

بسم الله الرحمن الرحيم

Islam is a complete way of life. Just like other aspects in Islam, guidelines have also been given regarding a person's outer appearance, form and clothing, which are included amongst the teachings of Islam. A true and complete Muslim is he who adheres to these Islamic teachings and practices upon them. While Allah is aware of our inner selves, there is a social need for our outer condition to be correct. Thus, the claim of practicing upon Islam in totality is not possible without one's outer condition being corrected. Islam has also given us specific injunctions regarding one's hair.

Hair is a great bounty and blessing of Allah. For every bounty conferred upon us by Allah, we have been commanded to express our shukr (gratitude and appreciation), both verbally and practically. The verbal shukr will be done by praising Allah, while the practical shukr will be expressed by obeying Allah with regards to our hair, by keeping it in accordance to His commands and the blessed way of Rasulullah (ﷺ), as opposed to the ways of the disbelievers.

Mufti Rasheed Ahmad Ludhianwi (رحمته الله) writes,

“With regards to the keeping of hair, there are three permissible options:

1) Lengthening the hair. This can further be divided into three lengths:

- a) Hair that extends till the earlobes. This is called ‘wafrah’ in Arabic.
- b) Hair that extends till between the earlobe and the shoulder. It is called ‘limmah’ in Arabic.
- c) Hair that extends till the shoulder. It is called ‘jummah’.

2) Halq- to shave off all the hair of the head.

3) The shortening and cutting of the hair on the head equally.

From the above, the first option is the most preferable (since it is sunnah). Next in rank is the second option (which was undoubtedly the practice of some Sahaabah like Ali (رضي الله عنه)), while the third option is merely permissible.” (Ahsanul-Fataawa v.8 pg.80-81) (Keeping hair below the shoulder is disliked)

He further writes, “The following hairstyles are impermissible:

1) Qaza’- To shave a portion of the head and maintain hair on the rest of the head, or to cut the hair unevenly, leaving one part shorter and the other part longer. Keeping such hair has been clearly prohibited in the hadeeth.” (Ahsanul-Fataawa v.8 pg.82)

Abdullah ibn Umar (رضي الله عنه) narrates that Rasulullah (ﷺ) prohibited from qaza’ (Sahihul Bukhaari pg.877/ Sahih Muslim v.2 pg.203)

Moulana Ashraf Ali Thanwi (رحمته الله) writes, “If a person wishes to trim his hair, then it should be trimmed equally on all sides. To shorten the hair while keeping the front portion of the hair long, which has become a fashion today, is not permissible. Similarly, to shave part of the head while leaving the rest is not correct either.” (Bahishti Zewar v.11 pg.115)

Not only is such a hairstyle impermissible, it is also extremely unhealthy. 'A team of physiologists from Chile and Argentina have, after conducting numerous tests and surveys, come to the conclusion that those people who keep their hair at one length or those who keep no hair at all are very unlikely to develop Brights disease of the kidneys, as well as mental tension and pressure. The reasoning behind this, according to this team of expert doctors, is that since the hair is in many cases dark (and sometimes even black), when the light of the sun and its ultra-violet rays fall upon the head, it causes a (beneficial) chemical reaction. If the hair is uneven and some parts stick out higher than the rest, the light and rays of the sun fall upon those parts with a lot more force, which results in harmful effects (to the mind and body).' (Sunnate-Nabawi aur Jadeed science v.1 pg.426)

Mufti Rasheed Ahmad Ludhianwi (رحمہ اللہ) then goes on to mention another impermissible hairstyle, "2) Any hairstyle which is the custom or habit of the kuffaar (disbelievers) or fussaag (open sinners). The reason for this prohibition is that it entails imitating the disbelievers and sinners. However, the habits and customs of the disbelievers and sinners of that particular era will be taken into consideration."

He writes further, "Fashion is something which is continuously changing. However, from the inception of the English (or Western) fashion till today, the keeping of the hair unevenly has become one common and inseparable part of fashion. It seems as if one can only be fashionable if one's hair is uneven. Just as the unevenness can be due to trimming, it is also sometimes due to shaving (a certain part off), as is the practice of shaving around the ears (and forming a circle). This form of hairstyle when the hair of the entire head is not of an equal length is explicitly prohibited in the sayings and advices of Rasulullah (ﷺ), as well as in the clear texts of the scholars of Hadith and Fiqh, irrespective of whether it is the habit and custom or any group of kuffaar or sinners or not. Yes, if it happens to be the habit and custom of the kuffaar or sinners, the sin will be even more serious and severe. Allah states 'Do not (even) incline slightly towards the (ways of) those who have oppressed themselves (by committing kufr or sins), otherwise the fire will afflict you' (Surah Hud v.113). Rasulullah (ﷺ) had also stated, "Whoever imitates a nation is from amongst them." (Abu Daud) (Ahsanul-Fataawa v.8 pg.85)

Moulana Ashraf Ali Thanwi (رحمہ اللہ) writes, "Just as the Baabree hairstyle is prohibited (when the hair from the top of the head is cut, while the hair on all three sides is maintained), so too is the keeping of an English (Western) haircut totally haraam. Nowadays many fashions have sprung up amongst even the educated females and males. Many women now keep the hair of their daughters according to (modern) English (Western) styles, and braid and plait their daughters' hair in imitation of some irreligious women (actresses, singers and pop stars). They also get their sons to keep hairstyles in imitation of irreligious men (actors, singers, sports stars etc.). All such fashion is impermissible. One should keep hair according to the hairstyles kept by the muslims in former times (i.e. the sunnah method). If you (o parents) will keep impermissible hairstyles for your children, the entire sin will fall upon you. The fact that the muslims have left their dress code and appearance (of sunnah) and have adopted the appearance of irreligious people and are even proud about it is indeed a matter of great shame." (Bahishti Zewar v.6 pg.6)

May Allah grant us Taufiq to follow the sunnah in every aspect of our lives. Aameen!

By the grace of Allah, the thought crossed my mind to explain in more detail the above article which I had written on the request of Moulana Qasim Jada to explain the above to those parents who queried why their children are not allowed to keep fashionable hairstyles and are prohibited from doing so by the Ulama. Since many questions have been raised regarding this, and many amongst even the learned and Ulama are doubtful in this matter, I was encouraged by my respected brothers, Moulana Moosa Kajee and Moulana Ridwan Kajee to clarify it in writing. May Allah make it beneficial for all, and a means of this humble and useless writer's salvation in the Akhirah.

It is requested from all respected readers to read through the English, as well as the Arabic, as the English is not always just a translation of the Arabic. Many aspects have been mentioned only in Arabic or only in English, due to certain reasons considered by the author.

Impermissible forms of hairstyles

1) Qaza' - القزع :

حدثني محمد قال أخبرني مخلد قال أخبرني ابن جريح قال أخبرني عبيد الله بن حفص أن عمر بن نافع أخبره عن نافع مولى عبد الله أنه سمع ابن عمر رضي الله عنهما يقول سمعت رسول الله صلى الله عليه وسلم ينهى عن القزع . قال عبيد الله قلت وما القزع ؟ فأشار لنا عبيد الله قال إذا حلق الصبي وتركها هنا شعرة وهنا هنا فأشار لنا عبيد الله إلى ناصيته وجانبي رأسه قيل لعبيد الله فالجارية والغلام ؟ قال لا أدري هكذا قال الصبي قال عبيد الله وعادته فقال أما القصة والقفا للغلام فلا بأس بهما ولكن القزع أن يترك بناصيته شعر وليس في رأسه غيره وكذلك شق رأسه هذا وهذا (البخاري)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنِي يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ أَخْبَرَنِي عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- نَهَى عَنِ الْقَزَعِ. قَالَ قُلْتُ لِنَافِعٍ وَمَا الْقَزَعُ قَالَ يُخْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ. حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ. وَجَعَلَ التَّفْسِيرُ فِي حَدِيثِ أَبِي أُسَامَةَ مِنْ قَوْلِ عُبَيْدِ اللَّهِ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْفُطَيْيُ حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ ح وَحَدَّثَنِي أُمَيَّةُ بْنُ بَسْطَامٍ حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا زَوْجٌ عَنْ عُمَرَ بْنِ نَافِعٍ بِإِسْنَادِ عُبَيْدِ اللَّهِ. مِثْلَهُ وَالْحَقُّ التَّفْسِيرُ فِي الْحَدِيثِ. (مسلم)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- نَهَى عَنِ الْقَزَعِ وَهُوَ أَنْ يُخْلَقَ رَأْسُ الصَّبِيِّ فَتُتْرَكَ لَهُ ذُوَابَةٌ. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- رَأَى صَبِيًّا قَدْ خَلِقَ بَعْضَ شَعْرِهِ وَتَرَكَ بَعْضَهُ فَتَنَاهُمْ عَنْ ذَلِكَ وَقَالَ « اخْلُقُوهُ كُلَّهُ أَوْ اتْرَكُوهُ كُلَّهُ » (ابو داود والنسائي)

حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ عُمَرَ بْنِ نَافِعٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقَزَعِ ، وَالْقَزَعُ : أَنْ يُخْلَقَ مِنْ رَأْسِ الصَّبِيِّ مَوْضِعٌ وَيُتْرَكَ مَوْضِعٌ. حَدَّثَنَا وَكِيعٌ ، عَنْ مُوسَى بْنِ عُبَيْدَةَ ، عَنْ أَبِي سَلَامٍ ، قَالَ : دَخَلْتُ عَلَى عَائِشَةَ وَفِي رَأْسِي قَزَعٌ ، فَأَمَرَتْ بِهِ فَجَزَّ ، أَوْ خُلِقَ. (المصنف لان ابي شيبة)

Abdullah ibn Umar (رضي الله عنه) narrates that Rasulallah (ﷺ) prohibited from qaza' (Sahih Bukhaari pg.877/ Sahih Muslim v.2 pg.203) He also narrated that Rasulallah (ﷺ) saw a child who had a portion of his hair shaved off and the remaining portion retained. Rasulallah (ﷺ) prohibited them from that (form of hairstyle) and said, "Shave off all the hair or retain all the hair." (Sunan of Abu Daud v.2 pg.225) Abu Sallaam has narrated that he had visited Ayesah (رضي الله عنها) while sporting a qaza' hairstyle. She commanded that his hair be cut or shaved, which was then carried out. (Musannaf of Ibn Abi Shaybah)

N.B. It should not be misunderstood that qaza' is only prohibited for children, due to the fact that many of the Ahaadeeth concerning qaza' explain it as a specific type of haircut given to children. Haafiz Ibn Hajar clarifies this by saying, "قلت الا أن تخصيصه بالصبي ليس قيداً" -the specific mention of a child does not confine or restrict this law," i.e. it is equally applicable to both children and adults. Imam

وكرهه مالك في الجارية والغلام مطلقا وقال بعض أصحابه لأبأس به في القصة والقفا – Nawawi has also indicated to this by saying – Shah Abdul Haq Muhaddith Dehlawi has stated in his commentary on Mishkaat, “Most probably, the specific mention of a child was in accordance to the common practice of that time. Otherwise, this action is prohibited for children and adults. (quoted from Hidaayatun-Noor of Mufti Muhammad Sa’dullah Lahori)

The meaning of qaza’:

قَالَ (عمر او عبيد الله) قُلْتُ لِنَافِعٍ وَمَا الْقَرْعُ قَالَ يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ (مسلم) قَالَ النُّووي وهذا الذي فسره به نافع أو عبيد الله هو الأصح وهو أن القرع حلق بعض الرأس مطلقا ومنهم من قال هو حلق مواضع متفرقة منه والصحيح الأول لأنه تفسير الراوي وهو غير مخالف للظاهر فوجب العمل به وأجمع العلماء على كراهة القرع إذا كان في مواضع متفرقة إلا أن يكون لمداواة ونحوها (شرح مسلم للنووي) قال عبيد الله قلت وما القرع ؟ فأشار لنا عبيد الله قال (عمر أو نافع) إذا حلق الصبي وتركها هنا شعرة وها هنا شعرة وها هنا فأشار لنا عبيد الله إلى ناصيته وجانبي رأسه (البخاري) وَالْقَرْعُ : أَنْ يُحْلَقَ مِنْ رَأْسِ الصَّبِيِّ مَوْضِعٌ وَيُتْرَكُ مَوْضِعٌ. (مدرج من أحد الرواة [لعلة عبيد الله] في رواية أبي اسامة عن عبيد الله كما هي مذكورة في المصنف لابن أبي شيبة) قال ط ويكره القرع وهو أن يحلق البعض ويترك البعض قطعاً مقدار ثلاثة أصابع كذا في الغرائب (رد المحتار لابن عابدين الشامي وهذه العبارة مذكورة بعينها في الفتاوى الهندية) (واعترض عليه بأنه قد ذكر في الذخيرة (كما هو منقول في هذين الكتابين) ولا بأس أن يحلق وسط رأسه ويرسل شعره من غير أن يقتله وإن قتله فذلك مكروه لأنه يصير مشبهاً ببعض الكفرة والمجوس في ديارنا يرسلون الشعر من غير قتل ولكن لا يحلقون وسط الرأس بل يجزئون الناصية فما التوفيق بينها وبين معنى القرع المنهي عنه؟ واجب عنه بان ابن عابدين قد ذكر في حاشيته-وفي الذخيرة: ولا بأس أن يحلق وسط رأسه ويرسل شعره من غير أن يقتله، وإن قتله فذلك مكروه، لأنه يصير مشبهاً ببعض الكفرة والمجوس في ديارنا يرسلون الشعر من غير قتل، ولكن لا يحلقون وسط الرأس بل يجزئون الناصية.. ويكره القرع وهو أن يحلق البعض ويترك البعض قطعاً مقدار ثلاثة أصابع . فكلامه يدل على أن حلق وسط الرأس بأقل من ثلاثة أصابع لا بأس به، وأن القرع المنهي عنه لا يتحقق إلا بحلق مقدار ثلاثة أصابع فما فوق، وبهذا أجاب عنه بعض المعاصرين وهو تطبيق جيد واما المفتي رشيد احمد اللدهياني فقد رد على ما في الذخيرة وعلله بان المصنف قد فهم ان علة النهي هي التشبه بالكفار فقط لا غير وان هذا الحصر غير صحيح) ويكره القرع أن يحلق البعض ويترك البعض ... وكذلك قال مالك القرع أن يترك شعراً متفرقاً في رأسه (الذخيرة لشهاب الدين القرافي) مَسْأَلَةٌ (وَأَمَّا الدُّوَابَّةُ لِلصَّبِيِّ فَقَدْ رَوَى ابْنُ الْقَاسِمِ عَنْ مَالِكٍ أَنَّهُ كَرِهَ الدُّوَابَّةَ لِلصَّبِيِّ قَالَ : عَيْسَى بْنُ دِينَارٍ وَأَنَا لَا أَرَى بِهَا بَأْسًا وَجْهَ قَوْلِ مَالِكٍ مَا فِيهِ مِنْ مُشَابَهَةِ الْقَرْعِ وَهُوَ أَنْ يُحْلَقَ مَوَاضِعٌ مِنَ الرَّأْسِ وَيَدَعُ مَوَاضِعَ وَقَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْقَرْعِ وَجْهَ قَوْلِ عَيْسَى بْنِ دِينَارٍ أَنَّهُ لَيْسَ مِنْ مَعْنَى الْقَرْعِ ؛ لِأَنَّ الشَّعْرَ غَيْرُ مُتَفَرِّقٍ فِي الرَّأْسِ وَإِنَّمَا هُوَ فِي مَوْضِعٍ وَاحِدٍ كَالشَّعْرِ يَكُونُ فِي جَمِيعِ الرَّأْسِ وَاللَّهُ أَعْلَمُ وَأَحْكَمُ) (المنتقى شرح الموطأ لابي الوليد الباجي) قال في إكمال الإكمال ما نصه: (المازري) : لم يختلف أنه إذا حلق مواضع حتى صار الشعر مفرقاً، أنه مكروه، واختلف إذا حلق الجميع وترك موضعاً كالناصية، أو حلق موضعها وترك الأكثر، عياض: فمنعه مالك ورآه من القرع حتى في الجارية والغلام (الفجر الساطع على الصحيح الجامع شرح على صحيح الإمام البخاري لمحمد الفضيل بن محمد الفاطمي الشيبه المالكي) يكره القرع وهو حلق بعض الرأس سواء كان متفرقاً أو من موضع واحد لحديث الصحيحين بالنهي عنه وقد اختلف في حقيقة القرع والصحيح ما ذكرته (روضة الطالبين وعمدة المفتين للنووي) ويكره القرع وهو حلق بعض الرأس من محل أو محال (نهاية المحتاج إلى شرح المنهاج لشمس الدين محمد بن أحمد ابن شهاب الدين الرملي الشهير بالشافعي الصغير) (ويكره القرع تنها) لخبر الصحيحين عن ابن عمر قال سمعت رسول الله صلى الله عليه وسلم ينهى عن القرع وهو بقاف وزاي مفتوحين وعين مهملة وهو حلق بعض الرأس سواء كان من موضع واحد أم متفرقاً (غاية البيان شرح زيد ابن رسلان لمحمد بن أحمد ابن شهاب الدين الرملي) فاما حلق بعض الرأس فمكروه ويسمى القرع (المغني لابن قدامة) ويكره القرع بفتح القاف والزاي أخذ بعض شعر الرأس وترك بعضه نص على ذلك ابن سيده في المحكم وكذا فسره الإمام أحمد في رواية بكر ابن محمد عن أبيه (المطلع على ابواب المقنع لمحمد بن أبي الفتح البعلبي الحنبلي) قوله: "ويكره القرع بلا نزاع". وهو أخذ بعض الرأس وترك بعضه على الصحيح من المذهب: وقاله الإمام أحمد وعليه جمهور الأصحاب (الانصاف لعلاء الدين علي المرادوي)

- Some Ulamaa have opined that it refers to shaving different portions all over the head and maintaining the rest. (Imaam Nawawi has mentioned this in his commentary of Muslim) This has been mentioned as a view of Imaam Maalik in ‘Az-Zakhirah of Shihaabud Deen Qaraafi’, and has been quoted by some as the view of Imam Ghazali as well. Imaam Nawawi has mentioned that there is consensus (ijmaa’) that this type of qaza’ is makrooh, except if one is compelled to do so due to treatment etc.
- To shave off any portion of the hair (even if it be in one single place) and retain the rest. This is the explanation of qaza’ which was provided by a narrator of this Hadith (most probably Naafi, as is clear from the narration of Muslim - Fathul Baari, or else Umar, from whom Ubaidullah quotes). Imaam Nawawi has declared this to be the more sound and correct opinion,

compared to the above mentioned view, since it is the explanation provided by the narrator of the Hadith, and is not contrary to the apparent meaning of the text. Therefore, this meaning ought to be accepted. This view has been generally accepted by a great many of the fuqahaa of the four mathaahib, eg. the authors of Fataawa Hindiyyah and Ibn Aabideen Shaami in Raddul Muhtaar from the Hanafiyyah (who have, according to their view, both claimed it to be makrooh on condition it be the space of three fingers), Shihaabud-Deen Qaraafi in Az-Zakhirah from the Maalikiyyah, Imaam Nawawi in his commentary of Muslim (which is then also quoted and approved of by Hafiz Ibn Hajar in Fathul-Baari) and in Raudhatut-Taalibeen, Shamsud-Deen Ramali in Nihaayatul-Muhtaaaj and Ghaayatul Bayaan from the Shaafi'iyyah, Ibn Qudaamah in Al-Mughni and many others from the Hanaabilah. The above quotation from Al-Muntaqa of Abul Waleed Baaji indicates that Imam Maalik also regarded the prohibition in the hadith to apply to such hairstyles which fall under this definition, although some of his students disagreed with him. The narration of Ibn Abi Shaibah clearly supports this view, wherein qaza' has been explained as 'shaving a portion and retaining a portion'. Other narrators had specified certain forms and examples of qaza', and their definitions are not to be understood as the general definition of qaza'.

