

الكتاب الأول



ادخلوا في السلم كافة

اللَّحِيَّةُ وَسَائِرُ خِصَالِ الْفِطْرَةِ

# THE BEARD

and other

## TRAITS OF *FITRAH*

2<sup>ND</sup> EDITION

محمد الجبالي

Muhammad al-Jibaly

مَشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

Al-Kitaab & as-Sunnah Publishing

**Enter into Islām Completely - 1**  
**الأَدْبِيَّةُ وَسَائِرُ خِصَالِ الْفِطْرَةِ**  
**The Beard & Other Traits of *Fitrah***

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَقَالَ لِلَّذِينَ ظَنُّوا أَنَّهُم بِعِبَادَتِي قَانِئُونَ ﴿١١٨﴾ أَنَا الَّذِي أَمْسِكُ لَهُمْ رَأْسَ السَّمَاءِ فَئِذَا يَدَّتْ يُغْفِقُونَ ﴿١١٩﴾﴾  
وَالَّذِينَ ظَنُّوا أَنَّهُم بِعِبَادَتِي قَانِئُونَ ﴿١١٨﴾ أَنَا الَّذِي أَمْسِكُ لَهُمْ رَأْسَ السَّمَاءِ فَئِذَا يَدَّتْ يُغْفِقُونَ ﴿١١٩﴾  
وَالَّذِينَ ظَنُّوا أَنَّهُم بِعِبَادَتِي قَانِئُونَ ﴿١١٨﴾ أَنَا الَّذِي أَمْسِكُ لَهُمْ رَأْسَ السَّمَاءِ فَئِذَا يَدَّتْ يُغْفِقُونَ ﴿١١٩﴾  
وَالَّذِينَ ظَنُّوا أَنَّهُم بِعِبَادَتِي قَانِئُونَ ﴿١١٨﴾ أَنَا الَّذِي أَمْسِكُ لَهُمْ رَأْسَ السَّمَاءِ فَئِذَا يَدَّتْ يُغْفِقُونَ ﴿١١٩﴾

النساء ١١٨-١١٩

«(Satan) said (to Allāh), "I will surely take from among Your servants a specific portion. I will mislead them, give them false promises, command them so they will slit the ears of cattle, and command them so they will change the creation of Allāh." Certainly, whoever takes Satan as an ally instead of Allāh is in tremendous loss.»

[An-Nisā' 3:118-119]

ادخلوا في السُّلمِ كافةً - الكتابُ الأوَّل  
ENTER INTO ISLĀM COMPLETELY - 1

اللَّحِيَّةُ وَسَائِرُ خِصَالِ الْفِطْرَةِ  
**THE BEARD**  
and other  
**TRAITS OF FITRAH**

SECOND EDITION

مُحَمَّدُ الْجِبَالِي

MUHAMMAD AL-JIBĀLĪ

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ  
AL-KITAĀB & AS-SUNNAH PUBLISHING



Copyright © *Al-Kitaab & as-Sunnah* Publishing, 2005

All rights reserved. No part of this publication may be reproduced in any language, stored in a retrieval system, or transmitted in any form or by any means — electronic, mechanical, photocopying, recording, or otherwise — without the express permission of the publisher.

*The Beard & Other Traits of Fiṭrah*  
(*Enter into Islām Completely - 1*)  
Second Edition

28+83 p. 24 × 18 cm  
ISBN 1-891229-91-5

**Printed by:**

*Al-Maktab al-Islāmī*

P.O. Box 11/3771, Beirut, Lebanon

Tel: 961-5-456-280, Fax: 961-5-450-657

**Published by:**

*Al-Kitāb & as-Sunnah* Publishing

USA: P.O. Box 2542, Arlington, Texas, 76004

Lebanon: Beirut, Tel: 961-3-046-338

Saudi Arabia: P.O. Box 5683, Madinah,

Tel. & Fax: 966-4-846-6002

Web: [www.kspublications.com](http://www.kspublications.com)

Email: [info@kspublications.com](mailto:info@kspublications.com)

# TABLE OF CONTENTS

## TABLE OF CONTENTS v

### PRELUDE ix

Opening Sermon . . . . .	ix
Our Mission: Purification and Cultivation . . . . .	xi
1. Purification . . . . .	xii
a) Purifying Our Sources of Knowledge (xii)	
b) Purifying Our Beliefs (xiii)	
c) Purifying Our Actions (xiii)	
2. Cultivation . . . . .	xiv
a) Becoming True Followers of the <i>Salaf</i> (xiv)	
b) Inviting to the Pure Religion (xiv)	
c) Presenting the Islāmic Solution (xvi)	
Technicalities . . . . .	xvi
Transliteration (xvi)	
Translating and Referencing Qurʾān and <i>Ḥadīth</i> (xviii)	
Notable Utterances (xviii)	

### PREFACE xxi

Enter into Islām Completely . . . . .	xxi
Background (xxi)	
Dangers in Dividing Islām into Peel and Core (xxii)	
Take Islām as a Whole (xxiii)	
The Apparent and the Hidden (xxiv)	
External Resemblance Causes Inclination of the Heart (xxv)	
The Prophet’s Regard of the “Peel” (xxvi)	
This Book . . . . .	xxvii
Acknowledgements . . . . .	xxviii

### CHAPTER 1

#### THE *FITRAH* AND ITS TRAITS 1

The Human <i>Fiṭrah</i> . . . . .	1
Traits of the Pure <i>Fiṭrah</i> . . . . .	3

Texts from the Sunnah	(3)
Conclusion	(5)

## CHAPTER 2

### SPARING THE BEARD 7

Definition and Ruling	7
Obligation of Sparing the Beard	7
1. Obedience to Allāh	(7)
2. Obedience to the Messenger	(8)
3. Adherence to the Messenger's Guidance	(8)
4. Adherence to the Path of Believers	(10)
5. Differing from Disbelievers	(11)
6. Avoiding Altering Allāh's Creation	(14)
7. Maintaining a Masculine Appearance	(16)
8. Conforming with the Pure <i>Fiṭrah</i>	(17)
9. Showing Contentment with Allāh's Command	(17)
Conclusion	(18)
Position of the ' <i>Ulamā'</i>	18
The Ḥanafīs	(19)
The Mālikīs	(19)
The Shāfi'īs	(20)
The Ḥanbalīs	(20)
Ibn Ḥazm	(21)
Contemporary ' <i>Ulamā'</i>	(21)
Caring for the Beard	22
Trimming It	(22)
Cleaning It	(23)
Deviation from the Sunnah	23
False vs. True ' <i>Ulamā'</i>	(24)
Wrong Verdicts Concerning the Beard	(24)
Weak Justifications for Shaving the Beard	26
1. Pleasing Parents and Wife	(26)
2. Irritation and Scratching	(26)
3. Job Requirement	(27)
4. Threat to Life	(27)
5. A Minor Issue	(28)
6. Keep Religion Within the Home	(28)

**CHAPTER 3****OTHER HAIR 29**

1. Trimming the Mustache . . . . .	29
2&3. Removing the Armpit and Pubic Hair . . . . .	31
Guidelines from the Sunnah (31)	
Pungent, Dirty Sweat (32)	
4. Grooming the Head Hair . . . . .	33
Parting the Hair (33)	
Grooming the Hair (34)	
Length of a Man's Hair (36)	
Length of a Woman's Hair (38)	
Using False Hair (39)	
Excellence of White Hair (40)	
Dyeing the Hair (40)	
Shaving a Newborn's Head (42)	
Shaving the Head upon Embracing Islām (42)	
Avoiding Partial Shaving (43)	
Facial Hair . . . . .	44
Other Hair of the Body . . . . .	44

**CHAPTER 4****TRAITS OF DAILY CLEANLINESS 45**

1. Rinsing the Mouth . . . . .	45
2. Washing the Nostrils . . . . .	46
3. Washing the Finger Knuckles . . . . .	47
4. Washing the Private Parts . . . . .	49
5. Clipping the Nails . . . . .	50
Ruling (50)	
Absurdity of Nail-Growing (51)	

**CHAPTER 5****SIWĀK 53**

Definition and Ruling . . . . .	53
Definition (53)	
Chemical Composition (53)	
Ruling (54)	
When to Use the <i>Siwāk</i> . . . . .	54
Using the <i>Siwāk</i> with <i>Wuḍū'</i> (54)	



Using the <i>Siwāk</i> Before Prayers (55)	
Using the <i>Siwāk</i> upon Waking up (55)	
Using the <i>Siwāk</i> Before the Night Prayers (56)	
Using the <i>Siwāk</i> upon Entering the Home (57)	
Using the <i>Siwāk</i> When Death Approaches (57)	
Conclusion (58)	
Washing the <i>Siwāk</i> .....	59
Benefits of the <i>Siwāk</i> .....	59

## CHAPTER 6

### CIRCUMCISION 61

Overview .....	61
Origin of Circumcision (61)	
Description of the Process (61)	
Circumcision in Islāmic Texts .....	62
One of the Traits of <i>Fiṭrah</i> (62)	
A Prophetic Command (63)	
A Practice of the Father of Prophets (63)	
A Practice of the <i>Ṣaḥābah</i> (63)	
Ruling .....	64
Age for Performing Circumcision .....	65
The Earlier the Better (65)	
Narrations Specifying the Seventh Day (65)	
Delaying Circumcision until the Age of Discernment (66)	
New Muslims (67)	
Benefits and Wisdom .....	67
Circumcision of Females .....	68
Description (68)	
Excessive Circumcision (69)	
Female Circumcision in Islāmic Texts (69)	
Ruling (71)	
Violations and Innovations .....	71

## REFERENCES 73

### ARABIC TERMS 75

A: Glossary of Common Terms .....	75
B: Index .....	83

## PRELUDE

### Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

*Al-ḥamdu lillāh.* Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His *abd* (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»<sup>1</sup>

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

1 *Āl 'Imrān* 3:102.

**Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»**<sup>1</sup>

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأَحْزَاب ٧٠-٧١

**«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»**<sup>2, 3</sup>

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،  
وَحَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا،  
وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.<sup>4</sup>

1 *An-Nisā'* 4:1.

2 *Al-Ahzāb* 33:70-71.

3 The text from the beginning of this section until here is called *Khuṭbat ul-Hājah* (the Sermon of Need). Muslim, Abū Dāwūd, and others recorded from Ibn Maṣ'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم) that Allāh's Messenger (ﷺ) often started his speeches with this sermon.

4 Muslim and others recorded from Jābir Bin 'Abdillāh (رضي الله عنه) that Allāh's Messenger (ﷺ) also started his speeches with this paragraph.

## Our Mission: Purification and Cultivation

Our goal is to promote true Islām that derives from Allāh's (ﷻ) Book, His Messenger's (ﷺ) Sunnah, and the *ṣaḥābah's* (رضي الله عنهم) understanding.

Over the centuries, Muslims have largely drifted away from the magnificent Path that incorporates correct Islāmic beliefs and practices. This makes it imperative to guide them back to the Path, and to help them live by its dictates.

Therefore, any serious work in promoting Islām must involve two fundamental components: purification and cultivation. Allāh (ﷻ) indicates that these two components were central to the Prophet's (ﷺ) message:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they previously were in clear deviation.»

Our mission, then, is to present purified Islāmic teachings and practical guidelines for implementing them.

This book is a humble response to our realization of a great responsibility: the responsibility to bring forth before the English-speaking public writings that refine Islām and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers — the *salaf*.

We call upon all Muslims to support us in carrying out this noble trust. This will surely elevate and honor us and spread the eternal message of Islām all over the earth, as Allāh promises:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ،

1 *Al-Jumu'ah* 62:2.



عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ الصَّف ٩

«It is He who has sent His Messenger with Guidance and the Religion of Truth, in order to make it prevail over all (false) religions, however hateful this may be to pagans.»<sup>1</sup>

In what follows, we give additional detail concerning purification and cultivation.

## 1. Purification

Purification (or *taṣfiyah*) is required in regard to the sources of our Islāmic knowledge, and in regard to our Islāmic beliefs and practices.

