LAWs OF THE BEARD & THE HAIR IN THE LIGHT OF THE AHÂDÎTH

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Published by:
Maktaba Darul Huda
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Introduction

Islam is a complete way of life. Just as all other aspects of Islam, mu‘āsharat (social dealings) also play a vital role in Islam. Guidelines regarding a person's outer appearance, from and clothing are contained in the teachings of Islam. A true and complete Muslim is he who adheres to these Islamic teachings and practices upon them. While Allāh is aware of our inner qualities, there is a social need for our outer condition to be correct. Therefore, the claim of having complete Islam without one's outer condition being proper is false.

The religion of Islam has given special guidelines regarding the hair. In this treatise, we will discuss the beard. The following words of Nabī ﷺ are narrated by many Sahābah in authentic Ahādīth:

"Lengthen the beard and oppose the Mushrikīn (Idolaters) and the fire worshippers."

Many benefits of keeping a beard have been recorded in the books. Briefly, every nation and religion has some special distinguishing mark or symbol. Similarly different departments of a government also have distinguishing signs. The police have their own uniform, traffic officers a different uniform, and so too with the army and the naval forces. These differences have a definite effect upon a person. History has proven that a nation which does not adhere to its distinguishing features finally loses its entire identity and dissolves with another nation.

When Nabī ﷺ came to the world, kufr (disbelief) and shirk (polytheism) was common everywhere. The Mushrikīn (Idolaters) had their own customs and rituals. Through Islam, Nabī ﷺ prepared a nation who was completely different from all other nations. They followed Nabī ﷺ in every way - from Ḥabādāt (worshipping) and etiquettes right...
down to their outward appearance, attire and dress, everything was according to Qur'anic injunctions:

"Assuredly there is an excellent example (pattern) for you in the Rasūl (Messenger) of Allāh ﷺ." ¹

Similarly Allāh ﷺ has mentioned to the Ummah via Nabi ﷺ:

"Say O Muḥammad ﷺ, if you have love for Allāh then follow me." ²

Following Nabi ﷺ means to tread on his path. From the above Āyah it becomes apparent that the Qur'ān has given an order to this Ummah to follow the lifestyle, ways and outward appearance of Nabi ﷺ. There are many more verses mentioned in the Qur'ān regarding this aspect.

The religion of Islam is a natural religion. Any person who has a natural disposition will be inclined to the laws of Islam. It is only in Islam that a person's benefits lies. Keeping a beard and cutting the moustache is also from amongst these laws. It has also been the practice of the other Ambiyā ﷺ to keep a beard. Mention has been made in the Qur'ān about Hārūn's ﷺ hair and beard that it was so long that Mūsā ﷺ could hold it.

In one Hadith, ten things has been mentioned as being from 'fitrat' (nature). The Ulamā have interpreted 'fitrat' to mean the way of the Ambiyā ﷺ. Among these ten things, lengthening the beard and cutting the moustache has also been mentioned.

Shah Waliyullāh Muhaddith Dehlawi ﷺ has mentioned the following benefits of keeping a beard:

"The beard helps in differentiating seniors from juniors. It is a means of honour and beauty for a person. A person's man-hood is completed by keeping a beard. It is the Sunnah of all the Ambiyā ﷺ.

Shaving the beard is the practice of the fire worshippers, Hindus and most non-Muslims. Similarly, due to the fact that generally common people as well as people of low status shave their beards, a person who does not keep a beard will be included among them. ³

In shaving the beard one of the harms is that a person will be imitating the non-Muslims, and it has been narrated in a Hadith:

"The person who imitates a nation is from amongst them." ⁴

The above Hadith alludes to an important principle of Dīn from which many laws are extracted.

Another harm of shaving the beard is that a person resembles females, as women do not have beards. It is narrated in a Hadith:

"Nabi ﷺ had cursed such men who imitate women and such women who imitate men." ⁵

May Allāh save us from the curse of Nabi ﷺ.

Allāh ﷺ has kept this as a natural difference between man and woman. The person who opposes this is in actual fact opposing the decision of the Soveriegn of all sovereigns and he is changing the natural creation of Allāh ﷺ. Allāh ﷺ says:

"(And follow) the nature of Allāh according to which he has constituted mankind, and do not alter the creation of Allāh." ⁶

¹ Sūrah Ahlāb āyāh 21
² Sūrah Al-Imrān āyāh 31
³ Ma'āriful Hadith vol.3 p.52 from 'The Beard and the Sunnats of Ambiyā ﷺ, p.129
⁴ Abū Dāwūd p.559
⁵ Sahih Bukhārī vol.2 p.874
⁶ Sūrah Rūm āyāh 30
It is only the Sunnah of Nabî ﷺ which is worth sacrificing oneself for. The beard of Nabî ﷺ is described as follows in Shamālī Tirmidḥī:

"The beard of Nabî ﷺ covered his chest from right to left." 7

It is narrated in Sahīh Muslim that the hair of the beard of Nabî ﷺ was dense. In Shamālī Tirmidḥī it is stated that Nabî ﷺ had a thick beard. The person who has a glimpse of love in his heart, will desire to follow Nabî ﷺ. He will gain satisfaction by the mere thought that he will be resembling Nabî ﷺ.

Masāil (Laws)

It is stated in Fatāwā Dārul Ulūm Deoband 8 that a Muslim who shaves his beard or trims it less than a fist length is a fāsiq (transgressor). To read Salāh behind such a person is makrūh (reprehensible).

At another place it is stated:

The person whose beard is shaven is a fāsiq, and just as his Imāmat for Fard Salāh is Makrūh Tahrīmī so is his Imāmat for the Tarāwīh Salāh. 9

Muftī Rashīd Ahmad Ludhyānwī 10 writes in Ahsanul Fatāwā: "A person who trims or shaves his beard and adopts a western hairstyle is a fāsiq. Thus his Azān and Iqāmah is Makrūh Tahrīmī. It is mustahāb (desirable) to repeat the Azān, not the Iqāmah." 10

It is stated in Durrul Mukhtār:

"To trim the beard less than a fist length (as some people of the west and some men who imitate women do) has not been regarded as permissible by any Scholar. To shave the entire beard is an act of the Jews of India, the non-Arabs and the fire worshippers." 11

The above text indicates that to shave the beard and trim it less than a fist length is not permissible. The Scholars of all four Schools of Fiqh (Hanafī; Mālikī; Shāfī; Ḥambalī) have consensus on this ruling. 12 In fact Ibn Hazm Zāhīrī regards keeping of the beard as Fard. 13

The verdict of the four Imāms of Fiqh has been quoted in Shaikhul Hadith Ḥadrat Maulānā Muḥammad Zakariyyā’s book entitled 'Ḍhārī kā Wuṣūf' and in Muftī Sa’īd Ahmad Pālanpūrī’s book entitled 'Ḍhārī or Ambiyā kī Sunnat' as well as in Muftī Muḥammad Shafi Sāhib’s book entitled 'Jawāhirul Fiqh'.

The Proof that keeping a Beard is Wājib

All the Ulamā regard keeping of the beard, to at least one fist length, as being wājib or fard and trimming it less than this as being harām on the basis that it is the nature and disposition blessed upon man by Allāh. 14 Similarly it was the pattern and practice of all the Ambiyā нская. Nabī ﷺ has always emphatically commanded the keeping of the beard. Nabī ﷺ and his blessed Companions also practised upon it. Nabī ﷺ abhorred those Kuffār (disbelievers) who shaved their beards. He disliked even looking at them.
Ahādîth

1. Ibn Umar narrates that Nabi ﷺ said:
   "Oppose the mushrikîn (idolaters), lengthen the beard and shorten the moustache."