- c) To shave a portion of the head and maintain hair on the rest of the head, or to cut the hair unevenly, leaving one part shorter and the other part longer. Imaam Ahmad has explained it as such, preferring to use the word أخذ instead of the word حلق, which is a more general term, encompassing within its scope both shaving and trimming. (In Lane's Lexicon, 'أخذ من الشارب ومن الرأس' is explained as 'He clipped, or cut off from the moustache and the hair' v.1 pg.28) Ali Mardaawi, a Hambali jurist of the ninth century, has mentioned that this view is the preferred view of the Hambali mazhab. From the Hanafiyyah, Moulana Rasheed Ahmad Gangohi and Mufti Rasheed Ahmad Ludhyanwi from amongst the latter jurists, have preferred this view. (See Fatawaa Rasheediyyah pg.577, Ahsanul-Fataawa v.8 pg.82)

This view also seems to be the choice of Moulana Ashraf Ali Thanwi in Behishti Gauhar (v.11 of Behishti Zewar pg.115-print of Altaaf and Sons) where the prohibition of such a hair-cut was mentioned, although the reasoning behind the prohibition was not mentioned.

Shaykh Muhammad Ameen Shanqiti had also mentioned this in his lessons on Zaadul-Mustaqna'. He says:

وكنّا نعهد مشايخنا رحمّة الله عليهم من الأولين أنّهم كانوا يشددون في تخفيف الشعر بعضه دون بعضه وكانوا يعدّون ذلك من القزع، وقالوا: إما أن يخفف كله أو يحلق كله، وهذا هو الأصل الذي عليه العمل عند أهل العلم؛ أن السنة في الرأس أن يحلق كله أو يخفف كله، لا أن يفعل ببعضه ويترك بعضه لما فيه من مشابهة أهل الفساد

We had noticed that our previous Mashaayikh would display harshness and severity with regards to shortening a portion of the hair and maintaining the rest. They would regard this as a type of qaza'. This is the basic law, upon which is the practice of the people of knowledge, that the sunnah of the head is to shave it all or trim it all, not to cut some and retain the rest, due to the fact that it entails resembling the evil ones.

(By the tawfiq of Allah, this useless one also had the opportunity to spend time in the company of such Mashaayikh who showed great dislike for this type of hair-cut and would constantly prohibit it.)

Some forms of qaza':

- Shaving the head at different places, and leaving scattered tufts of hair.
- Shaving the middle of the head and leaving the sides intact. This was a practice of many Christian deacons and priests.
- Shaving the sides of the head and leaving the middle intact. This was common amongst the gangsters and hooligans. Sometimes, the hair at the back of the head is also left intact and the head is only shaved from the top towards the front, due to which a u-shape is formed with the hair.
- Shaving the entire front part of the head and leaving the back portion intact.
- Keeping a single lock of hair or a thin braid in the middle of the head. This was the practice of many Hindus, especially Hindu children.
- Trimming the hair at the back and on the sides and maintaining the hair in the middle of the head from the top to the front. It is famously known as a 'mushroom haircut' and is described in the Urdu books as 'angreezi baal' (the hairstyle of the English).

Many other types have also been mentioned by the Ulamaa in their fataawaa etc. ¹

The reasoning and wisdoms behind the prohibition of qaza':

واختلف في علة النهي فقيل لكونه يشوه الخلقة وقيل لأنه زى الشيطان وقيل لأنه زى اليهود (فتح الباري)
قال شيخنا وهذا من كمال محبة الله ورسوله للعدل فإنه أمر به حتى في شأن الانسان مع نفسه فهناك أن يحلق بعض رأسه ويترك بعضه لأنه ظلم للرأس حيث ترك بعضه كاسيا وبعضه عاريا ونظير هذا أنه نهى عن الجلوس بين الشمس والظل فإنه ظلم لبعض بدنه ونظيره نهى أن يمشي الرجل في نعل واحدة بل إما أن ينعلهما أو يحفهما (تحفة المودود بأحكام المولود لابن القيم وذكر هذه العلة أيضا مصنف بريقة محمودية)
وللعلماء في تعليل تحريم القزع وجوه: قال بعض العلماء: لأنه مشابهة لليهود، فقد كان اليهود يحلقون بعض الشعر ويتركون بعضه. وقال بعضهم: إن فيه ظلماً للإنسان لنفسه، والله أمر الإنسان بالعدل حتى مع نفسه. وتوضيح ذلك: أنه إذا حلق شقه الأيمن وترك شقه الأيسر ظلم شقه الأيمن إذا كان الزمان برداً، وظلم شقه الأيسر إذا كان الزمان حاراً؛ ولذلك نهى أن ينتعل بإحدى رجله ويترك الأخرى لأنه ظلم للرجل التي لم تنتعل، وأيضاً نهى عن الجلوس بين الشمس والظل؛ لأنه إذا كان الزمن صيفاً ظلم النصف الذي في الشمس. وإذا كان الزمن شتاء ظلم النصف الذي في الظل، فلذلك قالوا: نهى عن القزع لئلا يكون الإنسان ظالماً حتى مع نفسه. والصحيح: أن كل هذه علل وفيه ظلم وفيه تشبه بأهل الفساد. (شرح زاد المستقنع لمحمد الأمين بن محمد المختار الشنقيطي)

The Ulamaa have mentioned various reasonings:

- It disfigures ones natural appearance.
- According to Mufti Rasheed Ahmad Ludhianwi, it is not merely disfiguring one's appearance, but is actually a form of 'Taghyir li khalq Allah'-altering the natural form in which Allah has created us.
- It is the hairstyle of Shaytan. (ما وجدت دليلاً على هذا والله اعلم)
- It was the practice of the Jews, specifically that qaza' which entails keeping 'Qarnaan or Qussataan' (keeping two fore-locks).
- It entails a type of zulm (oppression) to the head. What this means is that if a portion of the hair is shaved off and the rest retained, the shaved portion will be deprived of many benefits, and so too will the remaining hair. For eg. During cold days, the shaved portion will feel colder, while during the hot days, the portion with hair will feel hotter. Since Allah and His Rasul love uniformity and equality in everything, here too was this command given to uphold equality and uniformity within oneself, and abstain from injustice and inconsistency, even in minor matters like that of the hair

¹ (الأربعة الأولى المذكورة في تحفة المودود بأحكام المولود لابن القيم والخامس ذكره المفتي محمد سعد الله اللاهوري في هداية النور فيما يتعلق بالأظفار والشعور والسادس ذكره العلامة اشرف علي النهانوي و المفتي رشيد احمد اللدهيانوي كما تقدم ومحمد الأمين بن محمد المختار الشنقيطي في درسه على زاد المستقنع)

which might seem trivial to many. Many other doings were prohibited by Rasulullah (salla Allahu alaihi wasallam) on the very same basis.

f) It is many a time done in imitation of the kuffaar (disbelievers) and sinful people.

Since all of the above reasons are found collectively in this action, it is also possible that it was prohibited in consideration of all these factors.

The Hukm (ruling or classification) of qaza' according to the four mazaahib :

قال النووي وأجمع العلماء على كراهة القزع اذا كان في مواضع متفرقة إلا أن يكون لمداداة ونحوها وهي كراهة تنزيه (شرح مسلم للنووي) وقال الشيخ السهارنفوري بعد ما نقل هذه العبارة للنووي وكذلك كرهه مالك والحنفية رحمهم الله تعالى (بذل المجهود) قال ابن قدامة فأما حلق بعض الرأس فمكروه ويسمى القزع (المغني)

According to the Ulamaa of all four mazaahib, it is makrooh. This karaahat refers to makrooh- tanzih, according to Imaam Nawawi. The term makrooh in the Maaliki, Shaaafiee and Hambali mazaahib is normally used to refer to makrooh-tanzih (as understood from Usoolul Fiqhil Islaami pg.82-86 of Wahbah Zuhaili). However, this term is normally used to refer to makrooh-tahreemi according to the Ahnaaf, but seems to have been understood as makrooh-tanzih by Allamah Khalil Ahmad Saharanpuri who was a great Hanafi Faqih and scholar, which can be deduced from the above text of Bazlul-Majhood-the commentary of Abu Daud-, wherein he suggested that the view of the Maalikiyyah and Ahnaaf is the same as that of Imaam Nawawi who was quoting the Shafi'ee opinion. On the other hand, Mufti Rasheed Ahmad Gangohi (Fatawaa Rasheediyyah pg.577) and Mufti Rasheed Ahmad Ludhianwi (Ahsanul-Fataawa v.8 pg.85), from the Ahnaaf, has ruled it as makrooh-tahrimi, which seems to be the more correct view according to the principles of the mazhab (as will be discussed later on), along with the fact that, the term makrooh, when employed in the books of the Ahnaaf, normally refer to makrooh-tahreemi (as has been pointed out by Allamah Shaami in Raddul Muhtaar in the chapter of al-Hazar wal Ibaahah and Moulana Abdul Hayy Lakhnawi in his muqaddamah of Umdatur-Ri'aayah-commentary of Sharhul Wiquaayah, which he has quoted from Nasafi in Musaffa and Ibn Nujaim in Al-Bahrur-Raa'iq)

Important note: It is a matter of great sorrow that the classification of any act as makrooh-tanzih is today taken as a license of permissibility, and the gravity of this term has been minimized. Moulana Ashraf Ali Thanwi (رحمته الله) writes in this regard, "The Fuqahaa (jurists) have clearly stated that minor sins, though it may be the lightest of the minor sins, will become major sins if committed persistently and incessantly. Within the same scope falls makrooh- tanzih which the Fuqahaa regard as ضروري الترك (something which is necessary to abandon). A third aspect is that many a time, perpetrating a makrooh-tanzih leads one into perpetrating a makrooh-tahrimi action. The reason for this is that the person who advances boldly into committing a makrooh-tanzih act understands and regards it to be insignificant. When this habit is formed in one's nafs of regarding minor sins as insignificant and trivial, the essence of fear (of Allah) in a person decreases, due to which he reaches such a stage that he becomes bold and audacious enough to even commit actions which are makrooh-tahrimi. The principle and law (to be kept in mind) is that the stepping stone to haraam is also haraam (impermissible). For this reason, although makrooh-tanzih is by itself not haraam, it is necessary to abstain from it, due to what has been mentioned above. (Ashraful-Ahkaam pg.229)

The reality of the matter is that those of the Ulama who had classified it as makrooh-tanzihi did so on this basis that they understood the original cause of this prohibition to be (a), (c) or (e), due to which they regarded the prohibition as one of irshaad-advice, not such a prohibition which is to explain its impermissibility. They regarded (d) to refer to a specific type of haircut which has been mentioned in a narration of Abu Daud (as will be discussed further on), with regards to which there is an apparent conflict in proofs. Even if (d) had been the reason for the prohibition of all types of qaza', it might still receive this classification of makrooh-tanzihi due to it no more being the practice of the Jews in latter times, thus remaining only as a form of mushaabahah (resemblance), not tashabbuh (imitation). However, Nabi (salla Allahu alaihi wasallam) has in many ahaadeeth encouraged us, rather commanded us, to abstain from even resembling the non-believers. (Shari' Libaas pg.54, Islaahi Khutubaat v.5 pg.289) As for (b), this is the reasoning tendered by Mufti Rasheed Ahmad Ludhianwi which led him to label the act as makrooh-tahrimi. Moulana Rasheed Ahmad Gangohi seems to have based his ruling on the apparent words of the Hadith, which mentions that Rasulullah (salla Allahu alaihi wasallam) prohibited this action. Since prohibition (which is **ظني الثبوت** but **قطعي الدلالة**) is normally taken as makrooh-tahreemi by the Fuqahaa of the Hanafiyyah, except if any evidence is found to suggest permissibility or any other lower type of detestation, this should be taken as makrooh-tahreemi, especially since no illah (actual reason or cause) has been stated in the Hadith itself. (This can be inferred from the statement of the Fuqahaa that the connection between makrooh-tahrimi and haraam is like that between waajib and fardh. (see Ad-Durrul Mukhtaar- the chapter of al-Hazar wal Ibaahah for this principle and its derivatives)) As for (f), it is a matter of unanimity amongst all the mazaahib that whenever this features in any action, it will immediately be declared as makrooh-tahrimi (which is practically haraam). This will however be determined according to the diverse practices of every era. Mufti Rasheed Ahmad Ludhianwi has written, "This action of qaza' might only be called makrooh-tanzihi (by some others) in that instance wherein it is not coupled with imitation of the disbelievers. When, along with altering one's natural form, imitation of the disbelievers is also included, it is obviously makrooh-tahrimi." (Ahsanul-Fataawa v.8 pg.85) (Details of the laws regarding tashabbuh can be seen in the book of Qari Muhammad Tayyib Sahib 'At-Tashabbuh fil Islaam'). (And Allah knows best)

Mufti Rasheed Ahmad Ludhianwi, while commenting on different types of impermissible hairstyles mentions,

"2) Any hairstyle which is the custom or habit of the kuffaar (disbelievers) or fussaaq (open sinners) (is impermissible). The reason for this prohibition is that it entails imitating the disbelievers and sinners. However, the habits and customs of the disbelievers and sinners of that particular era will be taken into consideration."

He writes further, "Fashion is something which is continuously changing. However, from the inception of the English (or Western) fashion till today, the keeping of the hair unevenly has become one common and inseparable part of fashion. It seems as if one can only be fashionable if one's hair is uneven. Just as the unevenness can be due to trimming, it is also sometimes due to shaving (a certain

part off), as is the practice of shaving around the ears (and forming a semi-circle). This form of hairstyle wherein the hair of the entire head is not of an equal length is explicitly prohibited in the sayings and advices of Rasulullah (salla Allahu alaihi wasallam), as well as in the clear texts of the scholars of Hadith and Fiqh, irrespective of whether it is the habit and custom or any group of kuffaar or sinners or not. Yes, if it happens to be the habit and custom of the kuffaar or sinners, the sin will be even more serious and severe. Allah states 'Do not (even) incline slightly towards the (ways of) those who have oppressed themselves (by committing kufr or sins), otherwise the fire will afflict you' (Surah Hud v.113). Rasulullah (ﷺ) had also stated, "Whoever imitates a nation is from amongst them." (Abu Daud) (Ahsanul-Fataawa v.8 pg.85)

Moulana Ashraf Ali Thanwi (رحمته الله) writes, "Just as the Baabree hairstyle is prohibited (u-shaped hairstyle when the hair from the top of the head is cut, while the hair on all three sides is maintained), so too is the keeping of an English (Western) haircut totally haraam. Nowadays many fashions have sprung up amongst even the educated females and males. Many women now keep the hair of their daughters according to (modern) English (Western) styles, and braid and plait their daughters hair in imitation of some irreligious women (actresses, singers and pop stars). They also get their sons to keep hairstyles in imitation of irreligious men (actors, singers, sports stars etc.). All such fashion is impermissible. One should keep hair according to the hairstyles kept by the muslims in former times (i.e. the sunnah method). If you (o parents) will keep impermissible hairstyles for your children, the entire sin will fall upon you. The fact that the muslims have left their dress code and appearance (of sunnah) and have adopted the appearance of irreligious people and are even proud about it is indeed a matter of great shame." (Behishti Zewar v.6 pg.6-print of Altaaf and Sons)

2) الذؤابة – Zu'aabah

باب في الذؤابة... حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمرَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- نَهَى عَنِ الْقَرْعِ وَهُوَ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَتَتْرَكَ لَهُ ذُؤَابَةٌ حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمرَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- رَأَى صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِهِ وَتَرَكَ بَعْضَهُ فَتَنَهَاؤُهُمْ عَنْ ذَلِكَ وَقَالَ « اخْلُقُوهُ كُلَّهُ أَوْ اتْرُكُوهُ كُلَّهُ » باب ما جاء في الرُّخَصَةِ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مِثْمُونِ بْنِ عَبْدِ اللَّهِ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَتْ لِي ذُؤَابَةٌ فَقَالَتْ لِي أُمِّي لَا أَجْزُهَا كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يُمَدُّهَا وَيَأْخُذُ بِهَا حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا زَيْدُ بْنُ هَارُونَ حَدَّثَنَا الْحَجَّاجُ بْنُ خَسَّانٍ قَالَ دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَحَدَّثَنِي أَخْبَى الْمُعِيرَةِ قَالَتْ وَأَنْتَ يَوْمَئِذٍ غُلَامٌ وَلَكَ قَرْنَانِ أَوْ قَصَّانِ فَمَسَحَ رَأْسَكَ وَتَرَكَ عَلَيْكَ وَقَالَ « اخْلُقُوا هَذَيْنِ أَوْ قَصُّوهُمَا فَإِنَّ هَذَا زَيْتُ الْيَهُودِ ». (ابو داود) وروينا عن منصور عن تميم بن سلمة أو عن بعض أصحابه عن عائشة : أنها أدخل عليها صبي أو قال : صبية لها ذؤابتان فقالت : أخرجوا عني هذه اليهودية (شعب الايمان) قال الحافظ- وأما ما أخرجه أبو داود من طريق حماد بن سلمة عن أيوب عن نافع عن بن عمر قال نهى النبي صلى الله عليه وسلم عن القرع وهو أن يحلق رأس الصبي ويتخذ له ذؤابة فما أعرف الذي فسر القرع بذلك فقد أخرج أبو داود عقب هذا من حديث أنس كانت لي ذؤابة فقالت أمي لا أجزها فإن رسول الله صلى الله عليه وسلم كان يمدّها ويأخذ بها وأخرج النسائي بسند صحيح عن زياد بن حصين عن أبيه أنه أتى النبي صلى الله عليه وسلم فوضع يده على ذؤابته وسمت عليه ودعا له (زياد بن الحصين عن أبيه : أنه قدم على النبي صلى الله عليه وسلم بالمدينة فقال له رسول الله صلى الله عليه وسلم ادن مني فدنا منه فوضع يده على ذؤابته ثم أجرى يده وسمت عليه ودعا له- السنن الكبرى والصغرى) ومن حديث ابن مسعود وأصله في الصحيحين قال قرأت من في رسول الله صلى الله عليه وسلم سبعين سورة وأن زيد بن ثابت لمع الغلمان له ذؤابتان ويمكن الجمع بأن الذؤابة الجائر اتخاذها ما يفرد من الشعر فيرسل ويجمع ما عداها بالضرر وغيره والتي تمنع أن يحلق الرأس كله ويترك ما في وسطه فيتخذ ذؤابة وقد صرح الخطابي بأن هذا مما يدخل في معنى القرع والله أعلم (فتح الباري) قال العيني - قلت وفي التوضيح إنما يجوز اتخاذ الذؤابة للغلام إذا كان في رأسه شعر غيرها وأما إذا حلق شعره كله وترك له ذؤابة فهو القرع المنهي عنه وفي (سنن أبي داود)

من حديث ابن عمر أنه نهى عن القزع وهو أن يحلق رأس الصبي ويترك له ذؤابة (عمدة القاري) (وله اي لابن الصياد ذؤابة) بالضم الناصية أو منبتها من الرأس كذا في القاموس وقال في النهاية الذؤابة الشعر المضفور من شعر الرأس (تحفة الأحوذى بشرح جامع الترمذي) والذؤابة ما يتدلى من شعر الرأس (فتح الباري)

What is a Zu'aabah?

The above word can have various meanings: (1) The front of the head, or the hair which grows on it i.e. the forelock. (2) The top part of the head. (3) The hair of the head which hangs over. (4) The hair of the head which is plaited or braided.

Some Ahaadith concerning zu'aabah:

- 1) At the end of the narration of Abdullah ibn Umar (رضي الله عنه) wherein Rasulullah (ﷺ) prohibited qaza', a narrator (who is unknown according to Hafiz Ibn Hajar) explained qaza' as 'shaving the head of a child and keeping a zu'aabah'. (Sunan of Abu Daud)
- 2) Anas ibn Malik (رضي الله عنه) had a zu'aabah, which his mother did not cut due to the fact that Rasulullah (ﷺ) would straighten and pull it (playfully). (Sunan of Abu Daud)
- 3) Abdullah ibn Masud (رضي الله عنه) said, "I had learnt seventy surahs directly from Rasulullah (ﷺ) while Zayd ibn Thaabit was still (playing) with the children. He had two zu'aabah. (Sahihul Bukhari, Sahih Muslim)
- 4) Husain (رضي الله عنه) came to Rasulullah (ﷺ) in Madinah. Rasulullah (ﷺ) asked him to come closer, which he did. Rasulullah (ﷺ) then placed his hand on Husain's zu'aabah, passed his hand over it, recited Bismillah over him and made dua for him. (Sunan of Nasa'ee)
- 5) A boy or girl was brought before Aishah (رضي الله عنها), sporting two zu'aabah. She said reprimandingly, "Remove this Jewish child from here!" (Shuabul Imaan of Baihaqi)

What then is the ruling concerning the zu'aabah?