### A) PURIFYING OUR SOURCES OF KNOWLEDGE

Wrong beliefs and practices deriving from weak reports have marred the beauty of Islām and prevented the Muslims' advancement. Therefore, we must purify our knowledge from weak and fabricated narrations. This is an essential task that must precede any action, because good actions can only be based on a solid foundation that may be traced back to Allāh's authentic revelation.

Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفِ عَدُولِهِ، يَنْفُونَ عَنْهُ  
تَحْرِيفَ الْغَالِينَ، وَأَنْتِحَالَ الْمَبْطُلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

«This knowledge will be carried by the trustworthy ones of every generation — they will expel from it the alterations made by those going beyond bounds, the false claims of the liars, and the false interpretations of the ignorant.»<sup>2</sup>

1 *Aṣ-Ṣaff* 61:9.

2 Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd,

**B) PURIFYING OUR BELIEFS**

Beliefs of the Muslim masses have become contaminated with dogmas coming from sources alien to Islām. Therefore, part of the necessary purification process is to purify our beliefs so that they are only based on authentic texts from the Qurʾān and Sunnah, in compliance with the beliefs of the *ṣaḥābah*, and clean from any form of *shirk* (joining partners with Allāh). Allāh praised the *ṣaḥābah*'s beliefs by saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

**«So if they believe as you (O Prophet's companions) believe, they are indeed truly guided.»<sup>1</sup>**

**C) PURIFYING OUR ACTIONS**

We should also purify our actions so that they conform with authentic texts from the Qurʾān and Sunnah, compliant with the understanding and practice of the *ṣaḥābah*, and clean from human innovation (or *bidʿah*). This is the only acceptable path of guidance, as Allāh (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ،  
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُوَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ،  
وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

**«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers<sup>2</sup>, We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»<sup>3</sup>**

and other companions (ﷺ). Its reports have various levels of weakness, but they collectively raise it to the level of *ḥasan*, as is indicated by al-Albānī (*Mishkāt ul-Maṣābīḥ* no. 239), and as verified by al-Ḥalabī (*Al-Ḥiṭāḥ* p. 70).

1 *Al-Baqarah* 2:137.

2 The description “believers” here applies primarily to the *ṣaḥābah* (ﷺ).

3 *An-Nisā* 4:115.

## 2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge. Cultivation goes hand-in-hand with purification.

### A) BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend to cultivating ourselves and our communities upon the purified teachings. If we do this, we can hope to be true followers of our great *salaf* — the *ṣaḥābah* (رضي الله عنهم). Allāh (ﷻ) praises both in the following:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»<sup>1</sup>

This cultivation should bring back to Muslims the spirit of truth-seeking — instead of stubborn and narrow-minded adherence to *mathhabs* (sects) and prejudiced loyalty to parties.

### B) INVITING TO THE PURE RELIGION

We should educate and guide the Muslims toward the purified Islām, so as to implement its teachings and revel in its virtues and ethics. We should also invite the non-Muslims to the unadulterated truth of Islām.

Promoting this blessed guidance is a duty that every Muslim should cherish and support. Allāh (ﷻ) says:

<sup>1</sup> *At-Tawbah* 9:100.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ آل عمران ١٠٤

«Let there arise from you (Muslims) a nation who invites to good, enjoins right, and forbids wrong, for those are the successful.»<sup>1</sup>

This is an obligation on every Muslim according to his ability, as Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»<sup>2</sup>

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»<sup>3</sup>

And this is the way to establish true and honest compassion among Allāh's servants — compassion emanating from a strong unifying cause. Allāh (ﷻ) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

1 *Āl 'Imrān* 3:104.

2 *Al-Mā'idah* 5:2.

3 *Al-'Aṣr* 103:1-3.



**«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.»<sup>1</sup>**

### C) PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way to resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

**﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩**

**«Judge between them according to what Allāh has revealed, and do not follow their errant views.»<sup>2</sup>**

## Technicalities

### TRANSLITERATION

We make a serious attempt to limit the use of transliterated Arabic terms to the following two situations:

- a) There is no English expression that can reflect the same meaning as the original term.
- b) The Arabic term is of such importance that it is essential to familiarize the readers with it.

At the end of this book, we have included a glossary defining common Arabic terms that fulfill the above criteria. In addition, we have included an index of the Arabic terms that are more pertinent to this current work, indicating the page on which they have been defined.

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation can be applied. The

1 *Āl 'Imrān* 3:103.

2 *Al-Mā'idah* 5:49.

Symbol	Stands for	English Equivalent Sounds
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā</i> . Similar to the “R” in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the “c” in “coffee”.

#### TRANSLATING AND REFERENCING QUR’ĀN AND ḤADĪTH

The Qur’ān contains Allāh’s exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Our approach, therefore, is to translate the meanings as understood by trustworthy Islāmic scholars. When citing Qur’ān, we present the Arabic text, followed, between double angle quotation marks («»), by the English meaning in **boldface**. This is then followed by a footnote specifying the *sūrah*’s name and number, and the number(s) of the *āyah*(s) cited.

Similarly, when citing a *ḥadīth*, the Arabic text for the Prophet’s (ﷺ) words is presented, followed by its meaning, in **boldface**, between single angle quotation marks (<>). If the *ḥadīth* contains a supplication or exaltation, we generally also include a full transliteration of its text. This is followed by a footnote specifying the *ḥadīth*’s location in the compilations of *ḥadīths*. A *ḥadīth* recorded by al-Bukhārī or Muslim is automatically considered authentic. Otherwise, the footnote would usually indicate its degree of authenticity as verified by the ‘*allāmah* Muḥammad Nāṣir ud-Dīn al-Albānī (رحمته الله), and a reference to the works where he made such a verification.

#### NOTABLE UTTERANCES

Out of love, appreciation, gratitude and other noble feelings, a Muslim is encouraged to utter certain phrases at the mention of Allāh, His messengers, the angels, the *ṣaḥābah*, or other righteous Muslims. We present these phrases in condensed Arabic calligraphy as follows:

following table includes additional symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>Ma</u> n, <u>sa</u> d. At times: <u>Fa</u> ther, <u>ha</u> rd, <u>go</u> d.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>Ro</u> ot, <u>so</u> up, <u>flu</u> te.
ī, Ī	(ي) <i>Yā'</i> (long vowel i)	<u>Se</u> ed, <u>lea</u> n, <u>pie</u> ce, <u>rece</u> ive.
ء	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t or <u>o</u> h.
Th, th	(ث) <i>Thā'</i>	<u>Th</u> ree, <u>mo</u> th.
H, ḥ	(ح) <i>Hā'</i>	No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.
Kh, kh	(خ) <i>Khā'</i>	No equivalent. Produced in the back of the mouth and top of the throat.
<u>Th</u> , <u>th</u>	(ذ) <i>Thāl</i>	<u>Th</u> ere, <u>mo</u> ther.
Ṣ, ṣ	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “mus <u>sc</u> le”.
Ḍ, ḍ	(ض) <i>Ḍād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
Ṭ, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
Z, z	(ظ) <i>Zah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
ع	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath “h”.

Phrase	Mentioned with	Transliteration	Meaning
سُبْحَانَكَ يَا أَعْلَى السَّمَاوَاتِ	Allāh's Name	<i>Subḥānahū wa tā'ālā.</i>	He is exalted above weakness and indignity.
عِزِّكَ	Allāh's Name	<i>'Azza wa-jal.</i>	He is exalted and glorified.
عِزِّكَ يَا أَعْلَى السَّمَاوَاتِ	Allāh's Name	<i>Jalla jalāluh.</i>	Exalted is His glory.
سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ	Muḥammad and other prophets	<i>Ṣalla 'Llāhu 'alayhi wa sallam</i> <sup>1</sup> .	May Allāh's peace and praise be on him.
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ	Prophets and angels	<i>'Alayh is-Salām.</i>	Peace be on him.
رَضِيَ اللَّهُ عَنْكَ يَا فُلَانًا	A male companion	<i>Raḍiya 'Llāhu 'anhu.</i>	May Allāh be pleased with him.
رَضِيَ اللَّهُ عَنْكِ يَا فُلَانِيَّةَ	A female companion	<i>Raḍiya 'Llāhu 'anhā.</i>	May Allāh be pleased with her.
رَضِيَ اللَّهُ عَنْكُمْ	Two companion	<i>Raḍiya 'Llāhu 'anhumā.</i>	May Allāh be pleased with them.
رَضِيَ اللَّهُ عَنْهُمْ	More than two companions	<i>Raḍiya 'Llāhu 'anhum.</i>	May Allāh be pleased with them.
رَحِمَ اللَّهُ فُلَانًا	A past scholar or righteous Muslim.	<i>Raḥimahu 'Llāh.</i>	May Allāh have mercy on him.

When coming across any of these symbols, the reader is urged to

<sup>1</sup> Uttering this is sometimes described as, “saying *ṣalāh* upon the Messenger”.



utter the complete phrase in order to obtain the reward of saying the appropriate *thikr* or *du'ā'*.

# PREFACE

## Enter into Islām Completely

### BACKGROUND

Many important issues of Islām are slighted by some individuals who often say with disgust, “These are mere issues of peel. Let us only deal with crucial issues of the core!”

Those individuals thus divide the teachings of Islām into “core” and “peel”. They claim that they are only concerned about the core. At the same time, they totally neglect what they consider “peel”, and go to the extent of condemning anyone who deals with such issues.

“Enter into Islām Completely” is a series of relatively small books dealing with issues that are belittled by many as being issues of peel. We demonstrate the importance of such issues and discuss their regulations. The series currently consists of the following titles:

1	The Beard & Other Traits of <i>Fiṭrah</i>	اللَّحِيَّةُ وَسَائِرُ خِصَالِ الْفِطْرَةِ
2	Smoking, A Social Poison	التَّدْخِينُ سُمٌّ أَجْتِمَاعِي
3	Islāmic Perspective of Contraception & Abortion	تَحْدِيدُ النِّسْلِ وَالْإِجْهَاضُ فِي الْإِسْلَامِ
4	Regulations of Worship During Menses	أَحْكَامُ الْعِبَادَةِ لِلْحَائِضِ

Faithful to our practice in all of our publications — all praise be to Allāh (ﷻ), we base our discussions in this series on authentic texts from the Qur’ān and Sunnah, guided in their explanation by the understanding of eminent ‘*ulamā*’.

**DANGERS IN DIVIDING ISLĀM INTO PEEL AND CORE**

Classifying some Islāmic teachings as peel affects the common people's hearts in a detrimental way, leading them to belittle various acts of worship and traits of good manners, thereby approving wrong and rejecting good based on a whimsical scale.

We sometimes hear the argument, "O callers to the Sunnah, you are like spectators by the sea watching a drowning man. Instead of rushing to save his life, you worry about the exposure of some parts of his body!" This argument is invalid for various reasons:

1. A situation of urgent necessity (such as drowning) surely allows committing some violations in order to thwart the greater danger. However, on-going weakness and sinning may not be overlooked under the pretext that someone may be drowning somewhere. A more realistic example to fit the situation of Muslims nowadays is that of semi-naked people lying on the beach. If we see one of them drowning, we should certainly rush to help him regardless of how he is attired. But this does not mean that proper attire is unimportant or that the sun-bathers' attire is acceptable.
2. Violations and sinning (such as improper attire in the above example) cannot become the norm that every Muslim should accept and adopt. Rather, they are exceptional cases only permitted in situations of true necessity.
3. The call to accepting violations of Islām in small issues is a call to forsaking Islām altogether, because people can always claim that necessity dictates dropping this or that "unimportant" regulation.
4. Even though some issues are clearly less important than others, there is nothing in our teachings that distinguishes small issues from big ones. Therefore, deciding whether an issue is small or big is a matter of opinion, and is subject to personal inclination or desire — which vary largely from one individual to another. Such an attitude will result in an ever-expanding list of "small" issues — until it eventually covers all of Islām!