2. Abû Hurairah narrates that Nabi ﷺ said:
   "Trim the moustache and lengthen the beard (let the beard hang). Oppose the fire worshippers."

3. Ālîshah rađjalāhû 'anhâ narrates that Nabi ﷺ said:
   "Ten things are ﬁtrat (natural). To cut the moustache and lengthen the beard (are from amongst these ten things)."

In Sahîh Abû Awânah the word 'sunnah' is mentioned in place of 'ﬁtrat'.

4. Ibn Abbâs reports from Ālîshah rađjalāhû ‘anhâ that Nabi ﷺ has cursed such men who imitate women and such women who imitate men. In one narration it is stated that such people should be thrown out of their houses.

From the above narrations the Mujtahîdin and the Fuqahâ have decreed that it is wâjîb to keep a beard, as there is a common order mentioned in the Hadîth proving wujûb (compulsion) and there is no reason to take any other meaning. Hence these narrations prove wujûb (compulsion).

Imâm Nawawî writes in the commentary of Sahîh Muslim that the word 'rîfâ' (as mentioned in the Hadîth) means to lengthen. The word 'arkhû' means the same. It

was the habit of the Persians to shave their beards. The Shari‘ah had forbidden it.

Thereafter, Imâm Nawawî writes five words have been mentioned in the various narrations. The explanation of all these words is that the beard should be kept in its original form.

Hâfiz Ibn Hajr has also written in the commentary of Sahîh Bukhârî that the fire worshippers used to shave their beards and some of them used to trim it. The Ahâdîth has ordered that these ways should be opposed.

All the Sahâbah, Tâbi’in and pious believers have acted upon this order of Nabi ﷺ. Acting contrary to this order has not been recorded. Instead, stern warnings and admonitions have been narrated for not keeping a beard. Therefore this command is wâjîb (compulsory).

From Hadîth number four mentioned above, we learn that shaving the beard, is tantamount to imitating women, thus cursed by Nabi ﷺ and it is a means of distancing oneself from the mercy of Allâh. The sin concerning which a stern warning has been mentioned is regarded as a 'major sin'.

Thus to shave a beard is also a major sin, and the person who commits a major sin is a fâsiq (i.e. infringing the bounds of Allâh's orders and obedience). The Imâmât and Aẓân of a fâsiq is makrûh. Similarly a fâsiq's testification and evidence is rejected. Therefore, the Muftîs have passed the ruling of wujûb for keeping a beard.

May Allâh save all the Muslims for this curse. Āmîn.

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14 Sahîh Bukhârî vol.2 p.875
15 Sahîh Muslim vol.1 p.129
16 Ibid
17 Fathul Bârî vol.10 p.279
18 Sahîh Bukhârî vol.2 p.874

19 Commentary of Sahîh Muslim vol.1 p.129
20 Ibid
21 Fathul Bârî vol.10 p.288
An Instance of Nabi’s Abhorrence for Shaving the Beard

Hāfiz Ibn Kathīr has quoted an incident in his book, ‘Al Bid‘ayah wan Nihayah’ that Bāzān, a minister of the king of Persia (Kisrā) sent two men to capture Nabi (May Allāh forbid) When the two men came, Nabi disliked to even look at them as their beards were shaven and their moustaches were long. Nabi asked them: "Who ordered you to do this." (i.e. shave your beards and keep your moustaches long) They replied: "Our Rabb, Kisrā (King of Persia)." Upon this Nabi replied: "But My Rabb ordered me to lengthen my beard and cut my moustache." 

This incident has been quoted in many books.

Note:

1. Nabi objected to their actions although they were disbelievers, and even disliked looking at them. Hence, one can imagine how displeased and unhappy Nabi would be if an Ummati of his, who claims to have love for him, shaves the beard. One of the three questions that will be asked in the grave is: “What have you to say regarding this person?”

According to some Ulama the blessed face of Nabi will be presented when this question will be asked. How will a person, who shaves his beard, face Nabi. What a great deprivation will it be if Nabi has to turn his face away because of his unhappiness and dislike. Similarly on the plains of reckoning a person will appear in front of Nabi for intercession. What answer will a person have to offer if Nabi has to ask him: “You neglected my way and chose the ways of my enemies, the Kuffār and the Mushrikin!”

May Allāh grant us the ability to repent sincerely and conform to the Sunnah of Nabi .

2. Many sins are such that a person only remains a sinner while he is involved in that particular sin such as adultery, homosexuality, drinking, lying and stealing etc. When he stops the sin, the sin also comes to an end. Trimming or shaving of the beard on the other hand is such a sin that until a person does not repent and start keeping a Shar’i beard, he will remain a perpetual sinner. He will be regarded as a sinner even whilst sleeping or eating and even whilst performing ibadat. This increases the seriousness of this sin.

At the time of meeting Nabi , just as he abhorred it, similarly if Allāh does not focus the level of acceptance on the person, his ibadah will not reach the level of acceptance. Ponder and reflect! What will be that person’s condition in the Akhirah (Hereafter)?

An Interesting Incident

Mirzâ Qatîlâ was a Persian poet of the past who rendered many poems on the ma‘rifat (recognition of Allāh) and on wisdom. An Iranian, after reading Qatî’s poems, became his ardent follower and finally came to meet him, expecting him to be a very pious person. When the Iranian person came, he saw the poet shaving his beard. Surprised, he asked: “You are shaving your beard?” Qatî replied: “Yes I am shaving my beard but I am not hurting anyone’s heart.” The person immediately retorted: “Why not, you are hurting Nabi’s heart”. Hearing his reply, the poet fell unconscious. After regaining consciousness he recited a Persian couplet which means:

“Thanks to you, for opening my eyes and making me understand.”

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22 Al Bid‘ayah wan Nihayah vol.1 p.270 - This incident has been quoted in many other books also.
The Extent of the Beard

There is a difference of opinion amongst the Ulamā as to what is the actual length by which a person will fulfill the wujūb (compulsion) of the beard. Thus, there are a few views with regard to this:

1. A group of Ulamā are of the opinion that there is no particular length of the beard. A person should let it grow on its natural course, without interfering. They prove their view by stating that many different words have appeared in the Ahādīth which all indicate that the beard should be left to grow in its natural way, and no Hadith proves that Nabī ﷺ trimmed or shaved it. Imām Nawawī ﷺ states: “Based upon the apparent words of the Ahādīth (i.e. it should be left to grow), a group of Ulamā hold this view, including the Ulamā of the Shafi’ School of thought.”

2. A second group of Ulamā state that the Ahādīth do not imply that the beard should be left to grow on its natural course no matter how long it becomes. However, the Ahādīth imply that the beard should be so long that a person becomes distinguished from the fire worshippers, who cut and trim their beards. Hence, this group of Ulamā maintain that the beard may be trimmed once its length reaches a fist length. The Ulamā of the Hanafi School of thought also hold this view. The proof of their view is that it is reported that the narrators of the Ahādīth regarding the beard - Ḥadīr ibn Umar ﷺ and Abū Hurairah ﷺ as well as Umar ﷺ - used to trim that part which exceeded a fist length. The meaning of the Ahādīth is best understood by its narrators. A person can understand the context of the Hadith by the narrator’s actions.

Imām Bukhārī ﷺ also gives preference to this view. After mentioning the Hadīth of Nabī ﷺ in which it is stated that the beard should be kept in its normal form and the moustache should be cut thoroughly, Imām Bukhārī ﷺ then mentions the action of Ibn Umar ﷺ that when he used to proceed for Hajj or Umrah he used to hold his beard with his fist and trim the excess hair (below it).