There is no contradiction between the above narrations. They can all be reconciled very easily. Narration (1) refers to one specific type of qaza'-the hair of the head is shaved off (or even trimmed, according to the definition of qaza' proffered by a group of Ulama, as mentioned above), while the forelock (hanging over the forehead) or a lock of hair in the middle of the head (which hangs downwards) is left untouched. Keeping these locks on children was considered a fashion in those days. Such a zu'aabah was prohibited, falling within the scope of qaza'. Narration (2), (3) and (4) all prove the permissibility of keeping it. However, this permission refers to such instances wherein no part of the hair is shaved (or even trimmed). A lock of hair either naturally grows longer and hangs over, either from the forelock (frontwards over the forehead) or from the middle (backwards towards the shoulder), or else a portion of hair is made to hang artificially, using some gelling agent, while the rest of the hair is somehow kept gathered onto the head. This is totally permissible, except if done with the intention of imitating the non-believers, or such gels are used which prevent water reaching the hair during wudhu. Narration (5) specifically refers to the practice of shaving the hair and keeping

only the forelocks. This was the practice of the Jews in those times, which Anas ibn Malik (رضي الله عنه) himself prohibited, according to the narration of Abu Daud.

Note: Keeping two zu'aabah- this can be either by farq (splitting the hair by making a middle path) or by oiling and combing the hair in such a manner that two locks are formed.

3) حلق القفا – The square cut

حدثنا إسماعيل بن قيراط الدمشقي حدثنا سليمان بن عبد الرحمن بن بنت شرحبيل حدثنا الوليد بن مسلم عن سعيد بن بشير عن قتادة عن الحسن عن أنس بن مالك عن عمر بن الخطاب رضي الله عنهما قال : نهى رسول الله صلى الله عليه و سلم عن حلق القفا إلا للحجامة لم يروه عن قتادة إلا سعيد بن بشير ولا عنه إلا الوليد بن مسلم قال أبو القاسم الطبراني رحمه الله معناه عندي والله أعلم أنه عليه السلام استقبح أن يفرد حلق القفا دون حلق الرأس (المعجم الصغير للطبراني) عن عمر بن الخطاب قال : نهى رسول الله صلى الله عليه و سلم عن حلق القفا إلا للحجامة قال الهيثمي رواه الطبراني في الصغير والأوسط وفيه سعيد بن بشير وثقه شعبة وغيره وضعفه ابن معين وغيره وبقيته رجاله الصحيح (مجمع الزوائد) نا محمد بن الوليد ، نا سليمان بن عبد الرحمن ، نا الوليد بن مسلم ، حدثني سعيد بن بشير ، عن قتادة ، عن الحسن ، عن أنس بن مالك ، عن عمر بن الخطاب قال : نهى رسول الله صلى الله عليه وسلم عن حلق القفا إلا للحجامة فذكرته لابن أبي السري فقال : نا عمر بن عبد الواحد ، عن روح بن محمد ، عن قتادة ، عن الحسن ، عن عمر بن الخطاب قال : قال رسول الله صلى الله عليه وسلم : « حلق القفا من غير حجامة مجوسية قال ابن أبي السري فذكرته للوليد فقال : حدثنا رجل ، عن قتادة ، عن الحسن ، عن عمر بن الخطاب قال : نهى رسول الله صلى الله عليه وسلم عن حلق القفا من غير حجامة قال ابن أبي السري فكنا نرى أن الوليد دلّسه عن عمر بن عبد الواحد (تاريخ دمشق لابن عساكر) نا محمد ، نا محمد بن المصفي ، والوليد بن عتبة ، نا بقية قال : قال لي شعبة : سعيد بن بشير صدوق الحديث نا محمد ، نا ابن أبي السري ، نا شعيب بن إسحاق قال : كان يأتي سعيد بن بشير فيقول : أخرج لي كتاب سعيد بن أبي عروبة فأخرجه إليه فيتحفظها ثم يذهب فيحدث بها (معجم ابن الأعرابي) ثنا أبو أيوب سليمان بن عبد الرحمن ثنا الوليد بن مسلم ثنا سعيد بن بشير عن قتادة عن الحسن عن أنس بن مالك عن عمر بن الخطاب قال نهى رسول الله صلى الله عليه وسلم عن حلق القفا بالموسى إلا عند الحجامة (تاريخ أصبهان لأبي نعيم) (قلت اما روح بن محمد فلم اجد ترجمته واما رواية الحسن عن عمر فمنقطع) ثنا بن سلم ثنا عباس الخلال ثنا سليمان بن عبد الرحمن ثنا الوليد بن مسلم ثنا سعيد بن بشير عن قتادة عن الحسن عن أنس عن عمر قال نهى رسول الله صلى الله عليه وسلم عن حلق القفا بالموسى إلا عند الحجامة قال الشيخ وهذا لا يرويه عن قتادة غير سعيد بن بشير وهو متن منكر عن سعيد رواه الوليد بن مسلم (الكامل لابن عدي) (اما وجه نكارة المتن فليس بواضح والله اعلم) أخبرنا عبد الرزاق عن معمر عن قتادة أن عمر بن الخطاب رأى رجلا قد حلق قفاه ولبس حريرا فقال من تشبه يقوم فهو منهم (جامع معمر بن راشد) (وهذا الحديث متابع للحديث السابق وفي سنده انقطاع)

Umar ibnul Khattaab (رضي الله عنه) narrated, “Rasulullah (ﷺ) prohibited from shaving the hair of the occiput (back of the head), except if it has to be done for cupping.” (Al-Mu’jamus Sagheer and Al-Mu’jamul Awsat of Tabraani, as quoted in Majma’us Zawaaid) In the narrations of Ibn Adi and Abu Nuaim, ‘shaving with a razor’ has been specifically mentioned. In one narration, it has been mentioned that this is the practice of the majoos (fire-worshippers). Qataadah has also narrated that Umar ibnul Khattaab (رضي الله عنه) had once seen a man who had shaved the hair of the occiput and had worn clothes of silk. He commented, “Whosoever imitates a nation is from amongst them (i.e. these are acts of the kuffaar) (Jaami’ Ma’mar ibn Raashid).”

N.B. The prohibition of shaving the hair of the occiput (back of the head) refers to that instance where the rest of the hair of the head is not shaved off. If all the hair is shaved off, it will be totally permissible. Muhaddith Tabraani had clarified this after narrating the Hadith.

The hukm (ruling) of the square cut according to the four mazaahib:

يُكْرَهُ الْقَرْعُ وَهُوَ أَنْ يَخْلُقَ الْبَعْضُ وَيَشْرَكَ الْبَعْضُ قَطْعًا مَقْدَارَ ثَلَاثَةِ أَصَابِعَ كَذَا فِي الْغُرَائِبِ وَعَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى يُكْرَهُ أَنْ يَخْلُقَ قَفَاهُ إِلَّا عِنْدَ الْحِجَامَةِ كَذَا فِي الْيَنْبِيعِ (الفتاوى الهندية على مذهب ابي حنيفة) وكره مالك حلق وسط الرأس وحده لأن أساقفة النصارى يفعلون كذلك وكذلك حلق القفا لفعل النصارى (الذخيرة لشهاب الدين القرافي في مذهب مالك) وكرهه (ابن القزح) مالك في الجارية والعلام مطلقا وقال بعض أصحابه لا بأس به في القصة والقفا للعلام ومذهبا كراهته مطلقا للرجل والمرأة لعموم الحديث (شرح مسلم للنووي) (فصل) ويكره حلق القفا لمن لم يحلق رأسه ولم يحتج إليه. قال المروزي سألت أبا عبد الله عن حلق القفا قال هو من فعل المجوس ومن تشبه بقوم فهو منهم وقال لا بأس أن يحلق قفاه في الحجامة (المغني لابن قدامة على مذهب احمد) سألت أبا عبد الله عن حلق القفا قال هو من فعل المجوس ومن تشبه بقوم فهو منهم قرىء على ابي عبد الله وانا اسمع عن يحيى بن سعيد عن ابي عبيدة قال دعى حذيفة الى شيء قال فرأى شيئا من زى الاعاجم قال فخرج وقال من تشبه بقوم فهو منهم وكان ابو عبد الله لا يحلق قفاه الا في وقت الحجامة قلت لابي عبد الله يكره للرجل ان يحلق قفاه او وجهه قال اما انا فلا احلق قفاه وقد روي فيه حديث مرسل عن قتادة فيه كراهية قال ان حلق القفا من فعل المجوس وورخص في وقت الحجامة سمعت مثني الانباري يقول سألت أبا عبد الله عن حلق القفا قال لا الا ان يكون في وقت الحجامة (الورع لابي بكر المروزي عن الامام احمد)

In Fataawaa Hindiyyah, a narration of Imaam Abu Hanifah has been quoted thus; Shaving the hair of the occiput (back of the head) is makrooh, except if it has to be done at the time of cupping. (This would normally refer to tahrimi) Az-Zakhirah which is an authoritative book on the Maaliki mazhab mentions that Imaam Maalik regarded shaving the middle of the head as makrooh due to the fact that it is a practice of Christian priests and bishops. He likewise regarded shaving the hair of the occiput as makrooh since it was the practice of the Christians. Al-Mughni on the Hambali mazhab states the position of the Hanaabilah thus; Shaving the hair of the occiput is makrooh for that person who does not shave the entire head and has no need to do so. This is actually mentioned in many of the reliable books of the mazhab. When Imaam Ahmad was asked regarding shaving the hair of the occiput, he responded by saying, "It is the practice of the majoos (fire-worshippers). Whoever imitates a nation is from amongst them." Imaam Ahmad had also stated, in reply to a similar question, that it should not be done, except at the time of cupping. It was also his practice never to shave the occiput except when undergoing cupping. Once, when asked if this action is makrooh, he replied, "As for me, I do not shave my occiput, since a mursal narration has been narrated concerning this from Qataadah, in which this action has been disliked. The narration goes as follows, "Verily, the shaving of the occiput is from the actions of the majoos."" With regards to the Shaafi'iyyah, I found one of the latter Shafiee scholars, Abdur Rahman Ba'alawi, quoting from Shaykh Abdullah Tarimi that shaving the qussah and qafa for a young boy is permissible. (This ruling is probably based on the narration of Umar Ibn Naafi', since the wording is exactly the same. The answer to this view of Umar ibn Naafi' will be given later on)

أما القصة والقفا فلا بأس بهما للعلام ، وجزم به الفقيه عبد الله بن أبي عبيد الترمي (بغية المسترشدين في تلخيص فتاوى بعض الأئمة من العلماء المتأخرين لعبد الرحمن بن محمد بن حسين بن عمر باعلوي الشافعي)

However Imaam Nawawi has, in his commentary of Muslim, understood it as a type of qaza and clearly stated that it is makrooh (tanzih) according to the Shaafi'ee mazhab. (والله اعلم)

What really is القفا –the qafa which is prohibited to shave?

It should be understood that the back of the head is made up of two portions according to Arabic usage. The upper part is called 'qafa' which could be translated as the occiput in English and 'guddi' in Urdu. The lower portion has been named 'raqabah', and is translated as nape in English and 'gardan' in Urdu. This is in fact separate from the head. The qafa, raqabah and halaq (throat) all make up the neck which has been called unuq. (The neck is that part of the body which joins the head to the shoulders. (الغُنْقُ والغُنْقُ وَصْلَةُ ما بين الرأس والجسد (لسان العرب ج-10 ص-271)

Qafa according to the linguists and masters of the Arabic language:

قال العيني (وهو ربع الرأس) اي مقدار الناصية ربع الرأس وليست الناصية ربع الرأس على الحقيقة لان هذا لا يحتاج الى تكسر ومساحة حتى يتبين انها ربع الرأس على الحقيقة وانما هي مقدار الناصية قال ابن فارس الناصية قصاص الشعر ثم فسر القصاص بانه نهاية منبت الشعر من مقدم الرأس فهذا اعم من ان يكون ربع الرأس على الحقيقة او انه احد الاركان الاربعة وهي القفا والناصية والفودان والقفا يقال له القذال ايضا بفتح القاف والذال المعجمة وقال الجوهري القذال جماع مؤخر الرأس وهو معقد العذار من رأس الفرس خلف الناصية ويقال القذالان ما اكتنف فأس القفا من عن يمين وشمال (البنائية في شرح الهداية-كتاب الطهارات) (وقاسته أصبت فأس رأسه وفي الحديث فجعل إحدى يديه في فأس رأسه هو طرف مؤخره المشرف على القفا وجمعه أفؤس ثم فؤوس التهذيب وفأس اللجام الذي في وسط الشكيمة بين المسخلين وقال ابن شميل الفأس الحديد القائمة في الشكيمة وفأس الرأس حُرْف القَمْحْدُوَّة المشرف على القفا وقيل فأس القفا مؤخر القَمْحْدُوَّة (لسان العرب ج-6 ص-158)) (قذال) القذال جماع مؤخر الرأس من الإنسان والفرس فوق فأس القفا والجمع أقذلة وقذُل ابن الأعرابي والقذال ما دون القَمْحْدُوَّة إلى قصاص الشعر الأزهر القَمْحْدُوَّة ما أشرف على القفا من عظم الرأس والهامة فوقها والقذال دونها مما يلي المقْدَّ والمَقْدُول المشجوج في قذاله ويقال القذال معقد العذار من رأس الفرس خلف الناصية ويقال القذالان ما اكتنف فأس القفا من عن يمين وشمال (لسان العرب ج-11 ص-553) (قمحد) القَمْحْدُوَّة الهنة الناشئة فوق القفا وهي بين الذؤابة والقفا منحدره عن الهامة إذا استلقى الرجل أصابت الأرض من رأسه... أبو زيد القَمْحْدُوَّة ما أشرف على القفا من عظم الرأس والهامة فوقها والقذال دونها مما يلي المقْدَّ الأزهر القَمْحْدُوَّة مؤخر القذال وهي صفحة ما بين الذؤابة وفأس القفا (لسان العرب ج-3 ص-368) وقصاص الشعر بالضم وقصاصه وقصاصه بالضم أعلى نهاية منبته ومنقطعه على الرأس في وسطه وقيل قصاص الشعر حدُّ القفا وقيل هو حيث تنتهي نبته من مقدمه ومؤخره وقيل قصاص الشعر نهاية منبته من مقدم الرأس ويقال هو ما استدار به كله من خلف وأمام وما حواليه ويقال قصاصة الشعر قال الأصمعي يقال ضربته على قصاصي شعره ومقص ومقاص وفي حديث جابر أن رسول الله صلى الله عليه وسلم كان يسجد على قصاص الشعر وهو بالفتح والكسر منتهى شعر الرأس حيث يؤخذ بالمقص (لسان العرب ج-7 ص-73)

Before discussing the literal and linguistic meaning of the qafa, it is necessary to understand a few other words as well:

Qamahduwah: What is behind the head, part of the bone of the head that protrudes over the back of the neck, the haammah (crown) being above it and the qazhaal which is next to the the maqadh (the part between the two ears at the back of the head) being beneath it. When a man lies on his back, this is the part which touches the ground under him.

Fa'sul Qafa: The edge of the qamahduwah (or hinder part of the back of the head) that projects above the qafa.

Qusaasus Sha'r: a) The part where the growth of the hair terminates in the front (the edge of the naasiyah) or the back of the head (which is the end of the qafa) or around it .

Qazhaal: The entire back portion of the head which is under the qamahduwah ending at the qusaasus-sha'r (where the growth of the hair terminates). It is regarded as a synonym of qafa by Allamah Aini.

Qafa: The entire back portion of the head (which is under the qamahduwah ending at the qusaasus-sha'r (where the growth of the hair terminates)).

The front of the head is called naasiyah, while the sides are each called fawd (i.e.fawdaan)

(N.B. I have above mentioned those meanings in English which apply and fit in this discussion, the other meanings of these words can be seen in the Arabic)

Qafa according to the Fuqahaa:

The qafa is regarded by the Fuqahaa to be part of the head, while the raqabah is not. It is for this reason that the fuqahaa of all the mazaahib have stated that masah should be done of the full head, 'from the hairline in the front to the qafa in the back'. In actual fact, many ahaadeeth also speak of making masah till the qafa. Imaam Bukhaari has quoted a Hadith in his Saheeh in the chapter of 'making masah over the entire head' wherein Rasulullah (ﷺ) is reported to have made masah with both hands, from front to back and from back to front, beginning with the front of the head till he reached the qafa, and thereafter returning the hands back to the beginning point. This narration has also been narrated by Imaam Muslim and the remaining authors of the 6 Sihaah.

However, with regards to masah on the raqabah, the Ahnaaf are of the opinion that this is mustahab (preferable), whereas the other three mazaahib are of the opinion that it is not correct to do so. From the above, one will easily be able to recognize the difference between the qafa which is part of the head, and the nape which is not.

Moulana Ashraf Ali Thanwi, commenting on the above aspect, writes, "The meaning of the Hadith is clear (in which it was stated that Rasulullah (salla Allahu alaihi wasallam), during masah, brought his hands upto his qafa), since this Hadith has mentioned masah of the qafa, which is part of the head. The raqabah is not included as part of it (i.e. the head). Thus, this narration does not even discuss masah of the raqabah. (The point which Moulana was proving in this fatwa is that masah of the raqabah is a separate mustahab according to the Ahnaaf, and is not part of masah of the head which will only be done till the qafa) (Imdaadul Fataawaa v.1 pg.13)

A clarification- the view of Moulana Rasheed Ahmad Gangohi:

In reply to a question with regards to the permissibility of shaving the hair of the gardan (nape) which grows under the ears, Moulana Rasheed Ahmad Gangohi replied, "The 'gardan' is a separate limb. Shaving the hair of the 'gardan' which begins after the parameter of the head is correct (permissible). However, shortening a portion while retaining the rest is makrooh-tahreemi, due to the Hadith in which Nabi (ﷺ) prohibited from qaza." In another fatwa, Moulana had written that it is permissible to shave the hair of the 'gardan', but it is not good to do so. (Fataawaa Rasheediyyah pg.577)

Moulana Qaasim Ali Muraadabadi had criticized this fatwa in the following words: The correct answer to the second question is this that to shave the hair of the ‘gardan’ without shaving the hair on the head, is makrooh-tahreemi. On the other hand, if it is shaved along with the rest of the hair of the head, it will be correct (permissible), as is written in Fataawa Aalamgeeri ‘وَعَنْ أَبِي حَبِيبَةَ رَحِمَهُ اللَّهُ تَعَالَى يَكْرَهُ أَنْ يَحْلُقَ قَفَاهُ’ , and as has been mentioned in the fataawa of Ibrahim Shaami, quoting from the book Mufeedul-Mustafeed.

