty'.²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا وَهُوَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ وَ يُقْبَبُ سِكْبَاجَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ صَاحِبِ الْأَنْزَالِ وَ كَانَ يَقُومُ بِبَعْضِ أُمُورِ الْمَاضِي (عليه السلام) قَالَ قَالَ لِي يَوْمًا وَ أَمَلَى عَلَيَّ مِنْ كِتَابِ التَّخَنُّمِ بِالزُّمُرُدِ يُسْرٌ لَا عُسْرَ فِيهِ .

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

(It has been narrated) from Ahmad Bin Muhammad Bin Abu Nasr the owner of the hostels, and he used to stand for one of the affairs of Al-Maazy^{asws} (7th Imam^{asws}) who said, 'One day he^{asws} said to me and dictated to me from a book: 'Wear a ring of the emerald, there is ease, and there is no difficulties in it'.²⁸

²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 7

²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 22 H 8

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 1

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 2

²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 3

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

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'You should be wearing rings with the emeralds, for these negate the poverty'.²⁹

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is desirable, the wearing of the ring with the ruby'.³⁰

باب الْفَيْرُوزِ

Chapter 24 – The Turquoise

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

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The one who wears a ring with the turquoise, would not impoverish his palm'.³¹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْحَسَنِ بْنِ سَهْلِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مِهْرَانَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) وَ فِي إِصْبَعِهِ خَاتَمٌ فَصَّهُ فَيْرُوزٌ نَفْسُهُ اللَّهُ الْمَلِكُ فَأَدَمْتُ النَّظَرَ إِلَيْهِ فَقَالَ مَا لَكَ تَدِيمَ النَّظَرَ إِلَيْهِ فَقُلْتُ بَلَّغَنِي أَنَّهُ كَانَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) خَاتَمٌ فَصَّهُ فَيْرُوزٌ نَفْسُهُ اللَّهُ الْمَلِكُ

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Al Hassan Bin Sahl, from Al Hassan Bin Ali Bin Mihran who said,

'I went over to Abu Al-Hassan Musa^{asws} and in his^{asws} finger was a ring with a stone of turquoise with an engraving: "الله^{azwj} the King". So I deliberately looking at it, so he^{asws} said: 'What is the matter with you, deliberately looking at it?' So I said, 'It has reached me that there was for Amir Al-Momineen^{asws} a ring with a stone of turquoise with an engraving: "الله^{azwj} the King"'.
فَقَالَ أ تَعْرِفُهُ قُلْتُ لَا فَقَالَ هَذَا هُوَ تَدْرِي مَا سَبَبُهُ قُلْتُ لَا قَالَ هَذَا حَجَرٌ أهدَاهُ جَبْرِئِيلُ (عَلَيْهِ السَّلَام) إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَوَهَبَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أ تَدْرِي مَا اسْمُهُ قُلْتُ فَيْرُوزٌ قَالَ هَذَا بِالْفَارِسِيَّةِ فَمَا اسْمُهُ بِالْعَرَبِيَّةِ قُلْتُ لَا أَدْرِي قَالَ اسْمُهُ الظَّفَرُ .

فَقَالَ أ تَعْرِفُهُ قُلْتُ لَا فَقَالَ هَذَا هُوَ تَدْرِي مَا سَبَبُهُ قُلْتُ لَا قَالَ هَذَا حَجَرٌ أهدَاهُ جَبْرِئِيلُ (عَلَيْهِ السَّلَام) إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَوَهَبَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أ تَدْرِي مَا اسْمُهُ قُلْتُ فَيْرُوزٌ قَالَ هَذَا بِالْفَارِسِيَّةِ فَمَا اسْمُهُ بِالْعَرَبِيَّةِ قُلْتُ لَا أَدْرِي قَالَ اسْمُهُ الظَّفَرُ .

So he^{asws} said: 'Do you recognise it?' I said, 'No'. So he^{asws} said: 'This is it. Do you know what is the reason for it?' I said, 'No'. He^{asws} said: 'This is a stone gifted by Jibraeel^{as} to Rasool-Allah^{saww}, so Rasool-Allah^{saww} gifted it to Amir Al-Momineen^{asws} .

²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 4

³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 23 H 5

³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 24 H 1

Do you know what its name is?' I said, 'Turquoise'. He^{asws} said: 'This is in Persian. So what is its name in Arabic?' I said, 'I do not know'. He^{asws} said: 'Its name is Al-Zafar'.³²

باب الْجَزَعِ الْيَمَانِيِّ وَالْبَلُورِ

Chapter 25 – The Yemeni Onyx and the Crystals

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

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

'Amir Al-Momineen^{asws} said: 'You should be wearing rings with the Yemeni onyx for it repels the plots of the Accursed satans'^{la, 33}.

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

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

(It has been narrated) raising it to Abu Abdullah^{asws} having said, The best of the stones (for rings) is the crystal'.³⁴

باب نَقْشِ الْخَوَاتِيمِ

Chapter 26 – Engraving the rings

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ نَقْشُ خَاتَمِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُحَمَّدٌ رَسُولُ اللَّهِ وَ كَانَ نَقْشُ خَاتَمِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ الْمَلِكُ وَ كَانَ نَقْشُ خَاتَمِ أَبِي (عَلَيْهِ السَّلَام) الْعِزَّةُ لِلَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The engraving of the ring of Rasool-Allah^{saww} was – "Muhammad^{saww}, Rasool, Allah^{azwj}", and the engraving of the ring of Amir Al-Momineen^{asws} was – "Allah^{azwj} the King", and the engraving of the ring of my^{asws} father^{asws} was – "العِزَّةُ لِلَّهِ" "The Honour is for Allah^{azwj}".³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ يُونُسَ بْنِ زَيْنَانَ وَ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فَلَمَّا جُعِلْنَا فِدَاكَ أَيْكُرُهُ أَنْ يَكْتُبَ الرَّجُلُ فِي خَاتَمِهِ غَيْرَ اسْمِهِ وَ اسْمُ أَبِيهِ فَقَالَ فِي خَاتَمِي مَكْتُوبٌ لِلَّهِ خَالِقُ كُلِّ شَيْءٍ وَ فِي خَاتَمِ أَبِي مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ كَانَ خَيْرَ مُحَمَّدِي رَأَيْتُهُ بَعِينِي الْعِزَّةُ لِلَّهِ وَ فِي خَاتَمِ عَلِيٍّ

³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 24 H 2

³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 25 H 1

³⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 25 H 2

³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 1

بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) الْحَمْدُ لِلَّهِ الْعَظِيمِ وَ فِي خَاتَمِ الْحَسَنِ وَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) حَسْبِيَ اللَّهُ وَ فِي خَاتَمِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ الْمَلِكُ .

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

(It has been narrated) from Abu Abdullah^{asws} both having said, May we be sacrificed for you^{asws}! Is it disliked that the man should inscribe in his ring, other than his own name and the name of his father?' So he^{asws} said: 'In my^{asws} ring it is inscribed – 'اللَّهُ خَالِقُ كُلِّ شَيْءٍ' "Allah^{azwj} the Creator of everything"; and in the ring of my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, and he^{asws} was the best of the Muhammads^{asws} I^{asws} have ever seen with my^{asws} eyes (was inscribed) – "The Honour is for Allah^{azwj}"; and in the ring of Ali^{asws} Bin Al-Husayn^{asws} (was inscribed) – "The Praise is for Allah^{azwj} the Exalted the Magnificent; and in the ring of Al-Hassan^{asws} and Al-Husayn^{asws} (was inscribed) – Allah^{azwj} is Sufficient for me"; and in the ring of Amir Al-Momineen^{asws} (was inscribed) – "Allah^{azwj} the King".³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ النَّهَيْكِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ مَرَّ بِي مُعْتَبٌ وَ مَعَهُ خَاتَمٌ فَقُلْتُ لَهُ أَيُّ شَيْءٍ هَذَا فَقَالَ خَاتَمُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَخَذْتُ لِأَقْرَأَ مَا فِيهِ فَإِذَا فِيهِ اللَّهُمَّ أَنْتَ تَقْتِي فَقَيْتِي شَرَّ خَلْقِكَ .

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

'Mo'tab passed by me and with him was a ring, so I said to him, 'Which thing is this?' So he^{asws} said: 'A ring of Abu Abdullah^{asws}'. So I took it to read what was (inscribed) in it, so there was in it – 'اللَّهُمَّ أَنْتَ تَقْتِي فَقَيْتِي شَرَّ خَلْقِكَ' "O Allah^{azwj}! You^{azwj} are my^{asws} Trusted One, so Protect me^{asws} from the evil of Your^{azwj} creatures".³⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) فَأَخْرَجَ إِلَيْنَا خَاتَمَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ خَاتَمَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) وَ كَانَ عَلَى خَاتَمِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْتَ تَقْتِي فَأَعْصِمْنِي مِنَ النَّاسِ وَ نَفْسُ خَاتَمِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) حَسْبِيَ اللَّهُ وَ فِيهِ وَرْدَةٌ وَ هِلَالٌ فِي أَعْلَاهُ .

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

'I was in the presence of Abu Al-Hassan Al-Reza^{asws}, so he^{asws} brought out to us a ring of Abu Abdullah^{asws}, and a ring of Abu Al-Hassan^{asws}, and it was (inscribed) upon the ring of Abu Abdullah^{asws}: 'أَنْتَ تَقْتِي فَأَعْصِمْنِي مِنَ النَّاسِ' "You^{azwj} are my^{asws} Trusted, so Protect me^{asws} from the people"; and the engraving of the ring of Abu Al-Hassan^{asws} was: 'حَسْبِيَ اللَّهُ' "Allah^{azwj} is sufficient for me^{asws}", and in it was a rose and a crescent in its upper part'.³⁸

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

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

³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 2

³⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 3

³⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 4

'I asked Abu Al-Hassan Al-Reza^{asws} about the engraving on his^{asws} ring and the ring of his^{asws} father^{asws}. He^{asws} said: 'The engraving on my^{asws} ring is: "Whatever Allah^{azwj} so Desires. There is no Strength except by Allah^{azwj}"; and the engraving of the ring of my father^{asws} is: "Allah^{azwj} is Sufficient", and it is which I (the narrator) used to wear with'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيٌّ خَاتَمَ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) خَزِيٍّ وَشَقِيٍّ قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) .

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

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'It was (inscribed) upon a ring of Ali^{asws} Bin Al-Husayn^{asws} – 'خَزِيٍّ وَشَقِيٍّ قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام)', "Disgraceful and wretched is the murderer of Al-Husayn^{asws} Bin Ali^{asws}".⁴⁰

سَهْلُ بْنُ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ ذَكَرْنَا خَاتَمَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ نَحِبُّ أَنْ أُرِيكَهُ فَقُلْتُ نَعَمْ فَدَعَا بِحَقٍّ مَخْتُومٍ فَفَتَحَهُ وَأَخْرَجَهُ فِي فُطْنَةٍ فَإِذَا حَلَقَةٌ فِضَّةٌ وَفِيهِ فَصٌّ أَسْوَدٌ عَلَيْهِ مَكْتُوبٌ سَطْرَانِ مُحَمَّدٍ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ ثُمَّ قَالَ إِنَّ فَصَّ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَسْوَدٌ .

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

'We mentioned the ring of Rasool-Allah^{saww}, so he^{asws} said: 'Would you love it if I^{asws} were to show it to you?' So I said, 'Yes'. So he^{asws} called for a sealed covering, so he^{asws} opened it and brought out a cotton sheet, so there was a silver ring and in it was embedded a black stone, and upon it was inscribed in two lines – "Muhammad^{saww}, Rasool^{saww}, Allah^{azwj}". Then he^{asws} said: 'The stone of the Prophet^{saww} was black'.⁴¹

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الثَّانِي (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنَّا رَوَيْنَا فِي الْحَدِيثِ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَسْتَنْجِي وَخَاتَمُهُ فِي إِصْبَعِهِ وَكَذَلِكَ كَانَ يَفْعَلُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَكَانَ نَفْسُ خَاتَمِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ صَدَقُوا قُلْتُ فَيَنْبَغِي لَنَا أَنْ نَفْعَلَ قَالَ إِنَّ أَوْلَئِكَ كَانُوا يَتَخَنَّمُونَ فِي الْيَمْنَى وَإِنَّكُمْ أَنْتُمْ تَتَخَنَّمُونَ فِي الْيَسْرَى

Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan^{asws} the 2nd, said, 'I said to him^{asws}, 'We are reporting in the Hadeeth that Rasool-Allah^{saww} was cleaning himself^{saww} and his^{saww} ring was in his^{saww} finger, and similar to that is what Amir Al-Momineen^{asws} did, and the engraving of a ring of Rasool-Allah^{saww} was – "Muhammad^{saww} Rasool^{saww} Allah^{azwj}". He^{asws} said: 'They spoke the truth'. I said, 'So would it befit us that we do it'. He^{asws} said: 'They (people) are wearing rings in the right hand and you all are wearing rings in the left hand'.

قَالَ فَسَكَتَ فَقَالَ أَ تَذَرِي مَا كَانَ نَفْسُ خَاتَمِ آدَمَ (عَلَيْهِ السَّلَام) فَقُلْتُ لَا فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَكَانَ نَفْسُ خَاتَمِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ الْمَلِكُ وَخَاتَمِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) الْعِزَّةُ لِلَّهِ وَخَاتَمِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ بَالِغُ أَمْرِهِ وَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) خَاتَمُ أَبِيهِ وَ أَبُو

³⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 5

⁴⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 6

⁴¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 7

جَعْفَرُ الْأَكْبَرُ خَاتَمُ جَدِّهِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ خَاتَمُ جَعْفَرِ (عَلَيْهِ السَّلَام) اللَّهُ وَلِيِّي وَ عَصَمَتِي مِنْ خَلْقِهِ وَ أَبُو الْحَسَنِ الْأَوَّلُ (عَلَيْهِ السَّلَام) حَسْبِيَ اللَّهُ وَ أَبُو الْحَسَنِ الثَّانِي مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

He (the narrator) said, 'So I was silent, so he^{asws} said: 'Do you know what was the engraving in the ring of Adam^{as?}' So I said, 'No'. So he^{asws} said: 'There is no god except for Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}', and the engraving in the ring of the Prophet^{saww} was "Muhammad^{saww} Rasool-Allah^{saww}"; and the ring of Amir Amir Al-Momineen^{asws} was "Allah^{azwj} the King"; and the ring of Al-Hassan^{asws} was "The Honour is for Allah^{azwj}", and the ring of Al-Husayn^{asws} was "Allah^{azwj} Fulfils His^{azwj} Command", and Ali^{asws} Bin Al-Husayn^{asws} wore the ring of his^{asws} father^{asws}, and Abu Ja'far^{asws} the great wore the ring of his^{asws} grandfather Al-Husayn^{asws}, and the ring of Ja'far^{asws} was "Allah^{azwj} is my^{asws} Guardian and Protects me^{asws} from His^{azwj} creatures; and Abu Al-Hassan^{asws} the 1st "Allah^{azwj} is Sufficient"; and Abu Al-Hassan^{asws} the 2nd "Whatever Allah^{azwj} so Desires, there is no Strength except with Allah^{azwj}".

وَ قَالَ الْحُسَيْنُ بْنُ خَالِدٍ وَ مَدَّ يَدَهُ إِلَيَّ وَ قَالَ خَاتَمِي خَاتَمُ أَبِي (عَلَيْهِ السَّلَام) أَيْضًا .

And Al-Husayn Bin Khalid (the narrator) said, 'And he^{asws} extended his^{asws} hand towards me and said: 'My^{asws} ring is the ring of my^{asws} father^{asws} as well'.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَنْ نَفَسَ عَلَى خَاتَمِهِ اسْمَ اللَّهِ فَلْيَحْوَلْهُ عَنِ الْيَدِ الَّتِي يَسْتَنْجِي بِهَا فِي الْمَتَوَضِّئِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who engraves upon his ring the Name of Allah^{azwj}, so let him withdraw it from the hand with which he cleans himself during the ablution'.⁴³

بَابُ الْخُلِيِّ

Chapter 27 – The Ornaments

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الذَّهَبِ يُحَلَّى بِهِ الصِّبْيَانُ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يُحَلِّي وَلَدَهُ وَ نِسَاءَهُ بِالذَّهَبِ وَ الْفِضَّةِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Noman, from Abu Al Sabbah who said,

'I asked Abu Abdullah^{asws} about the gold which the children are ornamented with. So he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} used to ornament his^{asws} children and his^{asws} wives with the gold and the silver'.⁴⁴

⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 8

⁴³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 26 H 9

⁴⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ وَ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ جَمِيعاً عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الذَّهَبِ يُحَلَّى بِهِ الصَّبِيَّانَ فَقَالَ إِنَّهُ كَانَ أَبِي (عَلَيْهِ السَّلَام) لِيُحَلِّيَ وَلَدَهُ وَ نِسَاءَهُ بِالذَّهَبِ وَ الْفِضَّةِ فَلَا بَأْسَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washa and Ahmad Bin Muhammad Bin Abu Nasr, altogether from Dawood Bin Sirham who said,

'I asked Abu Abdullah^{asws} about the gold the children are ornamented by, so he^{asws} said: 'My^{asws} father^{asws} used to ornament his^{asws} children and his^{asws} wives with the gold and the silver, so there is no problem with it'.⁴⁵

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

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

'I asked Abu Abdullah^{asws} about ornamenting the women with the gold and the silver. So he^{asws} said: 'There is no problem'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ نَعْلُ سَيْفِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ قَائِمَتُهُ فِضَّةً وَ كَانَ بَيْنَ ذَلِكَ حَلْقٌ مِنْ فِضَّةٍ وَ لَبِستُ دِرْعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَكَنْتُ أَسْحَبُهَا وَ فِيهَا ثَلَاثُ حَلَقَاتِ فِضَّةٍ مِنْ بَيْنِ يَدَيْهَا وَ تَتَانِ مِنْ خَلْفِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The end of the sword of Rasool-Allah^{saww} and its handle was of silver, and between that was a circular ring of silver, and I^{asws} wore the armour of Rasool-Allah^{saww}, and it dragged, and therein were three circular rings of silver in front of it and at the back of it'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ بِتَخْلِيَةِ السَّيْفِ بِأَسَ بِالذَّهَبِ وَ الْفِضَّةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with encircling the sword with the gold and the silver'.⁴⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الْمُتَنَّبِيِّ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ جَلِيَّةَ سَيْفِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) كَانَتْ فِضَّةً كُلُّهَا قَائِمَتُهُ وَ قِبَاعُهُ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Al Musna, from Hatim Bin Ismail,

(It has been narrated) from Abu Abdullah^{asws} that an ornament of the sword of Rasool-Allah^{saww} was of silver, all of it, its handle and its hilt'.⁴⁹

⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 2

⁴⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 3

⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 4

⁴⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 5

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ بِتَخْلِيَةِ الْمَصَاحِفِ وَالسُّيُوفِ بِالذَّهَبِ وَالْفِضَّةِ بَأْسٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with ornamenting the Parchments, and the swords with the gold and the silver'.⁵⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَيْرٍ وَاجِدٍ عَنْ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمْ تَزَلِ النِّسَاءُ يَلْبَسْنَ الْحُلِيَّ .

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Aban, from Muhammad Bin Muslim, (It has been narrated) from Abu Ja'far^{asws} – similar to it'.⁵¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ رَبِيعٍ عَنِ الْفَضِيلِ بْنِ يَسَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ سَرِيرٍ فِيهِ الذَّهَبُ أَوْ يَصْلُحُ إِسْكَاهُ فِي النَّيْتِ فَقَالَ إِنْ كَانَ ذَهَبًا فَلَا وَ إِنْ كَانَ مَاءَ الذَّهَبِ فَلَا بَأْسٌ .

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

'I asked Abu Abdullah^{asws} about a bed in which is the gold, is it correct to keep it in the house?' So he^{asws} said: 'If it was of gold, so no, but if it was the water of the gold (gold-coated), so there is no problem'.⁵²

باب الْفُرْشِ

Chapter 28 – The Furnishing

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَبِي خَالِدِ الرَّيْدِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ دَخَلَ قَوْمٌ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ نَرَى فِي مَنْزِلِكَ أَشْيَاءَ نَكْرَهُهَا وَإِذَا فِي مَنْزِلِهِ بُسْطٌ وَنَمَارِقُ فَقَالَ (عَلَيْهِ السَّلَام) إِنَّا نَتَرَوُجُ النِّسَاءَ فَنُعْطِيهِنَّ مُهُورَهُنَّ فَيَسْتَرِينَ مَا شِئْنَا لَيْسَ لَنَا مِنْهُ شَيْءٌ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from saeed Bin Janaah, from Abu Khalid Al Zaydi, from Jabir,

⁴⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 6

⁵⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 7

⁵¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 8

⁵² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 27 H 10

(It has been narrated) from Abu Ja'far^{asws} having said: 'A group of people came over to Al-Husayn^{asws} Bin Ali^{asws}, so they said, 'O son^{asws} of Rasool-Allah^{saww}! We see such things in your^{asws} dwelling which we dislike', and in his^{asws} house were rugs and cushions. So he^{asws} said: 'We^{asws} marry women, so we^{asws} give them their dowries, and they buy whatever they so desire to. There is nothing for us^{asws} from it'.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي مَالِكٍ الْجُهَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَرَأَيْتُ فِي مَنْزِلِهِ بُسْطًا وَ وَسَائِدَ وَ أَنْمَاطًا وَ مَرَاقِفَ فَقُلْتُ مَا هَذَا فَقَالَ مَتَاعُ الْمَرْأَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Mugheira, from Abu Malik Al Juhuny, from Abdullah Bin Ata'a who said,

'I went over to Abu Ja'far^{asws}, so I saw in his^{asws} house, rugs, and pillows, and patterns, and amenities'. So I said, 'What is this?' So he^{asws} said: 'Belongings of the wife'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَاثِيلٍ وَ جِفَانٍ كَالْجَوَابِ قَالَ مَا هِيَ تَمَاثِيلُ الرِّجَالِ وَ النِّسَاءِ وَ لَكِنَّهَا تَمَاثِيلُ الشَّجَرِ وَ شَبِيهِهِ .

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

'I said to Abu Ja'far^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic **[34:13] They made for him whatsoever he desired of Prayer Niches, and images, and wells like watering troughs**'. He^{asws} said: 'These were not images of the men and the women, but these were images of the trees and the likes of it'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَسَائِدٌ وَ أَنْمَاطٌ فِيهَا تَمَاثِيلٌ يَجْلِسُ عَلَيْهَا .