Hāfiz Ibn Hajjar ﷺ states that it is quite apparent that Ibn Umar ﷺ did not link the action of trimming the beard with Hajj or Umrah. However, he took the Hadīth to mean that the beard should be lengthened but not to that extent which spoils the appearance of a person and looks untidy. Thereafter, Hāfiz Ibn Hajjar ﷺ quoted the text of 'Tabari' in which the actions of Ibn Umar ﷺ, Abū Hurairah ﷺ and Umar ﷺ are mentioned. Their actions were general, and were not linked to Hajj or Umrah.

Some Ulamā maintain that the beard should be left according to its normal growth. However, one may trim it after it reaches a fist length at the time of Hajj and Umrah. Imām Tabarī ﷺ has reported this view from a group of Scholars. According to a narration which appears in Abū Dāwūd, Jābir ﷺ says: "We used to leave our beards as long as they were, except at the time of Hajj or Umrah." The above Hadīth indicates that they used to trim their beards at the time of Hajj or Umrah only.

Imām Tabarī ﷺ has chosen the view of 'Atā ﷺ. It has been narrated from Hasan Basri and 'Ata ﷺ that a person may trim only a little from the length and width of the beard. Imām Tabarī ﷺ has proven this view of his from a narration in Tirmidhi Sharif in which it is stated the Nabī ﷺ used to trim a little from the length and breadth of his beard. However this is a very weak narration. It cannot be used as proof. Therefore, it is rather appropriate to prove it from the action of the Sahābah ﷺ. The narration of Tirmidhi...

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23 Commentary of Sahih Muslim by imām Nawawi, vol.1 p.129
24 Sahih Bukhārī vol.2 p.875
25 Fathul Bārī vol.10 p.350
26 Abū Dāwūd (with a reliable sanad)
27 Fathul Bārī vol.10 p.350
28 vol.2 p.105
can only be taken as an added support to this view, not as a proof. The condition of the beard being one fist is mentioned in those narrations which describe the action of the Sahabah.

Imam Nawawi, gives preference to the first view (i.e. the beard should be left as is) as mentioned in authentic narrations. Therefore, it is best not to tamper with the beard. Haafiz Ibn Hajar states: Imam Nawawi probably refers to other times besides Hajj and Umrah, because Imam Shafi'i has clearly stated that it is mustahab (desirable) to trim the beard at the time of Hajj and Umrah. 29

From the above discussion it is quite clear and apparent that no Scholar holds the view that it is permissible to shorten the beard less than a fists length.

**Note:**

It is stated in a few books that it is Sunnah to keep a fist length beard. 30 This statement does not imply that it is only Sunnah to keep a beard and not Wajib or that there is no sin in doing so. This is a grave misconception, because immediately thereafter it is mentioned that to shorten it to less than a fist length is not permissible. It is the custom of a few westerners and a custom of those men who imitate women. Therefore, the correct interpretation of the above text is that it is Sunnah to trim the beard after it has reached a fist length. In other words the wujub (compulsion) of keeping the beard will be fulfilled by keeping it a fist length. The Sunnah method of fulfilling this Wajib act is that the beard should only be a fist length. The excess should be trimmed. This is the correct interpretation of the above text which is not contrary to the wujub of lengthening the beard.

However, whosoever maintains that it is Sunnah to trim the beard after a fist length should present proof as there is no Marfu' Hadith (i.e. a Hadith which contains the words or actions of Nabi SAW) to that effect. Proof cannot be taken from the Hadith of Tirmidhi, as one of the narrators - Umar Ibn Hârûn - is a very weak narrator and no mention of a fist length is made in that Hadith. Therefore, Imam Shafi'i only regarded trimming the beard after a fist length as Sunnah at the time of Hajj or Umrah. Similarly the narration, which Imam Bukhari quotes, states that Ibn Umar used to only trim the excess of a fists length at the time of Hajj or Umrah. Ibn Umar used to perform Hajj in one year and Umrah in the next. 31

This indicates that he only trimmed it once a year and it is quite apparent that the beard used to grow more than a fists length thereafter. It is said that Ibn Umar used to trim his beard at other times besides Hajj and Umrah as Haafiz Ibn Hajar maintains, due to the narration of Tabaari. On the contrary, as his act contradicts the apparent Hadith this will be regarded as an exception and only leverage and permission will be proven from his action. Therefore, it will be appropriate to say that the excess after a fist length may be trimmed. According to Shah Muhammud Ishâq Muâaddith Dehlawi, it is preferable not to trim even the excess of a fists length. 32

Some Scholars have also written that it is Wajib to trim the excess of a fist length. This view is also incorrect. When trimming of the beard is not regarded and proven as Sunnah, how can it be regarded as Wajib? Therefore, by the word 'Wajib' those scholars imply 'thabit' i.e. it is proven. Some Scholars have narrated the word 'yuhibbu' in place of 'yajibu.' 33

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29* Fathul Bari vol.10 p.350
30 * Durrul Mukhtar vol.2 p.123
31 * Sahih Bukhari p.648
32 * Tirmidhi - footnotes vol.2 p.105
33 * Durrul Mukhtar & Shami vol.2 p.123
Similarly, it is incorrect to state that there is no specific length of the beard. The beard is that which you take to be the beard. Maududī has mentioned the above in his book 'Rasā'il-wa-masā'il'. The Sharī'ah has ordered that the beard should be left as is so that it may grow. If the action of Ibn Umar ﷺ and other Sahābah ﷺ were not present, then to trim the excess of a fist's length would also have been impermissible.

Had it not been for the action of Hadrat Abdullāh Ibn 'Umar ﷺ, it would not have been permissible to trim the excess of a fist's length. However, because of his action, this much of trimming has been permitted. There is however no proof for trimming the beard less than a fist's length. In the absence of such proof, doing so is not permissible. Abūl A'īl Maududī has opposed this unanimous view of the Ahlus Sunnah wal Jamā'ah and many Ulamā including those belonging to the Jamā'ate Islāmī have rejected this opinion of his.

As we have mentioned earlier, the growth of Rasūlullāh's ‏ beard was thick and full and the beards of the Khulafā Rāshidūn ﷺ were also full and long. Because the beard is also a symbol of Islām, it ought to be prominent. This is another reason why majority of the Ulamā state that it is not permissible to trim the beard to less than a fist's length.

There is a group of Ulamā who are of the opinion that once the beard exceeds the length of a fist, it ought to be trimmed or may be trimmed. A second group say that the beard should be trimmed only on the occasions of Hajj or Umrah and not at any other time. The third group states that it may not be cut even after growing more than a fist's length unless it grows so long that people start to mock and poke fun at a person. In such a situation, they say that it may then be trimmed just a little. A fourth group then states that the beard may not be trimmed under any circumstances. Scholars like Imām Nawawī ﷺ and Shaukānī ﷺ are of this opinion. These scholars do not regard the action of Hadrat Abdullāh Ibn 'Umar ﷺ as an exception to the rule.

The Hanafī school of jurisprudence follow the first viewpoint and regard the action of the Hadrat Abdullāh Ibn 'Umar ﷺ and others as an exception (to the rule stating that the beard should be left to grow). This opinion is more accommodating and seems the most appropriate. And Allāh knows best.

**RULING:** The Unfuqah (baby-beard) is the little hair growing directly beneath the centre of the lower lip and above the chin. The same rulings that apply to the beard apply to this 'baby-beard' and it will therefore be harām and a bid'ah to shave or to trim it.34

In a narration of Bukhārī35 it is stated that Rasūlullāh's ‏ 'baby-beard' was white. This tells us that the baby-beard was preserved just like the beard itself.

**CLARIFICATION OF A DOUBT**

**Question:** The Qur'ān does not mention anything about the beard. If there was any importance attached to the beard, it ought to be mentioned in the Qur'ān.