Moulana Rasheed Ahmad Gangohi responded to the above criticism as follows: As for the second answer, with regards to the narration which Moulana has quoted from Aalamgeeriah, it is amazing to note that Moulana has not even realized what the word qafa means. Qafa refers to the back of the head (the occiput), which is a portion of the head. It has been mentioned in a Hadith that Shaytaan ties three knots on the qafiyah (which has been accepted by many scholars of Hadith to refer to the qafa-occiput) of man (during your sleep). Will Moulana translate this Hadith to convey this meaning that these knots are tied on one’s gardan-nape. SubhaanAllah. The translation of gardan-nape in Arabic is raqabah, not qafa. Thus, without doubt, shaving only the qafa-occiput (while retaining the rest of the hair on the head) is included in qaza’ which is makrooh-tahreemi, concerning which we had written in the end of the answer. Shaving the nape, which is called raqabah, is a different matter altogether. Since Moulana had understood the meaning of qafa and raqabah to be one, he objected to our previous answer, whereas the qafa is a portion of the head, while the nape is a separate body part. (Tazkiratur-Rasheed v.1 pg.138)

The reasoning and wisdoms behind the prohibition of the square cut:

وكره مالك حلق وسط الرأس وحده لأن أساقفة النصارى يفعلون كذلك وكذلك حلق القفا لفعل النصارى (الذخيرة لشهاب الدين القرافي) قال أبو عمر: قد كان مالك رحمه الله يكره حلق القفا وما أدري إن كان كرهه مع حلق الرأس أو مفردا وهذا ليس من شرائع الأحكام ولا من الحلال والحرام والقول في حلق الرأس يغني عن القول في حلق القفا والقول في ذلك واحد عند العلماء والله أعلم. وقد يجوز أن تكون كراهية مالك لحلق القفا هو أن يرفع في حلقه حتى يحلق بعض مؤخر الرأس على ما تصنعه الروم وهذا تشبه لأننا قد روينا عن مالك أنه قال أول من حلق قفاه عندنا دراقس النصراني (التمهيد لما في الموطأ من الاسانيد لابن عبد البر)

(مسألة) : فَهَلْ يُحْلَقُ مَوْضِعُ الْمَخَاجِمِ مِنَ الْقَفَا وَوَسْطِ الرَّأْسِ فَقَالَ : إِنِّي لَأَكْرَهُهُ وَمَا أَرَاهُ حَرَامًا وَمَا يَمْنَعُهُ أَنْ يَجْعَلَ الْخَطْمِيُّ وَيَخْتَجِمَ وَفِي كِتَابِ الْحَجِّ قَالَ الْقَاضِي أَبُو الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ وَعِنْدِي أَنَّ هَذِهِ الْكِرَاهِيَةُ إِنَّمَا تَنْصَرِفُ إِلَى حَلْقِ الْقَفَا وَكَانَ مَالِكٌ رَحِمَهُ اللَّهُ يَكْرَهُهُ ؛ لِأَنَّهُ لَمْ يَكُنْ مِنْ زَيِّ النَّاسِ وَكَانَ مَالِكٌ يَعْتَمِدُ فِي الزَّيِّ وَالْهَيْئَةِ عَلَى مَا أَدْرَكَ عُلَمَاءُ أَهْلِ الْمَدِينَةِ ؛ لِأَنَّهُمْ أَخَذُوا ذَلِكَ عَنْ سَلَفِهِمْ مِنَ الصَّحَابَةِ الَّذِينَ كَانُوا يَقْتَدُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَلَدِ الَّذِي كَانَ فِيهِ وَفِيهِ تُؤَفَّقِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَدْخُلْ عَلَيْهِمْ دَاخِلَةً فِي الزَّيِّ وَاللِّبَاسِ فَهُمْ الَّذِينَ كَانُوا فِي الْبِلَادِ الَّذِينَ افْتَتَحُوهَا فَرُبَّمَا تَعَلَّقُوا بِبَعْضِ زَيِّهِمْ وَرُبَّمَا أَخْرَجَ إِلَى ذَلِكَ اخْتِلَافُ هَوَاءٍ فِي الْبِلَادِ ، وَاللَّهُ أَعْلَمُ وَأَحْكَمُ (المنتقى شرح الموطأ للباي)
قال المروزي سألت ابا عبد الله عن حلق القفا قال هو من فعل المجوس ومن تشبه بقوم فهو منهم وكان ابو عبد الله لا يحلق قفاه الا في وقت الحجامة قلت لابي عبد الله يكره للرجل ان يحلق قفاه او وجهه قال اما انا فلا احلق قفائي وقد روي فيه حديث مرسل عن قتادة فيه كراهية قال ان حلق القفا من فعل المجوس (الورع لابي بكر المروزي عن الامام احمد)

- 1) It falls under that definition of qaza’ which has been accepted by the majority of the Fuqahaa, which was explained under the second and third definition of qaza’ as given above. (Allamah Abdur Raoof Munawi Shafiee has also mentioned this in Faydhul-Qadeer which is a commentary of Al-Jaamius Sagheer)
- 2) The Hadith mentions it as a practice of the Majoos (fire-worshippers), whose imitation should be avoided. This was also a reason presented by Imaam Ahmad, showing that the Hadith had some form of credibility according to him, due to which he also regarded it as makrooh.

- 3) It was initiated by a Christian priest by the name of Daraaqis. It later became the practice and habit of the Romans and Christians. According to Ibn Abdil Barr, this might have been the reason Imaam Maalik regarded it as makrooh. In these times, it is certainly a common practice of the Europeans.
- 4) Qaadhi Abul Waleed Baaji is of the opinion that Imaam Maalik disliked it as it was not the habit of the people of Madinah. Imaam Maalik would regard that dress code and appearance as his basis (of rulings) upon which he had found the Ulamaa of Madinah, who would have adopted it from their elders, who in turn would have taken it from the Sahaabah who would have followed Nabi (ﷺ) in it. The reason for him choosing the people of Madinah is that this was the very city in which Nabi (ﷺ) had lived and passed away in, and because there was very little foreign and outside influences therein.

Every one of the above reasonings is sufficient to render the act makrooh-tanzihi. The karaahat of qaza' has been discussed in detail above, which in actual fact regarded as makrooh-tahrimi by many senior Hanafi scholars. Moulana Rasheed Ahmad Gangohi has declared the shaving of the occiput as makrooh-tahreemi based on this very proof. (Tazkiratur-Rasheed v.1 pg.138) The basis of the second and third is tashabbuh (imitation) of the non-believers, from which the second reason is quite forceful, due to it being narrated from Rasulullah (ﷺ) himself. A great scholar of the Hambali mazhab, Muhammad ibn Muflij Maqdisi, has explicitly stated in his book Al-Aadaabus Shar'iyyah that the proof furnished by Imaam Ahmad (which was mentioned above) demands that it be classified as makrooh-tahrimi (according to the Hanaabilah).

وَيُكْرَهُ خَلْقُ الْقَفَا مِنْ غَيْرِ حَاجَةٍ نَصَّ عَلَيْهِ وَقَالَ أَيْضًا هُوَ مِنْ فِعْلِ الْمُجُوسِ { وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ } وَهَذَا يَقْتَضِي التَّحْرِيمَ

With regards to the issue of tashabbuh, we had quoted above the statements of Mufti Rasheed Ahmad Ludhianwi who explained, "Any hairstyle which is the custom or habit of the kuffaar (disbelievers) or fussaah (open sinners) (is impermissible). The reason for this prohibition is that it entails imitating the disbelievers and sinners (which has been explicitly forbidden). However, the habits and customs of the disbelievers and sinners of that particular era will be taken into consideration." Thus, if this action becomes such that it is no more regarded as a habit or distinguishing feature of that particular nation, it will now be regarded as mushaabah (resemblance), which will receive the ruling of makrooh-tanzihi. However, Nabi (salla Allahu alaihi wasallam) has in many ahaadeeth encouraged us, rather commanded us, to abstain from even resembling the non-believers. It should be remembered that all the mazaahib are agreed that whenever an action comes to be regarded as a habit or distinguishing feature of a particular non-muslim nation, or that action is done specifically in imitation of the disbelievers, it will immediately be declared as makrooh-tahrimi (which is practically haraam). (Some details regarding this have passed under the discussion on qaza'.)

An objection

حدثني محمد قال أخبرني مخلد قال أخبرني ابن جريج قال أخبرني عبيد الله بن حفص أن عمر بن نافع أخبره عن نافع مولى عبد الله أنه سمع ابن عمر رضي الله عنهما يقول سمعت رسول الله صلى الله عليه و سلم ينهى عن القزع . قال عبيد الله قلت وما القزع ؟ فأشار لنا عبيد الله قال إذا حلق الصبي وتركها هنا شعرة وها هنا فإشار لنا عبيد الله إلى ناصيته وجاني رأسه قيل لعبيد الله فالجارية والغلام ؟ قال لا أدري هكذا قال الصبي قال عبيد الله وعادته فقال أما القصة والقفا للغلام فلا بأس بهما ولكن القزع أن يترك بناصيته شعر وليس في رأسه غيره وكذلك شق رأسه هذا وهذا (البخاري) القصة بضم القاف ثم المهملة والمراد بها هنا شعر الصدغين والمراد بالقفا شعر القفا(فتح الباري) أما القصة أي أما حلق القصة وشعر القفا للغلام خاصة (عمدة القاري) وَمِنْ ذَلِكَ الْقِصَّةُ وَالْقَفَا وَهُوَ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَيُتْرِكَ مِنْهُ مُقَدَّمُهُ وَشَعْرُ الْقَفَا (المنتقى)

In the narration of Bukhari, a narrator, Umar ibn Naafi' or Naafi', had provided his explanation of qaza' to his student Ubaidullah ibn Hafs. (The explanation which he had given was in agreement with the first definition which we had mentioned regarding qaza'.) He had also mentioned that there is no problem for a young boy to shave the forelocks and the hair of the occiput (i.e. it is not qaza'), while retaining the rest. Rather, qaza' refers to 'retaining the forelock and shaving the rest of the head' and to 'shaving half the head and retaining hair on the remaining'. (This is based on the definition given by Aini in Umdatul Qaari of qussah and qafa, and not of that given by Baaji in Al-Muntaqa which does not seem correct in this context) According to this, there should be no problem with shaving the hair of the occiput?

Answer: This view of Umar ibn Naafi' or Naafi' seems to be based on one of two premises: a) He regards qaza' to refer to shaving the majority of the head and retaining only a negligible amount of hair, whether in one place or scattered all over the head. b) He regards the forelocks and occiput to be separate from the head. This is the reasoning given on his behalf by Hafiz Ibn Hajar in Fathul Baari. (والحاصل منه أن القزع مخصوص بشعر الرأس وليس شعر الصدغين والقفا من الرأس)

If his reason is (a), then his understanding of qaza' differs from that of the majority Ulama, as well as what was mentioned in some narrations, as was discussed right in the beginning. However, he himself had narrated from Naafi' a more general definition of qaza which was accepted by the majority. It is possible that he regarded the general definition to be specific to such haircuts which he specified, as mentioned in the above narration. However, it would then be regarded as his singular view, which is against the view of the majority, including the Ulama of the four mazhabs. If his reason was (b), which seems more likely, then too his view will be against that of the majority of Fuqahaa who regarded the qafa (occiput) to be part of the head, for which reason the fuqahaa of all the mazaahib have stated that masah should be done of the full head, from the hairline in the front to the qafa (occiput) in the back, which is proven in many Ahaadeeth as well.

Regarding the qussah (forelocks), Hafiz Ibn Hajar has mentioned, quoting Ibn Abi Shaibah with a sahih chain, that Ibrahim Nakha'i said that there is no problem in shaving the qussa alone. However, in this too, the majority of Ulama do not seem to agree with him, all regarding the qussa as part of the head too, due to which shaving it alone would fall within the scope of qaza'. (This can be gauged from their definition of wajh and ra's in the beginning part of Kitaabut Tahaarah in the detailed books of fiqh)

(Although some of the Malikiyyah followed Umar ibn Naafi' in this matter (as stated by Nawawi), Imam Malik himself did not agree, as mentioned in Al-Muntaqa of Baaji. Some latter Shafiee scholars also followed him in this regard, as we had mentioned above, whereas Imam Nawawi did not agree)

وكرهه مالك في الجارية والغلام مطلقا وقال بعض أصحابه لا بأس به في القصة والقفا للغلام ومذهبنا كراهته مطلقا للرجل والمرأة لعموم الحديث (شرح مسلم للنووي) وَمِنْ ذَلِكَ الْقَصَّةُ وَالْقَفَا وَهُوَ أَنْ يُخْلَقَ رَأْسُ الصَّبِيِّ فَيُشْرَكَ مِنْهُ مُقَدَّمُهُ وَشَعْرُ الْقَفَا قَالَ : مَا لَكَ لَا يُعْجِبِي ذَلِكَ فِي الْجَوَارِي وَلَا الْعِلْمَانِ وَوَجْهُ ذَلِكَ أَنَّهُ مِنْ نَاحِيَةِ الْقَرْعِ وَقَالَ : مَا لَكَ وَلِيُخْلَقُوا جَمِيعَةً ، أَوْ يَشْرُكُوا جَمِيعَةً وَسِيلَ عَنْ الْقَصَّةِ وَخَذَهَا فَقَالَ : مَا يُعْجِبِي ذَلِكَ وَوَجْهُهُ مَا تَقَدَّمَ (المنتقى)

Question: Would it be permissible for a man with long locks of hair to clip and shave the hair till his hair ends at the qafa or even further up, since it would result in two lengths of hair, one part shaved and the other kept long? According to the above, this also seems to fall under the category of qaza' or halqul qafa. How then would it be possible for a man keeping the sunnah length of hair to shorten it?

النوع الثاني : في صفة شعره

(خ (البخاري) م (مسلم) د (ابو داود) س (النسائي) قتادة - رحمه الله - قال: «سألت أنسا - رضي الله عنه - عن شعر رسول الله - صلى الله عليه وسلم - ؟ فقال : شعر بين شعرين ، لا رجل ، ولا جعد قَطَط . كان بين أذنيه وعاتقه» .
وفي رواية قال: «كان رجلا ، ليس بالسَّطِط ، ولا الجعد ، بين أذنيه وعاتقه» .
وفي أخرى قال : «كان يضرب شعره منكبيه» .
وفي أخرى : «إلى أنصاف أذنيه» . أخرجه البخاري ، ومسلم ، والنسائي . (عن حميد)
وفي رواية أبي داود (عن ثابت) «كان شعر رسول الله - صلى الله عليه وسلم - إلى شحمة أذنيه» . وفي رواية (عن حميد) «إلى أنصاف أذنيه» .
(وفي رواية النسائي والترمذي في الشمائل عن ثابت «إلى أنصاف أذنيه» .
د (ابو داود) ت (الترمذي) عائشة - رضي الله عنها - قالت : «كنت أغتسل أنا ورسول الله - صلى الله عليه وسلم - من إناء ، وكان له شعر فوق الجمة ودون الوفرة» .
وفي رواية أبي داود قال : «كان شعر رسول الله - صلى الله عليه وسلم - فوق الوفرة ودون الجمة» .
د (ت) أم هانئ - رضي الله عنها - : قالت : «قدم رسول الله - صلى الله عليه وسلم - مكة ، وله أربع غداثر» . أخرجه الترمذي ، وأبو داود . (جامع الأصول في أحاديث الرسول لابن الأثير الجزري)

حدثنا مالك بن إسماعيل حدثنا إسرائيل عن أبي إسحق سمعت البراء يقول ما رأيت أحد أحسن في حلة حمراء من النبي صلى الله عليه و سلم قال بعض أصحابي عن مالك إن جمته لتضرب قريبا من منكبيه . قال أبو إسحق سمعته يحدثه غير مرة ما حدث به قط إلا ضحك . قال شعبة شعره يبلغ شحمة أذنيه (الصحيح للبخاري) قال الحافظ في الفتح - وقد تقدم في المناقب أن في رواية يوسف بن أبي إسحاق بن أبي إسحاق ما يجمع بين الروايتين ولفظه له شعر يبلغ شحمة أذنيه إلى منكبيه (وهي رواية البخاري إلا انه قد اختصره) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ أَبَا إِسْحَاقَ قَالَ سَمِعْتُ الْبَرَاءَ يَقُولُ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمُنْكَبَيْنِ عَظِيمِ الْجَمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ عَلَيْهِ خُلَّةٌ حُمْرَاءُ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدَّثَنَا عَمْرُو النَّاقِدُ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي خُلَّةٍ حُمْرَاءَ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَعْرُهُ يَضْرِبُ مُنْكَبَيْهِ بَعِيدَ مَا بَيْنَ الْمُنْكَبَيْنِ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ . قَالَ أَبُو كُرَيْبٍ لَهُ شَعْرٌ (صحيح مسلم)

قال هند بن ابي هالة وهو يصف النبي صلى الله عليه و سلم - يجاوز شعره شحمة أذنيه إذا هو وفرة (الشمائل للترمذي)

قال أهل اللغة الجمة أكثر من الوفرة فالجمة الشعر الذي نزل إلى المنكبين والوفرة منازل إلى شحمة الأذنين واللمة التي ألتم بالمنكبين (شرح مسلم للنووي) (وقال الحافظ ابن حجر في الفتح قال شيخنا (الحافظ زين الدين العراقي) في شرح الترمذي كلام الجوهرى الثاني (المطابق لما ذكر النووي) هو الموافق لكلام أهل اللغة)

In the Arabic language, hair can be divided into three lengths:

a) Wafrah: Hair that extends till the earlobes.

b) Limmah: Hair that passes the earlobes and extends till the neck, with some parts of it just barely tapping the shoulder.

c) Jummah: Hair that extends till the shoulder (or beyond). (Nawawi in commentary of Muslim)

Regarding the hair of Rasulallah (ﷺ), the following is narrated:

- (1) The narrations of Anas (رضي الله عنه) mention that the hair; would reach between the ears and the neck, would touch the shoulders (both from one narrator), would reach upto the middle of the ear (from another narrator), would reach upto the earlobe (from a third narrator). (The first narrator thus indicated to a limmah, the second and third to a wafrah)
- (2) The narration of Aishah (رضي الله عنها) shows that the hair would be between a wafrah and jummah. (It would thus be limmah).
ووقع عند أبي داود وابن ماجه وصححه الترمذي من طريق أبي الزناد عن هشام بن عروة عن أبيه عن عائشة كان شعر النبي صلى الله عليه وسلم فوق الوفرة ودون الجمّة لفظ أبي داود ولفظ ابن ماجه بنحوه ولفظ الترمذي عكسه فوق الجمّة ودون الوفرة وجمع بينهما شيخنا في شرح الترمذي بأن المراد بقوله فوق ودون بالنسبة إلى المحل وتارة بالنسبة إلى الكثرة والقلة فقوله فوق الجمّة أي أرفع في المحل وقوله دون الجمّة أي في القدر وكذا بالعكس وهو جمع جيد لولا أن مخرج الحديث متحد (فتح الباري)
- (3) From Baraa ibn Aazib (رضي الله عنه), the narrators narrating from his student differ as to whether he said that the hair of Rasulallah (ﷺ) reached upto the earlobes or just above the shoulders (both from one narrator). One authentic narration states that his hair would reach (between) his earlobes to his shoulders. (This last narration removes the apparent contradiction coming from a single student of Baraa. In its meaning however are various possibilities. It could either mean that the hair would always be between these two lengths, or that it was till the earlobes while the longer hairs reached upto the shoulders)
- (4) Hind ibn Abi Haalah (رضي الله عنها) explained that when Rasulallah (ﷺ) wished to let down his hair (in the manner of a wafrah), it would pass over his earlobes.

Different explanations have been given to reconcile the above;

- 1) Qadhi Iyaadh felt that since the hair was long and combed backwards, the hair growing at the front of the head would reach the earlobes, the hair growing in the middle of the head would reach the neck, while the hair growing at the back of the head would reach the shoulders. (Commentary of Nawawi on Muslim). Mulla Ali Qari has stated in Jam'ul Wasaail (pg.99) that this reconciliation is very unlikely and farfetched, since the narrations are all discussing the hair of Rasulallah (ﷺ) as a whole, not merely portions of it.
- 2) When Rasulallah (ﷺ) would oil his hair and comb it downwards, it would reach lower down. When that would not be done (or it would be oiled and gathered at the top), it would seem shorter. This was mentioned by Shah Abdul Haq Dehlawi in Madaarijun Nubuwwah.
- 3) The different narrations refer to different times and occasions. After the hair was shortened or shaved, it would reach the earlobes, and as it grew longer, it would reach the shoulders. The hair would generally be between these two lengths. The Sahabah reported about the hair according to its length when they noticed it. Ibn Battaal has preferred this explanation. (Nawawi in his commentary of Muslim, and Hafiz in Fathul Baari have mentioned this possibility). This seems a more likely explanation. However a problem does arise when one Sahaabi narrates different sizes and lengths of hair, and that too sometimes in a single Hadith or regarding a single incident, as in the narration of Baraa (رضي الله عنه). It is also extremely unlikely that the Sahaabi was describing the hair of Rasulallah (ﷺ) which he had seen on different occasions, since they were either describing or being asked to describe the general condition of the hair of Rasulallah (ﷺ).

- 4) Along with possibility (3), it is also a fact that Rasulallah (ﷺ) would sometimes join and gather the hair on his head, forming locks or something similar to plaits (called dhafaa'ir or ghadaa'ir). Umm Haani' narrated that she saw Rasulallah (ﷺ) in Makkah with four dhafaa'ir or ghadaa'ir. (Moulana Muhammad Zakariyya Kandehlawi has written in Khasaaile Nabawi pg.26 regarding this Hadith-For men to keep plaits or locks like women is makruh. By the word ghadaa'ir in this Hadith is meant such locks which do not resemble in any way that of women, since Rasulallah (ﷺ) himself prohibited that. Hence, the meaning of these words which appear in these ahaadith is that the hair was separated into four, joined and coiled (made round) in the form of locks, not that the hair was plaited like that of a woman.) In a similar manner, Rasulallah (ﷺ) would sometimes gather a portion of his hair on his head and would let the rest loose to hang. If all the hair was gathered or lifted, it would reach the earlobes, otherwise it would hang over the neck and sometimes even reach the shoulders. Hafiz Ibn Hajar has mentioned this too as a possibility.