Ali Bin Ibrahim, form Saih Bin Al Sandy, from Ja'far Bin Bashir, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There used to be for Ali^{asws} Bin Al-Husayn^{asws}, cushions and patterns with images therein. He^{asws} used to sit upon these'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ الزِّيَّاتِ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي بَيْتٍ مُنْجَدٍ ثُمَّ عُدْتُ إِلَيْهِ مِنَ الْعَدِّ وَ هُوَ فِي بَيْتٍ لَيْسَ فِيهِ إِلَّا حَصِيرٌ وَ عَلَيْهِ قَمِيصٌ غَلِيظٌ فَقَالَ الْبَيْتُ الَّذِي رَأَيْتَهُ لَيْسَ بَيْتِي إِنَّمَا هُوَ بَيْتُ الْمَرْأَةِ وَ كَانَ أُمْسٍ يَوْمَهَا .

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

'I went over to Abu Ja'far^{asws} in a refurbished room. Then I went again to him^{asws} in the morning and he^{asws} was in a room in which there was nothing except for a mat,

⁵³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 1

⁵⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 2

⁵⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 3

⁵⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 4

and upon him^{asws} was a coarse shirt. So he^{asws} said: 'This room which you saw was not my^{asws} room. But rather is was a room of the wife, and yesterday was her day'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ عَنْ أَبِي الْجَارُودِ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَهُوَ جَالِسٌ عَلَيَّ مَتَاعٌ فَجَعَلْتُ أَلْمَسُ الْمَتَاعَ بِيَدِي فَقَالَ هَذَا الَّذِي تَلْمِسُهُ بِيَدِكَ أَرْمَنِي فَقُلْتُ لَهُ وَمَا أَنْتَ وَالْأَرْمَنِيَّ فَقَالَ هَذَا مَتَاعٌ جَاءَتْ بِهِ أُمُّ عَلِيٍّ امْرَأَةً لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Ali Bin Ismail Al Maysami, from Abu Al Jaroud who said,

'I went over to Abu Ja'far^{asws} and he^{asws} was seated upon a chattel, so I went on to touch the chattel with my hand, so he^{asws} said: 'This which you are touching with your hand, is *Armany* (Armenian)'. So I said to him^{asws}, 'And what have you^{asws} to do with *Al-Armany*?'. So he^{asws} said: 'This is a chattel which the mother of Ali came with', a wife of his^{asws}.

فَلَمَّا كَانَ مِنْ قَابِلٍ دَخَلْتُ عَلَيْهِ فَجَعَلْتُ أَلْمَسُ مَا تَحْتِي فَقَالَ كَأَنَّكَ تُرِيدُ أَنْ تَنْظُرَ مَا تَحْتِكَ فَقُلْتُ لَا وَ لَكِنَّ الْأَعْمَى يَعْثُثُ فَقَالَ لِي إِنَّ ذَلِكَ الْمَتَاعَ كَانَ لِأُمِّ عَلِيٍّ وَ كَانَتْ تَرَى رَأْيَ الْخَوَارِجِ فَأَدْرَبَتْهَا لَيْلَةً إِلَى الصُّبْحِ أَنْ تَرْجِعَ عَنْ رَأْيِهَا وَ تَتَوَلَّى أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَامْتَنَعَتْ عَلَيَّ فَلَمَّا أَصْبَحْتُ طَلَّقْتُهَا .

So when it was another time, I went over to him^{asws}, so I went on to touch what was beneath me, so he^{asws} said: 'It is as if you want to see what is beneath you'. So I said, 'No, but the blind tend to tamper'. So he^{asws} said to me: 'That chattel was for the mother of Ali, and she used to view by the opinions of the Khawarijites, so I^{asws} respited her for a night up to the morning that she might retract from her opinion, and accept the Wilayah of Amir Al-Momineen^{asws}, but she refrained to me^{asws}. So when it was the morning, I^{asws} divorced her'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ قَائِلٌ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَجْلِسُ الرَّجُلُ عَلَى بَسَاطٍ فِيهِ تَمَاثِيلُ فَقَالَ الْأَعَاجِمُ تُعْظَمُهُ وَ إِنَّا لَنَمْتَهِنُهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abdullah Bin Al Mugheira who said,

'I heard Al-Reza^{asws} saying: 'A speaker said to Abu Ja'far^{asws}, 'You^{asws} make the man sit upon a rug in which are images'. So he^{asws} said: 'The non-Arabs venerate it and we^{asws} belittle it'.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعُمَرَ كِيِّ بْنِ عَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَنْ الْفَرَّاشِ الْحَرِيرِ وَ مِنْهُ مِنَ الدِّيَبَاجِ وَ الْمُصَلَّى الْحَرِيرِ وَ مِنْهُ مِنَ الدِّيَبَاجِ هَلْ يَصْلُحُ لِلرَّجُلِ النَّوْمُ عَلَيْهِ وَ النُّكَاةُ وَ الصَّلَاةُ فَقَالَ يَفْرَشُهُ وَ يَفُومُ عَلَيْهِ وَ لَا يَسْجُدُ عَلَيْهِ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'I asked Abu Al-Hassan^{asws} about the silk mattresses, and the likes of it from the brocade, and the silk Prayer mat and the likes of it from the brocade, is it correct for the man to sleep over it, and

⁵⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 5

⁵⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 6

⁵⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 7

recline upon, and the Prayer?’ So he^{asws} said: ‘Furnish it, and stand upon it, but do not Prostrate upon it’.⁶⁰

باب النوادر

Chapter 29 – The Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَأَلَنِي شِهَابُ بْنُ عَبْدِ رَبِّهِ أَنْ أَسْتَأْذِنَ لَهُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَعْلَمْتُ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ يَا بَيْنَا إِذَا شَاءَ فَادْخَلْتُهُ عَلَيْهِ لَيْلاً وَ شِهَابٌ مَقْنَعُ الرَّأْسِ فَطَرِحَتْ لَهُ وَسَادَةٌ فَجَلَسَ عَلَيْهَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَلْقِ قِنَاعَكَ يَا شِهَابُ فَإِنَّ الْقِنَاعَ رَبِيَّةٌ بِاللَّيْلِ مَذَلَّةٌ بِالنَّهَارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Al Abbas Bin Al Waleed Bin Sabeeh who said,

‘Shihab Bin Abd Rabih asked me that I should seek permission for him to (see) Abu Abdullah^{asws}. So I let Abu Abdullah^{asws} know about that, so he^{asws} said: ‘Tell him he can come to us^{asws} whenever he so desires to’. So I took him over to him^{asws} one night, and Shihab wore a covering of the head. I placed a cushion for him, so he sat over it and Abu Abdullah^{asws} said to him: ‘Remove you veil O Shihab, for the veil casts a doubt during the night and is a disgrace during the day’.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا ظَهَرَتِ الْفَلَائِسُ الْمُنْرَكَةُ ظَهَرَ الزَّانَا .

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

Abu Abdullah^{asws} has said: ‘Amir Al Momineen^{asws} said: ‘When the hoods appear as legacy, the adultery would appear’.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ طَيِّبِ الثِّيَابِ رَاحَتُهَا وَ هُوَ أَبْقَى لَهَا .

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Al Dagqan, from Dorost Bin Abu Mansour, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} that he^{asws} was saying: ‘Folding the clothes is its resting, and it is more lasting for it’.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ خَرَجْتُ وَ أَنَا أُرِيدُ دَاوُدَ بْنَ عَيْسَى بْنِ عَلِيٍّ وَ كَانَ يَنْزِلُ بِنْرِ مَيْمُونٍ وَ عَلِيٌّ ثَوْبَانِ غَلِيظَانِ فَرَأَيْتُ امْرَأَةً عَجُوزاً وَ مَعَهَا جَارِيَتَانِ فَقُلْتُ يَا عَجُوزُ أَ تَبَاغِ هَاتَانِ الْجَارِيَتَانِ فَقَالَتْ نَعَمْ وَ لَكِنْ لَا يَسْتَرِيهِمَا مِثْلُكَ قُلْتُ وَ لِمَ قَالَتْ لِأَنَّ إِحْدَاهُمَا مُعْتَبَةٌ وَ الْأُخْرَى زَامِرَةٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moamar Bin Khallad,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, ‘I^{asws} went out and I^{asws} wanted to see Dawood Bin Isa Bin Ali, and he was lodged at the well of Maymoun,

⁶⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 28 H 8

⁶¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 1

⁶² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 2

⁶³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 3

and upon me^{asws} were two coarse clothes. So I^{asws} saw an old woman and with her were two slave girls, so I^{asws} said, 'O old woman! Would you like to sell these two slave girls?' So she said, 'Yes, but the likes of you^{asws} cannot buy these two'. I^{asws} said, 'And why do you say so?' She said, 'Because one of them is a singer and the other one is a musician'.

فَدَخَلْتُ عَلَيَّ دَاوُدَ بْنَ عَيْسَى فَرَفَعَنِي وَاجْلَسَنِي فِي مَجْلِسِي فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ قَالَ لِأَصْحَابِهِ تَعْلَمُونَ مَنْ هَذَا هَذَا عَلَيُّ بْنُ مُوسَى الَّذِي يَزْعُمُ أَهْلُ الْعِرَاقِ أَنَّهُ مَفْرُوضُ الطَّاعَةِ .

So I^{asws} went over to Dawood Bin Isa, so he stood up for me^{asws} and made me^{asws} to sit in his seat. So when I^{asws} went out from his presence, he said to his companions, 'Do you know who this is? This is Ali^{asws} Bin Musa^{asws} whom the people of Al-Iraq are alleging that obedience to him^{asws} is an Obligation'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَرِهَ لُبْسَ الْبُرْطَلَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having dislike wearing *Al-Burtala* (a deep cape).⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ نَظَرَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى فِرَاشٍ فِي دَارِ رَجُلٍ فَقَالَ فِرَاشٌ لِلرَّجُلِ وَ فِرَاشٌ لِأَهْلِهِ وَ فِرَاشٌ لِضَيْفِهِ وَ فِرَاشٌ لِلشَّيْطَانِ .

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin dawood Al Minqary, from Hammad Bin Isa who said,

'Abu Abdullah^{asws} looked at a mattress in a house of a man, so he^{asws} said: 'There is a mattress for the man, and a mattress for his family, and a mattress for his guest, and a mattress for the Satan^{la}'.⁶⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّنَابِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ لَبَسَ السَّرَاوِيلَ مِنْ قُعودٍ وَقِي وَجَعَ الْخَاصِرَةَ .

Abu Ali Al Ashary, from one of his companions, from Muhammad Bin Khalid Al Tayalisy, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who wears trousers whilst seated would not get groin pain'.⁶⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِينِ عَنْ عَمْرٍو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَلِيِّ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَعَةُ الْجُرْبَانَ وَ نَبَاتُ الشَّعْرِ فِي الْأَنْفِ أَمَانٌ مِنَ الْجِدَامِ ثُمَّ قَالَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ وَ لَا تَرَى قَمِيصِي إِلَّا وَاسِعَ الْجَنَابِ وَ الْيَدِ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Mansour Bin Al Abbas, from Al Hassan Bin Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Ali Al Qummy,

⁶⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 4

⁶⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 5

⁶⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 6

⁶⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'Expansive shirting and the (cutting) the hair growth of the hair in the nose is a safety from the leprosy'. Then he^{asws} said: 'Have you not heard the words of the poet – 'And you will not see my shirt except as wide of the collar and the sleeves''.⁶⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ)
(مِنْ مَرْوَةِ الرَّجُلِ أَنْ يَكُونَ دَوَابُّهُ سِمَانًا)

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Al Husayn Al Alawy who said,

'Abu Al-Hassan^{asws} having said: 'From the honour of the man is that there should be a plump (admirable) ride for him'.

