

CHAPTER THIRTY-EIGHT

SUNNAH OF THE HAIR

O Allah (The Exalted) bless our master Muhammad (may Allah bless him and grant him peace) with eternal and permanent blessings, for as long as the duration of all future nights and days, never-ending and eternal, with blessings equal to the duration of all the days and nights which have already passed with blessings as abundant as the rain contained in every downpour and in every shower which have ever fallen.

Every part of the Messenger of Allah (may Allah bless him and grant him peace) is unique, complete with beauty and of excellence. Let us read about the blessed hair of the Messenger of Allah (may Allah bless him and grant him peace) and gain blessing from them too.

The hair of the Prophet (may Allah bless him and grant him peace)

The blessed hair of the Messenger of Allah (may Allah bless him and grant him peace) in length was up to the middle of his blessed ears. In other traditions his hair was in line with the ears and in one tradition the hair reached the lobes of his blessed ears. Yet there are traditions reporting his hair reaching the shoulders or near the shoulders.ⁱ

Anas (may Allah be pleased with him) reported that *“The hair of the Messenger of Allah (may Allah bless him and grant him peace) reached up till half way of his blessed ears.”*ⁱⁱ

Baraa bin Aazib (may Allah be pleased with him) reports that, *“The Messenger of Allah (may Allah bless him and grant him peace) was of average height, and the portion between the two shoulders was wide. His hair reached his ear lobes.”*ⁱⁱⁱ

Qataadah bin Da'aamah As-Sadusi (may Allah be pleased with him) relates that, *“I asked Anas (may Allah be pleased with him) “How was the hair of the Messenger of Allah (may Allah bless him and grant him peace)?” He replied, “It was not very curly, nor too straight. It had a slight curl and was a bit straight, and reached upto his ear-lobes.”*^{iv}

Anas (may Allah be pleased with him) states that, *“The Messenger of Allah’s (may Allah bless him and grant him peace) blessed hair touched his blessed shoulders.”*^v

'Aisha (may Allah be pleased with her) would comb the Messenger of Allah’s (may Allah bless him and grant him peace) blessed hair and she would make the middle path in such a way that the hair would be divided into two sections from the middle and she would separate the hair of the forehead towards the two eyes.^{vi}

These are some ahadith regarding the blessed hair. Some may have been narrated when the blessed hair of the Messenger of Allah (may Allah bless him and grant him peace) where way to the ear, some narrated at the time when the blessed hair was near the ear lobe and some when the blessed hair was near the shoulders.

Neck Hair

'Umar (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) forbade from removing the hair from the neck besides when trimming the hair (of the head).^{vii}

Shaykh Ahmad Raza Khan writes that to take off the hair (of the head) in a manner which leaves very little hair is against the Sunnah. To remove the hair of the neck at times of need is permissible, or else disliked.^{viii} This is when it looks untidy making it is permissible to clean it up as appearance is important in Islam.

Do not remove white/grey hair

'Abd-Allah Ibn Amr Ibn al-'As (may Allah be pleased with him) narrates that, *“Do not pluck out grey hair. If any believer grows a grey hair, he will have light on the day of resurrection.”* (This is Sufyan's version). Yahya's version says, *“Allah (The Exalted) will record on his behalf a good deed for it, and will erase a sin.”*^{ix} *Subhanallah!*

Ka'ab bin Marrah (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *"Whoever has reached old age in Islam, on the day of resurrection for him will be light."*^x

We find that if we grow white or grey hair, do not pluck them or remove them unless you are trimming your hair and that it part of it.

Hair Styling

Ibn 'Umar (may Allah be pleased with him) states that, *"A child was brought to the Messenger of Allah (may Allah bless him and grant him peace) whose hair was partly shaved and the rest uncut, the Messenger of Allah (may Allah bless him and grant him peace) said, 'Either cut it completely or leave it completely.'"*^{xi}

Ibn 'Umar (may Allah be pleased with him) states that, *"The Messenger of Allah (may Allah bless him and grant him peace) forbade from shaving part of the head and leaving the other."*^{xii} We find that to have part of the hair shaven, like it is seen today is forbidden. Those who have their hair cut in such a manner should not do so and those parents who get their children's hair cut in such a manner should not do so either.