وأجيب بأن المراد أن معظم شعره كان عند شحمة أذنه وما استرسل منه متصل إلى المنكب أو يحمل على حائتين (فتح الباري)

He later, while commenting on the narration of Hind ibn Abi Haalah (رضي الله عنها), commented that this portion of this Hadith strengthens this view (since it shows that Rasulallah (ﷺ) would sometimes let his hair hang and vice-versa). This is similar to what was mentioned by Shah Abdul Haq Dehalwi as well at (2).

N.B. If a Sahabi has narrated something, and his students differ in the wording of it, or a student of a Sahabi narrated something, and his students differ in the wording, the best way of reconciliation is to regard all as referring to a similar meaning (which can be termed as muqarabah), inspite of them using different wordings. Where this is possible, there is no need for interpretations, which are sometimes far-fetched. Regarding the Hadith of Baraa (رضي الله عنه), Hafiz Ibn Hajar has also indicated to this. It should also be applied in the other narrations

ثم هذا الجمع إنما يصلح لو اختلفت الأحاديث وأما هنا فاللفظان وردا في حديث واحد متحدا المخرج وهما من رواية أبي إسحاق عن البراء فالأولى في الجمع بينهما الحمل على المقاربة

Thus, Mulla Ali Qari (in Jam'ul Wasaail) has regarded the Ahaadith of the hair reaching to the middle of the ear (نصف الأذن) as referring to some portion of the ear (بعض الأذن) (pg.97). It will therefore not contradict those narrations which state the hair reached the earlobes, which is somewhere between the top and bottom of the ear.

The above discussion was brought to explain what the length of the hair of Rasulallah (ﷺ) was, which needs to be understood before going on to the actual answer.

In reply to the question posed above, we will thus say that the head generally ends near to the earlobe, sometimes a little higher and sometimes a little lower, this varying from person to person. The determining factor will be where the hair of the head (the occiput) ends and where the hair of the nape starts. The difference is clear to all, and has been explained above. It would thus be permissible to clip the hair and straighten it at the back upto the nape. It would not be correct to do so thereafter, since the head has started. (See Fataawa Rasheediyah pg.467) Regarding the hair of Rasulallah (ﷺ), it is clear from the above that even when it was shortened, it would only be done upto around the

earlobes, not more. This is where the head generally ends and the nape starts (which is totally permissible to shave). {On the basis of the above narrations, some Ulama have generalized the definition of the nape, stating that it starts from under the earlobe. (See Fataawa Rasheediyah pg.467, Ahsanul Fataawa v.8 pg.77, Daarhi Much aur baal ke masaail of MI Fazlur Rahman Azmi and Daarhi aur Ambiyaa ki Sunnate of MI. Saeed Ahmad Palanpuri) Although this is correct in most cases, this is not always the case.} Whatever hair falls after the occiput may thus be cut or straightened, whether they be in the form of long hair, locks of hair (zawaa'ib), tufts, or hair growing on the neck. On the other hand, whatever is within the circumference of the head should not be cut, except equally. I thereafter found clear indication to this in Az Zhakhirah of Shihaabud Deen Qaraafi Maaliki:

ويجوز أن يتخذ جمة وهي ما أحاط بمنابت الشعر ووفرة وهو أن يقطع ما زاد على ذلك حتى يبلغ شحمة أذنيه

(He seems to have quoted this verbatim from Ibnul Arabi Maliki, who preceded him and who is quoted as having written this by the author of Al-Qawaanin al-Fiqhiyyah.)

Permissible lengths of hair

“With regards to the keeping of hair, there are three permissible options:

1) lengthening the hair. This can further be divided into three lengths:

- a) Hair that extends till the earlobes. This is called ‘wafrah’ in Arabic.
- b) Hair that extends till between the earlobe and the shoulder. It is called ‘limmah’ in Arabic.
- c) Hair that extends till the shoulder (or below). It is called ‘jummah’.

2) Halq- to shave off all the hair of the head. This was the practice of Ali (ؓ) (Sunan of Abu Daud v.2 pg.38). Rasulullah (ﷺ) ordered that the hair of Jafar’s (ؓ) children should be shaved a few days after his demise. (Sunan of Abu Daud v.2 pg.244) These occasions were obviously apart from Hajj and Umrah (where one is encouraged to do so), proving the permissibility of shaving the hair at other instances also. Rasulullah (ﷺ) had even commanded the people responsible for a child whose hair was cut unevenly to either shave off all the child’s hair or let it all grow equally. (Sunan of Nasa’i, Abu Daud)

3) The shortening and cutting of the hair on the head equally. The entire Ummah has agreed on the permissibility of this.

Hanafi view: Mufti Rasheed Ahmad Ludhianwi writes: “From the three options, the first option (lengthening the hair) is the most preferable (since it is sunnah). Next in rank is the second option (shaving the head), while the third option (trimming) is merely permissible.” (Ahsanul-Fataawa v.8 pg.80-81) This is according to the Hanafi Mazhab.

A few clarifications regarding the fiqhi text used commonly to explain the Hanafi view-point:

Regarding the following text, there are a few clarifications necessary to be made:

وفي رَوْضِهِ الزندويستي أَنَّ السُّنَّةَ فِي شَعْرِ الرَّأْسِ إِمَّا الْقَرْقُ وَإِمَّا الْحَلْقُ وَذَكَرَ الطَّحَاوِيُّ الْحَلْقَ سُنَّةً وَنَسَبَ ذَلِكَ إِلَى الْعُلَمَاءِ الثَّلَاثَةِ كَذَا فِي التَّنَازُلِيَّةِ (الفتاوى الهندية)

1. The first part of the text shows that lengthening the hair and keeping a middle path, as well as shaving the entire head, are both sunnah.

Moulana Ashraf Ali Thanwi had mentioned the ruling in a similar manner in Behishti Gauhar. (Behishti Zewar v.11 pg.115-print of Altaaf and Sons) When he was questioned regarding this, he explained, "The meaning of shaving the entire head being sunnah is that if one decides to shave his head, the sunnah would be to shave the entire head, while shaving one portion and leaving the rest would be contrary to Sunnah. It does not mean that shaving the entire head is Sunnah, in contrast to not shaving the head (and lengthening the hair). (Imdaadul Fataawa v.4 pg.230) Thus many Ulama of the Hanafi school of thought do not regard both lengthening the hair and shaving the hair to be equal Sunnahs, but that the best is to lengthen the hair, and shaving it is permitted and not frowned upon, and cannot be regarded as abandoning the Sunnah. Moulana Ashraf Ali Thanwi himself has written at another juncture: "Lengthening the hair was done by Rasulullah (salla Allahu alaihi wasallam) out of habit, and not as an ibaadah (a form of worship). Therefore, though there is no doubt in the lengthening of the hair being best, yet not lengthening cannot be regarded as opposing the Sunnah. (Imadaadul Fataawa v.4 pg.224) Mulla Ali Qari is also of this view, as can be seen in Mirqaatul Mafaateeh. This view was quoted above from Mufti Rasheed Ahmad as well.

2) With regards to Imam Tahaawi (not Tahtaawi, as in some copies and prints), he was of the opinion that trimming the hair finely is better than lengthening it. He has mentioned this in the chapter of (ما روي عن رسول الله صلى الله عليه وسلم في تربيته الشعر على الرأس من الحلق ومن فرقته ومن سدلته) in his book Mushkilul Aathaar. However, he does not comment on halq (shaving), only Ihfaa and Jazz which refer to fine cutting. However the quotation given in Fataawa Hindiyyah, and then quoted in Raddul Muhtaar, expressly mentions halq, and even attributes this view to Imam Abu Hanifah, Imam Abu Yusuf and Imam Muhammad. It seems as if the author of Tatarkhaaniyyah had confused this ruling with the ruling concerning the moustache, where Imam Tahaawi has mentioned that Halq is sunnah, as is mentioned in the books of fiqh, and attributed this statement to the three Imaams, as is also mentioned in the books of fiqh.

وَذَكَرَ الطَّحَاوِيُّ فِي شَرْحِ الْآثَارِ أَنَّ السُّنَّةَ فِيهِ الْحَلْقُ وَنُسِبَ ذَلِكَ إِلَى أَبِي حَنِيفَةَ وَأَبِي يُوسُفَ وَمُحَمَّدٍ رَحِمَهُمُ اللَّهُ (بدائع الصنائع) ذَكَرَ الطَّحَاوِيُّ فِي شَرْحِ الْآثَارِ أَنَّ قَصَّ الشَّارِبِ حَسَنٌ وَتَقْصِيرُهُ أَنْ يُؤْخَذَ حَتَّى يَنْقُصَ مِنَ الْإِطَارِ وَهُوَ الطَّرْفُ الْأَعْلَى مِنَ الشَّفَةِ الْعُلْيَا قَالَ وَالْحَلْقُ سُنَّةٌ وَهُوَ أَحْسَنُ مِنَ الْقَصِّ وَهَذَا قَوْلُ أَبِي حَنِيفَةَ وَصَاحِبِيهِ رَحِمَهُمُ اللَّهُ تَعَالَى كَذَا فِي مُحِيطِ السَّرْحِيِّ (الفتاوى الهندية)

(It should also be remembered that what was here (regarding the moustache) attributed to Imam Tahaawi is not totally correct. He has used the word ihfaa in Sharh Ma'anil Aathaar instead of halq, and meant by it fine clipping or trimming. Details of this can be seen in 'Daarhi, Much aur baal ke

masaail of MI Fazlur Rahman Azmi' wherein he has removed a misconception which has found its way into many commentaries of Hadith and many books of Fiqh. May Allah reward him!)

Shafiee view: The Shafiee view seems to be similar. Lengthening the hair is said to be better and is regarded as sunnah, while shaving is allowed. Imam Ghazaali is quoted to have summed it up very nicely. He said, "There is no problem in shaving it for the person who wishes to remain neat and clean and there is no problem in lengthening it for he who will oil it and comb it i.e. it will be better for he who can oil and comb his hair to lengthen it, but if he finds it difficult to do so, due to which it will become dirty and might even become lice-infested, it will be better for him to shave it.

والمختار ان لا كراهة فيه ولكن السنة تركه (المجموع شرح المذهب للنووي) وَأَعْدَلَ حَدِيثٍ فِي هَذَا الْمَقَامِ قَوْلُ حُجَّةِ الْإِسْلَامِ لَا بَأْسَ بِحَلْقِهِ لِمَزِيدِ التَّنْظِيفِ وَلَا بِتَرْكِهِ لِمَنْ يَدَّهِنُ وَيَتَرَجَّلُ يَعْنِي مَنْ قَدَرَ عَلَى ذَهْنِهِ وَتَرَجُّلِهِ فَبَقَاؤُهُ لَهُ أَوْلَى وَمَنْ عَسَرَ عَلَيْهِ لِصَغْفٍ وَفَقْرٍ فُيْلِدَ وَيَتَوَسَّخُ وَيَجْمَعُ الْقَمْلَ فَحَلْقُهُ أَوْلَى (بريقة محمودية في شرح طريقة محمديّة وشریعة نبویة لابی سعید محمد بن مصطفی المفتی الخادمی)

Maliki view: The Maliki mazhab regards lengthening the hair to be sunnah. Trimming is regarded as permissible. With regards to shaving, there are two views, both of which have been given preference by some of their scholars. Some regard it to be an abominable bid'ah, and others regard it as permissible. The reasoning is that it was not found in the time of Rasulallah (ﷺ), and that it was a sign of the Khawarij. As for the first argument, we have above proven that it was practiced on in the time of Rasulallah (ﷺ), by the instruction of Rasulallah (ﷺ) with regards to the children of Jafar (رضی اللہ عنہ) and the child whose hair was unevenly cut, and by the consent and approval of Rasulallah (ﷺ) in the case of Ali (رضی اللہ عنہ).

في حلق الشعر قال ابن العربي رحمه الله الشعر على الرأس زينة وحلقه بدعة (القوانين الفقهية لمحمد بن أحمد بن جزي الكلبي الغرناطي) قَوْلُهُ (لَأَنَّ حَلْقَهُمَا بَدْعَةٌ) أَي بَدْعَةٌ مُحَرَّمَةٌ فِي اللَّحْيَةِ فِي حَقِّ الرَّجُلِ وَأَمَّا الْمَرْأَةُ فَقَدْ تَقَدَّمَ أَنَّهُ يَجِبُ عَلَيْهَا حَلْقُ لِحْيَتِهَا وَبَدْعَةٌ مَكْرُوهَةٌ فِي الرَّأْسِ فِي حَقِّ الرَّجُلِ أَيْضًا لَا الْمَرْأَةَ فَإِنَّ حَلْقَ رَأْسِهَا بَدْعَةٌ مُحَرَّمَةٌ وَمَا ذَكَرْتَهُ مِنَ الْكَرَاهَةِ أَحَدُ قَوْلَيْنِ وَحَاصِلُ مَا يُفِيدُهُ النَّقْلُ أَنَّ فِي حَلْقِ الرَّأْسِ لَغَيْرِ ضَرُورَةٍ شَرْعِيَّةٍ قَوْلَيْنِ بِالْجَوَازِ وَالْكَرَاهَةِ وَكُلُّ مِنْهُمَا رُجْحٌ وَقَالَ الزَّيْنِيُّ الْمَشْهُورُ كَرَاهَةُ الْحَلْقِ لَغَيْرِ الْمُتَعَمِّمِ وَالْإِبَاحَةَ لِلْمُتَعَمِّمِ وَمَحَلُّ ذَلِكَ كُلُّهُ حَيْثُ لَمْ يُتَبَّهْ لَهُوَ نَفْسِهِ وَإِلَّا فَيَكْرَهُ أَوْ يُحَرِّمُ (حاشية العدوي على شرح كفاية الطالب الرباني على رسالة ابن أبي زيد القيرواني لعلي الصعيدي العدوي المالكي).

Hanbali view: With regards to the Hanaabilah, they regard lengthening the hair to be the sunnah. If a person is unable to look after his hair, then it is fine for him to trim the hair. As for shaving, there are two views narrated from Imam Ahmad, one of it being makrooh, and the other of it being permissible, but not best. The second narration seems to be the preferred view according to the author of Al-Mughni and other senior Hambali scholars. As for their proofs of it being makrooh (which will be quoted under), the main proof is that shaving the head has been said to be the sign of the Khawaarij in the Hadith. Imam Nawawi has answered by explaining that a sign (of an evil group or person) can either be impermissible or totally permissible (since it is merely a sign for recognition). This would be like the case where Rasulallah (ﷺ) mentioned that one of their signs will be that their leader will be a black man with an arm (stump) looking like the breast of a woman. (It is obvious that none would ever call this impermissible). The prohibition of Umar (رضی اللہ عنہ) was because Subaigh was already known for his inclination towards bid'ah and causing trouble, hence by shaving his head, he would already be showing his affiliation with one of the first groups of Bid'ah to appear in this ummah. As for the statement of Ibn Abbas (رضی اللہ عنہ), it was probably stated at that time when the Khawaarij were in full force,

thus an imitator to them would surely be one of them. As for those Hadith which clearly prohibit halq and sound warnings regarding it, it refers to shaving the head at the time of a calamity, as is clear from the remainder of the Hadith.

I could find no answer for the Hadith mentioning that the hair should only be shaved for hajj or umrah. Some have questioned the reliability of the Hadith, but as can be seen hereunder, it does seem to have some basis. It is clear however that the ahaadith proving its permissibility are far more authentic and are many, in comparison to this one singular proof. It might possibly be said that this Hadith shows that shaving the head at other times is not best, as is the view of majority scholars of all four schools, although it is totally permitted.

فصل : واتخاذ الشعر أفضل من إزالته قال أبو إسحاق سئل أبو عبد الله عن الرجل يتخذ الشعر فقال سنة حسنة لو أمكننا اتخذناه... ويستحب أن يكون شعر الإنسان على صفة شعر النبي صلى الله عليه و سلم إذا طال فإلى منكبيه وإن قصره فإلى شحمة أذنيه وإن طوله فلا بأس نص عليه أحمد...

فصل : حكم حلق الشعر واختلفت الرواية عن أحمد في حلق الرأس فعنه أنه مكروه لما روي عن النبي صلى الله عليه و سلم [أنه قال في الخوارج : سيما هم التحليق] فجعله علامة لهم وقال عمر لصبيغ لو وجدتكم محلوقا لضربت الذي فيه عينك بالسيف وروي عن النبي صلى الله عليه و سلم أنه قال : [لا توضع النواصي إلا في حج أو عمرة] رواه الدارقطني في الأفراد (اقول: في مجمع الزوائد- عن جابر قال قال رسول الله صلى الله عليه و سلم : لا توضع النواصي إلا في حج أو عمرة رواه البزار والطبراني في الأوسط وفيه محمد بن سليمان بن مسمول وهو ضعيف بهذا الحديث وغيره اه ورواه ايضا الدارقطني في الأفراد كما في جمع الجوامع والعقيلي في الضعفاء وذكر بعد ذلك "حدثنا زكريا بن داود النيسابوري ، حدثنا بشر بن الحكم النيسابوري ، حدثنا سفيان ، حدثنا رجل يقال له نافع بن محمد ، عن عمر بن محمد بن المنكدر ، عن أبيه ، قال : « لا توضع النواصي إلا في حج أو عمرة » يعني الحلق . وهذا أولى اه اي الموقوف أولى من المرفوع وقد أخرجه الراهمزمزى في "المحدث الفاصل " من طريق أحمد ابن سليمان بن هاشم ، ثنا محمد بن اسماعيل بن الأشج ، قال : سألت يوسف بن محمد بن المنكدر ، فقلت : أخبرك أبوك أن جابر بن عبد الله حدثه أن رسول الله - صلى الله عليه وسلم - قال : " لا توضع النواصي إلا لله عز وجل في حج أو عمرة ؟ قال : نعم اه وفي جمع الجوامع للسيوطي بعد الرواية المتقدمة: "لا توضع النواصي إلا لله في حج أو عمرة وهي فيما سوى ذلك مثله (الشيرازي في الألقاب ، وأبو نعيم في الحلية عن ابن عباس) اه فتنبه وروي أبو موسى عن النبي صلى الله عليه و سلم : [ليس منا من حلق] رواه أحمد وقال ابن عباس الذي يحلق رأسه في المصر شيطان قال أحمد كانوا يكرهون ذلك وروي عنه لا يكره ذلك لكن تركه أفضل... وقول النبي صلى الله عليه و سلم : [ليس منا من حلق] يعني في المصيبة لأن فيه [أو صلق أو خرق] قال ابن عبد البر وقد أجمع العلماء على إباحة الحلق وكفى بهذا حجة وأما استئصال الشعر بالمقراض فغير مكروه رواية واحدة قال أحمد إنما كرهوا الحلق بالموسى وأما بالمقراض فليس به بأس لأن أدلة الكراهة تختص بالحلق (المغني لابن قدامة المقدسي)

Ibn Abdil Barr (as in Al-Mughni) and Ibnul Munzir (as in Ghaayatul Bayan, commentary of the book of Ibn Raslan) have both claimed ijmaa' on the permissibility of shaving the head.

Very long hair

عن سهل بن الحنظلية قال رسول الله صلى الله عليه و سلم نعم الرجل خريم الأسدي لولا طول جمته وإسبال إزاره فبلغ ذلك خريما فجعل يأخذ شفرة يقطع بها شعره إلى إنصاف أذنيه ورفع إزاره إلى إنصاف ساقيه قال فأخبرني أبي قال دخلت بعد ذلك على معاوية فإذا عنده شيخ جمته فوق أذنيه ورداؤه إلى ساقيه فسألت عنه فقالوا هذا خريم الأسدي (رواه احمد و ابو داود مثله) باب كراهية كثرة الشعر حدثنا أبو بكر بن أبي شيبة . حدثنا معاوية بن هشام وسفيان بن عتبة عن سفيان عن عاصم بن كليب عن أبيه عن وائل بن حجر رأى النبي صلى الله عليه و سلم ولى شعر طويل فقال (ذباب ذباب) فانطلقت فاخذته . فرأى النبي صلى الله عليه و سلم فقال (إنى لم أعنك . وهذا أحسن) (رواه ابو داود والنسائي وابن ماجه) - ذباب ذباب / في النهاية الذباب الشؤم . أي هذا شؤم . وقيل الذباب الشر الدائم

Sahl ibnul Hanzaliyyah (رضي الله عنه) narrates that Rasulullah (ﷺ) said, “Khuraim Asadi is a good man, if only his lock of hair was not so long and his lower garment was not hanging over his ankles. When this information reached Khuraim, he began clipping his hair till the middle of his ears and he raised his lower garment till half the shin.” (Sunan of Abu Daud and Musnad of Ahmad)

Wa’il ibn Hujr (رضي الله عنه) stated, “Rasulullah (ﷺ) once looked at me, while I had (quite) long hair. He said, “Evil, evil.” I immediately returned and cut my hair. When Rasulullah (ﷺ) saw me, he said, “I was not referring to you. But this is better.”