قَالَ وَ سَمِعْتُهُ يَقُولُ ثَلَاثَةٌ مِنَ الْمَرْوَةِ فَرَاهَةُ الدَّابَّةِ وَ حُسْنُ وَجْهِ الْمَمْلُوكِ وَ الْفَرَشُ السَّرِي .

He (the narrator) said, 'And I heard him^{asws} saying: 'Three (things) are from the honour – The agility of the animal, and the slave with a beautiful face, and the enjoyable mattress'.⁶⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَمْسُحُ أَحَدُكُمْ بِتَوْبٍ مَنْ لَمْ يَكْسَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Not one of you should touch the clothes of the one who has not worn them yet'.⁷⁰

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اطَّوُوا ثِيَابَكُمْ بِاللَّيْلِ فَإِنَّهَا إِذَا كَانَتْ مَنشُورَةً لَبَسَهَا الشَّيْطَانُ بِاللَّيْلِ .

Sahl Bin Ziyad, from Muhammad Bin Bakr, from Zakariyya Al Momin, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Fold your clothes at night, for when these are displayed, the Satan^{la} wears it at night'.⁷¹

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ جَبَلَةَ الْكِنَانِيِّ قَالَ اسْتَفْتَيْتُنِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ قَدْ عَلَّقْتُ سَمَكَةً فِي يَدِي فَقَالَ أَفْذِفْهَا إِنِّي لَأَكْرَهُ لِلرَّجُلِ السَّرِيَّ أَنْ يَحْمِلَ الشَّيْءَ الدَّنِيَّ بِنَفْسِهِ ثُمَّ قَالَ إِنَّكُمْ قَوْمٌ أَعْدَاؤُكُمْ كَثِيرَةٌ عَادَاكُمْ الْخَلْقُ يَا مَعْشَرَ الشَّيْعَةِ إِنَّكُمْ قَدْ عَادَاكُمْ الْخَلْقُ فَتَرَبُّنُوا لَهُمْ بِمَا قَدَرْتُمْ عَلَيْهِ .

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Jabala Al Kinany who said,

'Abu Al-Hassan^{asws} met me and I was dangling a fish in my hand, so he^{asws} said: 'Throw it away! I^{asws} dislike for the eminent man that he should be carrying the abject thing by himself'. Then he^{asws} said: 'The group of your enemies are numerous. The

⁶⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 8

⁶⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 9

⁷⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 10

⁷¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 11

people are your enemies, O group of Shiah, people hold grudges against you. Therefore adorn yourselves to them with your ability over it'.⁷²

باب الخضاب

Chapter 30 – The Dye

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ قَدْ اخْتَضَبَ بِالسَّوَادِ فَقُلْتُ أَرَأَيْكَ قَدْ اخْتَضَبْتَ بِالسَّوَادِ فَقَالَ إِنَّ فِي الْخَضَابِ أَجْرًا وَ الْخَضَابُ وَ التَّهَيُّنَةُ مِمَّا يَزِيدُ اللَّهَ عَزَّ وَ جَلَّ فِي عَفَّةِ النِّسَاءِ وَ لَقَدْ تَرَكَ النِّسَاءُ الْعِفَّةَ بِتَرْكِ أَرْوَاجِهِنَّ لَهُنَّ التَّهَيُّنَةَ قَالَ قُلْتُ بَلَّغْنَا أَنَّ الْحِنَاءَ يَزِيدُ فِي الشَّيْبِ قَالَ أَيُّ شَيْءٍ يَزِيدُ فِي الشَّيْبِ الشَّيْبُ يَزِيدُ فِي كُلِّ يَوْمٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

'I went over to Abu Al-Hassan^{asws} and he^{asws} had dyed (hair) with the black. So I said, 'I see you^{asws} have dyed (hair) with the black'. So he^{asws} said: 'And in the dyeing there is Recompense, and the dye and the henna are from what Allah^{azwj} Mighty and Majestic Increases in the chastity of the women, and the women have neglected the chastity due to the neglecting of the henna by their husbands'. I said, 'It has reached us that henna tends to increase in the greying?' He^{asws} said: 'Which thing increase in the greying? The greying increases during every day'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَسْكِينِ بْنِ أَبِي الْحَكَمِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَظَنَّ إِلَى الشَّيْبِ فِي لِحْيَتِهِ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نُورٌ ثُمَّ قَالَ مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ

Muhammad Bin Yaha, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Miskeen Bin Abu Al Hakam, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he^{saww} saw the greying in his beard. So the Prophet^{saww} said: 'A radiance'. Then he^{saww} said: 'The one who gets old and grey in Al-Islam, there would be a radiance for him on the Day of Judgement'.

قَالَ فَخَضَبَ الرَّجُلُ بِالْحِنَاءِ ثُمَّ جَاءَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا رَأَى الْخَضَابَ قَالَ نُورٌ وَ إِسْلَامٌ فَخَضَبَ الرَّجُلُ بِالسَّوَادِ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نُورٌ وَ إِسْلَامٌ وَ إِيمَانٌ وَ مَحَبَّةٌ إِلَى نِسَائِكُمْ وَ رَهْبَةٌ فِي قُلُوبِ عَدُوِّكُمْ .

He (the narrator) said, 'So the man dyed with the henna, then he came over to the Prophet^{saww}. So when he^{saww} saw the dyeing, he^{saww} said: 'A radiance and Islam'. So the man dyed with the black. So the Prophet^{saww} said: 'A radiance, and Islam, and faith, and a love for your wives, and an awe in the hearts of your enemies'.⁷⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ قَوْمٌ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَرَأَوْهُ مُخْتَضِبًا بِالسَّوَادِ فَسَأَلُوهُ فَقَالَ إِنِّي رَجُلٌ أَحِبُّ النِّسَاءَ وَ أَنَا أَتَصَنَعُ لَهُنَّ .

Ahmad Bin Muhammad, from Al Abbas Bin Musa Al Warraq,

⁷² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 12

⁷³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 1

⁷⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 2

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'A group of people came over to Abu Ja'far^{asws}, so they saw him^{asws} as having dyed (hair) with the black. So he^{asws} said: 'I^{asws} am a man who loves the women, and I^{asws} do it for them'.⁷⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَبِي خَالِدِ الرَّيْدِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ قَوْمٌ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَرَأَوْهُ مُخْتَضِبًا بِالسَّوَادِ فَسَأَلُوهُ عَنْ ذَلِكَ فَمَدَّ يَدَهُ إِلَى لِحْيَتِهِ ثُمَّ قَالَ أَمَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي غَزَاةٍ غَزَاهَا أَنْ يَخْتَضِبُوا بِالسَّوَادِ لِيَقُومُوا بِهِ عَلَى الْمُشْرِكِينَ .

Ahmad Bin Muhammad, from Saeed Bin Janah, from Abu Khalid Al Zaydi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A group of people came over to Al-Husayn^{asws} Bin Ali^{asws}, so they saw him^{asws} as having dyed (hair) with the black. So they asked him^{asws} about that. So he^{asws} extended his^{asws} hand towards his^{asws} beard, then said: 'Rasool-Allah^{saww} ordered in a military expedition of his^{saww} military expeditions, that: 'Dye (your hair) with the black in order to be stronger upon the Polytheists'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ حَفْصِ الْأَعْوَرِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ خِضَابِ اللَّحْيَةِ وَالرَّأْسِ أَمْ مِنَ السُّنَّةِ فَقَالَ نَعَمْ قُلْتُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَمْ يَخْتَضِبْ فَقَالَ إِنَّمَا مَنَعَهُ قَوْلُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ هَذِهِ سَخُضْبٌ مِنْ هَذِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Hafs Al Awr who said,

'I asked Abu Abdullah^{asws} about dyeing the beard and the head, is it from the Sunnah?' So he^{asws} said: 'Yes'. I said, 'Amir Al-Momineen^{asws} did not dye'. So he^{asws} said: 'But rather, from it are the Words of Rasool-Allah^{saww} that: 'This (beard) would be dyed from this (head wound)'.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْقُضَلِيِّ بْنِ شَذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ فِي الْخِضَابِ ثَلَاثُ خِصَالٍ مَهْيَبَةٌ فِي الْحَرْبِ وَ مَحَبَّةٌ إِلَى النِّسَاءِ وَ زِيَادٌ فِي الْبَاهِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'In the dye there are three qualities – It is an awe during the water, and a love for the women, and increases in the sexual desire'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ خِضَابِ الشَّعْرِ فَقَالَ قَدْ خَضَبَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْحُسَيْنُ بْنُ عَلِيٍّ وَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بِالْأَكْتَمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah^{asws} about dyeing the hair, so he^{asws} said: 'The Prophet^{saww} had dyed, and Ali^{asws} Husayn Bin Ali^{asws}, and Abu Ja'far^{asws} with Al-Katam (a dyeing plant)'.⁷⁹

⁷⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 3

⁷⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 4

⁷⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 5

⁷⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَصَبَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَمْ يَمْنَعْ عَلِيًّا (عَلَيْهِ السَّلَامُ) إِلَّا قَوْلُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَخْتَضِبُ هَذِهِ مِنْ هَذِهِ وَ قَدْ خَصَبَ الْحُسَيْنُ وَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} dyed and nothing prevented Ali^{asws} except for the words of the Prophet^{saww}: 'You^{asws} would be dyeing this (your^{asws} beard) from this (head wound)'; and Al-Husayn^{asws} and Abu Ja'far^{asws} had dyed'.⁸⁰

أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي شَيْبَةَ الْأَسَدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ خِضَابِ الشَّعْرِ فَقَالَ خَصَبَ الْحُسَيْنُ وَ أَبُو جَعْفَرٍ (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) بِالْحِنَاءِ وَ الْكَتَمِ .

Abu Al Abbas Muhammad Bin ja'far, from Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Abu Shayba Al Asady who said,

'I asked Abu Abdullah^{asws} about dyeing the hair, so he^{asws} said: 'Al-Husayn^{asws} and Abu Ja'far^{asws} dyed with the henna and Al-Katam (a dyeing plant)'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَخْتَضِبُ بِالْحِنَاءِ خِضَابًا قَانِيًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

'I saw Abu Ja'far^{asws} dyeing with the henna, a red dyeing'.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِيَّاكَ وَ نُصُولَ الْخِضَابِ فَإِنَّ ذَلِكَ بُؤْسٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from umar Bin Yazeed who said,

'Abu Abdullah^{asws} said: 'Beware of the discolouration of the dyeing, for in that is despair'.⁸³

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ إِبرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَفَقَةُ دِرْهَمٍ فِي الْخِضَابِ أَفْضَلُ مِنْ نَفَقَةِ دِرْهَمٍ فِي سَبِيلِ اللَّهِ إِنَّ فِيهِ أَرْبَعُ عَشْرَةَ خَصْلَةً يَطْرُدُ الرِّيحَ مِنَ الْأُذُنَيْنِ وَ يَجْلُو الْعِشَاءَ عَنِ الْبَصَرِ وَ يُلَيِّنُ الْخَبَاشِيمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يَشُدُّ اللَّئَةَ وَ يَذْهَبُ بِالْعَشْيَانِ وَ يُؤَلِّقُ وَ سَوْسَةَ الشَّيْطَانِ وَ تَفْرُخُ بِهِ الْمَلَائِكَةُ وَ يَسْتَبْشِرُ بِهِ الْمُؤْمِنُ وَ يَغِيظُ بِهِ الْكَافِرُ وَ هُوَ زِينَةٌ وَ هُوَ طَيْبٌ وَ بَرَاءَةٌ فِي قَبْرِهِ وَ يَسْتَحْيِي مِنْهُ مُنْكَرٌ وَ نَكِيرٌ .