The Length

Shaykh Ahmad Raza Khan in *Ehkam-e-Shariat* writes: it is permissible to keep the hair till the shoulders as it is proven by the Sunnah and to keep the hair below the shoulders (for men only) is unlawful and the Salaah will become void (Makrooh-e-Tehrimi) and it will be necessary to repeat it.^{xiii}

To have the hair longer than the Sunnah is resembling women. Those who do so are cursed by Allah (The Exalted). Those who claim to be following the Sufis are misguided as lengthening to hair more than what the Shari'ah allows is going against Sufism. Sufism is about following the Shari'ah and not going against it.

Keeping the blessed hair of the Prophet (may Allah bless him and grant him peace)

It is permissible to retain in one's possession strands of hair belonging to the Messenger of Allah (may Allah bless him and grant him peace). Anas (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) summoned the barber and firstly presented the right portion of his head. Accordingly, he cut the right and instructed him to distribute his hair amongst people. According to *'Ashiattul Lamaat'* each companion received a strand or two from the holy hair.

Anas bin Maalik (may Allah be pleased with him) says that the Messenger of Allah (may Allah bless him and grant him peace) came (from Muzdalifah) to Mina and pelted stones on *'Jamarah tul Uqba'* and then gave the sacrifice and then went to his house, then he called the barber and got the hair from the right side of his head removed and gifted them to Abu Talha Ansaari (may Allah be pleased with him) then he got the hair from the left side of his head removed and gave that Abu Talha Ansaari (may Allah be pleased with him) and said, *"Distribute these hair amongst the companions."*^{xiv}

Allahu Akbar! Why did the Messenger of Allah (may Allah bless him and grant him peace) do this? So that the Ummah who were going to come after him could at least see part of him.

According to *'Mawwahib'*, Anas (may Allah be pleased with him) narrates that the companions assembled around the Messenger of Allah (may Allah bless him and grant him peace) while he was having his haircut. They seized the opportunity to take possession of his hair the moment it was cut without allowing it to fall to the ground.^{xv}

Subhanallah! This was the love of the companions of the Messenger of Allah (may Allah bless him and grant him peace), they did not want the hair to fall on the ground due to respect. They cherished it more than their lives and passed it down generation after generation. They took the blessed hair with them when they left the blessed lands for spreading the religion of Islam and all praise to Allah (The Exalted) it has reached us.

Muhammad bin Seereen narrates: *"I informed 'Ubaidah (may Allah be pleased with him) that I have in my possession few strands of the Messenger of Allah's (may Allah bless him and grant him peace) hair which was acquired through the good offices of Anas (may Allah be pleased with him)."* Upon this 'Ubaidah (may Allah be pleased with him) declared: *"Even if I possess a single strand of his holy hair, I will cherish it as more beloved and precious than the whole world and whatever it contains."*^{xvi} *Allahu Akbar!*

Care For Illness

'Uthman bin 'Abd-Allah (may Allah be pleased with him) says, "My wife gave me a bowl of water to take to Umme Salma (may Allah be pleased with her) and my wife's habit was that whenever someone was effected by (someone's) evil eye (Nazar) or was ill, she would send that container filled with water to Umme Salma (may Allah be pleased with her) because she had a blessed hair of the Messenger of Allah (may Allah bless him and grant him peace) then she would take that hair out which she used to keep in a silver tube and dipped it in the water and stirred the water. And the patient would drink the water and because of it, become cured." ^{xvii} *Subhanallah!*

Success In Battle

Khalid bin Walid (may Allah be pleased with him) states, "*I was fortunate to have the blessed hair of the Messenger of Allah (may Allah bless him and grant him peace), I placed it in my hat, it was the blessings of the hair that I was always victorious in every battle.*" ^{xviii}

Subhanallah! This was the belief of the companions and we should follow in their footsteps in order to be on the straight path and become successful Muslims.