**Answer:** It is incorrect to say that the Qur'ān does not speak about the beard. In the incident of Hadrat Hārūn ﷺ and Hadrat Mūsā ﷺ in Surah Tāhā36, the Qur'ān states:

(Hadrat Hārūn ﷺ said to Hadrat Mūsā ﷺ) O son of my mother! Do not grab my beard and my head.

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34 Faidul Bāri vol.4 p.380 & Dārī aur Ambiyyā ki Sunnate p.71
35 vol.1 p.502
36 Verse 94
If Hadrat Mūsā ﷺ could hold the beard of Hadrat Hārūn ﷺ, it tells us that his beard was long enough to hold on to.

In Surah An’ām, Allāh ﷻ speaks about several Ambiyā ﷺ, amongst whom is Hadrat Hārūn ﷺ. Thereafter, Allāh ﷻ states:

أَزِينَ الْمَلَائِكَةَ الْأَعْلَىَّ مُهْيَاءَتِي ﷺ

These are the people whom Allāh ﷻ has guided, so follow their guidance (and their ways of life). 37

Following Hadrat Hārūn ﷺ in the manner he grew his beard is also included in the connotation of this verse. Since Rasūl Allāh ﷺ has been commanded to follow this directive, it goes without saying that this command applies to his Ummah as well. The ruling of the beard is thus stated in the Qur’ān in this manner.

Allāh ﷻ has also quoted the following statement of Shayṭān in the Qur’ān:

وَلَاتَّمَّ صُيُودُ الْأَنْثَىَّ عَلَىَّ اللَّهِ

I will command them and (accordingly) they will certainly alter (the appearance of) Allāh’s creation. 38

According to the commands of Shayṭān, those who follow him will alter what Allāh ﷻ has created. Included in this is shaving off the beard and doing such things that Allāh ﷻ and His Rasūl ﷺ have not permitted. The ruling of the beard has thus been stated in the Qur’ān in this manner as well.

What is meant by altering “Allāh’s creation” in this verse? The commentator of the Qur’ān, Ibn Jarīr Tabārī alus explains the following two interpretations:

1. Physical alteration such as castration, cutting the ears of animals, plucking their hairs, etc.
2. Alterations to the Dīn and its commands.

Ibn Jarīr alus has preferred the second interpretation because the earlier part of the verse states:

أَوْلَيْهِمْ مُسْتَفْعَرُونَ فَأَنْفَقُوا

I shall definitely command them and they will cut the ears of animals.

If the alteration is assumed to refer to physical alteration, it will mean that the verse contains repetition and that the first point has only been emphasised. It is therefore best to assume that the words refer alterations to the Dīn, which includes every act of sin and disobedience as well as forsaking the Farāḍ and Wājjbāt. This tells us that it is Shayṭān who encourages people to do evil and who prevents them from doing good. 39

Imām Suyūṭī alus reports from Hadrat Hasan Basrī alus that Rasūl Allāh ﷺ said: “The nation of Lūt was destroyed for ten reasons. My Ummah shall add another to this, and that will be cutting the beard while allowing the moustache to grow.” Ishāq Ibn Bashīr alus, Khaṭīb alus and Ibn Asākir have all reported this narration. 40

It should also be borne in mind that the Qur’ān is a constitution from Allāh ﷻ that contains broad principles and therefore cannot include too many detailed rulings. This is the case with the constitution of any country. Furthermore, the Qur’ān was not revealed directly to the people, but came via Rasūl Allāh ﷺ, who was there to explain this constitution and to interpret it. In fact, Rasūl Allāh ﷺ said that he had

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37 Sūrah An’ām verse 90
38 Sūrah Nīsā verse 119
39 Tafsīr Ibn Jarīr Tabārī vol.1 p.285
40 Durrul Manthūr vol.4 p.324
been given the Qur’ān and something extra with it, referring to the Ahādīth, which are also revelation.\textsuperscript{41}

Although not stated in the Qur’ān, donkeys, cats and mice are accepted as harām (to eat) because of the general ruling of the Qur’ān which states:

\begin{quote}
...forbids them from impure things...\textsuperscript{42}
\end{quote}

The Ahādīth have then clarified the ruling further. It is for this reason that Āllāh states:

\begin{quote}
\text{And do not imitate the (people of) the former ages.}
\end{quote}

\text{Hold fast to what (commands) the Rasūl ﷺ gives you and refrain from what he prevents you.}\textsuperscript{43}

Practising on the Ahādīth will thus mean practising on the Qur’ān and forsaking the Ahādīth will mean forsaking the Qur’ān. By the same token, it is as if whatever the Ahādīth contain are also the contents of the Qur’ān.

It is stated in a Hadīth of Sahīh Bukhārī that Hadrat Abdullah Ibn Mas‘ūd ﷺ once said, “Āllāh’s curse be on those women who draw tattoos, those who have tattoos drawn, those who pluck hairs from the face, those who have hairs plucked from the face and those who have gaps filled between the teeth for the sake of beauty; people who alter the creation of Āllāh.”

When a woman of the Banū Asad tribe who was called Ummu Ya‘qūb heard about this statement of Hadrat Abdullah Ibn Mas‘ūd ﷺ, she approached him, saying, “I hear that you have been cursing certain types of people?” Abdullah Ibn Mas‘ūd ﷺ replied, “Why should I not curse people whom Rasūlullāh ﷺ has cursed and who are cursed in

the Qur’ān.” “But I have recited the entire Qur’ān,” the woman retorted, “but nowhere did I see what you are speaking about.” Hadrat Abdullah Ibn Mas‘ūd ﷺ replied, “You would have surely seen it if you had recited with proper concentration. Did you not see the verse:

\begin{quote}
\text{And do not imitate the (people of) the former ages.}
\end{quote}

\text{Hold fast to what (commands) the Rasūl ﷺ gives you and refrain from what he prevents you.}\textsuperscript{44}

When she replied that she had, Ḥadrat Abdullah Ibn Mas‘ūd ﷺ said, “Well, Rasūlullāh ﷺ forbade those acts.” “But I think that your wife does the same,” the woman protested. “Go and see,” Ḥadrat Abdullah Ibn Mas‘ūd ﷺ challenged. The woman went to see, but discovered that her supposition was wrong. To this, Ḥadrat Abdullah Ibn Mas‘ūd ﷺ said, “Had my wife been doing something of the sort, she would not be living with me.”\textsuperscript{45}

This narration makes it clear that it is as if whatever the Ahādīth contain are also the contents of the Qur’ān. The above verse refers to everything that Rasūlullāh ﷺ commanded and forbade from.

**NOTE:** The above narration tells us that drawing tattoos, having them drawn, plucking hairs from the face, having hairs plucked from the face and filing gaps between the teeth for the sake of beauty all fall under the ambit of altering the creation of Āllāh ﷺ. They attract the curse of Āllāh ﷺ and are therefore not allowed by the Šarī‘ah. In the same way, shaving and trimming the beard also falls under the ambit of altering the creation of Āllāh ﷺ and will also attract the curse of Āllāh ﷺ. It is therefore strictly forbidden by the Šarī‘ah.

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\textsuperscript{41} Abū Dāwūd and Dārmī, as quoted in Mishkât p. 29

\textsuperscript{42} Sūrah Al’ā‘āf verse 157

\textsuperscript{43} Sūrah Hasr verse 17

\textsuperscript{44} Sūrah Hasr verse 17

\textsuperscript{45} Sahīh Bukhārī vol.2 p.725
An Important Piece of Advice

The quotations from the Qur'ān and Ahādīth that have passed are more than sufficient for any person seeking the truth. If any person is unsatisfied despite all of this, then he is really unsatisfied with the Qur'ān and the Ahādīth. In fact, he is then unsatisfied with all our pious predecessors because they were all unanimous about the ruling. Such a person should question whether his Īmān on the Qur'ān is sincere or not and contemplate on how he may attain this sincerity.