Ali Bin Muhammad Bin Bundar, and Muhammad Bin Al Hassan, from Ibrahim Bin Is'haq Al Ahmar, from Muhammad Bin Abdullah Bin Mihran, from his father, raising it, said,

⁷⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 7

⁸⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 8

⁸¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 9

⁸² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 10

⁸³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 11

‘The Prophet^{saww} said: ‘Spending a Dirham in the dye is better than spending a Dirham in the Way of Allah^{azwj}. Therein are fourteen qualities – It dispels the wind from the ears, and it refines the vision, and softens the nose-ducts, and aromatises the breath, and strengthens the gums, and removes the fainting, and reduces the whisperings of the Satan^{la}, and the Angels are happy by it, and the believers get glad tidings by it, and the Infidels are disappointed by it, and it is an adornment, and it is a perfume, and a freedom in his grave, and Munkar and Nakeer (two questioning Angels) are too embarrassed from it (the questioning)’.⁸⁴

باب السَّوَادِ وَالْوَسْمَةِ

Chapter 31 – The black (dye) and the woad (a dyeing plant)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ كُنْتُ مَعَ أَبِي عَاقِمَةَ وَالْحَارِثِ بْنِ الْمُغِيرَةِ وَ أَبِي حَسَّانَ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عَاقِمَةُ مُخْتَضِبٌ بِالْحِنَاءِ وَ الْحَارِثُ مُخْتَضِبٌ بِالْوَسْمَةِ وَ أَبِي حَسَّانٌ لَا يَخْتَضِبُ فَقَالَ كُلُّ رَجُلٍ مِنْهُمْ مَا تَرَى فِي هَذَا رَحِمَكَ اللَّهُ وَ أَشَارَ إِلَى لِحْيَتِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا أَحْسَنَهُ قَالُوا كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مُخْتَضِبًا بِالْوَسْمَةِ قَالَ نَعَمْ ذَلِكَ حِينَ تَزَوَّجَ التَّقِيَّةَ أَخَذَتْهُ جَوَارِيهَا فَخَضَبَتْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘I was with Abu Alqama and Al-Haris Bin Al-Mugheira, and Abu Hassan in the presence of Abu Abdullah^{asws}, and Alqama had dyed with the henna, and Al-Haris had dyed with the black (dye), and Abu Hassan had not dyed. So each man from them said, ‘What is your^{asws} view with regards to this, may Allah^{azwj} have Mercy on you^{asws}’, and gestured towards his own beard. So Abu Abdullah^{asws} said: ‘How wonderful’. They said, ‘Abu Ja’far^{asws} used to dye with the woad (a dye plant)?’ He^{asws} said: ‘When he^{asws} married the Saqafiyya, her slave girl took it, so she dye it upon him^{asws}’.⁸⁵

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْوَسْمَةِ فَقَالَ لَا بَأْسَ بِهَا لِلشَّيْخِ الْكَبِيرِ .

From him, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about the woad (a dyeing plant), so he^{asws} said: ‘There is no problem with it for the old man, the aged’.⁸⁶

ابْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَمْضَغُ عَلْكَاً فَقَالَ يَا مُحَمَّدُ نَقَضَتِ الْوَسْمَةُ أَضْرَاسِي فَمَضَغْتُ هَذَا الْعَلْكَ لَأَشُدَّهَا قَالَ وَ كَانَتْ اسْتَرْخَتْ فَشَدَّهَا بِالذَّهَبِ .

Ibn Mahboub, from Al A’ala Bin Razeyn, form Muhammad Bin Muslim who said,

‘I saw Abu Ja’far^{asws} chewing gum, so he^{asws} said: ‘O Muhammad! I^{asws}, the woad (a dye plant) twisted my^{asws} molar, so I am chewing this gum in order to strengthen it’.

⁸⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 30 H 12

⁸⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 1

⁸⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 2

He (the narrator) said, 'And they had loosened, so he^{asws} tightened them with the gold'.⁸⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) نَفَّضْتُ أُضْرَاسِي الْأَوْسَمَةَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal Bin Maymoun, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'My^{asws} molar was loosened by the woad (a dyeing plant)'.⁸⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قُتِلَ الْحُسَيْنُ (صَلَوَاتُ اللَّهِ عَلَيْهِ) وَهُوَ مُخْتَضِبٌ بِالْأَوْسَمَةِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqaub Bin Salim who said,

'Abu Abdullah^{asws} said: 'Al-Husayn^{asws} was killed and he^{asws} had dyed with the woad (a dyeing plant)'.⁸⁹

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْخِضَابِ بِالْأَوْسَمَةِ فَقَالَ لَا بَأْسَ قَدْ قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) وَهُوَ مُخْتَضِبٌ بِالْأَوْسَمَةِ .

From him, from his father, from Yunus, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah^{asws} about the dyeing with the woad (a dyeing plant), so he^{asws} said: 'There is no problem. Al-Husayn^{asws} was killed and he^{asws} dyed with the woad (a dyeing plant)'.⁹⁰

عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَمْرِو بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْخِضَابُ بِالْأَوْسَمَةِ لِلنِّسَاءِ وَ مَهَابَةٌ لِلْعَدُوِّ .

From him, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Al Husayn Bin Umar Bin Yazeed, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'The dyeing with the black (dye) is amusing for the women, and an awe to the enemy'.⁹¹

باب الْخِضَابِ بِالْحِنَّاءِ

Chapter 32 – The dyeing with the henna

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحِنَّاءُ يَزِيدُ فِي مَاءِ الْوَجْهِ وَ يُكْثِرُ الشَّيْبَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

⁸⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 3

⁸⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 4

⁸⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 5

⁹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 6

⁹¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 31 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'The (application of) henna increase in the water of the face, and frequents the greying'.⁹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الْحِنَّاءُ يَشْعَلُ الشَّيْبَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A'ala, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'The henna ignites the greying'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَخْضُوبًا بِالْحِنَّاءِ .

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

'I saw Abu Ja'far^{asws} having dyed with the henna'.⁹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَرِيْزٍ عَنْ مَوْلَى لَعْلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اخْتَضِبُوا بِالْحِنَّاءِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَ يُنْبِتُ الشَّعْرَ وَ يُطَيِّبُ الرِّيحَ وَ يُسَكِّنُ الزَّوْجَةَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Fazala Bin Ayoub, from Hareyz,

(It has been narrated) from a slave of Ali^{asws} Bin Al-Husayn^{asws} who said, 'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Rasool-Allah^{saww} said: 'Dye with the henna for it refines the vision, and builds the hair, and aromatises the wind, and gives tranquillity to the wife'.⁹⁵

عَنْهُ عَنْ عَبْدِ دُوسِ بْنِ إِبْرَاهِيمَ الْبَغْدَادِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحِنَّاءُ يَذْهَبُ بِالسَّهْكِ وَ يَزِيدُ فِي مَاءِ الْوَجْهِ وَ يُطَيِّبُ النِّكْهَةَ وَ يُحَسِّنُ الْوَلَدَ .

From him, from Ubdous Bin Ibrahim al Baghdady,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The henna removes the odour, and increases in the water of the face, and aromatises the breath, and improves the birth'.⁹⁶

عَنْهُ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ مَالِكِ بْنِ أَشِيْمٍ عَنْ إِسْمَاعِيلَ بْنِ بَزِيْعٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي فَنَاءً قَدِ ارْتَفَعَتْ عَنْهَا فَقَالَ اخْضِبْ رَأْسَهَا بِالْحِنَّاءِ فَإِنَّ الْحَيْضَ سَيَعُودُ إِلَيْهَا قَالَ فَفَعَلْتُ ذَلِكَ فَعَادَ إِلَيْهَا الْحَيْضُ .

From him, from Ali Bin Suleyman Bin Rusheyd, from Malik Bin Asheym, from Ismail Bin Yazie who said,

'I said to Abu Al-Hassan^{asws}, 'For me there is a young daughter whose regularity (of menstruation) is lifted'. So he^{asws} said: 'Dye her head with the henna so the

⁹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 1

⁹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 2

⁹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 3

⁹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 4

⁹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 5

menstruation would be returning to her'. He (the narrator) said, 'So I did that, so the menstruation returned to her'.⁹⁷

بَابُ جَزِّ الشَّعْرِ وَحَلْقِهِ

Chapter 33 – Cutting the hair and the shaving

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ ثَلَاثٌ مَنْ عَرَفَهُنَّ لَمْ يَدَّعُهُنَّ جَزَّ الشَّعْرَ وَتَسْمِيرَ النَّيَابِ وَنِكَاحَ الْإِمَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Three (things), one who recognises these would not leave them – Cutting the hair, and rolling up of the clothes, and copulating with the slave-girls'.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي اسْتَأْصِلْ شَعْرَكَ يَقِلُّ دَرْنُهُ وَدَوَابُّهُ وَوَسَخُهُ وَتَغْلُظُ رَقَبَتَكَ وَيَجْلُو بَصْرَكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'Cut your hair to reduce its smell, and its insects (lice etc.), and its dirt, and it thickens your neck, and it refines your vision'.

وَ فِي رَوَايَةٍ أُخْرَى وَ يَسْتَرِيحُ بَدَنُكَ .

And in another report, (He^{asws} said): 'And its rests your body'.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ أَصْحَابَنَا يَرُؤُونَ أَنَّ حَلْقَ الرَّأْسِ فِي غَيْرِ حَجٍّ وَ لَا عُمْرَةٍ مُثَلَّةٌ فَقَالَ كَانَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِذَا قَضَى مَنَاسِكَهُ عَدَلَ إِلَى قَرْيَةٍ يُقَالُ لَهَا سَايَهَ فَحَلَّقَ .

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

'I said to Abu Al-Hassan^{asws} that our companions are reporting that shaving the head regarding other than Hajj or Umrah is a mutilation'. So he^{asws} said: 'Whenever Abu Al-Hassan^{asws} used to fulfil his rituals, would go to a town called Sayah and shave (his^{asws} head)'.¹⁰⁰

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ النَّاسَ يَقُولُونَ إِنَّ حَلْقَ الرَّأْسِ مُثَلَّةٌ فَقَالَ عُمْرَةٌ لَنَا وَ مُثَلَّةٌ لِأَعْدَائِنَا .