5. A Muslim's highest priority is to understand and apply the basics of Islām that can guarantee him salvation in the next life. Yet, some Muslims nowadays decide on other issues as the important or "core" issues that deserve undivided attention. To some of them, elections and politics come first; to others, rebellions and destruction; to others, erecting an Islāmic ruler; etc. So they busy themselves with these issues while often being ignorant about truly important issues, such as the manner of performing prayer, or the sanctity of human blood. While the Muslim *Ummah* is in desperate need to relearn the fundamentals of Islām, those people want to engage it, instead, in what THEY consider "big" issues!
6. Making Muslims deal with the so-called "big" issues, when they are not even educated or prepared in the basic principles of Islām, is a destructive approach for them and the whole *Ummah*. It amounts to preparing "loose cannons" that do not know where or how to direct their shots, thereby causing harm to everyone around them. We have seen many examples like these in recent times.
7. Calling to the Sunnah, even to its finest details, is part of the complete overhaul process needed to revive Islām. Without this, the Muslims can hope for no victory or dignity. If some issues are "peel", such as eating, sleeping, and toilet manners, then why did our Prophet (ﷺ) take the time to explain them and urge us to implement them?
8. We often find those who present the argument against "peel" issues living in luxury and imitating the non-Muslims in many of their daily practices. In reality, they call to breaking loose from Islām and adopting many non-Islāmic principles while pretending that they have concern for the well-being of the *Ummah*! By Allāh, their call proves the opposite.

#### TAKE ISLĀM AS A WHOLE

As explained above, labeling some parts of Islām as "peel" is a subtle call to permanently abandoning them. Ultimately, it is a call to dropping Islām altogether.

Islām is the sublime religion that the Most Wise (ﷺ) revealed for our good in all our affairs. By neglecting some parts of it, even if they are small, we deprive ourselves from some of its beauty. Allāh (ﷻ) commands us to adhere to Islām in its totality:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً، وَلَا تَتَّبِعُوا  
خُطَوَاتِ الشَّيْطَانِ، إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ البقرة ٢٠٨

«O you who believe! Enter into Islām completely, and do not follow the footsteps of Satan. Verily, he is to you a clear enemy.»

Commenting on this *āyah*, Ibn Kathīr (رحمته) said:

“Allāh (ﷻ) commands His servants who believe in Him and His Messenger to hold to all of the teachings and laws of Islām, fulfill all of its commands, and abstain from all of its prohibitions.”

Ibn Kathīr then reported statements to the same meaning by Ibn ‘Abbās (رضي) and Mujāhid (رضي).<sup>2</sup>

Commenting on the same *āyah*, al-Alūsī says:

“Enter into Islām by your whole. Let your apparent and hidden acts be completely encompassed by Islām — without leaving room for anything else ... So the meaning is: ‘O Muslims who believe in Muḥammad (ﷺ), enter into all branches of *īmān*, and do not violate any of the Islāmic teachings.’”<sup>3</sup>

#### THE APPARENT AND THE HIDDEN

To justify their violations to Islām, some people claim that what

<sup>1</sup> *Al-Baqarah* 2:208.

<sup>2</sup> *Tafsīr ul-Qur’ān il-‘azīm* by Ibn Kathīr.

<sup>3</sup> *Rūḥ ul-Ma’ānī* by al-Alūsī.

matters is not the apparent actions, but only what resides in the heart.

This false claim partially relies on a correct premises: The intentions and thoughts that reside in the heart, commonly described as “deeds of the heart”, are most important, and provide the basis for the actions of the limbs. However, such deeds must associate with good actions, and Allāh (ﷻ) judges us by both. Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«إن الله لا يَنْظُرُ إلى أجسامِكُمْ ولا إلى صُورِكُمْ،  
ولكن يَنْظُرُ إلى قُلُوبِكُمْ وأَعْمَالِكُمْ.»

◀Indeed, Allāh does not look at your bodies or appearance, but looks at your hearts and deeds.▶<sup>1</sup>

#### EXTERNAL RESEMBLANCE CAUSES INCLINATION OF THE HEART

There is a strong relationship between the apparent and hidden acts, and they mutually influence each other. Ibn Taymiyyah (رحمته الله) said:

“This is a thing established through knowledge and experience: If two men from one land meet in a foreign land, a great amount of love and friendship would arise between them — even if they did not know each other or had differences between them in their home land ... Similarly, if two men meet on a journey or in a foreign land and find a resemblance between them in turbans, clothes, hair, animals, etc, a relationship would arise between them better than it would between others (who do not share such things) ... Thus, **if resemblance in matters of this life leads to love and friendship, how about resemblance in religious matters?**”<sup>2</sup>

And he said:

<sup>1</sup> Recorded by Muslim and others.

<sup>2</sup> *Iqtiḍā' uṣ-Ṣirāṭ il-Mustaqīm*.

“It is commonly observed that resemblance in apparent acts results in a harmony between those who have this resemblance, which leads to similarity in character and actions. For example, a person who wears the attire of the learned people would find himself inclined toward them, and a person who wears the attire of soldiers would find in himself some of their manners — until that becomes a second natural for him.”<sup>1</sup>

#### THE PROPHET’S REGARD OF THE “PEEL”

As indicated earlier, the Prophet (ﷺ), his companions, and the righteous *salaf* through the ages practiced Islām in its totality. Allāh’s Messenger (ﷺ) did not find a contradiction or conflict between straightening the rows for the prayer and leading the armies to victory, nor between commanding the people to grow their beards and establishing the most powerful nation in history.

More strikingly, the Prophet (ﷺ) made the so-called “peel” an indication of the character’s hidden side. A healthy “peel” usually reflects a healthy “core”, whereas a sick “peel” is a definite indication of a sick “core”.

An-Nu‘mān Bin Bashīr (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) used to straighten his companions’ rows for the prayer until they were like straight arrows. One day, though, he was about to start the prayer when he noticed a man’s chest protruding outside the row. So the Messenger (ﷺ) said:

«عباد الله! لتسوّن (أقيموا) صفوفكم

أو ليُخالِفَنَّ الله بين وجوهكم (قلوبكم)!»

«Servants of Allāh, you either straighten your rows,  
or Allāh would cause your faces (or hearts) to  
differ.»<sup>2</sup>

1 *Iqtidā’ uṣ-Ṣirāṭ il-Mustaqīm*.

2 Recorded by Muslim, Abū Dāwūd, and others. The additional words (between brackets) are from another report, recorded by Abū Dāwūd and Ibn Ḥibbān, and verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 512).



This clearly indicates that an apparent discord among the Muslims, even in a “minor” matter like straightening the rows, would lead to a perilous dissension in their hearts.

Allāh’s Messenger (ﷺ) was keen in directing his companions to display unity, even in their sittings. Jābir Bin Samurah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) once entered his *Masjid* and saw the *ṣahābah* (رضي الله عنهم) sitting in small circles. He reproached them by saying:

« مَا لِي أراكم عَزِين؟ »

«Why do I see you divided (into groups)?»

Similarly, Abū Tha‘labah al-Khushanī (رضي الله عنه) reported that when they stopped for rest during their travels with the Prophet (ﷺ), the people would disperse among the hills and valleys. So Allāh’s Messenger (ﷺ) said:

« إِن تَفَرَّقْكُمْ فِي هَذِهِ الشَّعَابِ وَالْأودِيَةِ، إِنما ذلْكم من الشيطان. »

«Indeed, your dispersion among these hills and valleys is only from Satan.»

Being the quick learners they were, from that time on, whenever the *ṣahābah* stopped during their travels, they would stay so close together that one piece of cloth, if spread over them, would cover them all.<sup>2</sup>

Therefore, we may only achieve guidance and prosperity through correcting our apparent deeds by complete adherence to the Sunnah, and correcting our hearts by piety and sincerity to Allāh (ﷻ). May He (ﷻ) grant us guidance and facilitation.

## This Book

This book deals with twelve traits of *fiṭrah*, which are among the issues that some people consider “small” or “minor”. As we will see,

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Abū Dāwūd, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Jilbāb ul-Mar’at il-Muslimah* p. 211).

they are all very important for a Muslim who wishes to maintain healthy hygiene and a dignified appearance, guided in that by Allāh’s revelation. In addition to the beard, we deal in depth with the issues of hair grooming, *siwāk*, circumcision, and so on.

The first edition of this book was titled “The Beard Between the *Salaf & Khalaf*”. It mainly discussed the beard, and briefly went over a few other hair-related issues. Prior to the first edition, we also produced a pamphlet titled, “Shaving the Beard, a Modern Act of Effeminacy”. In the current edition, ﷻ (all praise is due to Allāh), we have improved and expanded our discussion of the beard, and we believe that it is now more mature and appealing to people’s understanding.

## Acknowledgements

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description, my son ‘Abdullāh al-Jibālī who designed the original cover of the first edition, and my daughters ‘Ālā’, Arwā, and Bushrā who proofread the manuscript.

We ask Allāh (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

*Muḥammad al-Jibālī*  
Al-Madīnah al-Munawwarah  
Tuesday, 27 Muḥarram 1426  
8 March 2005

# CHAPTER 1

## THE *FIṬRAH* AND ITS TRAITS

### The Human *Fiṭrah*

*Fiṭrah* is the pure nature upon which Allāh (ﷻ) creates every human being. The Messenger (ﷺ) indicates that a child is born with a pure nature, which may subsequently be blurred by self indulgence or unfavorable environmental influence. Abū Hurayrah and al-Aswad Bin Sarī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«كل مولود يولد على الفطرة حتى يعربَ عن لسانِهِ.  
فأبواه يهودانه أو ينصرانه أو يمجسانه أو يمشركانه.»

«Every child is born in the pure *fiṭrah* — until he is able to express himself. It is his parents who then make him Jew, Christian, Magian <sup>1</sup>, or pagan.»

The Prophet (ﷺ) then recited:

«فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ اللَّهِ.» الروم ٣٠

«The pure nature according to which Allāh has created the people: There is no change in Allāh's creation.»<sup>2, 3</sup>

Allāh (ﷻ) creates a person free from wrong beliefs and inclinations, and receptive to good beliefs and inclinations. His *fiṭrah* is like a clean sheet of paper with preliminary good writing, ready to be filled either with more good or else with bad writing.

1 Also, Magus: a follower of an old Persian religion, Maginism.

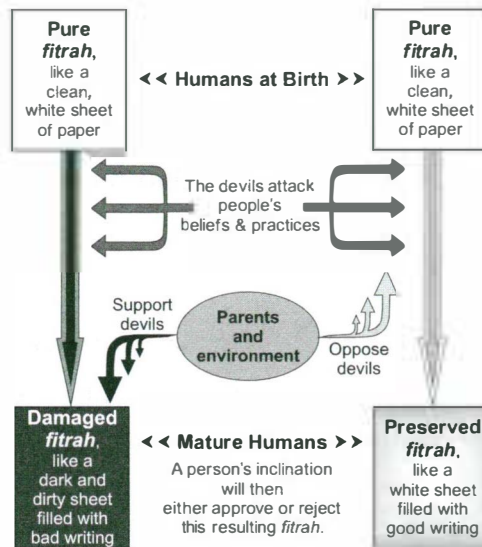
2 *Ar-Rūm* 30:30.

3 Recorded by al-Bukhārī, Muslim, and others.

As a person grows, devils tempt him to change his *fiṭrah*. This is expressed in the above *ḥadīth*, as well as what ‘Iyāḍ Bin Ḥimār al-Mujāshī (رضي الله عنه) reported from the Prophet (ﷺ) that Allāh (ﷻ) said:

”وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ، فَأَجْتَالَتْهُمُ عَنْ دِينِهِمْ، وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا.“

‘Indeed, I created my servants with pure natures, all of them. But indeed, the devils came to them, displaced them from their religion, prohibited for them what I made permissible, and commanded them to join with Me what I did not authorize.’<sup>1</sup>



Therefore, as is depicted in the above diagram, some people reach maturity with a good *fiṭrah*. Their personal inclination toward good or evil will then either enhance their good *fiṭrah* or deform it.