There are also many Muslims who accept that the beard is extremely important and a symbol of Islam. However, because of their bad habits or bad company, they do not have the courage to keep a beard. They feel that by keeping the beard, their friends and colleagues will mock them. Their hearts also beguile them into thinking that Islam is not restricted to keeping a beard and that they remain Muslims by not having one.

Such people should rather think that Islam entails surrendering all of oneself to Allāh and all of oneself to the lifestyle of Rasūlullāh. Islam is incomplete without this and Īmān in Islam is incomplete without this. While it is true that one still remains a Muslim without a beard and does not become a Kāfir (disbeliever), the fact remains that one's Islam is not complete. There shall therefore be no guarantee of complete success.

If a person desires complete success, he will have to forsake his whims and ignore the social pressures so as to practise on complete Dīn. It is for this reason that there is so much emphasis on Salāh, Zakāt, Fasting and Hajj, even though a person still remains a Muslim without practising them. Similarly, there is also much emphasis on staying away from stealing, fornication, evil glances, suspicion, drinking alcohol, etc, even though a person still remains a Muslim by practising them. Think of the beard in the same light.

The person who shaves or trims the beard repeats his sin over and over again, because of which there can be no doubt about the sin being a major one. Sometimes people think that they will keep a beard when they grow old but no one knows whether he will ever grow old. This thought is a deception of Shayṭān and it often happens that they do not keep a beard even after growing old. By continuously repeating their sin, the evil of the sin gradually leaves the heart and at the end they never receive the inspiration to keep a beard.

When living in the wrong environment, a person does of course feel very difficult to practise on the Shari'ah, especially to keep a beard. The remedy for this is to leave this environment for a while and to live in a good environment such as with a pious person, in a Khānqah or he may spend four months in the mobile Khānqah of today, called the Tablīgh Jamā'at. Inshā Allāh, he will receive the inspiration to keep a beard and following all the other injunctions of the Shari'ah will also become easy for him. He will then also engage in the effort of Tablīgh in his locality and will, Inshā Allāh, remain steadfast. This is an extremely well tried and tested formula that has worked for many people.

The secret behind all of this is that when living in the wrong environment, a Mulmin's Īmān weakens and his Nafs starts to look for excuses for his wrong-doing. A good environment strengthens the Īmān, causing a person's fear for Allāh to overpower him, while dispelling his fear for the people. He then gets courage and practices on the laws of the Shari'ah. It is because of this that it is noticed that people living in good environments find it easy to practise on the Shari'ah while other people just cannot find the courage.

Where is there a place today in which there is no one with a beard and practising on the Dīn? You will find practising Muslims with beards everywhere, even in universities, colleges, schools, hospitals and shopping centres. Why are
these people not affected by their environments? The reason is that which has already been mentioned. One will Inshā Allāh receive the courage to keep a beard when one establishes a connection with a Shaikh or affiliates with the Tablīgh Jamā'at, which is really the way that the first generation of Muslims adopted. One will also then find it easy to practise on the entire Shari'ah. Use whatever manner one prefers.

All the deceptions of our Nafs will be useless tomorrow on the Day of Qiya'mah when the court of Allāh ﷺ, the Majestic, will be established. The excuses of social pressures and the environment will hold no weight and there will be no way to save oneself from the scales of justice. It is only adherence to the Shari'ah and following the Sunnah that will be of any help. The intelligent thing to do is be to bring our lives in conformance with the Shari'ah and the Sunnah before the coming of that day.

SUPPLEMENT

Trimming the Moustache

When discussing the ruling of the beard, the Ahādīth and the Ulamā also speak about the moustache. It is therefore appropriate to briefly discuss the moustache here as well. There is unfortunately much negligence in the Ummah with regard to this issue.

The Words Used in the Ahādīth:

The Ahādīth mention the following words when discussing the question of the moustache: ﺧَرَفٌ, ﺝَرَفٌ, أَيْسُرٌ, أَيْسُرَ. The word ﺝَرَفٌ has the meaning of ﺝَرَفُ, meaning 'to remove completely'. The word أَيْسُرٌ means 'to be thorough in removing something', while the word أَيْسُرُ refers to cutting hair or wool up to the skin. All these words convey the meaning of being thorough in removing the moustache.46

As for the meaning of the word ﺝَرَفٌ, it refers to cutting something, using a particular instrument.47 This word does not bear the restriction of thoroughness and being liberal and its connotation is therefore general. It is apparent that since the words of other Ahādīth indicate thoroughness and being liberal in cutting, this is meaning that ought to be taken.

In the chapter discussing trimming the moustache, Imām Bukhārī has quoted Ahādīth concerning the nature of man. These Ahādīth use the word ﺝَرَفٌ. However, in his Tarjumatu'l Bāb, he quotes the action of Hadrat Abdullah Ibn 'Umar, stating that he trimmed his moustache so much

46 Fathul Bārī vol.10 p.347
47 Ibid vol.10 p.335
that the whiteness of his skin was visible and he would also trim the moustache and beard.\textsuperscript{48}

By quoting this, Imām Bukhārī\textsuperscript{49} was most probably indicating that the Ahādīths actually refer to صي. A fourth word used is أَذْن (\textit{Nasai p.7}), which also has a general connotation like قَص. Some scripts of \textit{Nasai} also cite the word قَص (‘to shave’). Hāfiz Ibn Hajār\textsuperscript{50} is of the opinion that this word is not entirely correct. Because the words قَص and فَكَأَلَْفَ مُؤَاذَنَ and جَزَّ are all denote excessive trimming. The narrator of the Ḥadīth used the word قَص because of the similarity between shaving and cutting very liberally.

In his \textit{Sharḥu Ma‘ānīl Āthār}, Imām Tahāwī\textsuperscript{51} has discussed the subject most beautifully. He mentions that some scholars of Madinah are of the opinion that فَكَأَلَْفَ مُؤَاذَنَ is better than صي. They draw their conclusion from the word ﺗَكَأَلَْفَ which is used in the Ahādīth and also from a narration in which Rasūlullāh ﷺ trimmed the moustaches of some Sahābāh using a miswāk. Allāmah Ainī\textsuperscript{52} has stated that this was the opinion of Imām Mālik\textsuperscript{53} and some Tābi‘īn\textsuperscript{54}.

A second group held the opinion that فَكَأَلَْفَ مُؤَاذَنَ is better than صي. Allāmah Ainī\textsuperscript{55} mentions that this was the view of the majority of scholars as well as those of Kufa. This is indeed the viewpoint of Imām Abū Ḥanīfah\textsuperscript{56} and his two most renowned students. As he always does, Imām Tahāwī\textsuperscript{57} has taken the names of Imām Abū Ḥanīfah\textsuperscript{58} and his two students at the end, stating that they regard فَكَأَلَْفَ مُؤَاذَنَ to be best.

Their proof comes from those Ahādīths that use the words جَزَّ and أَذْن, both of which indicate liberal cutting. Replying to the first group of scholars, Imām Tahāwī\textsuperscript{59} states that Rasūlullāh ﷺ most probably used a miswāk in the case of some Sahābāh because scissors were not available at the time to cut the moustache liberally.

Furthermore, in the Ahādīth discussing human nature, the word فَكَأَلَْفَ is used because it is mere trimming that is the bare necessity, while cutting liberally is what is really preferred and better. By the above interpretation, all the narrations are combined without appearing contradictory and it is also proven that فَكَأَلَْفَ is better than صي.