Hairs and Nails

When the time of death came close of 'Umar bin 'Abdul-'Aziz (may Allah's mercy be upon him) he asked for some of the blessed hairs and nails of the Messenger of Allah (may Allah bless him and grant him peace) to be bought and made a will that they be placed in his shroud. According to his will this is what happened. ^{xix}

It is the Sunnah of the companions to keep the blessed hair, even after 1400 years; the true Muslims revive the Sunnah. Those who are against this Sunnah have no basis for their argument and are hypocrites. One should not follow them just by looking at the Salaah and beards and commitment to deen but should look at their beliefs regarding the love of the Prophet (may Allah bless him and grant him peace).

Disrespecting The Blessed Hair

'Ali (may Allah be pleased with him). states, "*I saw the Messenger of Allah (may Allah bless him and grant him peace) with one of his blessed hair in his hand saying, "Whoever gives difficulty to one of my hairs, for that person paradise is forbidden.*" ^{xx}

Allama Yusuf bin Ismail (may Allah's Mercy be upon him) states a saying of Imam Fakharudeen Al-Razi that, "*Whoever disrespects one hair of the Messenger of Allah (may Allah bless him and grant him peace), I will call them a non believer.*" ^{xxi}

Allahu Akbar! To call someone a non-believer is a enormous responsibility. We believe that the Prophets of Allah (upon them all be peace) are alive and even if any part of their body is separated from them, it is also alive. As stated in the hadith that, "*Without doubt, Allah (The Exalted) has made it unlawful for the earth to eat the bodies of the Prophets.*" ^{xxii}

Alhamdulillah! I know an elder in our community who has had the hair of the Messenger of Allah (may Allah be pleased with him) for many years. He started of with three and over the years they have grown long and have grown into branches and now has seven long hairs of the Messenger of Allah (may Allah be pleased with him). The elders in the community are witness to this as every year they are shown to the locals at the time of Milad and other special occasions. These are the very same hairs that Allah (The Exalted) has mentioned in the Qur'an.

Relics

Abu Hafs Samarqandi (may Allah be pleased with him) writes in '*Rownaqul Majaalis*': In Balkh there lived a merchant of great wealth and provisions. When he passed away, his two sons divided his estate among themselves equally. Among the inheritance there were three hairs of the Messenger of Allah (may Allah bless him and grant him peace). Each one took one. The elder brother suggested that they cut the third one in half, each then taking one piece. This suggestion filled the younger brother with distress and he exclaimed, "*That shall never be done. The blessed hair of the Messenger of Allah (may Allah bless him and grant him peace) shall not be cut.*" The elder then suggested, "*Will you be satisfied that these three hairs come to you as your portion of inheritance, while I take the rest of the estate?*" The younger brother agreed to this with great pleasure and satisfaction. The elder brother then acquired all that the father had left behind.

The younger brother had the three hairs. He kept those hairs on his person at all times. Very often he took them out, looked at them and recited Salawaat upon the Messenger of Allah (may Allah bless him and grant him peace).

Not long thereafter, the elder brother had squandered and exhausted all his wealth, while the younger one became very wealthy. After some time the younger one died, someone from among the saintly ones saw a dream wherein the Messenger of Allah (may Allah bless him and grant him peace) appeared to him and said, *"If there be anyone with any kind of need, let him proceed to the grave of this person, sit down there and beg of Allah (The Exalted) his need."* ^{xxiii}

Allahu Akbar! This is the blessings bought by respecting and looking after the Messenger of Allah's (may Allah be pleased with him) hair.

The same story is told in *"Nuzhatul Majaalis"*, but with a slight addition. The story there says that when the elder brother became a pauper and saw the Messenger of Allah (may Allah bless him and grant him peace) in a dream. He complained to the Messenger of Allah (may Allah bless him and grant him peace) of great poverty. The Messenger of Allah (may Allah bless him and grant him peace) told him: *"O unfortunate one, you turned away from my hair and your brother accepted them and whenever he looked at them, he recited Salawaat on me. For this reason, Allah (The Exalted) had made him most fortunate, both in this world and in the Hereafter."* When the elder brother awoke, he went forth and became one of the servants of his younger brother.

Subhanallah! Respecting the Messenger of Allah (may Allah be pleased with him) and all that is connected to him brings satisfaction in both worlds!