Under the commentary of this Hadith, Moulana Khalil Ahmad Saharanpuri had commented: The above indicates that although it is permissible to keep long hair (which is beyond shoulder length), it is not preferable. (Bazlul Majhud v.6 pg.576)

Umar ibn Abdil Aziz (رضي الله عنه) used to have men stationed at the doors of the Masjid on Fridays to trim the hair of any person whose hair was too long. (Musannaf of Ibn Abi Shaibah v.8 pg.267)

Lengthening of side-burns:

With regards to the lengthening of the side-burns, I was unable to locate much in the books of Fiqh. However, Imam Ghazaali in Ihya’ul Uloom , while discussing the makrooh actions with regards to the beard, has included its unnatural lengthening amongst them.

فصل وفي اللحية عشر خصال مكروهة وبعضها أشد كراهة من بعض... السابع الزيادة فيها وهو أن يزيد في شعر العارضين من الصدغين وهو من شعر الرأس حتى يجاوز عظم اللحي وينتهي إلى نصف الخد وذلك يباين هيئة أهل الصلاح (احياء علوم الدين)

It is clear from the above quotation that lengthening the side-burns beyond the cheek-bone and leaving it to hang is disliked and not preferred. However, the level of its karaahat is not severe, looking at the illah (reasoning) he has presented. This will apply if ones beard has not yet began to grow and also if one lets it hang over the sides of his beard or joins the two together.

Woman's hair

There are two aspects related to woman's hair which could be discussed: shaving the head and trimming the hair.

Shaving for women

The Ulama of all four mazaahib have agreed on the fact that a woman should not shave her head. The Hadith of Rasulallah (ﷺ) is clear in this regard. Ali (رضي الله عنه) narrated that Rasulallah (ﷺ) prohibited from a woman shaving her head. (Sunan of Tirmidhi, Nasa'i) Some have narrated this from Aishah (رضي الله عنها) as well (Sunan of Tirmidhi), but that has been a source of contention, but which is backed by another narration through a different chain of narrators quoted by Bazzaar . It has also been narrated from Uthman (رضي الله عنه) (Musnad of Bazzaar) and Ibn Abbaas (رضي الله عنه) (Ibn Jareer). In the narration of Ibn Abbaas (رضي الله عنه), there is an addition, "Shaving is a type of disfiguring (oneself)."

باب ما جاء في كراهية الحلق للنساء

حدثنا محمد بن موسى الحرشي البصري حدثنا أبو محمود الطيالسي حدثنا همام عن قتادة عن خلاص بن عمرو عن علي قال : نهى رسول الله صلى الله عليه وسلم أن تحلق المرأة رأسها حدثنا محمد بن بشار حدثنا أبو داود عن همام عن خلاص : نحوه ولم يذكر فيه (عن علي)
قال أبو عيسى : حديث علي فيه اضطراب وروي هذا الحديث عن حماد بن سلمة عن قتادة عن عائشة أن النبي صلى الله عليه وسلم نهى أن تحلق المرأة رأسها والعمل على هذا عند أهل العلم لا يرون على المرأة حلقاً ويرون أن عليها التقصير (الجامع للترمذي)
(نهى أن تحلق المرأة رأسها) فيكره لها ذلك كما في المجموع عن جمع لأنه مثله في حقها وألحق بها الخنثى وقال بعضهم : يحرم تمسكاً بظاهر النهي (ت) في الحج (ن عن علي) أمير المؤمنين قال الترمذي وفيه اضطراب قال النووي فلا دلالة فيه لضعفه لكن يستدل بعموم خبر من عمل عملاً ليس عليه أمرنا فهو رد وقال ابن حجر : رواه موثقون لكن اختلف في وصله وإرساله (فيض القدير)
عن علي وعائشة رضي الله عنهما قال نهى رسول الله أن تحلق المرأة رأسها أي في التحلل أو مطلقاً إلا لضرورة فإن حلقها مثله كحلق اللحية للرجل (مرقاة المفاتيح شرح مشكاة المصابيح)

وقال الشنقيطي : اعلم أن محل كون الحلق أفضل من التقصير إنما هو بالنسبة إلى الرجال خاصة ، وأما النساء فليس عليهن حلق وإنما عليهن التقصير ، والصواب عندنا وجوب تقصير المرأة جميع رأسها ويكفيها قدر الأنملة لأنه يصدق عليه أنه تقصير من غير منافاة لطواهر النصوص ، ولأن شعر المرأة من جمالها وحلقه مثله ، وتقصيره جداً إلى قرب أصول الشعر نقص في جمالها ، وقد جاء عن النبي - صلى الله عليه وسلم - أن النساء لا حلق عليهن وإنما عليهن التقصير ، ثم ذكر حديث ابن عباس الآتي برواية أبي داود والبرار والدارقطني ، ثم قال ويعتضد عدم حلق النساء رؤوسهن بخمسة أمور غير ما ذكرنا ، الأول : الإجماع على عدم حلقهن في الحج ولو كان الحلق يجوز لهن لشرع في الحج ، الثاني : أحاديث جاءت بنهي النساء عن الحلق ، الثالث : أنه ليس من عملنا ومن عمل عملاً ليس عليه أمرنا فهو رد ، الرابع : أنه تشبه بالرجال ، وهو حرام ، الخامس : أنه مثله ، والمثله لا تجوز ، أما الإجماع فقد قال النووي في شرح التهذيب : قال ابن المنذر : أجمعوا على أن لا حلق على النساء وإنما عليهن التقصير ، ويكره لهن الحلق لأنه بدعة في حقهن ، وفيه مثله ،... وحاصل ما وقع في هذا الحديث من الاضطراب أنه اختلف أصحاب قتادة عليه فروى همام عنه عن خلاص عن علي عن النبي - صلى الله عليه وسلم - أي جعله من مسند علي ، وخالفه حماد بن سلمة فروى عن قتادة عن عائشة عن النبي - صلى الله عليه وسلم - فجعله من مسند عائشة وخالفهما هشام الدستوائي فرواه عن قتادة عن النبي - صلى الله عليه وسلم - وكذا روي عن حماد بن سلمة عن قتادة مرسلاً أيضاً ، واختلف أيضاً على همام فروى محمد بن موسى عن الطيالسي عن همام عن قتادة عن خلاص عن علي عن النبي - صلى الله عليه وسلم - ، وروي محمد بن بشار عن الطيالسي عن همام عن خلاص نحوه مرسلاً ولم يذكر فيه عن علي . قلت : خلاص بن عمرو ثقة من رجال الستة غير أنه قال أبو داود ويحيى بن سعيد : لم يسمع خلاص من علي . وقال أحمد بن حنبل : روايته عن علي كتاب ، وكذا قال يحيى بن سعيد وأبو حاتم والبخاري في تاريخه ولكن قال الجوزجاني والعقيلي : كان خلاص على شرطة علي ، وقد سمع من عمار وعائشة وابن عباس كما في تهذيب التهذيب ، وإذا فسماعه عن علي ليس ببعيد ، ومحمد بن موسى الحرشي عن الطيالسي عن همام سلسلة الرواة الثقات ، فالرواية المسندة بذكر علي مقبولة معتبرة لا يضرها رواية من رواها مرسلة ، وللحديث طريق آخر عند البرار يعتضد به (مرقاة المفاتيح شرح مشكاة المصابيح لأبي الحسن عبيد الله بن محمد عبد السلام الرحمانى المباركفوري)

وَقَالَ عَبْدُ الْحَقِّ فِي "أَحْكَامِهِ": هَذَا حَدِيثٌ يَرْوِيهِ هَمَّامٌ عَنْ يَحْيَى عَنْ قَتَادَةَ عَنْ خَلَّاسٍ بْنِ عَمْرٍو عَنْ عَلِيٍّ، وَخَالَفَهُ هِشَامُ الدَّسْتَوَائِيُّ، وَحَمَّادُ بْنُ سَلَمَةَ، فَرَوَاهُ عَنْ قَتَادَةَ عَنْ النَّبِيِّ عَلَيْهِ السَّلَامُ مُرْسَلًا.

حَدِيثٌ آخَرٌ: أَخْرَجَهُ الْبَزَّازُ فِي "مُسْنَدِهِ" عَنْ مُعَلَّى بْنِ عَبْدِ الرَّحْمَنِ الْوَاسِطِيِّ ثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ نَهَى أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا، انْتَهَى. قَالَ الْبَزَّازُ: وَمُعَلَّى بْنُ عَبْدِ الرَّحْمَنِ الْوَاسِطِيُّ رَوَى عَنْ عَبْدِ الْحَمِيدِ بِأَحَادِيثَ لَمْ يُتَابِعْ عَلَيْهَا، وَلَا نَعْلَمُ أَحَدًا تَابِعَهُ عَلَى هَذَا الْحَدِيثِ، انْتَهَى. وَرَوَاهُ ابْنُ عَدِيٍّ فِي "الْكَامِلِ"، وَقَالَ: أَرْجُو أَنَّهُ لَا بَأْسَ بِهِ، قَالَ عَبْدُ الْحَقِّ: وَضَعَفَهُ أَبُو حَاتِمٍ، وَقَالَ: إِنَّهُ مَتْرُوكُ الْحَدِيثِ، انْتَهَى. وَقَالَ ابْنُ حِبَّانَ فِي "كِتَابِ الضُّعْفَاءِ": يَرْوِي عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ الْمُقْلَوِيَّاتِ، لَا يَجُوزُ الْإِخْتِجَاعُ بِهِ إِذَا انفرد به، انْتَهَى (نصب الراية)

عن عثمان قال : نهى رسول الله - صلى الله عليه وسلم - أن تحلق المرأة رأسها (البزار وسنده حسن) (جامع الأحاديث لجلال الدين السيوطي) (قال الهيثمي في المجموع رواه البزار وفيه روح بن عطاء وهو ضعيف)

عن أم عثمان ابنة سفيان عن ابن عباس قال : نهى رسول الله - صلى الله عليه وسلم - أن تحلق المرأة رأسها وقال الحلق مثلة (ابن جرير) (جامع الأحاديث)
قال العلامة محمد يوسف البنوري: وبالجملية الحديث وإن كان فيه شيء من الاضطراب غير أن له شواهد من حديث ابن عباس عند أبي داود وحديث عائشة وحديث عثمان عند البزار كما ذكرنا (وزد مع ذلك حديث ابن عباس عند الطبري-العبد الضعيف) والحكم متفق عليه بين الأئمة وبين الأمة فلا يضر ضعفه والله اعلم (معارف السنن)

The reasoning behind the prohibition of shaving the head :

- 1) It is muthlah-disfiguring oneself. This has even been mentioned in the narration of Ibn Abaas (رضي الله عنه), which indicates that this is the primary reason. Some Ulama like Allamah Sarakhsi in Mabsoot, Allamah Murghinani in Hidaayah, Mulla Ali Qari in Mirqaat and others have stated that it is muthlah for a woman to shave her hair, which can be likened to the shaving of the beard for a man which is also muthlah.
- 2) This can also be classified as taghyir li khalqillah (altering the natural appearance which Allah had granted us), since muthlah is many a time classed in this category.
- 3) It is tashabbuh bir rijaal (imitation of men)
- 4) It is something which the ummah has always regarded as foreign to the ways of Islam. It is against the way of the entire Ummah.

Based on the above, Ulama have passed their respective rulings regarding shaving the head for a woman. According to the Ahnaaf, it is Makrooh Tahreemi. There are two views found in all of the other three mazaahib: makrooh or haraam-laa yajuz.

However, all four mazaahib agree that it is permissible for a woman to shave her head for some valid reason. Some valid reasons include sicknesses or rashes in the head caused by the hair, or which the hair irritates or which cannot be treated because of the hair and inability to look after the hair due to which it becomes lice-infested etc.

They also agree that if the husband is unhappy with her shaving the head, it will certainly be haraam for her.

Since this was not the objective of this discussion, I will suffice on a few quotations only:

وَلَوْ خَلَقَتِ الْمَرْأَةُ رَأْسَهَا فَإِنْ فَعَلَتْ لَوَجَعَ أَصَابُهَا لَا بَأْسَ بِهِ وَإِنْ فَعَلَتْ ذَلِكَ تَشَبَّهَتْ بِالرَّجُلِ فَهُوَ مَكْرُوهٌ كَذَا فِي الْكُبْرَى (الفتاوى الهندية) ذكر في النوازل في كتاب النكاح سئل أبو بكر (الاسكاف) عن امرأة قطعت شعرها قال عليها أن تستغفر الله تعالى وتوب ولا تعود إلى مثله قيل فإن فعلت ذلك ياذن زوجها قال لا طاعة لمخلوق في معصية الخالق قيل له لم لا يجوز ذلك لها قال لأنها شبهت نفسها بالرجال وقد قال النبي عليه السلام لعن الله المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال ولأن الشعر للمرأة بمنزلة اللحية للرجل فكما لا يحل للرجل أن يقطع لحيته لا يحل للمرأة أن تقطع شعرها (نصاب الاحتساب لعمر بن محمد السنامي)
وفي اللباب وشرحه للقراري: التقصير واجب لهن لكراهة الحلق كراهة تحريم في حقهن الا لضرورة (معارف السنن) ولأن الحلق في حقها مثلة والمثلة حرام وشعر الرأس زينة لها كالحلية للرجل (المبسوط للسرخسي)

وَيَدْعَةُ مَكْرُوهَةً فِي الرَّأْسِ فِي حَقِّ الرَّجُلِ أَيْضًا لَا الْمَرْأَةَ فَإِنْ خَلَقَ رَأْسُهَا بِدَعَةِ مُحَرَّمَةٍ (حاشية العدوي على شرح كفاية الطالب الرباني على رسالة ابن أبي زيد القيرواني لعلي الصعيدي العدوي المالكي)

وقال القاضي أبو الطيب والقاضي حسين في تعليقهما لا يجوز لها الحلق ولعلهما ارادا انه مكروه (المجموع شرح المذهب) (نهى أن تحلق المرأة رأسها) فيكره لها ذلك كما في المجموع عن جمع لأنه مثله في حقها وألحق بها الخنثى وقال بعضهم : يحرم تمسكا بظاهر النهي (فيض القدير للمناوي) وحلق شعر رأس امرأة لأن بقاءه يزينها نعم إن عجزت عن معالجته ودهنه وتأذت بهوامة فلا كراهة (شرح كتاب غاية البيان شرح ابن رسلان) وَيُكْرَهُ ، لِلْمَرْأَةِ خَلْقَ رَأْسِهَا زَادَ غَيْرَ وَاحِدٍ وَقَصَّه مِنْ غَيْرِ عُدْرٍ رَوَايَةً وَاحِدَةً وَقِيلَ يُحْرَمَانِ عَلَيْهَا (الآداب الشرعية لابن مفلح) قال الأثرم : سمعت أبا عبد الله يسأل عن المرأة تعجز عن شعرها وعن معالجته أتأخذها على حديث ميمونة قال لأي شيء تأخذ ؟ قيل له لا تقدر على الدهن وما يصلحه وتقع فيه الدواب قال إذا كان لضرورة فأرجو أن لا يكون به بأس (المغني)

وَأَمَّا فِي الْأُنْثَى فَخَلْقُهَا لَهُ مَكْرُوهٌ حَيْثُ لَا صَرَرَ بَلْ إِنْ مُفْتَرِشَةً وَلَمْ يَأْذَنْ الْحَلِيلُ حُرْمَ بَلْ عَدَهُ فِي الْمَطَامِحِ مِنَ الْكِبَائِرِ (بريقة محمودية في شرح طريقة محمدية وشرعية نبوية لابي سعيد محمد بن مصطفى المفتي الخادمي)

Objection: Why then did Maymunah (رضي الله عنها) shave her head, as can be seen in the following narrations;

حَدِيثٌ مُخَالَفٌ لِمَا تَقَدَّمَ: رَوَى ابْنُ جَبَانَ فِي "صَحِيحِهِ" فِي النَّوعِ الْخَادِي عَشَرَ، مِنَ الْقِسْمِ الْخَامِسِ، مِنْ حَدِيثِ وَهْبِ بْنِ جَرِيرٍ ثَنَا أَبِي سَمِعْتُ أَبَا فَرَاةَ يُحَدِّثُ عَنْ يَزِيدِ بْنِ الْأَصَمِّ عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا خَلَالًا، وَبَنَى بِهَا، وَمَاتَتْ بِسَرَفٍ، فَدَفَنَتْهَا فِي الظِّلَّةِ الَّتِي بَنَى بِهَا فِيهَا، فَتَنَزَّلْنَا قَبْرَهَا أَنَا، وَابْنُ عَبَّاسٍ، فَلَمَّا وَضَعْنَاهَا فِي اللَّحْدِ، مَالَ رَأْسُهَا، فَأَخَذْتُ رِدَائِي فَوَضَعْتُهُ تَحْتَ رَأْسِهَا، فَاجْتَذَبَهُ ابْنُ عَبَّاسٍ، فَأَلْقَاهُ، وَكَانَتْ قَدْ خَلَقَتْ رَأْسَهَا فِي الْحَجِّ، فَكَانَ رَأْسُهَا مُحْجَمًا، انْتَهَى. (نصب الراية) أخرجه ابن سعد 8 / 138، وإسناده صحيح وقوله: ورأسها محجم: أي مسود بسبب نبات الشعر بعد الحلق، وفي حديث أنس: كان إذا حمم رأسه بمكة خرج واعتمر، أي اسود بعد الحلق بنبات شعره وقد تصحف في المطبوع و " الطبقات " إلى " مجمم " (حاشية سير اعلام النبلاء)

وعن يزيد بن الأصم قال : رأيت ميمونة تحلق رأسها بعد رسول الله صلى الله عليه و سلم فقلت ليزيد بن الأصم فقال : أراها تبتذل رواه الطبراني ورجاله رجال الصحيح غير عقبة بن وهب وهو ثقة (مجمع الزوائد)

أخبرنا الفضل بن ذكين حدثنا عقبة بن وهب العامري البكائي قال أخبرني يزيد بن الأصم قال رأيت أم المؤمنين ميمونة تحلق رأسها بعد رسول الله صلى الله عليه و سلم فسألت عقبة لم فقال أراه تبتل (الطبقات الكبرى لابن سعد)

جرير بن حازم، عن أبي فزارة، عن يزيد بن الاصم، قال: دفنا ميمونة بسرف في الظلة التي بنى بها فيها رسول الله صلى الله عليه وسلم، وقد كانت خلقت في الحج. نزلت في قبرها، أنا وابن عباس (سير اعلام النبلاء) وقد أخرجه ابن سعد والحاكم وصححه وأقره الذهبي

Answer: The action of Maimunah (radhi Allahu anha) can never be used as a proof in contrast to the clear-cut instruction of Rasulullah (ﷺ). An appropriate interpretation will be sought. The Ulama have thus interpreted this action of hers in different ways, since it is obvious that she would never willingly disobey Rasulullah (ﷺ). A few things should be considered when looking at this Hadith:

- 1) It should be remembered that she had only done this when exiting from the state of Ihraam after the last Hajj of her life (which is understood from the narration of Yazid ibnul Asamm, which is quoted from Nasbur Raayah and Siyar A'laamin Nubalaa above, as mentioned in Ma'arifus Sunan.) She thus only understood it to be permissible to shave her head when leaving Ihraam. This was also not her habit, and it was apparently never done by her before this Hajj. She passed away soon thereafter in Sarif at the age of 81.
- 2) Fadhl ibn Dukain, one of the narrators, was surprised and enquired from his teacher Uqbah regarding the reason for her doing so. Uqbah explained that he thinks the reason was that she had adopted tabattul (estranged herself from worldly adornments due to her life of celibacy). According to another narration, Uqbah posed that question to the narrator Yazid ibnul Asamm, who replied by explaining that she wished to adopt an unkempt and unsightly appearance. To put it simply, she had reached a ripe old age by this time and, along with that, she obviously had no reason for adorning herself, since she was not allowed to marry again, nor would she ever think of doing so. She thus shaved her head, abandoning even the last

vestige of beauty left in her. This is a matter which would be specific to the wives of Rasulallah (ﷺ), which no other woman of the world can apply to herself, since there are no other ladies for whom marriage is impermissible and for whom there is absolutely no hope for marriage for the rest of their lives.