Imām Tahāwī\textsuperscript{60} then goes on to present a parallel, stating that shaving the hair off is better than trimming it after performing Hajj. Careful thought over the matter will reveal that while merely trimming the moustache is in order, it will be best to trim it excessively because the extra trimming will earn extra rewards.\textsuperscript{61}

Some people have misunderstood the parallel drawn by Imām Tahāwī\textsuperscript{62} and allege that shaving is Sunnah according to him. Imām Tahāwī\textsuperscript{63} has however stated that liberal trimming is better (than just trimming) and not shaving. However, since liberal trimming and shaving are so alike, it is not unlikely that some people would interpret one for the other. Hāfiz Ibn Hajār\textsuperscript{64} has written that Imām Tahāwī\textsuperscript{65} had preferred shaving to trimming (the moustache) because shaving (the head) is better than trimming after Hajj or Umrah.\textsuperscript{66}

You have however seen that as far as the moustache is concerned, Imām Tahāwī\textsuperscript{67} has preferred liberal trimming over just trimming. The reason for the misunderstanding is

\textsuperscript{48} \textit{Sahīh Bukhārī} vol.2 p.874
\textsuperscript{49} \textit{Fathul Bāri} vol.10 p.348
\textsuperscript{50} \textit{Fathul Bāri} vol.10 p.347
\textsuperscript{51} \textit{Sharḥu Ma‘ānīl Āthār} vol.2 p.308
\textsuperscript{52} \textit{Fathul Bāri} vol.10 p.348
the same as we have explained in the narration of Nasai where a narrator interpreted it, as there are meanings that are so alike. The narrators in that case was Muhammad Ibn Abd Ibn Yazid صلت عليه, who was the only student of Ibn 'Uuynah صلت عليه who reported the word لفظ from his teacher. Otherwise, all the other students of Ibn Uuynah صلت عليه reported the word لفظ. In fact, all of Imam Zuhri’s صلت عليه students also reported the word لفظ."

The crux of the matter is that so much must be cut that reveals the redness of the upper lip. This is both permissible and also fulfills the requirement of basic human nature. It is however, best to trim the moustache so much that the skin beneath becomes visible. This is what is understood from the narrations that give the command to trim the moustache. And Allah صلت عليه knows best.

Imam Tahawi صلت عليه has reported narrations using the word لفظ from several Sahaba صلت عليهs such as Hadrat Abdullah ibn 'Umar صلت عليه, Hadrat Abú Hurayrah صلت عليه, Hadrat Abú Sa'īd Khudri صلت عليه, Hadrat Abú Usaid Sa'īdī صلت عليه, Hadrat Rafi’ ibn Khudaj صلت عليه, Hadrat Jibril ibn Abdullah صلت عليه, Hadrat Anas ibn Mâlik صلت عليه, Hadrat Salamah ibn Akwa صلت عليه and Hadrat Sahl ibn Sa’d صلت عليه. He states further that amongst these Sahabah صلت عليهs are also some who have narrated the word لفظ as well.

Imam Tahawi صلت عليه also mentions that some students of Imam Shafi’i صلت عليه, such as Muzani صلت عليه, Rabi’ صلت عليه and others also trimmed their moustaches liberally and have most probably learnt this from Imam Shafi’ صلت عليه himself.

Imam Ahmad ibn Hanbal صلت عليه used to trim his moustache very liberally and explicitly stated that this is better than just trimming.⁵⁶

It is stated in Faidul Bârî (vol. 4 p.379) states that both of Imam Abû Hanîfah’s صلت عليه students, Imam Abû Yusuf صلت عليه and Imam Muhammad صلت عليه trimmed their moustaches liberally. If they were doing this, it is quite certain that they regarded this as being best. We should therefore do the same.

Hâfiz Ibn Hajar صلت عليه has quoted a fine reason for trimming the moustache from Ibnul Arabî صلت عليه. He states that when mucous runs from the nose, it tends to adhere to the moustache and because of its stickiness, it becomes difficult to even wash it off and also affects the sense of smell. Trimming the moustache is therefore prescribed so that one not only looks presentable, but one's senses will be at their peak. Hâfiz Ibn Hajar صلت عليه says that this is achieved by mere trimming of the moustache and not only by excessive trimming. However, liberal trimming will of course be more effective.⁵⁷

Liberal trimming is therefore best because the benefit will be more complete.

RULING: It is Mustaḥbab to start trimming the moustache from the right.⁵⁸ This is the general and accepted principle in the Sharî'ah that applies to combing the hair, making wudû, wearing the shoes and even cutting the nails. There is no proof to substantiate the method of cutting the nails that Imam Ghazâlî صلت عليه has explained. Imam Mâzrî صلت عليه, Ibn Daqiqul Ñad صلت عليه and various Ulama have refuted this method and the Muḥaddithîn have made it clear that it has no substantiation (from the Ahâdîth).

⁵³ Fathul Bârî vol.10 p.346
⁵⁴ Sharî'ah Ma'ânil Athâr vol.2 p.308
⁵⁵ Fathul Bârî vol.10 p.347
⁵⁶ Fathul Bârî vol.10 p.348
⁵⁷ Dārî aur Amîbiyâ kî Sunnate p.71
In fact, Imâm Nawawî said that there is no harm in cutting the nails, which is unlike that of Imâm Ghazâlî. It is wrong to regard any of these two methods as Sunnah, as many people do.

**AHAADITH AND MASAAIL REGARDING THE HAIR OF THE HEAD**

After discussing the beard and moustache, we just appropriate that we discuss the Aḥādith concerning the hair of the head because it is a legal and an unprecedented, extremity is noted in this matter also. A person should follow the Sunnah as far as his hair is concerned and refrain from those ways which are impermissible.

Khattâbî and other scholars state that it was the custom of the Arabs to keep long hair and beautify themselves by it. Shaving of the hair was not common amongst them, in fact, at times they considered shaving of the head as act of fame and the way of non-Arabs. Therefore, it used to be difficult for the Sahâbah to shave their heads at the time of Hajj and Umrah. Hence, they used to suffice on qasr (i.e. trimming the hair).59

Nabî therefore gave more virtue on shaving all the hair (i.e. at the time of Hajj or Umrah). There is a greater extent of obedience found in it, as a person subjects himself completely to the laws of Shari‘ah and accepts it sincerely with a true heart. Those who only trim their hair are keeping some beauty, and a person who shaves his head completely sacrifices this.60 Hence the reward is greater.

Nabî in whose lifestyle is an excellent way for the Muslims always used to keep hair and not shave it. On two occasions only has it been proved that Nabî shaved his hair - once on the occasion of Hudaibiyyah in the 6th year of Hijrî and the second time at the occasion of the farewell Hajj which took place in the 10th year of Hijrî. Khârîsh Ibn Umayah cut Nabi’s hair at Hudaibiyyah and Mâmar Ibn Abdullah cut at the farewell Hajj.61

**The Length of Nabi’s Hair**

Hadrat Anas reports that the hair of Nabi reached till the middle of his back.62

Another narration, Anas reports that Nabi’s hair was not completely curly nor completely straight but it was in between, and it reached between the ears and shoulders.

In a third narration reported by Anas it is reported that Nabi’s hair touched his shoulders.63

Hadrat Barâ Ibn Âzîb narrates that Nabi’s hair was up to the earlobes. In another narration it is stated that it was near his shoulders.64

In a third narration, it is stated that the hair was above ‘jumma’ and below the ‘wafrah’ i.e. it was between the ears and shoulders.

Hind bin Hâlah reports that when Nabi used to lengthen his hair it exceeded the earlobes.65

Hafiz Ibn Hajar states that the crux of all the narrations is that the long hair reached the shoulders when it was long and that when the hair that was not long, it reached the earlobes.