Ali Bin Muhammad, raising it, said,

⁹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 6

⁹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 1

⁹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 2

¹⁰⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 3

'I said to Abu Abdullah^{asws} that the people are saying that shaving-off the head is a mutilation. So he^{asws} said: 'It is an Umrah for us^{asws} and a mutilation for our^{asws} enemies'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُمَرَ بْنِ أَسْلَمَ قَالَ حَجَمَنِي الْحَجَّامُ فَحَلَقَ مِنْ مَوْضِعِ النَّقْرَةِ فَرَأَيْتُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَقَالَ أَيُّ شَيْءٍ هَذَا أَذْهَبَ فَاحْلُقْ رَأْسَكَ قَالَ فَذَهَبْتُ وَ حَلَقْتُ رَأْسِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Umar Bin Aslam who said,

'The cupper performed cupping on me in the fovea, so Abu Al-Hassan^{asws} saw me, so he^{asws} said: 'Which thing is this? Go and shave-off your head!' He (the narrator) said, 'So I went and shaved-off my head'.¹⁰²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي إِطَالَةِ الشَّعْرِ فَقَالَ كَانَ أَصْحَابُ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُشْعِرِينَ يَعْزِي الطَّمَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Sinan who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding lengthening of the hair?' So he^{asws} said: 'The companions of Muhammad^{saww} were hairy, meaning the trimming'.¹⁰³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنِّي لِأَخْلُقُ كُلَّ جُمُعَةٍ فِيمَا بَيْنَ الطَّلِيَةِ إِلَى الطَّلِيَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sa'dan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every Friday is what is between the trimming to the trimming'.¹⁰⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ جُعِلَتْ فِدَاكَ رَبِّمَا كَثَرَ الشَّعْرُ فِي فِقَائِي فَيُعْزِي عَمَّا شَدِيداً فَقَالَ لِي يَا إِسْحَاقُ أَمَا عَلِمْتَ أَنَّ حَلْقَ الْفَقَا يَذْهَبُ بِالْعَمِّ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'May I be sacrificed for you^{asws}! Sometimes there are a lot of hairs in my back, so it grieves me with an intense grief'. So he^{asws} said: 'O Is'haq! But, do you not know that shaving the back removes the grief?'.¹⁰⁵

¹⁰¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 4

¹⁰² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 5

¹⁰³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 6

¹⁰⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 7

¹⁰⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 33 H 8

باب اتِّخَاذِ الشَّعْرِ وَ الْفَرْقِ**Chapter 34 – Taking (growing) the hair and the parting (styling)**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ الْحُسَيْنِ عَنْ أَبِي الْعَبَّاسِ الْبُقْبَاقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ لَهُ وَفْرَةٌ أَوْ يَفْرُقُهَا أَوْ يَدْعُهَا فَقَالَ يَفْرُقُهَا .

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

'I asked Abu Abdullah^{asws} about the man who happens to have abundance (of hair), shall he part (style) it or leave it?' So he^{asws} said: 'He should part (style) it'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ اتَّخَذَ شَعْرًا فَلْيُحْسِنْ وَلَا يَتَّهْهُ أَوْ لِيَجْزَهُ .

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 (grows) hair, so let him make it good and take care of it or trim it'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ أَبِي هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَمْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَفْرُقُ شَعْرَهُ قَالَ لَا إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا طَالَ شَعْرُهُ كَانَ إِلَى شَحْمَةِ أُذُنِهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Did Rasool-Allah^{saww} used to part (style) his^{saww} hair?' He^{asws} said: 'No. Whenever Rasool-Allah^{saww} lengthened his^{saww} hair, it would be to the lobe of his^{saww} ear'.¹⁰⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَمْرٍو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ إِنَّهُمْ يَرُوءُونَ أَنَّ الْفَرْقَ مِنَ السُّنَّةِ قَالَ مِنَ السُّنَّةِ قُلْتُ يَزْعُمُونَ أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَا فَرَّقَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَلَا كَانَ الْأَنْبِيَاءُ (عَلَيْهِمُ السَّلَامُ) تُمَسِّكُ الشَّعْرَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'They (people) are reporting that the parting (styling) is from the Sunnah'. He^{asws} said: 'From the Sunnah?' I said, 'They are alleging that the Prophet^{saww} parted'. He^{asws} said: 'The Prophet^{saww} did not part, nor did the Prophets^{as} beforehand keep (long) hair'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَبِي نَصْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ فَهَلْ فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ تَعَمَّ قُلْتُ كَيْفَ فَرَّقَ

¹⁰⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 1

¹⁰⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 2

¹⁰⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 3

¹⁰⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 4

رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ لَيْسَ مِنَ السُّنَّةِ قَالَ مَنْ أَصَابَهُ مَا أَصَابَ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَفْرُقُ كَمَا فَرَّقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَدْ أَصَابَ سُنَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِلَّا فَلَا

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

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

قُلْتُ لَهُ كَيْفَ ذَلِكَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حِينَ صَدَّ عَنِ النَّبْتِ وَقَدْ كَانَ سَاقَ الْهُدْيِ وَ أَحْرَمَ أَرَاهُ اللَّهُ الرَّؤْيَا الَّتِي أَخْبَرَهُ اللَّهُ بِهَا فِي كِتَابِهِ إِذْ يَقُولُ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّفِينَ رُؤْسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ

I said to him^{asws}, 'How is that?' He^{asws} said: 'Rasool-Allah^{saww}, when he^{saww} was turned away from the House (Kabah), and he^{saww} had ushered the sacrificial animal, and wore the *Ihraam*, Allah^{azwj} Showed him^{saww} the vision in which Allah^{azwj} Informed him^{saww} of it in His^{azwj} Book [48:27] ***Certainly Allah had Endorsed to His Rasool the vision with the truth: you shall enter the Sacred Masjid, if Allah Pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not be fearing.***

فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ سَيَفِي لَهُ بِمَا أَرَاهُ فَمِنْ تَمَّ وَقَرَّ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَحْرَمَ أَنْتَظَرًا لِحَلْفِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا حَلَفَهُ لَمْ يُعِدْ فِي تَوْفِيرِ الشَّعْرِ وَ لَا كَانَ ذَلِكَ مِنْ قَبْلِهِ (صلى الله عليه وآله) .

Thus, Rasool-Allah^{saww} knew that Allah^{azwj} would be Fulfilling for him with what He^{azwj} had Shown him^{saww}. So from then onwards, he^{saww} preserved the hair which was upon his^{saww} head when he^{saww} was in *Ihraam*, awaiting to shave it off in the Sanctuary, since Allah^{azwj} Mighty and Majestic has Promised him^{saww}. So when he^{saww} did shave it off, did not repeat the preservation of the hair, nor was that from his^{saww} own self'.¹¹⁰

بَابُ اللَّحْيَةِ وَالشَّارِبِ

Chapter 35 – The Beard and the Moustache

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُتَنَّى عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عليه السلام) يَأْخُذُ عَارِضِيهِ وَ يُبْطِنُ لِحْيَتَهُ .

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

'I saw Abu Ja'far^{asws} pluck his^{asws} two cheeks, and line his^{asws} beard'.¹¹¹

¹¹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 5

¹¹¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا زَادَ مِنَ اللَّحْيَةِ عَنِ الْقَبْضَةِ فَهُوَ فِي النَّارِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever exceeds from the beard from the fist, so it is in the Fire'.¹¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَدْرِ اللَّحْيَةِ قَالَ تَقْبِضُ بِيَدِكَ عَلَى اللَّحْيَةِ وَ تَجْرُ مَا فَضَلَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ali Bin Is'haq Bin Sa'ad, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the extent of the beard. He^{asws} said: 'Clutch your beard by your hand, and cut whatever remains'.¹¹³

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ الزَّيَّاتِ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عليه السلام) قَدْ خَفَّفَ لِحْيَتَهُ .

From him, from Usman Bin Isa, from Abdullah Bin Muskan, from Al Hassan Al Zayyat who said,

'I saw Abu Ja'far^{asws} having lightened his^{asws} beard'.¹¹⁴

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (صلوات الله عليه) وَ الْحَجَّامُ يَأْخُذُ مِنْ لِحْيَتِهِ فَقَالَ دَوَّرَهَا .

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

'I saw Abu Ja'far^{asws} and the barber was plucking from his^{asws} beard, so he^{asws} said: 'Curve it'.¹¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (إِنَّ مِنْ السُّنَّةِ أَنْ تَأْخُذَ مِنَ الشَّارِبِ حَتَّى يَبْلُغَ الْإِطَارَ .

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: 'It is from the Sunnah that you pluck from the moustache until it reaches the verge'.¹¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكَيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَصِّ الشَّارِبِ أَمْ مِنَ السُّنَّةِ قَالَ نَعَمْ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

¹¹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 2

¹¹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 3

¹¹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 4

¹¹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 5

¹¹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 6

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about trimming the moustache, is it from the Sunnah?' He^{asws} said: 'Yes'.¹¹⁷

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

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'We mentioned the plucking from the moustache, so he^{asws} said: 'It is a good display, and it is from the Sunnah'.¹¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ أَنَّهُ رَأَى أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَحْفَى شَارِبَهُ حَتَّى أَصَقَّهُ بِالْعَسِيْبِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of our companions, from Ali Bin Asbaat,

(It has been narrated) from Abdullah Bin Usman that he saw Abu Abdullah^{asws} press his^{asws} moustache until it was pasted like a palm branch'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا زَادَ عَلَيَّ الْقُبْضَةَ فِي النَّارِ يَعْنِي اللَّحْيَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever increases upon the fist, so it is in the Fire' – meaning the beard'.¹²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يُطَوَّلَنَّ أَحَدُكُمْ شَارِبَهُ فَإِنَّ الشَّيْطَانَ يَنْخِذُهُ مَخْبَأً يَسْتَتِرُ 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} said: 'Not one of you should lengthen his moustache, for the Satan^{la} takes it as a hideout to hide by'.¹²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الدَّهْقَانَ عَنْ دُرُسْتٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَرَّ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلٌ طَوِيلُ اللَّحْيَةِ فَقَالَ مَا كَانَ عَلَيَّ هَذَا لَوْ هَيَّأَ مِنْ لِحْيَتِهِ قَبْلَ ذَلِكَ الرَّجُلَ فَهَيَّأَ لِحْيَتَهُ بَيْنَ اللَّحْيَتَيْنِ ثُمَّ دَخَلَ عَلَيَّ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا رَأَهُ قَالَ هَكَذَا فَافْعَلُوا .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Al Dahqan, from Dorost,

¹¹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 7

¹¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 8

¹¹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 9

¹²⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 10

¹²¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'There passed by the Prophet^{saww} a man with a long beard. So he^{saww} said: 'Had he not been upon this. If only he had adjusted his beard'. So that reached the man, so he adjusted his beard to be between the two beards (medium length), then he went over to the Prophet^{saww}. So when he^{saww} saw him, he^{saww} said: 'Like this, so keep doing it'.¹²²

بَابُ أَخْذِ الشَّعْرِ مِنَ الْأَنْفِ

Chapter 36 – Plucking the hair from the nose

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ حَمْرَةَ الْأَسْعَرِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَخَذُ الشَّعْرَ مِنَ الْأَنْفِ يُحَسِّنُ الْوَجْهَ .

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

'Abu Abdullah^{asws} said: 'Plucking the hair from the nose beautifies the face'.¹²³

بَابُ التَّمَشِيطِ

Chapter 37 – The Combing

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنِ سُفْيَانَ بْنِ السَّمْطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) التُّوبُ النَّقِيُّ يَكْبِتُ الْعَدُوَّ وَ الدُّهْنُ يَذْهَبُ بِالْبُؤْسِ وَ الْمَشْطُ لِلرَّأْسِ يَذْهَبُ بِالْوَبَاءِ قَالَ قُلْتُ وَ مَا الْوَبَاءُ قَالَ الْحُمَى وَ الْمَشْطُ لِلْحَيَةِ يَشُدُّ الْأَصْرَاسَ .

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

'Abu Abdullah^{asws} said to me: 'The clean clothes suppress the enemy, and the oiling removes the anguish, and the combing for the head removes *Al-Waba* (illness)'. I said, 'And what is *Al-Waba*?' He^{asws} said: 'The fever. And combing the beard strengthens the teeth'.¹²⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمَّارِ النَّوْفَلِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ الْمَشْطُ يَذْهَبُ بِالْوَبَاءِ وَ كَانَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَشْطٌ فِي الْمَسْجِدِ يَتَمَشَّطُ بِهِ إِذَا فَرَغَ مِنْ صَلَاتِهِ .