Others reach maturity with a deformed *fiṭrah* because of the bad influence of their environment and the attack of devils. Their personal inclination toward good or evil will then either clean their bad *fiṭrah*

<sup>1</sup> Recorded by by Muslim.

or deform it further.

## Traits of the Pure *Fiṭrah*

### TEXTS FROM THE SUNNAH

In this subsection, we present *ḥadīths* in which Allāh’s Messenger (ﷺ) mentioned the traits that are indicative of a good, pure *fiṭrah*.

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«الفِطْرَةُ خَمْسٌ: الْحِتَانُ، وَالِاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ،  
وَتَقْلِيمُ الْأَظْفِيرِ، وَنَتْفُ الْأَبَاطِ.»

⟨There are five traits of *fiṭrah*: circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and pulling the armpit hair.⟩<sup>1</sup>

Commenting on this *ḥadīth*, Abū Bakr Bin al-‘Arabī (رضي الله عنه) said:

“I view that all five qualities mentioned in this *ḥadīth* are mandatory, because anyone who neglects them would not appear like a human being — much less a Muslim.”<sup>2</sup>

Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مِنَ الْفِطْرَةِ: حَلْقُ الْعَانَةِ، وَتَقْلِيمُ الْأَظْفِيرِ، وَقَصُّ الشَّارِبِ.»

⟨Among the traits of *fiṭrah* are: shaving the pubic hair, clipping the nails, and trimming the mustache.⟩<sup>3</sup>

‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

1 Recorded by al-Bukhārī, Muslim, and others.

2 Reported by Ibn Ḥajar in *Fath ul-Bārī* 10:417.

3 Recorded by al-Bukhārī.

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسَّوَاكُ،  
وَاسْتِنشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْإِبْطِ،  
وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ.»

«There are ten traits of *fiṭrah*: trimming the mustache, sparing the beard, *siwāk* (brushing the teeth), inhaling water (to clean the nose), clipping the nails, washing the finger knuckles, pulling the armpit hair, shaving the pubic hair, and thoroughly washing the private parts.»

Muṣ‘ab, the narrator of this *ḥadīth* from Ṭalq Bin Ḥabīb (رضي الله عنه), from ‘Abdullāh Bin az-Zubayr (رضي الله عنه), from ‘Ā’ishah (رضي الله عنها), added:

«وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمُمْضَمَّةُ.»

“I forgot the tenth — unless it is: rinsing the mouth.”<sup>1</sup>

‘Ammār Bin Yāsir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مِنَ الْفِطْرَةِ الْمُمْضَمَّةُ، وَالْإِسْتِنشَاقُ، وَالسَّوَاكُ، وَقَصُّ  
الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ، وَالِاسْتِحْدَادُ،  
وَغَسْلُ الْبَرَاجِمِ، وَالِانْتِضَاحُ، وَالِاخْتِتَانُ.»

«Among the traits of *fiṭrah* are: rinsing the mouth, inhaling water (to clean the nose), *siwāk*, trimming the mustache, clipping the nails, pulling the armpit hair, shaving the pubic hair, washing the finger knuckles, thoroughly washing the private parts, and circumcision.»<sup>2</sup>

<sup>1</sup> Recorded by Muslim, Abū Dāwūd, and others. This *ḥadīth*, despite being in Muslim, has a weak *isnād*. However, there are supportive narrations that raise it to the level of *ḥasan*. This is discussed by al-Albānī in *Ṣaḥīḥu Sunani Abī Dāwūd* no. 43.

<sup>2</sup> Recorded by Abū Dāwūd and Ibn Mājah. Verified to be authentic by al-Albānī

Allāh (ﷻ) says:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ . (البقرة ١٢٤)

«And mention when Ibrāhīm was tried by his Lord with words (i.e., commands) and he fulfilled them.»<sup>1</sup>

Tāwūs reported that, in explanation of this *āyah*, Ibn ‘Abbās (رضي الله عنه) said:

”خمسٌ في الرأس، وخمسٌ في الجسد. في الرأس: قصُّ الشاربِ، والمضمضةُ، والاستنشاقُ، والسَّوَّاءُ، وفرقُ الرأسِ. وفي الجسدِ: تقليمُ الأظفارِ، وحلقُ العانةِ، والحِتانُ، ونتفُ الإبطينِ، وغسلُ أثرِ الغائطِ والبولِ بالماءِ.“

“(These commands are ten.) Five applicable to the head, and five to the body. Those for the head are: cutting the mustache, rinsing the mouth, inhaling water, *siwāk*, and parting the hair<sup>2</sup>. Those for the body are: clipping the nails, shaving the pubic hair, circumcision, pulling the armpit hair, and using water to wash off the traces of feces and urine.”<sup>3</sup>

## CONCLUSION

The traits of *fiṭrah* pertain to the dignified and clean appearance of a human being. We will see that most of them are obligatory in Islām.

Sadly, many Muslims’ *fiṭrah* became deformed to some degree. Following the footsteps of the disbelievers, they neglect or belittle a number of the traits that the Prophet (ﷺ) made a measure of the purity

(*Ṣaḥīḥ ul-Jāmi‘* no. 5606 & *Ṣaḥīḥu Sunani Abī Dāwūd* no. 44).

1 *Al-Baqarah* 2:124.

2 This *ḥadīth* mentions “parting the hair”. In the forthcoming discussions, we replace this with “grooming the head” because parting the hair involves cleaning and combing it, which is part of the overall process of grooming.

3 Recorded by Abū Dāwūd, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 45). This counts as a *ḥadīth* from the Prophet (ﷺ) because Ibn ‘Abbās (رضي الله عنه) would not say it out of his own.



of *fiṭrah*. This makes it necessary to clarify their meaning and importance.

It is to be noted that the Prophet (ﷺ) did not encompass all traits of *fiṭrah* in a single *ḥadīth*. In the above narrations, he mentioned three, five, and ten. This probably depended on the occasion and what emphasis he wanted to place. Other Islāmic etiquettes of cleanliness may also be considered traits of *fiṭrah*. However, in the following table, we only list the traits that are mentioned in the above *ḥadīths*:

	<b>Traits of <i>Fiṭrah</i></b>	<b>Group</b>	<b>Chapter</b>
1	Sparing the beard	Hair	2
2	Trimming the mustache		3
3	Removing the armpit hair		
4	Removing the pubic hair		
5	Grooming the head		
6	Rinsing the mouth	Cleanliness	4
7	Inhaling water (to clean the nose)		
8	Washing the finger knuckles		
9	Thorough washing of private parts		
10	Clipping the nails		5
11	<i>Siwāk</i> (brushing the teeth)		6
12	Circumcision		

From the above table, we note that these traits may be divided into two major categories: five dealing mainly with hair issues, and seven dealing mainly with cleanliness issues. In the rest of this book, we discuss these traits over a span of five chapters as indicated in the right column of the table.

## CHAPTER 2

# SPARING THE BEARD

### Definition and Ruling

The Arabic word for beard is *liḥyah*. It derives from *laḥy* (jaw) and *laḥyān* (the two jaws). Thus, a beard is defined as the hair that grows on the cheeks and jaws <sup>1</sup>. It includes the hair that grows on the temples, underneath the lower lip, the hair of the chin, and the hair that grows on the lower side of the jaws.

Sparing the beard is *wājib* (mandatory) for all males who are capable of doing so. As will be presented below, there is ample evidence for this in the Sunnah, and it is the unanimous opinion of the *‘ulamā’* of Islām.

### Obligation of Sparing the Beard

In this section, we present texts from the Qur’ān and Sunnah that support, from different sides, the obligation of sparing the beard.

#### 1. OBEDIENCE TO ALLĀH

Allāh’s Messenger (ﷺ) expressed that sparing the beard is an act of obedience to Allāh (ﷻ).

Abū Hurayrah (رضي الله عنه) reported that the ruler of Yemen, appointed by the Persian emperor Kisrā, sent two envoys to the Messenger (ﷺ). When they came into his presence, he noticed that they had shaved their beards and had grown large mustaches. Disliking their appearance, the Prophet (ﷺ) turned his face away from them and said, «ويحكما من أمركما بهذا؟» **Woe be to you, who told you to do so?** They replied, “Our master did!” The Messenger (ﷺ) responded:

---

1 *Al-Qāmūs ul-Muḥīṭ* by al-Fayrūzabādī, and *Lisān ul-‘Arab* by Ibn Manzūr.

«لَكِنِّي أَمْرَنِي رَبِّي عَزَّ وَجَلَّ أَنْ أُعْفِيَ لِحْيَتِي، وَأَنْ أُحْفِيَ شَارِبِي.»

«But MY Master (ﷺ) has commanded me to spare my beard and trim my mustache.»

## 2. OBEDIENCE TO THE MESSENGER

Sparing the beard is an act of obedience to the Messenger (ﷺ) who commanded men to spare their beards in many *ḥadīths*. For example, Ibn ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«أنهكوا الشَّوَارِبَ وَأَعْفُوا اللَّحْيَ.»

«Closely trim the mustache, and spare the beard.»<sup>2</sup>

We should remember, however, that obeying the Messenger (ﷺ) in any of his commands is equivalent to obeying Allāh Himself, as Allāh (ﷻ) says:

«مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ تَوَلَّى

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ النساء

«He who obeys the Messenger has obeyed Allāh; and as for those who turn away: We have not sent you as a guardian over them.»<sup>3</sup>

## 3. ADHERENCE TO THE MESSENGER’S GUIDANCE

There is no doubt that Allāh’s Messenger (ﷺ) is our best example, both in his appearance and actions. Allāh (ﷻ) says:

«لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا

<sup>1</sup> Recorded by Ibn Jarīr at-Ṭabarī, Ibn Sa’d, and Ibn Bishrān. Verified to be *ḥasan* (good) by al-Albānī (*Fiqh us-Sīrah* by al-Ghazālī p. 359).

<sup>2</sup> Recorded by al-Bukhārī, Muslim, and others.

<sup>3</sup> *An-Nisā* 4:80.

اللَّهُ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهُ كَثِيرًا ﴿٢١﴾ الأَحْزَابُ

«There certainly is in Allāh’s Messenger an excellent example for anyone whose hope is in Allāh and the Last Day, and who frequently remembers Allāh.»<sup>1</sup>

And Jābir (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«وَحَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ).»

«Verily, the best guidance is Muḥammad’s guidance.»<sup>2</sup>

Jābir Bin Samurah (رضي الله عنه) reported:

”كان رسولُ اللهِ كثيرَ شعرِ اللّحية.“

“Allāh’s Messenger (ﷺ) had a large beard.”<sup>3</sup>

‘Alī (رضي الله عنه) reported:

”كان رسولُ اللهِ ضخمَ الهامةِ، عظيمَ اللّحية.“

“Allāh’s Messenger (ﷺ) had a large head and a big beard.”<sup>4</sup>

Al-Barā’ (رضي الله عنه) reported:

”كان رسولُ اللهِ رجلاً مربعاً، عريضاً ما بينَ المنكبين، كثَّ اللّحية.“

“Allāh’s Messenger (ﷺ) was a man of medium height, with wide shoulders and a thick beard.”<sup>5</sup>

<sup>1</sup> *Al-Aḥzāb* 33:21.

<sup>2</sup> Recorded by Muslim.

<sup>3</sup> Recorded by Muslim and others.

<sup>4</sup> Recorded by Aḥmad and al-Bayhaqī. Verified to be authentic by al-Albānī (*as-Ṣaḥīḥah* no. 2053 and *Ṣaḥīḥ ul-Jāmi’* no. 4820).

<sup>5</sup> Recorded by an-Nasā’ī, and most of it (except for the beard part) is also recorded

Sparing the beard, therefore, exhibits adherence to the Prophet's (ﷺ) appearance and guidance.