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59 Fathul Bâri vol.3 p.564
60 Ibid
61 Fathul Bâri vol.1 p.274 & vol.3 p.564
62 Shamâil Tirmidîh p.2
63 Sehîh Bukhârî vol.2 p.876
64 Ibid
65 Shamâil Tirmidîh p.2
Hadrat Barâ Ibn Âzib narrates that Nabi’s hair was up to the earlobes.

Mullâ ‘Ali Qârî writes, whilst explaining the Hadîth of Anas, "The hair of Nabi was up to half the ear".

It has been said that most of the hair (on a few occasions when no middle path was made) reached half the ear. Hence, this does not contradict those Ahâdîth in which it is stated that the hair reached the shoulders and was lying on the shoulders.

When the hair of Nabi used to grow very long it used to be cut up to half of the ear. The head ends at the bone between the neck and head. Therefore, the hair that was on the neck was cut. In this instance it reached half the ear. Then it grew till it reached the earlobes. Thereafter, it grew further until it reached the place between the ear and neck. Finally, it reached the shoulders. In this manner, there is no contradiction amongst the different narrations. All are correct. To keep one’s hair till the shoulders is proven from authentic narration of Sahih Bukhârî.

Hâfiz Ibn Hajjar states that at most times Nabi’s hair reached close to his shoulders. It exceeded this length to such an extent that locks used to be formed and Nabi used to gather it, as it has been stated by Umme Hânî raﬁ’ah’ anhâ in Abû Dâwûd and Tirmidhî that when Nabi came to Makkah he had four locks of hair.

Hâfiz Ibn Hajjar states that this happened while travelling when the hair was not groomed (Allâh knows best).

In an authentic Hadîth of Abû Dâwûd, Nasai and Ibn Mâjah, Wâ’il Ibn Hujr states: “When I came in Nabi’s presence my hair was long. Nabi said: ‘This is bad’. I returned and cut my hair. The next day when I came once more, Nabi said: ‘I was not referring to you but it good (that you cut your hair)”.

The above indicates that although it is permissible to keep long hair but, it is not preferable.

The very same explanation (as the above) will apply to the Hadîth in which Nabi is reported to have said that Khurâim Asâdî is a good person if his hair was not long and his trousers were not below the ankles. When Khurâim heard of this, he took a pair of scissors and cut his hair till his ears and lifted his garment up to half of his shin.

Hadrat Shaikh Muhammad Zakariyya explains the Hadîth of Umme Hânî raﬁ’ah’ anhâ thus: “For men to have locks on the hair like women is makrûh”. By locks is meant such locks which do not resemble the plaits of women as Nabi has himself prohibited that.

Hence, the meaning of the words that appear in the Alhâdîth is that the hair was separated into two, joined and made round, not that the hair was plaited like that of a woman.

It is a very important principle in Shari’a that men do not imitate women and vice versa. It is stated in a Hadîth that the curse of Allâh is upon those men who imitate women and upon those women who imitate men.

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66 Fathul Bâri vol.1 p.258
67 Jam‘ul Wasâ’il {Commentary of Shamâil} vol.1 p.74
68 Bazhul Majhûd vol.6 p.576
69 Abû Dâwûd & Mishkât p.382
70 Khâsâ’il Nabawi p.26
71 Dârî aur Ambiyâ kl Sunnate p.94
72 Sahih Bukhârî vol.2 p.874
Hadrat Gangohī states that a person may lengthen his hair as much as he desires. However, to cut a portion of hair and leave another portion is an imitation of the Jews which is makrūḥ. To lengthen all the hair equally is not an act of imitating the Jews, nor is it forbidden. Imitating women is when a person makes plaits like a woman's otherwise it will not be an act of imitation nor will it be makrūḥ. (Allāh knows best).74

Doctor Muḥammad 'Abdul Hay, the Khalīfah of Maulānā Ashraf Ali Thānwi, writes in the book 'Uswae Rasūl-e-Akram':

"The hair of Nabi reached the middle of his ears. In other narrations, it is stated that it reached the ear itself."

A third narration states that it reached the earlobes. Besides the above, it is also stated in other narrations that the hair of Nabi reached his shoulders or close to his shoulders.75

The deduction from all the above narrations is as follows:

When Nabi used to put oil and comb it, it used to become longer otherwise it remained as it was. Another obvious conclusion is that the length used to increase before cutting it and the length would decrease after cutting it.

It is stated in Mawāhib-e-Ladunyā and Majma-ul Bihār: "When the hair of Nabi was not cut for a long period it used to be long, and when it used to be cut it would be short".

The above also indicates that Nabi never used to cut his hair and not shave it. However, regarding shaving it, he himself states that besides Hajj and Umrah, Nabi never shaved his head.76

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To Shave The Head

It is also permissible to shave the head, besides the time of Hajj and Umrah, although it is preferable and Sunnah to keep hair in accordance to the practise of Nabi. However, it is not even makrūḥ to shave all of the hair as this Sunnah of Nabi is from amongst the Sunan-e-Zawāid. As a habit Nabi used to keep his hair not as an Ibādat, hence it is not makrūḥ (detestable) to omit this Sunnah.77

Hadrat Ali states that Nabi forbade women from shaving their hair.78 Whilst explaining this Hadith, Mullah Ali Qârî states that this Hadith indicates that it is permissible for men to shave their heads by taking the opposite meaning (i.e. If it is not permissible for women then it will be permissible for men who are the opposite sex).

There is no difference of opinion regarding the permisibility for men to shave their heads. However, there is a difference of opinion regarding whether the shaving of the head is Sunnah or not. Hadrat Ali shaved all his hair and Nabi condoned it by not forbidding him. Nabi states:

"Hold fast to my way and the way of my Khulafā."

On the other hand, Nabi as well as all the other Sahābah never used to shave their heads besides at the time of Hajj and Umrah. This shows that to shave is just permissible. This view is correct.79

Nabi ordered that the hair of Ja'far's children be shaved after his demise.80 This Hadith proves that it is permissible to shave the head. Similarly, this Hadith indicates that children may also keep long hair.81

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74 Fatāwā Rashidiyyah p.484
75 Shamāil Tirmidhi
76 Madārij-un-Nubuwwah & Uswa-e-Rasūl-e-Akram p.152
77 Fatāwā Imdādiyyah vol.4 p.299
78 Mishkât p.384
79 Miroāt
80 Abū Dāwūd vol.1 p.577
81 The reason why Rasūullāh instructed that the hair of Ja'far's children should be shaved is that their mother was in grief and sorrow due the
Just as it is permissible to shave off all the hair, similarly it is permissible to shorten the hair on condition that it is shortened equally. The proof of this is the word ‘muqassirin’ in the Qur‘ān which means “to shorten”. However, to cut off all the hair and to keep some hair at the front of the head which is in fashion nowadays is not permissible.82

**Prohibition of Qaza’ (i.e. To cut a portion of Hair and leave the rest)**

This is prohibited. Its prohibition is proven from an authentic Hadith: Ibn Umar  states that a child was brought to Nabi whose hair was partly cut and the rest uncut. Nabi said: “Either cut it completely or leave it completely”.83

**To apply Oil to the Hair, to Comb it and to make a Middle-Path**

When a person keeps long hair according to the Sunnah, then he should keep in mind all the other Sunnats regarding the keeping of long hair.