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

'I heard Abu Al-Hassan^{asws} saying: 'The combing removes the *Al-Waba* (fever), and for Abu Abdullah^{asws} was a comb in the Masjid, combing with it whenever he^{asws} was free from the Prayer'.¹²⁵

¹²² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 35 H 12

¹²³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 36 H 1

¹²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 1

¹²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ عَاصِمٍ عَنْ أَبِيهِ قَالَ دَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ فِي يَدِهِ مُشْطٌ عَاجٍ يَتَمَشَّطُ بِهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ عِنْدَنَا بِالْعِرَاقِ مَنْ يَزْعُمُ أَنَّهُ لَا يَجِلُّ التَّمَشُّطُ بِالْعَاجِ قَالَ وَ لَمْ فَقَدْ كَانَ لِأَبِي (عَلَيْهِ السَّلَامُ) مِنْهَا مُشْطٌ أَوْ مُشْطَانِ ثُمَّ قَالَ تَمَشَّطُوا بِالْعَاجِ فَإِنَّ الْعَاجَ يَذْهَبُ بِالْوَبَاءِ .

Ali Bin Ibrhim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Al Hassan Bin Aasim, from his father who said,

'I went over to Abu Ibrahim^{asws} (7th Imam^{asws}), and in his^{asws} hand was an ivory comb to comb with. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! There ones with us in al-Iraq who are alleging that it is not Permissible to be combing with the ivory'. He^{asws} said: 'And why, for there used to be, from my^{asws} father^{asws}, one or two ivory combs'. Then he^{asws} said: 'You should be combing with the ivory, for the ivory removed the illness (fever)'.¹²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مُوسَى بْنِ بَكْرِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَتَمَشَّطُ بِمُشْطِ عَاجٍ وَ اشْتَرَيْتُهُ لَهُ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Musa Bin Bakr who said,

'I saw Abu Al-Hassan^{asws} combing with an ivory comb, and I had bought it for him^{asws}.¹²⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْعَاجِ فَقَالَ لَا بَأْسَ بِهِ وَ إِنَّ لِي مِنْهُ لَمُشْطًا .

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

'I asked Abu Ja'far^{asws} about the ivory, so he^{asws} said: 'There is no problem with it, and there is a comb for me^{asws}, from it (ivory)'.¹²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ نَضْرَ بْنِ إِسْحَاقَ عَنْ عَنبَسَةَ بْنِ سَعِيدٍ رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ كَثْرَةُ تَسْرِيحِ الرَّأْسِ تَذْهَبُ بِالْوَبَاءِ وَ تَجْلِبُ الرِّزْقَ وَ تَزِيدُ فِي الْجَمَاعِ .

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

(It has been narrated) raising the Hadeeth to the Prophet^{saww} having said: 'Frequent combing of the head removes the illness (fever), and brings the livelihood, and increases in the copulation'.¹²⁹

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

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

¹²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 3

¹²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 4

¹²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 5

¹²⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 6

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[7:31] O Children of Adam! Take to your adornments at every Masjid.** He^{asws} said: 'From that is the combing at every Prayer'.¹³⁰

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

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

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Whenever you comb your head and your beard, then wipe the comb upon your chest for it removes the worries and the illness (fever)'.¹³¹

عَنْهُ عَنْ أَبِيهِ قَالَ كُنْزَةُ التَّمَشُّطِ تُقَلِّلُ الْبُلْغَمَ .

From him, from his father,

'He^{asws} said: 'Frequent combing reduces the phlegm'.¹³²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (صلوات الله عليه) قَالَ مَنْ سَرَّحَ لِحْيَتَهُ سَبْعِينَ مَرَّةً وَ عَدَّهَا مَرَّةً مَرَّةً لَمْ يَقْرَبْهُ الشَّيْطَانُ أَرْبَعِينَ يَوْمًا .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Atiyya, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who combs his beard seventy times, and enumerates it one by one, the Satan^{la} would not come near him for forty days'.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ عِظَامِ الْفِيلِ مَدَاهِنَهَا وَ أَمْشَاطِهَا قَالَ لَا بَأْسَ بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Bin Mihzam, from Al Qasim Bin Al Waleed who said,

'I asked Abu Abdullah^{asws} about the bones of the elephants, and their oils, and their combs. He^{asws} said: 'There is no problem with it'.¹³⁴

بَابُ قِصِّ الْأَظْفَارِ

Chapter 38 – Clipping the Nails

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَقْلِيمُ الْأَظْفَارِ يَمْنَعُ الدَّاءَ الْأَعْظَمَ وَ يُدْرِي الرِّزْقَ .

¹³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 7

¹³¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 8

¹³² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 9

¹³³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 10

¹³⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 11

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

'Rasool-Allah^{saww} said: 'Trimming the nails prevents the grievous illness and bring the livelihood'.¹³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقْلِيمُ الْأَظْفَارِ يَوْمَ الْجُمُعَةِ يَوْمٌ مِنَ الْجُدَامِ وَالْبَرَصِ وَالْعَمَى وَإِنْ لَمْ تَحْتَجْ فَحُكَّهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Trimming the nails on the day of Friday is a safety from the leprosy, and the vitiligo, and the blindness, and if you do not need to, so file it'.¹³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ سُلَيْمَانَ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) خُذْ مِنْ شَارِبِكَ وَأَظْفَارِكَ فِي كُلِّ جُمُعَةٍ فَإِنْ لَمْ يَكُنْ فِيهَا شَيْءٌ فَحُكَّهَا لَا يُصِيبُكَ جُنُونٌ وَلَا جُدَامٌ وَلَا بَرَصٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Al Hassan Bin Suleyman, from his uncle Abdullah Bin Hilal who said,

'Abu Abdullah^{asws} said to me: 'Take (pluck) from your moustache and (cut) your nails during every Friday, so if there does not happen to be anything in these, so file it, and neither will insanity hit you, nor leprosy, nor vitiligo'.¹³⁷

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقْلِيمُ الْأَظْفَارِ وَأَخَذُ الشَّارِبِ فِي كُلِّ جُمُعَةٍ أَمَانٌ مِنَ الْبَرَصِ وَالْجُنُونِ .

From him, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Trimming the nails, and taking (plucking) the moustache during every Friday is a safety from the vitiligo and the insanity'.¹³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنِ ابْنِ عُثْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مِنَ السُّنَّةِ تَقْلِيمُ الْأَظْفَارِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Uqba, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the Sunnah is the trimming of the nails'.¹³⁹

¹³⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 1

¹³⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 2

¹³⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 3

¹³⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 4

¹³⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 5

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّمَا قُصَّ الْأَظْفَارُ لِأَنَّهَا مَقِيلُ الشَّيْطَانِ وَ مِنْهُ يَكُونُ النَّسْيَانُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who mentioned it, from Ayoub Bin Al Hurr, from Abu Hama,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, clip the nails because these are a resting-place for the Satan^{la}, and from it happens the forgetfulness'.¹⁴⁰

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَسْتَرَ وَ أَخْفَى مَا يُسَلِّطُ الشَّيْطَانُ مِنْ ابْنِ آدَمَ أَنْ صَارَ أَنْ يَسْكُنَ تَحْتَ الْأَظْفِيرِ .

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeyn, from Huzayfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most veiled and most concealed (place) from where the Satan^{la} overcomes a son of Adam^{as} is that he^{la} settles underneath the nails'.¹⁴¹

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَلِيِّ الْحَنَاطِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا ثَوَابُ مَنْ أَخَذَ مِنْ شَارِبِهِ وَ قَلَّمَ أَظْفَارَهُ فِي كُلِّ جُمُعَةٍ قَالَ لَا يَزَالُ مُطَهَّرًا إِلَى الْجُمُعَةِ الْآخَرَى .

From him, from Muhammad Bin Ali, from Ali Al Hannat, from Ali Bin Abu Hamza, from Al Husayn Bin Abu Al A'ala, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is a Reward for the one who takes (trims) from his moustache, and trims his nails during every Friday?' He^{asws} said: 'He would not cease to be clean up to the other Friday'.¹⁴²

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي حَفْصِ الْجُرْجَانِيِّ عَنْ أَبِي الْخَضِيبِ الرَّبِيعِ بْنِ بَكْرِ الْأَزْدِيِّ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) مَنْ أَخَذَ مِنْ أَظْفَارِهِ وَ شَارِبِهِ كُلِّ جُمُعَةٍ وَ قَالَ حِينَ يَأْخُذُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَسْقُطْ مِنْهُ فَلَامَةٌ وَ لَا جِرَازَةٌ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا عِتْقَ نَسَمَةٍ وَ لَا يَمْرُضُ إِلَّا مَرَضَهُ الَّذِي يَمُوتُ فِيهِ .

From him, from Ibn Fazzal, from Abu Hafs Al Jarjany, from Abu Al Khazeyb Al Rabie Bin Bakr Al Azdy, from Abdul Rahim al Qaseyr who said,

'Abu Ja'far^{asws} said: 'The one who takes from his nails and his moustache, every Friday, and says when he takes, 'In the Name of Allah^{azwj} and with Allah^{azwj}, and upon Sunnah of Muhammad^{saww}, Rasool-Allah^{saww}, there will not fall off from him, nether a clipping nor a trimming except that Allah^{azwj} would Write for him, due to it, an emancipation of a person, and he would not fall sick except for the sickness in which he would be dying'.¹⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) تَقْلِيمُ الْأَظْفَارِ وَ قَصُّ الشَّارِبِ وَ غَسْلُ الرَّأْسِ بِالْحَطْمِيِّ كُلُّ جُمُعَةٍ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ .

¹⁴⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 6

¹⁴¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 7

¹⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 8

¹⁴³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 9

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

'Abu Abdullah^{asws} said: 'Trimming of the nails and clipping of the moustache, and washing of the head with the hibiscus (plant) every Friday negates the poverty and increase in the livelihood'.¹⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عُفَيْهَ عَنْ أَبِي كَهْمَسٍ قَالَ قَالَ رَجُلٌ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ عَلَّمَنِي شَيْئاً فِي الرِّزْقِ فَقَالَ الرِّزْمُ مُصْلَاكٌ إِذَا صَلَّيْتَ الْفَجْرَ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهُ أَنْجَعُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْأَرْضِ فَأَخْبَرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَلَا أَعْلَمُكَ فِي الرِّزْقِ مَا هُوَ أَنْفَعُ مِنْ ذَلِكَ قَالَ قُلْتُ بَلَى قَالَ خُذْ مِنْ شَارِبِكَ وَ أَظْفَارِكَ كُلَّ جُمُعَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Uqba, from Abu Kahmas who said,

'A man said to Abdullah Bin Al-Hassan, 'Teach me something regarding the sustenance'. So he said, 'Necessitate upon yourself to stay in your Prayer mat when you have Prayed Al-Fajr, up to the emergence of the sun, for it is more beneficial in the seeking of the livelihood than the going about in the land, for I informed Abu Abdullah^{asws} with that, so he^{asws} said, 'Shall I^{asws} teach you regarding the livelihood what is more beneficial than that?' I said, 'Yes'. He^{asws} said: 'Take from your moustache and your nails, every Friday'.¹⁴⁵

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عُفَيْهَ عَنْ أَبِيهِ قَالَ أَتَيْتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ فَقُلْتُ عَلَّمَنِي دُعَاءَ فِي الرِّزْقِ فَقَالَ قُلِ اللَّهُمَّ تَوَلَّ أَمْرِي وَ لَا تَوَلَّ أَمْرِي غَيْرَكَ فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَلَا أَدُلُّكَ عَلَى مَا هُوَ أَنْفَعُ مِنْ هَذَا فِي الرِّزْقِ تَقْصُ أَظْفَارِكَ وَ شَارِبِكَ فِي كُلِّ جُمُعَةٍ وَ لَوْ بِحَكِّهَا .