#### 4. ADHERENCE TO THE PATH OF BELIEVERS

One must strive to follow the ways of the believers and associate with them. This is an obligation expressed by Allāh (ﷻ):

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ،  
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُؤَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ،  
وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers<sup>1</sup>, We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»<sup>2</sup>

All of the prophets (ﷺ), the *ṣaḥābah* (رضي الله عنهم), great *‘ulamā*, and righteous Muslims of the past spared their beard. There is no report of a single one of them selectively shaving his beard. For example, Hārūn (عليه السلام) addressed his brother Mūsā (عليه السلام) as follows:

﴿قَالَ يَبْنَومُ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي﴾ طه ٩٤

«He said, “O son of my mother! Do not hold me by my beard or head.” »<sup>3</sup>

In *Sūrat ul-An‘ām*, Allāh (ﷻ) mentions a number of prophets, including Hārūn, and then says:

---

by al-Bukhārī and Muslim. Verified to be authentic by al-Albānī (*Ṣaḥīḥ un-Nasā‘ī* no. 5232).

1 The description “believers” here applies primarily to the *ṣaḥābah* (رضي الله عنهم).

2 *An-Nisā’* 4:115.

3 *Ṭā-Hā* 20:94.

﴿ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ، فَبِهِدَاهُمْ أَقْتَدِهِ.﴾ الأنعام ٩٠

«These are the ones whom Allāh guided, so follow their guidance.»<sup>1</sup>

No doubt, their appearance is part of their guidance that we should try to follow.

Furthermore, there are authentic reports indicating that the Rightly Guided Successors, as well as other *ṣaḥābah* and *tābi‘ūn* had large beards. Abū Bakr (رضي الله عنه) had a thick beard,<sup>2</sup> ‘Umar (رضي الله عنه) had a big beard,<sup>3</sup> ‘Uthmān had a large beard,<sup>4</sup> and ‘Alī’s beard was so wide as to span the distance between his shoulders.<sup>5</sup>

Therefore, sparing the beard exhibits adherence to the path of the believers.

#### 5. DIFFERING FROM DISBELIEVERS

We are commanded to be different and distinct from the disbelievers, as in *Sūrat ul-Fātiḥah*, where Allāh (ﷻ) instructs us to ask Him:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ◊ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ،  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ، وَلَا الضَّالِّينَ ◊﴾ الفاتحة ٦-٧

«Guide us to the Straight Path — the path of those upon whom You have bestowed Your favor, not of those who have earned Your anger, nor of those who are astray.»<sup>6</sup>

Also, Allāh (ﷻ) prohibits His Messenger (ﷺ) from following the desires of the ignorant — and indeed, anyone who is not on the True Guidance is ignorant. Allāh (ﷻ) says:

1 *Al-An‘ām* 6:90.

2 *Qut ul-Qulūb* 4:9.

3 *Al-Iṣābah* 2:511.

4 *Al-Iṣābah* 2:455.

5 *Aṭ-Ṭabaqāt* (3:25) by Ibn Sa‘d.

6 *Al-Fātiḥah* 1:6-7.

«وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ الْجَاهِلِيَّةِ ١٨»

«Do not follow the whims of those who have no knowledge (of Islām).»<sup>1</sup>

The Prophet (ﷺ) considered a person who imitates a people to be a part of them. Ibn ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ، حَتَّى يُعْبَدَ اللَّهُ تَعَالَى  
وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذُّلُّ  
وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي. وَمَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.»

«I have been sent, close to the Last Hour, with the sword (to fight for the truth) — until Allāh (ﷻ) is worshiped alone without partners. My sustenance has been allotted under the shade of my spear. Humility and defeat have been allocated to whoever strays from my command. And whoever imitates a people is one of them.»<sup>2</sup>

How terrible it would be for a person whom Allāh (ﷻ) favored with Islām to find himself resurrected on the Day of Judgement among non-Muslims — because he liked to imitate them.

In several *ḥadīths*, Allāh’s Messenger (ﷺ) linked sparing the beard to being different from the followers of other religions.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«جَزُوا الشَّوَارِبَ وَأَرْحُوا اللَّحْيَ، خَالَفُوا الْمَجُوسَ.»

«Cut the mustache and grow your beards. Be different from the Magians.»<sup>3</sup>

1 *Al-Jāthiyah* 45:18.

2 Recorded by Abū Dāwūd and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 1269).

3 Recorded by Muslim and others.



Abū Umāmah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«فُصِّوا سِبَالَكُمْ وَوَفِّرُوا عَثَائِنَكُمْ وَخَالِفُوا أَهْلَ الْكِتَابِ.»

«Cut your mustaches and spare your beards — Be different from the people of the Scripture.»

Ibn 'Umar (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«خَالِفُوا الْمُشْرِكِينَ، احْفُوا الشَّوَارِبَ وَأَوْفُوا اللَّحَى.»

«Be different from the *mushrikīn*<sup>2</sup>: trim your mustaches and save your beards.»

Therefore, shaving the beard is an act of imitation of the disbelievers, and should be strongly abhorred. It conflicts with many fundamentals of Islām, and yet many Muslim men do it in compliance with the disbelievers' practice.

Allāh's Messenger (ﷺ) correctly foretold us that the Muslims after him would imitate non-Muslims, even in foolish matters. Abū Sa'īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ،  
حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ.»

«You will follow the example of those who preceded you, a span for a span, and a cubit for a cubit. Even if they enter into a lizard's hole, you would surely enter it!»

He (ﷺ) was asked, “Do you mean the Jews and Christians?” He replied, «فمن الناس؟» «Who else are the (previous) people?»<sup>4</sup>

1 Recorded by Muslim.

2 Those who join others with Allāh (ﷻ) in worship.

3 Recorded by al-Bukhārī and Muslim.

4 Recorded by al-Bukhārī, Muslim, and others.

A question that may be raised is, “If it becomes a fashion among the disbelievers to grow their beard, should we then differ from them by shaving it?” The answer to this is that there are other reasons for which we have been commanded to spare it. Furthermore, if it becomes a fashion among the non-Muslims to perform a good act, it does not mean that we have to drop that act. For example, if the fashion masters in Paris decide to adopt a new style identical to the Muslim woman’s *hijāb*, we do not say that our women should now stop wearing *hijāb*.

## 6. AVOIDING ALTERING ALLĀH’S CREATION

Allāh (ﷻ) honored us and fashioned us in the best form, as He says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ التين ٤

«Verily, We have created the human being in the best of stature.»<sup>1</sup>

It is prohibited to change the way that Allāh (ﷻ) created us (i.e., our physical integrity) — except in areas that He explicitly permitted or commanded. Changing our physical integrity without permission from Allāh constitutes an obedience to Satan. It is a great atrocity and deviation that only results in loss. Allāh (ﷻ) says:

﴿لَعْنَةُ اللَّهِ، وَقَالَ: “لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾  
وَلَأُضِلَّنَّهُمْ، وَلَأَمْنِيَنَّهُمْ، وَلَأْمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ،  
وَلَأْمُرَنَّهُمْ فليُغَيِّرُنَّ خَلْقَ اللَّهِ.” وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ  
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾﴾ النساء ١١٨-١١٩

«Allāh cursed him (i.e., Satan), and he had said (to Allāh), “I will surely take from among Your servants a specific portion. I will mislead them, give them false promises, command them so they will slit the

<sup>1</sup> At-Tīn 95:4.

**ears of cattle, and command them so they will change the creation of Allāh.” Certainly, whoever takes Satan as an ally instead of Allāh is in tremendous loss.»<sup>1</sup>**

The Messenger (ﷺ) invoked Allāh’s curse upon the women who change the way Allāh (ﷻ) created them (such as removing their facial hair, wearing a wig, filing their teeth, or tattooing their bodies) seeking by that to improve their appearance. Ibn Mas‘ūd (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمَتَوَشِمَاتِ، وَالنَّامِصَاتِ وَالْمَتَمِصَّاتِ،  
وَالوَاصِلَاتِ، وَالْمَتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيَّرَاتِ خَلْقَ اللَّهِ.»

**«Allāh curses those (women) who tattoo (for others) and those who get tattoos, those who pluck the facial hair (for others) and those who have their facial hair plucked, those who connect their hair with other (fake) hair, and those who file their teeth for beauty — they all change Allāh’s creation.»<sup>2</sup>**

This *ḥadīth* mentions women in particular because they normally seek to beautify themselves more than men. But the warning applies to both genders, because the condition for the curse is declared: changing Allāh’s creation. Thus the curse applies to anyone who meets such a condition.

In his *tafsīr* book “*Bayān ul-Qur’ān*”, at-Tahānawī said:

“Shaving the beard falls under this warning. It is established that changing Allāh’s creation is a cause for the curse, and that whatever Allāh’s Messenger (ﷺ) prohibits is prohibited by Allāh.”<sup>3</sup>

1 *An-Nisā*’4:118-119.

2 Recorded by al-Bukhārī and Muslim.

3 In explanation of the *āyah*: “*al-Ḥaṣhr* 59:7”.

Waliyy Ullāh ad-Dahlawī said:

“Cutting the beard is the way of the Magians, and involves changing Allāh’s creation.”<sup>1</sup>

In fact, shaving the beard is worse than *namṣ* (removal of facial hair) practiced by some women, because *namṣ* is usually applied to a limited part of the face, whereas the beard is shaved off a large area of the face that the Prophet (ﷺ) ordered to spare. Furthermore, men are usually expected to be less concerned about the details of their appearance than women.

## 7. MAINTAINING A MASCULINE APPEARANCE

The beard presents a major apparent distinction between men and women. Shaving it removes this distinction, and is thus a means of imitating women.

Any act that involves imitation of the opposite gender makes a person liable to Allāh’s curse. Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَعَنَ اللَّهُ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ.»

«May Allāh curse effeminate men and mannish women.»<sup>2</sup>

Ibn ‘Abbās (رضي الله عنه) also reported:

«لَعَنَ رَسُولُ اللَّهِ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ،

وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.»

«Allāh’s Messenger (ﷺ) cursed the men who imitate women, and the women who imitate men.»<sup>3</sup>

1 *Hujjat Ullāh il-Bālighah* 1:182.

2 Recorded by al-Bukhārī, at-Tirmithī, and others.

3 Recorded by al-Bukhārī and others.

Al-Kandahlawī said:

“No one can doubt that complete imitation of women arises from shaving the beard. This imitation is stronger than that of imitating their clothing and other matters, because the beard is the foremost and greatest distinction between men and women. This is possible to observe and know by all people, and is not denied except by one who wants to deceive himself, follow his whims, and be effeminate after Allāh has favored him with the good appearance of a man.”<sup>1</sup>

Ibn ul-Qayyim (رحمته) said:

“As for the beard’s hair, it has benefits, such as being an adornment, and that it reflects solemnity and dignity ... Also, it distinguishes between men and women.”<sup>2</sup>

## 8. CONFORMING WITH THE PURE *FIṬRAH*

We have seen in ‘Ā’ishah’s (رضي الله عنها) *ḥadīth* in Chapter 1 (p. 4) that sparing the beard is one of the traits of *fiṭrah*. A person who voluntarily spares his beard displays a pure and good nature — at least in this particular trait of *fiṭrah*.

The beard, therefore, provides a perfect example of how the human *fiṭrah* becomes deformed. Most people in our time find a clean-shaven man more handsome and masculine than one with a beard — exactly the opposite to what the Messenger (ﷺ) declared!

## 9. SHOWING CONTENTMENT WITH ALLĀH’S COMMAND

By sparing his beard, a believer exhibits contentment with Allāh’s command and willingness to abide by it.

To the contrary, many contemporary Muslims approve the

1 “*Wujūb ifā’ il-Liḥyah*” 31-32.

2 “*At-Tabayānu fī Aqsām il-Qur’ān*” p. 231.

disbelievers's appearance and disapprove of the guidance of Allāh's Messenger (ﷺ). They adorn themselves with closely shaved faces, and feel embarrassed to meet others with even a slight beard. They admire the shiny look of a clean-shaven man, and congratulate one who just had a "nice" shave. They command their relatives, children, and subordinates to shave their beards, declaring that the beard is a sign of messiness, backwardness, and laziness. They ridicule the beard and anyone who grows it.