They are as follows:

Nabi used to apply lots of oil to his head, and he used to comb his beard. He also used to head cloth (a piece of cloth which was placed on the head). It used to get soiled with oil, hence Nabi’s clothes used to become oily.84 Nabi also used to say that whoever has hair should look after it.85 A person should wash his hair, apply oil and comb it.86

The above narrations are regarded as “Hasan”.87

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82 Bahāshī Zewar part 11 p.967
83 Sahih Muslim & Mishkāt p.380
84 Mishkāt p.381
85 Abū Dāwūd p.573
86 Baḍālul Majhōd vol.6 p.71
87 Fathul Bāri vol.10 p.368
88 Mishkāt p.375
89 Mishkāt p.384
90 Fathul Bāri vol.10 p.367
91 Sahih Bukhārī vol.1 p.503 & vol.2 p.877 & Shamālī Tirmidhī p.3
92 Baḍālul Majhōd vol.6 p.76
93 Abū Dāwūd p.576
day (i.e. apply oil and comb it) because of the order of Nabi ﷺ.  

It is reported in Nasai that Abu Qatadah ﷺ had long hair. He asked Nabi ﷺ regarding it. Nabi ﷺ replied: "Look after it and comb it every day". Hence combing the hair every day is proven from this Hadith.

However, Abdullah Ibn Mughafal ﷺ narrates that Nabi ﷺ has prohibited combing of the hair every day.

The reason for the above Hadith, according to Hafiz Ibn Hajar ﷺ, is that a person should refrain from being greatly concerned about beautifying oneself. In another authentic Hadith, Abu Umamah states that Nabi ﷺ has said: "Simplicity is part of Imān." Imam Nasai has quoted a Hadith in which Ubaid reports that Nabi ﷺ used to prohibit beautifying oneself excessively.

Therefore, the Ulama say that if a person’s hair becomes dishevelled easily then one may comb it every day but if it is not dishevelled then a person should comb it occasionally.

RULING: When a person combs his hair he should first make the path of the right side then the left. Hadrat ‘Alshah radiallahu anh reports that Nabi ﷺ preferred this way.

Therefore, this is the Sunnah method for woman. The path should be in line with the nose. Today the custom is to have side paths. This is un-Islamic.

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94 Mishkát p.384
95 Nasai p.291
96 Tirmidhi vol.1 p.305 & Shamail Tirmidhi p.4. Imam Tirmidhi has stated that this Hadith is Hasan and Sahih.
97 Abu Dawud
98 Fathul Bari vol.10 p.368
99 Gist of Khasail Nabawi p.28
100 Shamail p.4
101 Dari aur Ambiyà ki Sunnate p.94

RULING: It is forbidden to trim the hair of the nape. The Fuqahā (Jurists) have prohibited it. The 'head' is still half the ear. Below that, is regarded as the neck. The hair of the neck may be cut. Beneath that cannot be cut as it is not regarded as the 'head'. Therefore it is makrūh (reprehensible) to trim or cut the hair of the nape.

Besides cutting the hair up to the ear, there is no proof that Nabi ﷺ cut his hair from any other side. Therefore, a person should not cut the hair from any other side - not from the side of the ear nor from the forehead. Now-a-days westerners cut their hair in many different fashionable ways. All these ways are un-Islamic, thus one should avoid them.

Nabi ﷺ has mentioned in one Hadith: "The person who imitates others is not from amongst us. Do not imitate the Jews and the Christians. The Jews greet with a sign of the fingers and the Christians with their hands or palms. Do not cut the hair of the forehead. Remove your moustaches thoroughly and lengthen the beard. Also, do not walk in the Masjid and market places without wearing a lungi (or trousers) under your kurtà.

Saving oneself from imitating others is an important principle in the Sharī‘ah. One should be constantly aware of this. In one Hadith it is stated that the person who imitates a nation is from amongst them. That one should not imitate others in dressing and appearance is sufficiently emphasized for anyone to understand.

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102 Safai Muamalát - Hadrat Thânwi & Dari aur Ambiyà ki Sunnate p.97
103 Dari aur Ambiyà ki Sunnate p.98
104 Narrated by Tabrānī - At Targhib wat Targhib vol.3 p.435
105 Abu Dawud p.559
WOMAN'S HAIR

Imām Muslim Ṣ, Imām Tirmidhī Ṣ and others have narrated the Hadīth of Umme Salmah ṭar'iqāthu anhā wherein she asked Nabi ﷺ: “I make the plaits of my hair tight. Should I loosen it at the time of taking ghusl from jānābat (impurity)’’ Nabi ﷺ replied: “No, it is sufficient that you pour water over your head thrice, then pour water over your body”.106 This Hadīth indicates that it is sufficient that water reaches the roots of the hair. It is not necessary to loosen the plaits and wet all the hair. This is the ruling of the Ulamā as well.

N.B. From the above Hadīth we learn that women at the time of Nabi ﷺ used to keep long hair and plait it. The incident of Hadrat Aīsah ṭar'iqāthu anhā appears in Sahīh Bukhārī [p.45] that when she was in ḫrām she used to loosen her hair which indicates that she used to plait it (when not in ḫrām). Many other incidents also prove the above. This is also from where the law of keeping long hair and of plaiting it is derived. Women have been prohibited from shaving their heads.107

Even at the time of Hajj and Umrah the ruling is that a little bit of hair be cut. It is not permissible to shave it. Also, we learn from the Hadīth of Sahīh Bukhārī, that a woman who imitates a man is accursed, and it is permissible for men to lengthen their hair up to the shoulders and below it also. Thus, if a woman cuts her hair up to the shoulders or below it, it will be tantamount to her imitating men. This is prohibited and an accursed action. Therefore, it has been mentioned in the books of fiqh that if a woman cuts her hair she will be sinful and worthy of curse.108

Nowadays, women cut their hair for the sake of fashion and in order to imitate non-Muslim women. It is in imitating these women, that this practise has become common amongst Muslim women also. Therefore it is completely forbidden. It is mentioned in a Hadīth:

“Whosoever imitated a nation will be from amongst them.”109

It is of paramount importance that woman save themselves from imitating men as well as non-Muslim women, as learnt from the Aḥādīth. Nabi ﷺ has cursed those women who don men's clothing as well as those men who wear women's clothing. Hadrat Aīsah ṭar'iqāthu anhā was once asked to pass a ruling regarding a certain lady who wore shoes (like that of men). She replied that Nabi ﷺ has cursed that woman who imitates men.110

The above makes it abundantly clear that it is forbidden for women to cut their hair, to wear clothes like that of males, to wear shoes like that of men and to behave like men.111

RULING: It is permissible for an old woman who is a widow, an who does not need to beautify herself due to old age, to shorten her hair a little. There is scope for it. The action (of cutting the hair) of the blessed wives of Nabi ﷺ will be analysed as above. However, it should be remembered that it is only permissible in the above mentioned instance. To adopt the above practice in emulation of fashion is completely impermissible. Allāh ﷻ is aware of the deceit within the heart.112

Regarding the Hadīth in Sahīh Muslim in which it is stated that the blessed wives of Nabi ﷺ used to cut their hair, the commentators of Sahīh Muslim, Qādī Ayāz Ṣ and others explain the very same meaning as above (i.e. it is permissible for an old widowed woman who does not beautify herself). Qādī Ayāz Ṣ writes that the Arab women

106 Tirmidhī p.29
107 Nasai & Mishkât p.384
108 Durrul Mukhtar with Shāmī vol.5 p.288
109 Abū Dāwūd p.559
110 Abū Dāwūd p.566
111 Dārī aur Ambīyā k Sunnate p.97
112 Ibid
used to tie plaits. The blessed wives of Nabī ﷺ did so after his demise as they refrained from beautifying themselves, hence no longer needing to lengthen their hair. Imām Nawawī  states that this is the only reason. This cannot even be imagined that they trimmed or cut their hair during the lifetime of Nabī ﷺ.\footnote{Sahih Muslim with the commentary of Imām Nawawī, vol. 1, p.148}