- 3) Imam Ahmad ibn Hambal was asked, “A woman is unable to look after her hair and unable to treat it. Can she shave it, considering the Hadith of Maymunah (radhi Allahu anha)?” He asked, “Why does she want to shave it?” The person replied, “She is unable to oil it and look after it, and insects (like lice etc.) have begun falling into it.” He answered, “If it be for some necessity, I hope that there would be no problem in it.” He thus seems to have understood her narration as a proof of permissibility when there is some necessity.

We can thus conclude from the above that Maymunah (radhi Allahu anha) had desired to remove her hair to remove all last traces of beauty, as she was a celibate and wished to distance herself from worldly adornments. Being of the age she was, it was also probably a difficult task to continue caring for her hair and looking after it (which would explain why she only did so at the last part of her life, and not before this). (In Nasbur Raayah of Hafiz Zayla’ee, he has used the word muhjam, instead of muhammam or mujammam. If this wording is correct, then it would indicate that she was suffering from an illness due to which she had to undergo cupping on her head. That would have resulted in many parts of her hair being shaved off, due to which she preferred to shave all of after hajj to facilitate easy cupping. And Allah knows best.) In spite of the above, she only did so when exiting her ihram from hajj, understanding that this occasion is the only time a woman is normally permitted from the side of the Shariat to cut any part of her hair. Although the excuse mentioned in (3) would have sanctioned the action for her (which does seem likely in her case) at any time, yet she chose this time specifically as a matter of precaution.

However, if the situation mentioned in (3) did not apply to her (which is a matter known only to Allah), then the most likely interpretation is that she understood the ahadith concerning the prohibition of shaving the head to apply to all instances but Hajj. A Hadith narrated by Abu Daud on the authority of Ibn Abbas (رضي الله عنه) is as follows, “There is no halq (shaving) on women (when exiting ihram). On them is only taqseer (trimming).”

This Hadith can be understood in two ways:

- 1) Shaving the head is not permissible for women, only taqseer is allowed for them. Many of the Ulama have understood the Hadith in this light, keeping in mind the other narrations prohibiting shaving for a woman.
- 2) Shaving is not obligatory upon women. Only trimming is obligatory upon them when the need arises to exit from ihram.

This second understanding too can have two meanings:

- 1) This Hadith shows that shaving is not compulsory for them when exiting ihram, thus there is no need for them to do so. However, other ahadith have prohibited the act of shaving for women, which applies generally to all situations, thus shaving is also prohibited when exiting ihram.
- 2) This Hadith indicates that it is permissible for women to shave the head when exiting ihram, although it is not compulsory. Other ahadith prohibiting shaving of the head applies to all other instances besides this. It is possible that Maymunah (radhi Allahu anha) had this understanding of the Hadith, although it was in conflict with the understanding of the majority of the Ummah. Her reason for wanting to do so would then be only that which was explained under (2), which can never apply to any woman after the wives of Rasulallah (ﷺ). This seems to be the most likely explanation of her action, if the situation mentioned in (3) above is ruled out. And Allah knows best.

Cutting or trimming the hair

The rulings of Ulama from all four mazaahib prove that a woman should not cut or trim her hair. This ruling can be inferred from the following Hadith: “Rasulullah (ﷺ) prohibited free women from keeping a Jummah and slave women from plaiting their hair.” (Al-Mu’jamus Sagheer and Al-Mu’jamul Kabeer of Tabrani) The first prohibition is due to it being tashabbuh bir rijaal-an imitation of men, and the second due to being tashabbuh bil haraa’ir-an imitation of freed women. Although some have explained the word jummah in this narration to be ‘loosely hanging hair onto the shoulders’, like Munawi in Faydhul Qadeer, others have regarded it to refer to keeping a jummah cut (the length of which we had discussed before). This can be understood from the explanation given by Ibnul Jawzi in Ghareebul Hadeeth and Ibnul Atheer in An-Nihaayah fi Ghareebil Athar when commenting on a Hadith of a similar meaning (even though I have not been able to trace the wording of that narration to the books of Hadith), as well as from the statement of Allamah Baghawi mentioned hereunder. This was also understood by Moulana Muhammad Aaqil Saharanpuri, and was approved by Shaykhul Hadith Moulana Muhammad Zakariyya Kandehlawi (since a fair portion of the commentary was completed under his supervision before he passed away), as can be seen in Al-Hallul Mufhim (v.1 pg.63). Rather, this was actually the view of Shaykhul Hadith which Moulana Muhammad Aaqil merely quoted, as I later realized after seeing his reply to a question posed to him, which has been quoted in Faydhul Mun’im of Moulana Saeed Ahmad Paalanpuri pg.179, and can be found in his Maktoobaate Ilmiyyah pg.58.

عن عبد الله بن عمرو قال : نهى رسول الله صلى الله عليه و سلم عن الجملة للحررة والقصة للأمة رواه الطبراني في الكبير والصغير ورجال الصغير ثقات (مجمع الزوائد) واللفظ الذي وجدته في المعجم الصغير "والعقصة للامة"

في الحديث لعن الله الْمُجَمِّمَاتِ مِنَ النِّسَاءِ أَيِ الْمُتَرَجَّلَاتِ اللّوَاتِي يَتَّخِذْنَ شَعُورَهُنَّ جُمَةً كَالرِّجَالِ (غريب الحديث لابن الجوزي)

ومنه الحديث [لعن الله الْمُجَمِّمَاتِ مِنَ النِّسَاءِ] هُنَّ اللَّاتِي يَتَّخِذْنَ شَعُورَهُنَّ جُمَةً تَشْبِيهَا بِالرِّجَالِ (النهاية في غريب الأثر لابن الأثير) (قال العبد الضعيف ما وجدت هذا اللفظ في كتب الحديث)

ثم هذا (اي اتخاذ الجملة) في حق الرجال ، أما النساء : فإنهن يرسلن شعورهن لا يتخذن جملة (شرح السنة)

A few selected quotations of the Fuqaha of the four mazaahib regarding the detestability of cutting, trimming or shortening the hair of a woman:

وفيه (اي المجتبى) قطعت شعر رأسها أثمت ولعنت زاد في البرازية وإن ياذن الزوج لا طاعة لمخلوق في معصية الخالق ولذا يحرم على الرجل قطع لحيته والمعنى المؤثر التشبه بالرجال اه (الدر المختار لعلاء الدين الحصكفي الحنفي) (قَوْلُهُ لَا طَاعَةَ لِمَخْلُوقٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ) رَوَاهُ أَحْمَدُ وَالْحَاكِمُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَهْ جَزَاحِي (قَوْلُهُ وَالْمَعْنَى الْمُؤَثِّرُ) أَيِ الْعِلَّةِ الْمُؤَثِّرَةِ فِي إِثْمِهَا التَّشْبَهُ بِالرِّجَالِ فَإِنَّهُ لَا يَجُوزُ كَالْتَّشْبِهِ بِالنِّسَاءِ (رد المحتار على الدر المختار لابن عابدين الشامي الحنفي)

واتفقوا أن جز المرأة شعر رأسها مثلة (الذخيرة لشهاب الدين أحمد بن إدريس القرافي المالكي)

وَقَالَ شَيْخُنَا الْإِمَامُ جَمَالُ الدِّينِ عَبْدِ الرَّحِيمِ الْإِسْنَوِيُّ... وَحُكْمُ التَّقْصِيرِ (اي عند التحلل عن الاحرام) فِيمَا زَادَ عَلَى الْأُنْمُلَةِ كَحُكْمِ الْخَلْقِ لِأَنَّهُ لَا يَنْصَبُطُ فَلَوْ جَوَّزْنَا زِيَادَةَ عَلَيْهِ لَكَانَ يُؤَدِّي إِلَى مَا ذَكَرْنَاهُ مِنَ التَّشْوِيهِ ائْتَهَى وَقَالَ مَالِكٌ فِي الْمَرْأَةِ إِذَا قَصَّرَتْ تَأْخُذَ الْأُنْمُلَةَ أَوْ فَوْقَهُ بِقَلِيلٍ أَوْ دُونَهُ بِقَلِيلٍ وَلَيْسَتْ كَالرِّجَالِ فِي أَنَّهُ يَجْزُهُ جَزَاءُ (طرح الشريب لابي زرة العراقي الشافعي) ثم هذا (اي اتخاذ الجملة) في حق الرجال ، أما النساء : فإنهن يرسلن شعورهن لا يتخذن جملة (شرح السنة لمحي السنة البغوي الشافعي) قال الشافعي والاصحاب ويستحب للمرأة ان تقصر بقدر انملة من جميع جوانب رأسها (اي عند التحلل عن الاحرام) وقال الماوردي ولا تقطع من ذوائبها لان ذلك يشينها لكن ترفع الذوائب وتأخذ من الموضع الذي تحته (المجموع شرح المذهب للنووي)

وَيُكْرَهُ ، لِلْمَرْأَةِ خَلْقُ رَأْسِهَا زَادَ غَيْرَ وَاحِدٍ وَقَصُّهُ مِنْ غَيْرِ عُذْرٍ رَوَايَةٌ وَاحِدَةٌ وَقِيلَ يُحْرَمَانِ عَلَيْهَا (الآداب الشرعية لابن مفلح الحنبلي) ويكره خلق رأس المرأة من غير عذر

على الصحيح من المذهب: وقيل: يحرم وقال في الرعاية الكبرى: يكره الحلق والقص لهن بلا عذر وقيل: يحرم حلقه إلا لضرورة (الإنصاف في معرفة الراجح من الخلاف على مذهب الإمام أحمد بن حنبل لعلاء الدين أبي الحسن علي بن سليمان المرداوي الدمشقي الصالحي)

The reasoning behind the prohibition of cutting or shortening the hair:

- 1) It is muthlah, tashwih and shain-disfiguring oneself and dishonouring oneself.
- 2) This can also be classified as taghyir li khalqillah (altering the natural appearance which Allah had granted us), since muthlah is many a time classed in this category.
- 3) It is tashabbuh bir rijaal (imitation of men). This is the main illah (reasoning) of the prohibition of keeping jumma which was mentioned in the above Hadith. Even if is not intended by one, since it undeniably has a male appearance (as we had seen above in the description of the hair of Rasulullah (ﷺ)), it would still be condemned and prohibited. The same would apply with regards to shaving the head for a woman.
- 4) It is something which the ummah has always regarded as foreign to the ways of Islam. It is against the way of the entire Ummah.
- 5) It is also tashabbuh bil kuffaar (imitation of the female disbelievers). (This has been mentioned by Moulana Ashraf Ali Thanwi, who commented that this is the general intention of those who adopt this practice nowadays-Bawaadirun Nawaadir pg.372, Imdaadul Fataawa v.4 pg.28, and Shaykhul Hadith Moulana Muhammad Zakariyya, as in Maktoobaate Ilmiyyah pg.58)

Most of these are the very same reasonings which were behind the prohibition of shaving the head. They apply here equally, as can be seen from the quotations of the Fuqaha above. I have only not seen (4) being mentioned by any of the great fuqaha with regards to cutting or shortening the hair, although it applies here just as it applies to shaving the head.

Objection: What then was the reason all the wives of Rasulullah (ﷺ) shortened their hair, as can be seen in the narration hereunder;

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ قَالَ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ دَخَلْتُ عَلَى عَائِشَةَ أَنَا وَأَخُوهَا مِنَ الرِّضَاعَةِ فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مِنَ الْجَنَابَةِ فَدَعَتْ بِإِنَاءٍ قَدَرِ الصَّاعِ فَاغْتَسَلَتْ وَبَيَّنَّتْهَا سِتْرًا وَأَفْرَعَتْ عَلَى رَأْسِهَا ثَلَاثًا. قَالَ وَكَانَ أَزْوَاجُ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوُفَرَةِ (صحيح مسلم) عن أبي سلمة بن عبد الرحمن عن عائشة رضي الله عنها قالت كن أزواج النبي صلى الله عليه و سلم يأخذن من رؤوسهن حتى تكون كالوفرة قال الشيخ ابراهيم (الكردي) قال السخاوي هذا حديث صحيح عجيب التسلسل بالأئمة الحفاظ (الفضل المبين في المسلسل من حديث النبي الامين للشاه ولي الله المحدث الدهلوي)

A few points to be kept in mind regarding the above narration of Abu Salamah:

- 1) Abu Salamah was the son of Abdur Rahman Ibn Auf (رضي الله عنه) and one of the great Fuqaha and Muhadditheen of Madinah Munawwarah in his era.
- 2) He was a mahram of Ayesha (radhi Allahu anha), since he was breast-fed by her sister Umm Kulthum bint Abi Bakr (رضي الله عنه). (Commentary of Nawawi on Muslim)
- 3) The person who accompanied Abu Salamah was the foster brother of Ayesha (radhi Allahu anha). Some are of the opinion that he was Abdullah ibn Yazeed. (Commentary of Nawawi on Muslim) Thus it is clear that he too was a mahram.
- 4) Ayesha (radhi Allahu anha) practically demonstrated to them how to perform ghusl, but behind a covering, so that only the uppermost part of her body (i.e. the head and shoulders) was visible.
- 5) 'Like a wafrah' (kalwafrah) which appears in the Hadith refers to the wafrah cut. Most scholars of Arabic are of the opinion that it refers to hair which is in line with the earlobes, as explained when discussing the hair of Rasulullah (ﷺ). However, Imam Nawawi has quoted Asma'ee who

was of the opinion that wafrah is longer and thicker than limmah (hair passing the earlobes, reaching upto the neck and some parts of it just barely reaching the shoulders). Whatever the case might be, Abu Salamah had compared it to a wafrah, and did not say it was the length of wafrah. Scholars like Moulana Rasheed Ahmad Gangohi, Moulana Ashraf Ali Thanwi, Moulana Muhammad Yusuf Banuri and others are of the opinion that the letter kaaf for comparison was used to show that it was slightly longer than a wafrah, and not to show that it was shorter.

The Ulama have mentioned several possible interpretations of this Hadith:

- 1) According to Qadhi Iyadh, Imam Nawawi, and other commentators of Muslim like Maazri, Qurtubi and Ubbi, the Hadith means that they would shorten their hair after the demise of Rasulallah (ﷺ) till their hair reached the length of a wafrah cut.

قال القاضي عياض رحمه الله تعالى المعروف أن نساء العرب إنما كن يتخذن القرون والدوائب ولعل أزواج النبي صلى الله عليه وسلم فعلن هذا بعد وفاته صلى الله عليه وسلم وتركهن التزين واستغنائهن عن تطويل الشعر وتخفيفاً لمؤنة رؤوسهن وهذا الذي ذكره القاضي عياض من كونهن فعلنه بعد وفاته صلى الله عليه وسلم لا في حياته كذا قاله أيضاً غيره وهو متعين ولا يظن بهن فعله في حياته صلى الله عليه وسلم (شرح مسلم للنووي)

Qadhi Iyadh had said, "It is known that the women of Arabia would keep only (long) locks and tresses. Perhaps the wives of Rasulallah (ﷺ) did so (shortened their hair till it was the length of a wafrah cut) only after his demise, since they wished to abandon all vestiges of beauty, and since they had no need for lengthening their hair, and for the purpose of lightening the weight on their heads." Imam Nawawi, after quoting the above, comments, "The fact which Qadhi Iyadh has mentioned, that they only did so after the demise of Rasulallah (ﷺ) and not during his lifetime, has also been mentioned by others (like Maazri, Qurtubi and Ubbi). This is definitely so. It cannot be imagined that they did so during the lifetime of Rasulallah (ﷺ)." (Commentary of Nawawi on Muslim) Moulana Rasheed Ahmad Gangohi has added one more clause to this action of theirs; that they shortened their hair in such a manner that it had no resemblance to men's hair. This was either done by shortening the hair on the sides of the head and leaving the hair in the middle long, or by leaving the hair so long that it could be tied behind, thereby avoiding any resemblance to men's hair. (Al-Hallul Mufhim v.1 pg.62-63) This action would also be specific to the wives of Rasulallah (ﷺ), which no other woman of the world can apply to herself, since there are no other ladies for whom marriage is impermissible and for whom there is absolutely no hope for marriage for the rest of their lives, due to which they would be allowed to disfigure themselves. This Hadith clearly specified that only the wives of Rasulallah (ﷺ) would do so, which indicates that none others besides them would do so. It is therefore clear why all have agreed that it was surely only done after the demise of Rasulallah (ﷺ).

- 2) Shaykhul Hind Moulana Mahmoodul Hasan Deobandi was of the opinion that the short hair of Ayesha (radhi Allahu anha) (which Abu Salamah had seen) was during old age when her hair had thinned and lessened (by falling off). (Ma'aarifus Sunan v.6 pg.286, Al-Arfush Shazzi) This explanation tendered by Shaykhul Hind means that Abu Salamah, on seeing the short length of her hair, assumed that she had cut her hair, whereas that was not the case. According to this explanation, all the other wives of Rasulallah (ﷺ) had not shortened their hair. Abu Salamah, not being the mahram of the others, either generalized this by way of assumption, or referred to Ayesha (radhi Allahu anha) in these words out of respect. (However, this explanation will

be unacceptable if the narration mentioned above and quoted from the books of Musalsalaat is proven as authentic, which is most likely so, since that narration quotes the words from Ayeshah (radhi Allahu anha), instead of Abu Salamah)

- 3) Moulana Zafar Ahmad Uthmani felt that the hair of Ayeshah (radhi Allahu anha) had become short on account of sickness. This is why Abu Salamah thought that she had cut her hair. He then quoted the following narration of Bukhari and Muslim to prove his claim:

باب تزويج النبي صلى الله عليه وسلم عائشة وقدموها المدينة وبناؤه بها... عن عائشة رضي الله عنها قالت تزوجني النبي صلى الله عليه وسلم وأنا بنت ست سنين فقدمنا المدينة فنزلنا في بني الحارث بن خزرج فوعكت فتمزق شعري فوفى جميمة (صحيح البخاري)

(اللغة-) فوعكت (أصابني الوعك وهو الحمى . (فتمزق) تقطع وفي رواية فتمزق أي انتصف . (فوفى) كثر . (جميمة) مصغر الجمرة وهي ما سقط على المنكبين من شعر الرأس/ الشرح-) فوعكت شهرا فوفى شعري جميمة (الوعك ألم الحمى ووفى أي كمل وجميمة تصغير جمرة وهي الشعر النازل إلى الأذنين ونحوهما أي صار إلى هذا الحد بعد أن كان قد ذهب بالمرض (شرح مسلم للنووي) قوله فوفى أي كثر وفي الكلام حذف تقديره ثم فصلت من الوعك فترى شعري فكثير (فتح الباري)

This explanation also demands that Abu Salamah had, on seeing the short length of her hair, assumed that she had cut her hair, whereas that was not the case. According to this explanation, all the other wives of Rasulallah (ﷺ) had not shortened their hair. Abu Salamah, not being the mahram of the others, either generalized this by way of assumption, or referred to Ayeshah (radhi Allahu anha) in these words out of respect. Some of the above aspects have been explained by Moulana himself in Imdaadul Ahkaam. (This interpretation seems unlikely since this incident occurred when Ayeshah (radhi Allahu anha) was only eight or nine. It is unlikely that her hair grew into a jumaimah so quickly after her sickness, and did not grow during the next few years of her life, since she was still very young. Also, this explanation will be ruled out if the narration mentioned above and quoted from the books of Musalsalaat is proven as authentic, as we mentioned above)

- (4) Moulana Shabbir Ahmad Uthmani has explained this Hadith in the following way: According to me, the meaning is that the wives of Nabi (ﷺ) would gather their loose hair and tie it on the nape or on the head without making locks or plaits out of it. Hence, it was similar to a wafrah, on account of it not being lower than the ears. This is similar to what many of the old and young women, infact most women, do (even) in present times at the time of ghusl after washing the head. The reason is that if long hair is let loose, for water to reach those parts of the body which are covered by the long hair is quite difficult. The purpose of these words of Abu Salamah was to inform us that he was not veiled from seeing the head of Ayeshah (radhi Allahu anha) and the manner of her ghusl. (Fathul Mulhim v.3 pg.116 –Lebanon print) The ‘kaaf’ of ‘kal wafrah’ also indicates to this meaning being correct.