By doing this, they ridicule an established part of the religion of Islām. If they do not know this, they are most ignorant about their *dīn*; and if they do it knowingly, they could fall into a definite act of *kufr* (disbelief) — and in Allāh (ﷻ) we seek refuge.

#### CONCLUSION

We summarize the points mentioned in this section in the following table:

Excellence of Sparing the Beard	
1	Obedience to Allāh (ﷻ)
2	Obedience to the Messenger (ﷺ)
3	Adherence to the Messenger's Guidance
4	Adherence to the Path of Believers
5	Differing from the Disbelievers
6	Avoiding Altering Allāh's Creation
7	Maintaining a Masculine Appearance
8	Conforming with the Pure <i>Fiṭrah</i>
9	Showing Contentment with Allāh's Command

#### Position of the 'Ulamā'

All the 'ulamā' (scholars) of *as-Salaḥ uṣ-Ṣāliḥ* (the righteous early

Muslims), including the Four *Imāms*, agreed that sparing the beard is *wājib* (obligatory). As was reported from ‘Umar Bin ‘Abd ul-‘Azīz <sup>1</sup>, they considered shaving it an impermissible mutilation, and that a man who shaved his beard was effeminate. Many of them would not accept his testimony or allow him to lead the prayers. In what follows, we present a few quotes from some of the ‘*ulamā*’, past and present.

#### THE ḤANAFĪS

Al-Kāsānī said:

“Shaving the beard is a form of mutilation.” <sup>2</sup>

Al-Kamāl Bin al-Humām said:

“Sparing the beard means avoiding cutting most or all of it — as is the practice of the Persian Magians who shave their beards, and as is observed among the Indians and some of the Europeans ... It is prohibited for a man to cut his beard shorter than a fist-length — as is done by some people from the west (i.e., north-west Africa) and by effeminate men.” <sup>3</sup>

Ibn ‘Ābidayn said:

“It is prohibited for a man to cut his beard.” <sup>4</sup>

#### THE MĀLIKĪS

According to the Mālikīs:

“Shaving the beard is prohibited, as is cutting so short as to clearly changes one’s appearance. But if it

1 From “*at-Tārīkh*” by Ibn ‘Asākir.

2 “*Bādā’i us-Ṣanā’i*” 3:1129.

3 “*Fath ul-Qadīr*” 2:348, and “*al-Baḥr ur-Rā’iq*” 2:490.

4 “*Radd ul-Muḥtār*” 2:418.



becomes oversized, and if cutting it would not appear as a mutilation, then it may be cut; but that would be disliked and contrary to that which is better.”<sup>1</sup>

Al-‘Adwī said:

“Mālik prohibited removing the hair of the beard, and he hated shaving anything under the jaws as it is a practice of the Magians.”<sup>2</sup>

Ibn ‘Abd al-Barr said:

“Shaving the beard is prohibited, and is only done by effeminate men.”<sup>3</sup>

#### THE SHĀFĪS

Ibn Ruf‘ah said:

“Imām ash-Shāfi‘ī expressed in ‘*al-Umm*’ that it is prohibited to shave the beard. So did az-Zarkashī and al-Ḥalīmī in ‘*Shu‘ab ul-Īmān*’. Al-Athru‘ī said, “It is prohibited to totally shave the beard without a medical reason.”<sup>4</sup>

#### THE ḤANBALĪS

The Ḥanbalī’s agree without exception that it is prohibited to shave the beard.<sup>5</sup> Ibn Taymiyyah (رحمته الله) stated:

“It is prohibited to shave the beard.”<sup>6</sup>

<sup>1</sup> From “*Sharḥ ur-Risālah*” by Abū al-Ḥasan, and the commentary on it by al-‘Adwī.

<sup>2</sup> “Al-‘Adwī’s commentary on *Sharḥ ur-Risālah*” 2:411.

<sup>3</sup> From “*at-Tamhīd*”.

<sup>4</sup> From “*Sharḥ ul-‘Ubāb*”.

<sup>5</sup> In “*al-Inṣāf*”, “*Sharḥ ul-Muntahā*”, etc.

<sup>6</sup> “*Al-Ikhtiyārāt ul-‘Ilmiyyah*” p. 6, and “*al-Fatāwā al-Kubrā*” 1:30.

As-Saffārīnī said:

“Our *mathhab* adopts the prohibition of shaving the beard.”<sup>1</sup>

#### IBN ḤAZM

Ibn Ḥazm al-Andalusī (رحمته الله) said:

“All of the scholars have agreed that shaving the beard is a prohibited mutilation.”<sup>2</sup>

#### CONTEMPORARY ‘ULAMĀ

The great ‘*ulamā*’ of our time have also expressed that it is prohibited to shave the beard or cut it short. For example:

‘Alī Maḥfūz (رحمته الله) said:

“The four *Mathhabs* agree that it is obligatory to spare the beard and is prohibited to shave it or cut it close.”<sup>3</sup>

Al-Albānī (رحمته الله) said:

“Any of the earlier texts is sufficient by itself to prove the obligation of sparing the beard and the prohibition of shaving it. How, then, when we combine the evidence from all those texts?”<sup>4</sup>

The Permanent Committee of *Fatwā* in Saudi Arabia, when it was led by Ibn Bāz (رحمته الله) and ‘Abd ur-Razzāq ‘Afīfī (رحمته الله), gave the following *fatwā*:

<sup>1</sup> “*Ghithā ul-Albāb*” 1:376.

<sup>2</sup> “*Marātib ul-Ijmā*” p. 157, and “*al-Muḥallā*” 2:189.

<sup>3</sup> From “*Al-Ibdā’ fī Maḍārr al-Ibtidā’*”.

<sup>4</sup> From “*Jilbāb ul-Mar’at il-Muslimah*”.

“It is prohibited to shave the beard because of what Aḥmad, al-Bukhārī, and Muslim reported ... And insisting to shave it is a major sin ...”<sup>1</sup>

## Caring for the Beard

### TRIMMING IT

The Prophet’s (ﷺ) commands clearly indicate that the beard should be completely spared. Furthermore, the Prophet (ﷺ) and his companions had full and large beards.

There are no authentic reports indicating that the Prophet (ﷺ) trimmed his beard. At this point, it is important to warn against an extremely weak report from ‘Abdullāh Bin ‘Amar (رضي الله عنه):

“كان النبيُّ يأخذُ من لِحيتِهِ من عرضِها وطولِها.”

“The Prophet (ﷺ) used to cut from the width and length of his beard.”<sup>2</sup>

However, there are authentic reports from a number of *ṣaḥābah* — particularly Ibn ‘Umar, Abū Hurayrah, and Ibn ‘Abbās (رضي الله عنه), indicating that they used to cut what extended beyond a fist-length. There are similar reports as well from a number of the *salaf* such as Ibrāhīm an-Nakhī, Mālik, and Aḥmad.<sup>3</sup> For example, when ‘Abdullāh Bin ‘Umar (رضي الله عنه) went for *Ḥajj* or *‘Umrah*, he used to hold his beard with his fist and cut whatever extended beyond his fist.<sup>4</sup>

Thus, the general command of sparing the beard should be restricted to the understanding and practice of the *ṣaḥābah*, and its length below the chin should not exceed a man’s fist.

<sup>1</sup> *Farwā* no. 1640, issued in 1397 (1978).

<sup>2</sup> Recorded by at-Tirmithī, Ibn ‘Adiyy, and others. Verified to be fabricated by al-Albānī (*aḍ-Ḍa‘īfah* no. 288).

<sup>3</sup> Several such authentic reports are compiled by al-Albānī in *aḍ-Ḍa‘īfah* (following *hadīth* no. 2355).

<sup>4</sup> Recorded by al-Bukhārī.

As for trimming it shorter than a fist-length, it is a clear violation to the earlier commands, and to the practice of the Prophet (ﷺ) and his companions (رضي الله عنهم).

In particular, trimming the beard very short (shadow beard) is as bad as shaving it — especially in our time when this has become a fashion in imitation of some corrupt cinema “stars” and singers. Thus, in addition to violating the Prophet’s (ﷺ) commands and practice, those who do this would be committing another sin: imitation of the nonbelievers.

#### CLEANING IT

A spared beard should be kept clean from dirt. The Prophet (ﷺ) instructed us to be particular in washing our beard several times a day. Anas (رضي الله عنه) reported:

”كان رسول الله إذا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ، فَأَدْخَلَهُ تَحْتَ حَنَكِهِ، فَخَلَّلَ بِهِ لِحْيَتَهُ؛ وَقَالَ: «هَكَذَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ.»<sup>1</sup>

“When Allāh’s Messenger (ﷺ) performed *wuḍūʿ*, he would take a scoop of water in his hand, bring it under his chin, and pass it through his beard. He would then say: <Such did my Lord (ﷻ) command me.><sup>1</sup>

#### Deviation from the Sunnah

Despite the above-cited clear texts from the Sunnah, and the consensus of the great *‘ulamā’* of Islām, we find that the majority of Muslim men in our time do not grow their beards. This is one of many indications that most of the Muslims do not follow the teachings of their *Dīn*. A major reason for this is that they are led by false guides who either cannot distinguish between right and wrong, or who do not want to tell the truth.

<sup>1</sup> Recorded by Abū Dāwūd, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 133).

**FALSE VS. TRUE 'ULAMĀ'**

Not anyone who is in a position of leadership or *fatwā* is a true *'ālim*. True *'ulamā'* are those who base their *fatwās* on clear evidence from Allāh's Book and His Messenger's Sunnah. As time passes, fewer and fewer of these true *'ulamā'* are still alive, but this should not make us turn toward the false scholars.

'Abdullāh Bin 'Amr (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِنَّ اللَّهَ تَعَالَى لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنْ صُدُورِ الْعِبَادِ،  
وَلَكِنْ يَقْبِضُ الْعِلْمَ بَقْبِضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ  
النَّاسُ رُؤُوسًا جُهَالًا، فُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.»

«Allāh (ﷻ) does not pull the knowledge suddenly from the breasts of people, but takes away the knowledge by taking the lives of the *'ulamā'* (true scholars). When no *'ulamā'* are left, the people will appoint ignorant guides who, when asked, will provide *fatwā* without knowledge, thereby straying and leading others astray.»<sup>1</sup>

**WRONG VERDICTS CONCERNING THE BEARD**

People are often misled by a number of contemporary *shaykhs* who neglect this *sunnah* or provide unfounded *fatwās* belittling it. Those *shaykhs* set a bad example to others, and cause them to neglect this *sunnah* as well. And surely, this adds to their burden of sins. Jarīr Bin 'Abdillāh (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةَ حَسَنَةٍ فَلَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا  
بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ. وَمَنْ سَنَّ فِي الْإِسْلَامِ  
سُنَّةَ سَيِّئَةٍ كَانَ عَلَيْهِ وَزْرُهَا، وَمِثْلُ وَزْرِ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ،

<sup>1</sup> Recorded by al-Būkhārī, Muslims, and others.

« مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ. »

«He who initiates in Islām a good way will get his reward for it, as well as rewards similar to those who follow him into it, without reducing any of their rewards. And he who initiates in Islām an evil way will get his burden for it, as well as burdens similar to those who follow him into it, without reducing any of their burdens.»<sup>1</sup>

One frequently hears the statement, “Growing the beard is an optional *sunnah*, and shaving it is only disliked.” From the above discussion, it is obvious that this is a wrong understanding, and there is no doubt that growing it is a mandatory *sunnah*.

One such wrong *fatwā* was given by al-Qaraḍāwī. After a good and fair presentation of the issue of beard, he concluded that it is only disliked to shave it, and he closed as follows:

“It is true that no reports exist of anyone among the *salaf* shaving his beard, but that could be because they had no such need, and growing it was their custom.”<sup>2</sup>

It is obvious from our earlier discussion that this is an invalid rationale, especially since the reason for growing the beard is much stronger than mere custom — it is Allāh’s command!