Mufti Ahmad Yaar Khan (may Allah's mercy be upon him) states that, *"I went to the Nagina Mosque in Katyawaar on the 12th Rabi-ul-Awwal to perform a speech. The blessed hair was being shown and the Muslims were gaining blessings from it. They were reciting Salawaat and Salaam, some were crying, some were making supplication it was a very blessed atmosphere. A person was standing in the corner with a gloomy face. I asked him, 'Why are you angry?' He said, 'What is the evidence for this, that these belong to the Prophet (may Allah bless him and grant him peace)?' I did not reply but asked his name and he said, 'Abdur-Rahman' 'What is your father's name?' He said, 'Abdur-Raheem.' I then said, 'What evidence do you have that 'Abdur-Raheem is your father? And how do you know that it is because of him you were born?' He said in hesitation, 'O Scholar! The Muslims say that I am his son and it is sufficient to believe in Muslims'. Then I also said, 'The Muslims also say that these are the blessed hairs of the Messenger of Allah (may Allah be pleased with him) and it is sufficient to believe in Muslims', and he become embarrassed."* ^{xxiv}

Manners of keeping the hair

1. The males have a choice of either shaving their hair (of the head) or to grow them and part it from the middle. ^{xxv}
2. It is not permissible to grow the hair like women below the shoulders. ^{xxvi}
3. To shave part of the head is not permissible. ^{xxvii}
4. To part the hair on the sides is against the Sunnah. ^{xxviii}
5. Women are not allowed to cut or trim their hair even if the husband demands it, unless after the pilgrimage as it is a condition. ^{xxix}
6. When combing the hair start from the right hand side. ^{xxx}
7. It is better to leave the hair on the neck. ^{xxxi}
8. It is disliked (Makrooh) to shave the hair of the neck. ^{xxxii} This is when removed on its own, if removed with the hair of the head to neaten it up, otherwise if it looks a mess then there is no problem. ^{xxxiii}
9. To part the hair in the middle is Sunnah. ^{xxxiv}
10. Women should put the hair that has been removed from the head, naval and under the arm in a place that no non-permissible man can see (Ghair Mehram).
11. To use black dye is forbidden and to use henna is permissible.

12. Four things should be buried, blood, hair, nails and the cloth that has been used for the menstrual period
(Haiz).^{xxxv}

May Allah (The Exalted) give us the ability to respect the blessed hair of the Messenger of Allah (may Allah be pleased with him) and other relics of the Messenger of Allah (may Allah be pleased with him) and with the blessings from the blessed hair of the Messenger of Allah (may Allah be pleased with him) remove the darkness of our graves, Ameen.

ⁱ Shamail-e-Tirmidhi, p. 34-35

ⁱⁱ ibid p. 34

ⁱⁱⁱ ibid p. 35

^{iv} ibid p. 35

^v Bukhari

^{vi} Abu Dawood

^{vii} Tabarani

^{viii} Rehnumaye Kamil, part: 5, p. 23

^{ix} Abu Dawood

^x Tirmidhi & Nisai

^{xi} Muslim, Mishkat & Abu Dawud

^{xii} Bukhari & Muslim

^{xiii} Ehkam-e-Shariat, p. 127

^{xiv} Bukhari, Muslim & Mishkat

^{xv} Muslim

^{xvi} Faizan-e-Sunnah, p. 519

^{xvii} Bukhari-Mishkat

^{xviii} Ash-Shifa

^{xix} Madaarijun Nabuwat

^{xx} Kanzul 'Ummal

^{xxi} Jawahirul Bihaar

^{xxii} Ibn Majah

^{xxiii} Qawlu Badee

^{xxiv} Faizan-e-Sunnah, p. 530

^{xxv} Raddul Mohtar

^{xxvi} Bahare Shariat

^{xxvii} ibid

^{xxviii} ibid

^{xxix} Durre Mukhtar

^{xxx} Bukhari

^{xxxi} Raddul Mohtar

^{xxxii} Alamgiri

^{xxxiii} Rehnumaye Kamil, part: 5, p. 21-22

^{xxxiv} Alamgiri. Rehnumaye Kamil, part: 5, p. 21

^{xxxv} Alamgiri