This explanation is supported by the following statement of Saalim (رضي الله عنه), the servant of Rasulallah (ﷺ):

7082: حدثنا محمد بن عبد الله بن بكر السراج العسكري ثنا إسماعيل بن إبراهيم الترجماني ثنا عمر بن هارون عن جعفر بن محمد عن أبيه عن سالم خادم رسول الله صلى الله عليه وسلم قال كن أزواج النبي صلى الله عليه وسلم يجعلن رؤوسهن أربع قرون فإذا اغتسلن جمعنه على وسط رؤوسهن ولم يقتصنه لم يرو هذا الحديث عن جعفر إلا عمر بن هارون ولا يروى عن سالم إلا بهذا الإسناد (المعجم الأوسط للطبراني وكذا في الكبير وفي سنده عمر بن هارون قال الترمذي في باب ما جاء في الأخذ من اللحية "وسمعت محمد بن إسماعيل يقول عمر بن هارون مقارب الحديث لا أعرف له حديثا ليس لإسناده أصلا أو قال ينفرد به إلا هذا الحديث كان النبي صلى الله عليه وسلم يأخذ من لحيته من عرضها وطولها لا نعرفه إلا من حديث عمر بن هارون ورأيت حسن الرأي في عمر")

“The wives of Rasulallah (ﷺ) would arrange (the hair on) their heads into four locks (or plaits). When they took ghusl, they would assemble these locks (or plaits) on the middle of their heads, without undoing it.” (Al-Mujamul Awsat and Al-Mujamul Kabeer of Tabrani)

(5) Allamah Anwar Shah Kashmiri has stated, “What has been mentioned in the Hadith of Abu Salamah has been a point of confusion for the former and latter-day commentators of Hadith. Maazri, Qadhi Iyadh, Qurtubi, Nawawi and Ubbi had turned their attention to it.” He then quoted (1) which I had above quoted from the commentary of Nawawi on Muslim, and commented, “My heart is not satisfied by this interpretation...According to me, that (shortening) happened once when exiting from Ihraam, and was not a general habit (that was such) all the time. A Hadith in Al-Mu’jam of Tabrani and other indications support this view.” (However, Allamah Yusuf Banuri was unable to pinpoint which Hadith his teacher was referring to.) (Ma’arifus Sunan v.6 pg.286)

It should be remembered that Maymunah (radhi Allahu anha) had also only shaved her head once, and that too was when exiting from Ihram, understanding that this occasion is the only time a woman is normally permitted from the side of the Shariat to cut any part of her hair, as discussed before. It is most likely that, just as she had shaved her head, the other wives (specifically Ayesah) (radhi Allahu anha) also shortened their hair to the length of wafrah when exiting from Ihram on one certain occasion, or would shorten it moderately on every occasion of Hajj and Umrah, till it reached such a length. The following narration of Hafsa Bint Seereen (a student of Ayesah (radhi Allahu anha)) points to the fact that a view was held in the time of the Taabi’een that a woman, when exiting Ihram, may shorten her hair upto one quarter if she has become old.

حَدَّثَنَا عَبْدُ الْأَعْلَى ، عَنْ هِشَامٍ ، عَنْ حَفْصَةَ ابْنَةِ سِيرِينَ ؛ فِي تَقْصِيرِ الْمَرْأَةِ مِنْ شَعْرِهَا ، قَالَتْ : أَنَّهُ يُعْجِبُنِي أَنْ لَا تُكْثِرَ الْمَرْأَةُ الشَّابَّةُ ، وَأَمَّا الَّتِي قَدْ وَلَتْ فَإِنْ شَاءَتْ أَخَذَتْ أَكْثَرَ ، فَإِنْ فَعَلَتْ فَلَا تَزِيدُ عَلَى الرَّبْعِ (المصنف لابن أبي شيبة باب في المخرمة كم تأخذ من شعرها)

The reason for an old woman wishing to shorten her hair would obviously be the fact that it is difficult to look after the long hair, treat it and oil it, due to which it becomes a burden. Added to this is the fact that very old women have no need for beautifying themselves. Thus, she understood no harm in them shortening their hair more than is required, but only when exiting Ihram. (This view might not be that of the four mazaahib, but could have been the opinion of some of the Sahabah, from amongst whom were the wives of Rasulullah (ﷺ), or she might have deduced this ruling on the basis of their practice)

On the other hand, Ayesah (radhi Allahu anha) performed Haj and Umrah so frequently that it would not be far-fetched to assume that her hair had become so short by merely trimming the hair to the required length when exiting Ihram. Moulana Khalil Ahmad Saharanpuri has mentioned this possibility in the foot-notes of the Musalsalaat of Shah Waliullah (pg.48), quoting from Shaykh who probably refers to Mufti Abdul Qayyum Bhopali, which was then also quoted in Al-Hallul Mufhim (v.1 pg.64) and Maktoobaate Ilmiyya of Shaykhul Hadith Moulana Muhammad Zakariyya (pg.58). The following narrations point to the fact that she would perform Hajj every year or at least very often, (after Umar (رضي الله عنه), in the last year of his life, permitted the wives of Rasulullah (ﷺ) to perform Hajj, realizing its permissibility) and would make Umrah immediately thereafter, either in Zul-Hijjah or Muharram.

حدثنا مسدد حدثنا عبد الواحد حدثنا حبيب بن أبي عمرة قال حدثنا عائشة بنت طلحة عن عائشة أم المؤمنين رضي الله عنها قالت : قلت يا رسول الله ألا نغزو ونجاهد معكم ؟ فقال (لكن أحسن الجهاد وأجمله الحج حج مبرور) . فقالت عائشة فلا أدع الحج بعد إذ سمعت هذا من رسول الله صلى الله عليه و سلم (صحيح البخاري- باب حج النساء) وروى ابن سعد أيضا بإسناد صحيح من طريق أبي إسحاق السبيعي قال رأيت نساء النبي صلى الله عليه و سلم حججن في هودج عليها الطيالة زمن المغيرة أي بن شعبة والظاهر أنه أراد بذلك زمن ولاية المغيرة على الكوفة لمعاوية وكان ذلك سنة خمسين أو قبلها ولابن سعد أيضا من حديث أم معبد الخزاعية قالت رأيت عثمان وعبد الرحمن في خلافة عمر حجا بنساء النبي صلى الله عليه و سلم فنزلن بقديد فدخلت عليهن وهن ثمان وله من حديث عائشة انهن استأذن عثمان في

الحج فقال أنا أحج بكن فحج بنا جميعا الا زينب كانت ماتت والا سودة فإنها لم تخرج من بيتها بعد النبي صلى الله عليه و سلم...وروى بن سعد من مرسل أبي جعفر الباقر قال منع عمر أزواج النبي صلى الله عليه و سلم الحج والعمرة ومن طريق أم درة عن عائشة قالت منعنا عمر الحج والعمرة حتى إذا كان آخر عام فأذن لنا.... (فتح الباري شرح صحيح البخاري)

عَنْ مَالِكٍ عَنْ عَلْقَمَةَ بِنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ... وَكَانَتْ عَائِشَةُ تَعْتِمِرُ بَعْدَ الْحَجِّ مِنْ مَكَّةَ فِي ذِي الْحِجَّةِ ثُمَّ تَرَكَتْ ذَلِكَ فَكَانَتْ تَخْرُجُ قَبْلَ هَلَالِ الْمُحَرَّمِ حَتَّى تَأْتِيَ الْجُحْفَةَ فَتُقِيمُ بِهَا حَتَّى تَرَى الْهَلَالَ فَإِذَا رَأَتْ الْهَلَالَ أَهَلَّتْ بِعُمْرَةٍ (الموطأ لمالك -باب قطع التلبية)

Even if the first possibility is considered (that they shortened their hair moderately when exiting Ihram), it would be confined merely to the occasion of exiting Ihram, and would still be specific to the wives of Rasulullah (ﷺ) due to the fact that the wives of Rasulullah (ﷺ) obviously had no reason for adorning themselves, since they were not allowed to marry again, nor would they ever think of doing so. They thus shortened their hair, abandoning the last vestiges of beauty left in them. (Interpretation (5) seems like the most satisfactory explanation according to the author. (وللناس في ما يعشقون مذاهب)

Whatever the case may be, the action of the wives of Rasulullah (ﷺ)(radhi Allahu anhun) (which is Mauquf) can never be used as a proof in contrast to the clear-cut instruction of Rasulullah (ﷺ) (which is Marfoo'). An appropriate interpretation will be sought. The Ulama have thus interpreted this action of theirs in different ways, since it is obvious that they would never willingly disobey Rasulullah (ﷺ). Moulana Muhammad Zakariyya Kandehlawi has mentioned something along these lines, as in Maktoobaate Ilmiyya (pg.58) and Al-Hallul Mufhim (v.1 pg.64)

Question: Inspite of the above, Imam Nawawi has, on the basis of this Hadith, declared the permissibility of shortening the hair for women, by saying in his commentary on Muslim وفيه دليل على جواز تخفيف الشعور للنساء

Thus, a Faqih of such a high calibre did regard the Hadith as proof of hair-cutting for females. Why is it that this deduction of such a great Faqih is not acceptable?

It is important to note that many other great Fuqaha have differed with the reasoning and deduction of Imam Nawawi on this issue. You have seen above a few selected quotations of the Fuqaha belonging to the four mazaahib regarding the detestability of shortening the hair for a woman. This proves their disagreement with Imam Nawawi in the issue. Shaykh Muhammad Ameen Shanqiti comments that he disagrees with the deduction of Imam Nawawi on the basis that the wives of Rasulullah (ﷺ) cannot be compared to other women, the reason being that only they have absolutely no hope of ever getting married again, because of which they might be allowed a degree of laxity in certain matters pertaining to beauty, which others will never be allowed (since there is some possibility of even old women finding a husband). Moulana Zafar Ahmad Uthmani has also discussed this aspect in Imdaadul Ahkaam, while refuting the view of Imam Nawawi.

فالجواب أن أزواج النبي - صلى الله عليه وسلم - إنما قصرن رؤسهن بعد وفاته - صلى الله عليه وسلم - لأنهن كن يتجملن له في حياته ، ومن أجمل زينتهن شعرهن ، أما بعد وفاته - صلى الله عليه وسلم - فلهن حكم خاص بهن لا تشاركهن فيه امرأة واحدة من نساء جميع أهل الأرض ، وهو انقطاع أملهن انقطاعاً كلياً من التزويج ويأسهن منه اليأس الذي لا يمكن أن يخالطه طمع فهن كالمعتدات المحبوسات بسببه إلى الموت . قال تعالى { وما كان لكم أن تؤذوا رسول الله ولا أن تنكحوا أزواجه من بعده أبداً إن ذلكم كان عند الله عظيماً } واليأس من الرجال بالكلية قد يكون سبباً للترخيص في الإخلال بأشياء من الزينة لا تحل لغير ذلك السبب ... قال

الشنقيطي : وقوله ((فيه دليل على جواز تخفيف الشعور للنساء)) فيه عندي نظر لما قدمنا من أن أزواج النبي - صلى الله عليه وسلم - بعد وفاته لا يقاس عليهن غيرهن ، لأن قطع طمعهن في الرجال بالكلية خاصة بهن دون غيرهن ، وقد يباح له من الإخلال ببعض الزينة ما لا يباح لغيره حتى إن العجوز من غيرهن لتزين للخطّاب ، وربما تزوجت لأن كل ساقطة لها لاقطة ، وقد يحب بعضهم العجوز كما قال القائل :

أبي القلب إلا أم عمرو وجها _ ... عجوزاً ومن يحب عجوزاً يفند
كتوب اليماني قد تقادم عهده _ ... ورقعته ما شئت في العين واليد
وقال الآخر : ولو أصبحت ليلي تدب على العصا _ ... لكان هوى ليلي جديداً أوائله انتهى كلام الشنقيطي ببعض الاختصار (مرعاة المفاتيح شرح مشكاة المصابيح
لعبيد الله بن محمد عيد السلام بن خان محمد بن أمان الله بن حسام الدين الرحمانى المباركفوري (المتوفى : 1414هـ))

However, even if it assumed that Imam Nawawi's statement is valid and his deduction should be given consideration, we will realize that his judgement can never be taken in its apparent general sense. Had it been in its general sense, Imam Nawawi would have never made the comment he did just before this by saying: "The fact which Qadhi Iyadh has mentioned, that they only did so after the demise of Rasulullah (ﷺ) and not during his lifetime, has also been mentioned by others (like Maazri, Qurtubi and Ubbi). This is definitely so. It cannot be imagined that they did so during the lifetime of Rasulullah (ﷺ). Thus, he himself regarded it as specific to certain conditions, and not general. Otherwise, if permission for this act was general, what difference would there be had it been done during the lifetime of Rasulullah (ﷺ) or after. It can thus be understood that Imam Nawawi was referring to the fact that it would be allowed for women to shorten their hair during such a time in their life when they wish to abandon all vestiges of beauty, and have no need for keeping long hair (since they have no intention of marrying or flaunting their beauty- who have been referred to in the Quran as Al-Qawaa'id Minan Nisaa), just wanting to lighten the weight on their heads. If the above meaning of the statement of Imam Nawawi is taken, his statement would make sense and fit in with what was mentioned just before. Moulana Rasheed Ahmad Gangohi has added an additional clause; that they shorten their hair in such a manner that it has no resemblance to men's hair (since the prohibition of resembling men is clear and established). (Al-Hallul Mufhim v.1 pg.63) (Another condition would obviously be that it must not be done in imitation of the kuffar or open sinners. From the above explanation provided for the Hadith, it might be understood that this shortening of the hair would also only be permissible if it is done when exiting from Ihram, which would be an additional condition, and which would be borne out by the fatwa of Hafsah Bint Seereen quoted above.) Thus, this statement can never be understood in a general sense, and, if accepted at all, it should only be understood in the light of the above conditions.

The Hadith concerning the Tasbih of the angels:

(13) أثر أبي هريرة إن يمين ملائكة السماء والذي زين الرجال باللحي والنساء بالذوائب (كر) وقال منكراً لا أصل له
(14) حديث ملائكة السماء يستغفرون لذوائب النساء ولحي الرجال يقولون سبحان الذي زين الرجل باللحي والنساء بالذوائب (حا) من حديث عائشة وفيه الحسين بن داود بن معاذ البلخي (تنزيه الشريعة المرفوعة عن الأحاديث الشنيعة الموضوعة لأبي الحسن علي بن محمد بن عزاق الكناي)
فاما الحديث الاول فعن طريق فيه محمد بن معاذ بن فهد الشعراني أبو بكر النهاوندي وقال الحافظ عنه: محمد بن معاذ بن فهد الشعراني أبو بكر النهاوندي الحافظ واه روى عن إبراهيم بن ديزيل بقي الى سنة أربع وثلاثين وثلاث مائة انتهى وروى عنه أبو سعيد الخليل بن أحمد بن الخليل البستي حكاية منكراً أوردها بن عساكر في تاريخه في ترجمة عبد العزيز بن محمد اليحسبي قال الخليل ثنا أبو عبد الله محمد بن معاذ بن فهد النهاوندي وسمعت

يقول لي مائة وعشرون سنة وقد كتبت الحديث ولقيت أبا الوليد الطيالسي والقعني وجماعة من هذه الطبقة ثم ذكر انه تصوف ودفن الحديث الذي كتبه أول مرة ثم كتب الحديث بعد ذلك وانه حفظ من الحديث العتيق حديثا واحدا وهو ما حدثنا به عن محمد بن المنهال الضرير ثنا يزيد بن زريع ثنا روح بن القاسم عن سهل بن أبي صالح عن أبيه عن أبي هريرة رضي الله عنه قال ان يمين ملائكة السماء والذي زين الرجال باللحاء والنساء بالذوائب قال ابن عساکر هذا حديث منكر جدا وليت النهاوندي نسيه فيما نسي فإنه لا أصل له والله أعلم (لسان الميزان للعسقلاني)

واما الحديث الثاني المروي عن عائشة رضي الله عنها فقد أخرجه الديلمي في "مسند الفردوس" (66/3) من طريق الحاكم : أخبرنا ابن عسمة : حدثنا الحسين بن داود بن معاذ : حدثنا النضر بن شميل : حدثنا عوف عن الحسن عن عائشة مرفوعاً (سبحان من زين الرجال باللحي والنساء بالذوائب) وحكم عليه السيوطي بالوضع كما في ذيل اللالي المصنوعة

وقال العجلوني: رواه الحاكم عن عائشة وذكره في تخريج أحاديث مسند الفردوس للحافظ ابن حجر في أثناء حديث بلفظ ملائكة السماء يستغفرون للذوائب النساء ولحي الرجال ويقولون سبحان الذي زين الرجال باللحي والنساء بالذوائب - أسنده عن عائشة (كشف الخفاء ومزيل الإلباس عما اشتهر من الأحاديث على ألسنة الناس للعجلوني) ولعل الحاكم رواه في تاريخ نيشابور

عائشة رفعت " ملائكة السماء يستغفرون للذوائب النساء ولحي الرجال يقولون سبحان الذي زين الرجال باللحي والنساء بالذوائب " فيه ابن داود ليس بثقة (تذكرة الموضوعات لمحمد طاهر الفتني)

وآفته الحسين بن داود البلخي قال الحافظ عنه: الحسين بن داود أبو علي البلخي عن الفضيل بن عياض وعبد الرزاق قال الخطيب ليس بثقة حديثه موضوع أخبرنا إسماعيل بن الفراء أنا بن قدامة أنا بن البطي أنا أحمد بن الحسين بن خيرون أنا الحسين بن علي بن بطي القاضي أنا أبو بكر محمد بن عبد الله الشافعي حدثني أبو علي الحسين بن داود البلخي ثنا عبد الرزاق أنا معمر عن الزهري ولعن خاف مقام ربه جنتان قال بستانان في الجنة أخبرنا عبد الرحمن بن محمد بالسند في كتابه أنا عمر بن محمد سنة أربع وست مائة أنا محمد بن عبد الباقي أنا هناد النسفي أنا أبو عبد الرحمن السلمي ثنا أبو جعفر محمد بن أحمد بن سعيد الرازي ثنا الحسين بن داود البلخي ثنا شقيق بن إبراهيم الزاهد ثنا أبو هاشم الإيلي عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم قال الله بن آدم لا تزول قدمك حتى أسألك عن عمرك فيما أفيتته وعن جسدك فيما أبليتته وعن مالك من أين أكتسبته وأين أنفقتته ورواه الخطيب في تاريخه عن أحمد بن عبد الله المحاملي عن أبي بكر الشافعي عنه وهو في ربايعيات أبي بكر انتهى فقرأته على إبراهيم بن أحمد بن عبد الواحد عن أبي بكر بن أحمد بن نعمه أن محمد بن إبراهيم أخبره أنا يحيى بن ثابت أنا علي بن الحلي أنا أحمد بن عبد الله المحاملي به قلت ولفظ الخطيب لم يكن ثقة فإنه روى نسخة عن يزيد بن حميد عن أنس أكثرها موضوع وقال الحاكم في التاريخ روى عن جماعة لا يحتمل سنه السماع منهم كمثل بن المبارك وأبي بكر بن عياش وغيرهما وله عندنا عجائب يستدل بها على حاله (لسان الميزان للعسقلاني)

Many scholars have quoted narrations mentioning that: the angels in the sky glorify Allah by chanting "Pure is that Being who has beautified men with beards and women with long hair", and that they take oaths in the name of that Being who has beautified men with beards and women with long hair: to prove that it is impermissible for women to cut their hair, as this equates the shortening of the hair with the shortening of the beard (which is impermissible according to the vast majority of scholars), and also proves that the lengthening of these two is part of human nature which Allah has created us upon, and which Allah dislikes to be changed. Although these two aspects are realities, this Hadith cannot be used in support of it, as the reliability of these narrations are very questionable. Allamah Suyuti has declared the narration of Ayesha (radhi Allahu anha) as fabricated, and Ibn Asaakir has declared that the statement attributed to Abu Hurairah (رضي الله عنه) has no basis. In such matters, the verdicts of the master Muhadditheen will have to be accepted, as they are most knowledgeable in this field, and the fact that such matters were quoted in the books of the Ulama is not sufficient proof to prove their validity, till the chain is not scrutinized. (ولكل فن رجال)

سبحان ربك رب العزة عما يصفون وسلم على المرسلين والحمد لله رب العالمين الحمد لله الذي بنعمته تتم الصالحات
(Completed on the 15th Jumaadal Oola 1435 Yawmul Ithnain (Monday) shortly before Asr salaah)