In response to al-Qaraḍāwī’s above statement, Shaykh Ṣāliḥ al-Fawzān said:

“His reasoning, that no one among the *salaf* shaved his beard because they had no such need, is invalid; and its invalidity is a sufficient refutation. We say that their refraining indicates that they considered shaving the beard impermissible. They used to honor the beard and respect it ...”<sup>3</sup>

1 Recorded by Muslim, Aḥmad, and others (*Aḥkām ul-Janā’iz* 226).

2 From “*Al-Ḥalālu wal-Ḥarāmu fil-Islām*”.

3 From “*al-Ḥalām bi-Naqdi Kitāb il-Ḥalāli wal-Ḥarām*”.

## Weak Justifications for Shaving the Beard

In this section, we discuss some of the common excuses that people give to justify shaving the beard.

### 1. PLEASING PARENTS AND WIFE

Some men offer the excuse that their wives prefer them without a beard. Others claim that their parents or relatives prefer to see them with a clean-shaven face.

But, whom are we supposed to please the most? One should fear Allāh (ﷻ) and remember that our course in this life must be to abide by the clear commands of Allāh (ﷻ) and His Messenger (ﷺ), and not to follow the deformed inclinations of wives, parents, friends, etc.

‘Alī (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

« لا طاعة لبشر في معصية الله، إنما الطاعة في المعروف. »

**<Obedience may not be offered to a human being if it involves disobeying Allāh. Obedience should only be in good things.>**<sup>1</sup>

### 2. IRRITATION AND SCRATCHING

Some men claim that growing their beard causes them severe skin irritation and scratching.

This cannot result from abiding by the pure *fiṭrah*, but would result from neglect of proper cleaning and washing with *wuḍūʿ*, as instructed in the Sunnah.

Why don’t we hear similar excuses for shaving the hair of their head? If a person has a legitimate and unusual skin problem, he must consult with a sincere Muslim doctor in order to find the best way to treat his problem so as to preserve his beard.

<sup>1</sup> Recorded by al-Bukhārī, Muslim, and others. A similar *ḥadīth* is recorded by Aḥmad and others from ‘Imrān Bin Ḥuṣayn (رضي الله عنه) and verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 179,180).

### 3. JOB REQUIREMENT

Some men assert that their job requires shaving the beard, and that they would lose their job if they do not shave. This claim is not always true. Providing evidence (like the sample letter shown below) that the beard is a religious requirement may stop the employer from forcing a man to shave.

If it becomes most likely that one would lose his job if he grew his beard, he should weigh his situation and see which option would constitute more harm to him: shaving the beard or losing that enslaving job. Based on that, and after consulting with people of knowledge, he should take the course that he expects to be most pleasing to Allāh (ﷻ).

### 4. THREAT TO LIFE

Some men assert that growing their beards in certain countries would endanger their lives or cause them harm in their person, property, or *Dīn*. If this is true, it should be dealt with in a cautious and reasonable manner, similar to that described in the previous section.

However, one should not hold a paranoid or cowardly position, expecting all forces of evil to mobilize against him as soon as his beard starts to surface.

Date: \_\_\_\_\_

#### TO WHOM IT MAY CONCERN

This is to inform that the Islamic faith requires from Muslim men to grow a substantial beard, because the Prophet Muhammad (peace be upon him) commanded:  
**«Trim your mustache and spare your beard.»**

Muslim employees and subordinates who choose to abide by this should be permitted to do so by their superiors. Freedom of religion is protected by our Constitution.

Your cooperation in enabling Muslims to perform this religious duty is appreciated.

We welcome any questions or inquiries.

*Signature*

Name

Imaam or Director of Islamic Center



### 5. A MINOR ISSUE

Many people nowadays describe the beard as a minor issue, by which they mean that it is unimportant whether it is spared or shaved. Once this premises is accepted from them, they go one step further and say, “Therefore, you should shave it to agree with the modern world’s outlook!”

We have discussed the subject of “Core and Peel” in the Preface to this book, so there is no need to repeat the discussion here. We also discussed earlier in this chapter the claim that the beard is an optional trait. We conclude here by saying:

- a) Islām does not distinguish between peel and core. We should implement Islām as thoroughly as possible, and call others to implement it as well.
- b) The evidence for sparing the beard is so strong as to make it obligatory to spare it, and prohibited to shave it.

### 6. KEEP RELIGION WITHIN THE HOME

Some people believe that Islām should only be practiced behind the closed door of their home. Once they go out to the world, they become completely secular in their appearance and behavior.

This is a serious ignorance about the great Religion of Islām. Our Creator (ﷻ) blessed us with Islām to attain serenity and satisfaction in all our actions and thoughts. How can we leave it inside our home when we need it wherever we go? How is it possible to have two identities: a righteous private one, and a careless public one?

One of the strangest views that we commonly see is that of a Muslim couple: a wife with full *ḥijāb*, and a clean-shaven husband in tight western attire! Why does the woman have the bravery to display her Muslim identity while the man does not? Why does the woman take it upon herself to represent Islām while her husband does not? Indeed, from Allāh (ﷻ) we seek help and guidance.

## CHAPTER 3

### OTHER HAIR

In this chapter, we discuss the following traits of *fiṭrah* that pertain to human hair (plus a few other hair-related issues):

1. Trimming the mustache
2. Pulling the armpit hair
3. Shaving the pubic hair
4. Grooming the head hair

#### 1. Trimming the Mustache

We saw in Chapter 1 that trimming the mustache is one of the traits of *fiṭrah*. Furthermore, we presented in Chapter 2 various *ḥadīths* in which the Prophet (ﷺ) used different Arabic verbs to command men to trim their mustache. He (ﷺ) said:

«أَنْهَكُوا الشَّوَارِبَ - جَزَّوْا الشَّوَارِبَ - قُصُّوا سِبَالَكُمْ - احْفُوا الشَّوَارِبَ.»

«Closely trim the mustache; cut the mustache; cut your mustache; trim your mustache.»

Zayd Bin Arqam (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا.»

«He who does not trim his mustache is not one of us.»<sup>1</sup>

---

<sup>1</sup> Recorded by an-Nasā'ī, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 6533 and *al-Mishkāt* no. 4364).

Trimming the mustache is an important act of cleanliness. Food and dirt cling onto an untrimmed mustache, as does waste from the nose. This produces an excellent breeding ground for bacteria. Imagine a man with such a mustache drinking from a cup that is being passed around!

Trimming the mustache is done by cutting it level with the upper lip — until the lip is fully exposed. This was reported from five of the *ṣaḥābah*.<sup>1</sup>

Trimming the mustache should be done at least once every forty days. Anas (رضي الله عنه) reported:

”وَقَتَ لَنَا رَسُولُ اللَّهِ فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الْأَظْفَارِ، وَنَتْفِ  
الإِبْطِ، وَحَلْقِ الْعَانَةِ، أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.”

“Allāh’s Messenger (ﷺ) allowed us a maximum of forty nights for trimming our mustache, clipping our nails, pulling our armpit hair, and shaving our pubic hair.”<sup>2</sup>

Trimming the mustache does not mean shaving it completely. Shaving it completely is a *bid’ah*, as declared by Mālik (رضي الله عنه):

“This is a *bid’ah* that has appeared among people. My opinion is that a person who completely shaves his mustache should be punished.”<sup>3</sup>

Imām Mālik had a big mustache. When questioned about it, he reported that when ‘Umar (رضي الله عنه) became angry, he would twirl his mustache and sigh out loud.<sup>4</sup> This only means that ‘Umar’s mustache

1 Recorded by aṭ-Ṭabarānī, al-Bayhaqī, and others. Verified to be *ḥasan* by al-Albānī (*Ādāb uz-Zifāf* p. 209).

2 Recorded by Muslim, Aḥmad, and others.

3 Recorded by al-Bayhaqī (1:151). Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 209).

4 Recorded by aṭ-Ṭabarānī in al-Kabīr. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 209).

was thick, but not long — not exceeding his lip-line.

However, a man may trim his mustache closely, as was the practice of Ibn ‘Umar (رضي الله عنه) who trimmed it until the whiteness of his skin was visible through it <sup>1</sup>.

## 2&3. Removing the Armpit and Pubic Hair

### GUIDELINES FROM THE SUNNAH

We saw in Chapter 1 that removing the armpit and pubic hair are two of the traits of *fiṭrah*. In Anas’s *ḥadīth*, the Prophet (ﷺ) commanded a Muslim to do this at least once every forty days:

”وَقَّتَ لَنَا رَسُولُ اللَّهِ فِي نَتْفِ الْإِبْطِ وَحَلَقِ الْعَائَةِ  
.. أَنْ لَا تُتْرَكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً”

“Allāh’s Messenger (ﷺ) allowed us a maximum of forty nights for pulling our armpit hair and shaving our pubic hair ...” <sup>2</sup>

In some cases, particularly during the summer and in hot climates, this hair should be removed more frequently to maintain good hygiene.

The armpit and pubic hair grows in damp and dark areas, making it suitable ground for germs and, in some parts of the world, tiny fleas (like ticks). This usually leads to red skin, cracking, and infections.

The above *ḥadīths* mention “pulling” for the armpit hair and “shaving” for the pubic hair. We have the following possible explanation for this:

- a) Pulling the hair removes it from the roots, together with whatever germs may be attached to it. This results in a more thorough cleaning, which is needed in the armpit area, especially since it is not normally frequently washed, and is not too sensitive to pulling.

1 Recorded by al-Bukhārī.

2 Recorded by Muslim, Aḥmad, and others.

- b) The pubic area, on the other hand, is subject to more frequent washing than the armpits.<sup>1</sup> This should keep it less infested with germs. In addition, the pubic area is quite sensitive, and pulling hair from it may cause problems. Therefore, we are instructed to shave rather than pull the pubic hair.

Removing both the armpit and the pubic hair may be done with any means that leads to its complete removal. Imām Aḥmad was asked whether it is permissible to remove the armpit hair by shaving rather than pulling it. He responded (jokingly showing his approval), “Do you all have the nerve-to pull it?”<sup>2</sup> However, we believe that the method prescribed by the Prophet (ﷺ) is the best for those who can handle it.

In the married life, frequent removal of the armpit and pubic hair may be viewed as a form of adornment and cleanliness between the two spouses. Jābir (رضي الله عنه) reported that, after returning from a long journey, the Prophet (ﷺ) ordered his soldiers to camp on the outskirts of al-Madīnah instead of rushing in, to give time for their wives to be prepared for them:

«أمهلوا حتى ندخل ليلاً، كي تمتشط الشعثه، وتستجد المغيبه.»

«Postpone entering into al-Madīnah until the night, so that a disheveled woman would have time to do her hair, and a lonely woman (because of her husband’s absence) would have time to shave her pubic hair.»<sup>3</sup>

Removing the armpit and pubic hair is not classified to be “changing Allāh’s creation”, because the Prophet (ﷺ) explicitly commanded us to do so.

#### **PUNGENT, DIRTY SWEAT**

Sweat is a mixture of water and salts. It plays an important part in

1 We discuss this further in the next chapter (p. 49).

2 From the “*Masā’il*”.

3 Recorded by al-Bukhārī, Muslim, and others.

regulating the body temperature by evaporation of water from the skin. It also provides a means of removing waste products (toxins) from the body and dumping them directly onto the skin. There are two types of sweat glands: eccrine and apocrine.

Eccrine glands are found everywhere on the skin except for the lips and the external genital parts.

Apocrine glands are found particularly in the armpit and genital areas. They have the same structure as the under-skin hair sacks (follicle) and the fat-producing (sebaceous) glands. With the presence of sex hormones (especially at the onset of puberty), the apocrine glands produce a highly individual scent.

According to many physicians, body odor is produced by microorganisms (or germs) that particularly grow in moist areas of the skin, such as the armpit and pubic areas, and digest sebum — a mixture of fat and debris of dead cells excreted by the fat-producing glands.

Other specialists believe that the odor is a result of food and drink intake, getting worse with red meat, spices, and so on.