From him, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

'I went over to Abdullah Bin Al-Hassan (Al-Basry), so I said, 'Teach me a supplication regarding the livelihood. So he said, 'Say, 'O Allah^{azwj}! You^{azwj} Handle my matters and do not let anyone other than You^{azwj} handle my matters'. So I presented it to Abu Abdullah^{asws}, so he^{asws} said: 'Shall I^{asws} point you upon what is more beneficial than this regarding the livelihood? Clip your nails and your moustache during every Friday, even though it be by filing it'.¹⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيٍّ بْنِ أُسْبَاطٍ عَنْ خَلْفٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) بِخُرَاسَانَ وَ أَنَا اسْتَكَيْتُ عَيْنِي فَقَالَ أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِنْ فَعَلْتَهُ لَمْ تَسْتَكِ عَيْنَكَ فَقُلْتُ بَلَى فَقَالَ خُذْ مِنْ أَظْفَارِكَ فِي كُلِّ خَمِيسٍ قَالَ فَفَعَلْتُ فَمَا اسْتَكَيْتُ عَيْنِي إِلَى يَوْمِ أَخْبَرْتُكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ali Bin Asbaat, from Khalaf who said,

'Abu Al-Hassan^{asws} saw me at Khurasan and I complained about my eyes. So he^{asws} said: 'Shall I^{asws} point you upon something that if you were to do it, you would not complain of your eyes?' So I said, 'Yes'. So he^{asws} said: 'Take from your nails during

¹⁴⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 10

¹⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 11

¹⁴⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 12

every Thursday'. So I did it, and I did not complain about my eyes up to the day that I am informing you'.¹⁴⁷

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنْ أَبِيهِ وَ عَمِّهِ جَمِيعاً عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَدَمَّنْ أَخَذَ أَظْفَارَهُ كُلَّ حَمِيسٍ لَمْ تَرْمَدْ عَيْنُهُ .

From him, from his father, from Abu Abdullah Bin Al Fazl Al Nowfaly, from his father, and his uncle, altogether,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who is habitual in taking his nails during every Thursday, would not have conjunctivitis of his eye'.¹⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِلرِّجَالِ قُصُّوا أَظْفَارَكُمْ وَ لِلنِّسَاءِ انْتُكُنْ فَإِنَّهُ أَرْزِينُ لَكُنَّ .

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

'Rasool-Allah^{saww} said to the men: 'Clip your nails', and (said) to the women: 'Leave them for it is an adornment for you'.¹⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ فِي قِصِّ الْأَظْفَارِ تَبْدَأُ بِخَنَصِيرِ الْأَيْسَرِ ثُمَّ تَخْتَمُ بِالْيَمِينِ .

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

'(He^{asws} said): 'With regards to clipping the nails, begin with the little finger of the left hand, then end with the little finger of the right hand'.¹⁵⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ احْتَبَسَ الرَّحِيَّ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقِيلَ لَهُ احْتَبَسَ الرَّحِيَّ عَنْكَ فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَيْفَ لَا يَحْتَبِسُ وَ أَنْتُمْ لَا تَقْلَمُونَ أَظْفَارَكُمْ وَ لَا تَنْفُونَ رَوَاجِبَكُمْ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Revelation was Withheld from the Prophet^{saww}, so it was said to him^{saww}, 'The Revelation has been Withheld from you^{saww}'. So he^{saww} said: 'And why should it not be Withheld and you all are not cutting your nails and are not cleaning your hands?'¹⁵¹

بَابُ جَزِّ الشَّيْبِ وَ نَنْفِهِ

Chapter 39 – Cutting the grey hair and plucking it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ بِجَزِّ الشَّمْطِ وَ نَنْفِهِ وَ جِزَّهُ أَحَبُّ إِلَيَّ مِنْ نَنْفِهِ .

¹⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 13

¹⁴⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 14

¹⁴⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 15

¹⁵⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 16

¹⁵¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 38 H 17

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with cutting the grey hair and plucking it, and cutting it is more beloved to me than plucking it'.¹⁵²

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with cutting the grey hair and plucking it from the beard'.¹⁵³

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

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

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} did not view the cutting of the grey hairs as a problem, and disliked plucking it'.¹⁵⁴

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

And by this chain,

'He^{asws} said: 'The first one to be grey-haired was Ibrahim^{as}. He^{as} said: 'O Lord^{azwj}! What is this?' So He^{azwj} Said: "A radiance and a reverence". He^{as} said: 'Lord^{azwj}! Increase for me^{as}, from it'.¹⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ النَّاسُ لَا يَسْبِيحُونَ فَأَبْصَرَ إِبْرَاهِيمَ (عليه السلام) شَيْبًا فِي لِحْيَتِهِ فَقَالَ يَا رَبِّ مَا هَذَا فَقَالَ هَذَا وَقَارٌ فَقَالَ يَا رَبِّ زِدْنِي وَقَارًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafis Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The people were not becoming grey-haired. So Ibrahim^{as} saw something in his^{as} beard, so he^{as} said: 'O Lord^{azwj}! What is this?' So He^{azwj} Said: "This is a reverence". So he^{as} said: 'O Lord^{azwj}! Increase the reverence for me^{as}'.¹⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرَّضَا عَنْ آبَائِهِ (عليهم السلام) قَالَ الشَّيْبُ فِي مُقَدِّمِ الرَّأْسِ يُمْنٌ وَ فِي الْعَارِضِينَ سَخَاءٌ وَ فِي الدَّوَائِبِ شَجَاعَةٌ وَ فِي الْفَقَا شَوْمٌ .

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

¹⁵² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 1

¹⁵³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 2

¹⁵⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 3

¹⁵⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 4

¹⁵⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 5

(It has been narrated) from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'The grey hair in the front part of the head is a Blessing, and in the two sides is generosity, and in the top is courage, and in the back is inauspiciousness'.¹⁵⁷

بَابُ دَفْنِ الشَّعْرِ وَ الطُّفْرِ

Chapter 40 – Burying the hair and the nails

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا قَالَ دَفْنِ الشَّعْرِ وَ الطُّفْرِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [77:25] **Have We not made the earth as a place [77:26] For the living and the dead.** He^{asws} said: Burying of the hair and the nails'.¹⁵⁸

بَابُ الْكُحْلِ

Chapter 41 – The Kohl (Eyeliner)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمِ الْفَرَّاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَكْتَحِلُ بِالْإِثْمِدِ إِذَا أَوَى إِلَى فِرَاشِهِ وَتَرَأً وَتَرَأً .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Suleym Al Farra'a, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to apply kohl with antimony (white powder) whenever he^{saww} went to his^{saww} bed, once, once (in each eye)'.¹⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ أَرَانِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) مِيلاً مِنْ حَدِيدٍ وَ مَكْحَلَةً مِنْ عِظَامٍ فَقَالَ هَذَا كَانَ لِأَبِي الْحَسَنِ فَكَتَحِلْ بِهِ فَكَتَحَلْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

'Abu Al-Hassan^{asws} showed me an iron needle (applicator) and Kohl container (made out of) bone, so he^{asws} said: 'It used to be for Abu Al-Hassan^{asws} to apply it, so I^{asws} apply it'.¹⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُوسَى بْنِ الْقَاسِمِ عَنْ صَفْوَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكُحْلُ بِاللَّيْلِ يَنْفَعُ الْعَيْنَ وَ هُوَ بِالنَّهَارِ زِينَةٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Musa Bin Al Qasim, from Safwan, from Zurara,

¹⁵⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 39 H 6

¹⁵⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 40 H 1

¹⁵⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 1

¹⁶⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'The (application of) the Kohl at night benefits the eyes, and it is an adornment by the day'.¹⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ أَبِيهِ وَ عَمِّهِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) الْإِكْتِحَالُ بِالْإِثْمِدِ يُطَيِّبُ النَّكْهَةَ وَ يَسُدُّ أَشْفَارَ الْعَيْنِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Fal Al Hashimy, from his father and his uncle who both said,

'Abu Ja'far^{asws} said: 'Application of Kohl with antimony (white eye-powder) aromatises the breath and strengthens the edges of the eyes'.¹⁶²

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْكُحْلُ يُعَذِّبُ الْفَمَ .

From him, from Ibn Fazzal, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Kohl freshens the mouth'.¹⁶³

عَنْهُ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْكُحْلُ يُنَبِّتُ الشَّعْرَ وَ يُحْدِثُ الْبَصَرَ وَ يُعِينُ عَلَى طَوْلِ السُّجُودِ .

From him, from his father, from Khalaf Bin Hammad, from the one who mentioned,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Kohl grows the hair and sharpens the vision and assists upon the prolonged Prostrations'.¹⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْإِثْمِدُ يَجْلُو الْبَصَرَ وَ يُنَبِّتُ الشَّعْرَ وَ يَذْهَبُ بِالذَّمْعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from a man from Abu Abdullah^{asws} having said: 'The antimony clears the vision, and grows the hair, and removes the tears'.¹⁶⁵

ابْنُ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ الْكُحْلُ يَزِيدُ فِي الْمُبَاضَعَةِ .

Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Kohl increased in the copulation'.¹⁶⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَحْمَدَ بْنِ الْمُبَارَكِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ عَاصِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ نَامَ عَلَى إِثْمِدٍ غَيْرِ مُمَسِّكٍ أَمِنَ مِنَ الْمَاءِ الْأَسْوَدِ أَبَدًا مَا دَامَ يَنَامُ عَلَيْهِ .

¹⁶¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 3

¹⁶² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 4

¹⁶³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 5

¹⁶⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 6

¹⁶⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 7

¹⁶⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 8

A number of our companions, from Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr, from Ahmad Bin Al Mubarak, from Al Husayn Bin Al Hassan Bin Aasim, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who sleeps upon antimony (white eye powder) without putting musk in it would be safe from the black water (blackness in the eyes) for ever for as long as he sleeps upon it’.¹⁶⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْكُحْلُ يُنْبِتُ الشَّعْرَ وَ يَجْفِفُ الدَّمْعَةَ وَ يُعَذِّبُ الرَّيْقَ وَ يَجْلُو الْبَصَرَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The application of Kohl grows the hair, and removes the tears, and freshens the saliva, and clears the vision’.¹⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ اِكْتَحَلَ فَلْيُوتِرْ وَ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَ مَنْ لَمْ يَفْعَلْ فَلَا بَأْسَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The one who applies Kohl so let him do it once, and the one who does it so he has done good, and the one who does not do it, so there is no problem’.¹⁶⁹

عَنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَفْوَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ أَرْبَعًا فِي الْيُمْنَى وَ ثَلَاثًا فِي الْيُسْرَى .

From him, from Musa Bin Al Qasim, from Safwan, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} used to apply Kohl before he^{saww} slept – four (times) in the right, and three (times) in the left’.¹⁷⁰

¹⁶⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 9

¹⁶⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 10

¹⁶⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 11

¹⁷⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 12