Therefore, it is clear that removing the armpit and pubic hair eliminates from our body a major medium for germ growth, as well as a medium in which sweat, fat, and odors reside.

## 4. Grooming the Head Hair

### PARTING THE HAIR

We saw in Chapter 1 that parting the hair is one of the traits of *fiṭrah*. It helps keep the hair tidy, and makes cleaning it easier. This is especially true when the hair is long and thick, making it necessary to divide it into bunches or braids.

Ibn ‘Abbās (رضي الله عنه) reported:

“Allāh’s Messenger (ﷺ) used to let his hair fall down around his head, because this is what the people of the Scripture did, whereas the pagans parted their hair. He (ﷺ) used to prefer resembling the people of the Scripture unless Allāh commanded him differently. But

later on, he parted his hair.”<sup>1</sup>

In explanation of this, Ibn Hajar (رحمته الله) said:

“The reason for this appears to be that the idolaters were then farther from *īmān* than the people of the Scripture, because the latter followed a revealed religion for the most part. So he (ﷺ) liked to resemble them in order to attract them to Islām. But when the idolaters around him embraced Islām, while the people of the Scripture remained in their disbelief, it became incumbent to differ from them.”<sup>2</sup>

The manner of parting the Prophet’s (ﷺ) hair is described by ‘Ā’ishah (رضي الله عنها). She reported:

”كنتُ إذا فرقتُ لرسولِ اللهِ رأسَهُ صدعتُ فرقه  
عن يافوخه، وأرسلتُ ناصيته بين عينيه.“

“When I parted Allāh’s Messenger’s (ﷺ) hair, I would start from the back of his head, letting the hair fall down his forehead (as bangs).”<sup>3</sup>

#### GROOMING THE HAIR

Grooming the hair (in Arabic, *tarjīl* or *tarajjul*) is a detailed process that can involve cleaning, washing, combing, parting, and braiding.

The Prophet (ﷺ) urged people to groom their hair. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من كان له شعرٌ فليُكْرِمهُ.»

⟨Whoever has hair should take care of it.⟩<sup>4</sup>

1 Recorded by al-Bukhārī, Muslim, and others.

2 *Faṭḥ ul-Bārī* 10:362.

3 Recorded by Abū Dāwūd. Verified to be *ḥasan* by al-Albānī (*al-Mishkāt* no. 4375).

4 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no.

Jābir (رضي الله عنه) reported that Allāh's Messenger (ﷺ) once saw a man with disheveled hair, so he said:

«أَمَا كَانَ يَجِدُ هَذَا مَا يُسَكِّنُ بِهِ رَأْسَهُ؟»

«Can't this man find something for calming his hair?»

Even during *i'tikāf*<sup>2</sup>, the Prophet (ﷺ) was keen on maintaining the cleanliness of his head. 'Ā'ishah (رضي الله عنها) reported:

«كَانَ رَسُولُ اللَّهِ يَدْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأَرْجُلُ رَأْسَهُ وَأَنَا حَائِضٌ.»<sup>3</sup>

“Allāh's Messenger (ﷺ) would bring his head close to me (through the *Masjid*'s door) while I was in my room (and he was outside in the *Masjid*), and I would groom his hair while I was in menses.”<sup>3</sup>

In grooming his hair, the Prophet (ﷺ) liked to start with the right side. 'Ā'ishah (رضي الله عنها) reported:

«كَانَ رَسُولُ اللَّهِ يُحِبُّ التِّيَامُنَ فِي طَهْوَرِهِ، وَتَنْعَلِهِ، وَتَرْجُلِهِ.»

“Allāh's Messenger (ﷺ) liked to start with the right side in his *wuḍū'*, in wearing his shoes, and in caring for his hair.”<sup>4</sup>

But the Prophet (ﷺ) disliked over-indulgence in grooming the hair.

6493 and *aṣ-Ṣaḥīḥah* no. 500).

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 493 and *al-Mishkāt* no. 4277).

2 *I'tikāf* is to worship Allāh in the *masjid* in seclusion, normally during the last nights of *Ramādān*.

3 Recorded by al-Bukhārī and Muslim.

4 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 501 and *Ṣaḥīḥ ul-Jāmi'* no. 6870).



‘Abdullāh Bin al-Mughaffal (رضي الله عنه) reported:

”نَهَى رَسُولُ اللَّهِ عَنِ التَّرَجُّلِ إِلَّا غَبًّا.“

“Allāh’s Messenger (ﷺ) prohibited grooming the hair excessively.”<sup>1</sup>

Grooming the hair may also be viewed as a form of adornment and cleanliness between the two spouses. In Jābir (رضي الله عنه) earlier *ḥadīth*, the Prophet (ﷺ) said:

«أَمَهَلُوا حَتَّى نَدْخُلَ لَيْلًا، كِي تَمَشَطَ الشَّعْثَةُ.»

«Postpone entering into al-Madīnah until the night, so that a disheveled woman would have time to do her hair.»<sup>2</sup>

#### LENGTH OF A MAN’S HAIR

The Prophet (ﷺ) was not particular about the length of his hair. It would usually extend to a level between his ears and shoulders. ‘Ā’ishah (رضي الله عنها) reported:

”كَانَ لِرَسُولِ اللَّهِ شَعْرٌ فَوْقَ الْجُمَّةِ وَدُونَ الْوَفْرَةِ.“

“Allāh’s Messenger’s (ﷺ) hair used to extend below his ears and above his shoulder.”<sup>3</sup>

During *ḥajj* (major pilgrimage) and *‘umrah* (minor pilgrimage) the Prophet (ﷺ) shaved his head completely and urged others to shave theirs by saying:

«اللَّهُمَّ أَرْحَمِ الْمُحَلِّقِينَ.»

<sup>1</sup> Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 501 and *Ṣaḥīḥ ul-Jāmi’* no. 6870).

<sup>2</sup> Recorded by al-Bukhārī, Muslim, and others.

<sup>3</sup> Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*al-Mishkāt* no. 4386).

«O Allāh, show mercy to those who shave their head (in *hajj*).»<sup>1</sup>

And once the Prophet (ﷺ) entered Makkah with his hair so long that he had it tied up in four bunches<sup>2</sup>.

Thus there is no specific restriction in regard to the length of a man's hair — except to avoid cutting or styling it in a way resembling that of sinners or disbelievers.

‘Abdullāh Bin Ja‘far (رضي الله عنه) reported that, after his father's martyrdom,<sup>3</sup> the Prophet (ﷺ) left Ja‘far's family to themselves for three days. Then he visited them and said:

« لا تبكوا على أخي بعد اليوم. أدعوا لي أبنائي أخي. »

«Do not weep over my brother past this day. Bring my brother's two sons before me.»

‘Abdullāh says, “We (my brother and I) were brought before him (with messy hair) like chicks.” So the Prophet (ﷺ) ordered, « أدعوا لي الحلاق. » «Summon the barber.» The barber came and he commanded him to shave the two boys' heads.<sup>4</sup>

Some ‘*ulamā*’, such as Imām Aḥmad<sup>5</sup>, disliked shaving the head consistently, because the Prophet (ﷺ) indicated that this would be one of the characteristics of the *khawārij*.<sup>6</sup>

1 Recorded by Al-Bukhārī, Muslim, and others from Ibn ‘Umar and other companions (رضي الله عنه).

2 Recorded by Abū Dāwūd, Ibn Mājah, and others, from Umm Hānī Bint Abī Ṭālib. Verified to be authentic by al-Albānī (*Mukhtaṣar ush-Shamā’il* no. 23).

3 In the battle of Mu‘tah.

4 Recorded by Abū Dāwūd and an-Nasā’ī. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 4389 and *Aḥkām ul-Janā’iz* p. 32).

5 As in his *masā’il*.

6 As was recorded by Aḥmad, Abū Dāwūd, and others from Anas (رضي الله عنه), and verified authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 8054 and *as-Sunnah* 940, 945). *Khawārij* were those who turned and fought against the *ṣaḥābah* during ‘Alī's (رضي الله عنه) rule.

**LENGTH OF A WOMAN'S HAIR**

A woman's hair is an important part of her physical adornment. This is why Islām does not require her to shave her hair like men during *hajj*. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

« ليس على النساء حلقٌ، إنما على النساء التقصيرُ. »

**<Women are not required to shave (during *hajj* or *'umrah*). They only need to shorten their hair.>**<sup>1</sup>

It is not recommended for a woman to shave her hair, because this would make her resemble men.

At this point, it is important to warn against a weak *hadīth* reported from 'Alī (رضي الله عنه):

“نهى رسول الله أن تحلق المرأة رأسها.”

“Allāh's Messenger (ﷺ) prohibited for a woman to shave off her head.”<sup>2</sup>

There is a special prohibition, however, for women to shave their hair as an expression of mourning. When Abū Mūsā al-Ash'arī (رضي الله عنه) was on his deathbed, he said:

“Indeed, Allāh's Messenger (ﷺ) disowned any woman who wails, shaves her hair, or tears up her clothes (as signs of mourning).”<sup>3</sup>

We conclude that there is no specific restriction in regard to the length of a woman's hair — other than the following:

- a) She should avoid shaving it without a medical reason, or

<sup>1</sup> Recorded by Abū Dāwūd, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 605).

<sup>2</sup> Recorded by an-Nasā'ī, at-Tirmithī, and others. Verified to be weak by al-Albānī (*aḍ-Ḍa'īfah* no. 678).

<sup>3</sup> Recorded by al-Bukhārī, Muslim, and others.

cutting it short so as to resemble men's hair.

- b) She should avoid cutting or styling it in a way resembling that of sinners or disbelievers.

#### USING FALSE HAIR

It is strongly prohibited to use fake hair, making it appear as though it is part of a person's own hair.

Asmā' Bint Abī Bakr (رضي الله عنها) reported that a woman came to the Prophet (ﷺ) and said, "After I married off my daughter, she became afflicted with an illness that caused her hair to fall out. Her husband keeps urging me to connect other hair to hers. Should I do so?" When the Prophet (ﷺ) heard this, he cursed women who connect their hair with other hair, as well as the women who provide them with the hair.<sup>1</sup>

Ibn 'Umar (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.»

«May Allāh (ﷻ) curse a woman who provides hair for others to connect to theirs, and a woman who requests to connect other hair to hers. May He also curse a woman who makes tattoos, and a woman who requests to be tattooed.»<sup>2</sup>

Mu'āwiyah (رضي الله عنه) once saw a bunch of hair (used as a wig) in the hand of one of his soldiers. He exclaimed, "Where are your *'ulamā'*, O Muslims? I heard Allāh's Messenger (ﷺ) prohibit things like this and say:

«إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاءَهُمْ.»

«Indeed, the Children of Israel were destroyed when their women used this.»<sup>3</sup>

1 Recorded by al-Bukhārī and Muslim.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by al-Bukhārī, Muslim, and others.

**EXCELLENCE OF WHITE HAIR**

A Muslim should not be upset when he starts seeing gray in his hair, because this can be a good sign for him. The more he lives as an obedient servant to Allāh (ﷻ), the more rewards that he accumulates. Ka‘b Bin Murrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من شاب شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ.»

**«Whoever acquires white hair in Islām, it will be a light for him on Judgment Day.»**<sup>1</sup>

Therefore, it is prohibited to pull out white hairs. ‘Abdullāh Bin ‘Amr (رضي الله عنه) reported:

«لا تَتَنَفَّوْا الشَّيْبَ، فَإِنَّهُ نُورُ الْمُسْلِمِ. مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَكَفَّرَ عَنْهُ بِهَا خَطِيئَةً، وَرَفَعَهُ بِهَا دَرَجَةً.»

**«Do not pull the white hair, because it is a light for a Muslim. Whoever gets a white hair while he is a Muslim, Allāh records for him a good deed, expiates for him a sin, and raises him one level (in *Jannah*).»**<sup>2</sup>

**DYEING THE HAIR**

Even though it is not permissible to pull out white hair, it is recommended to dye it a brownish color. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالِفُوهُمْ.»

**«Indeed, the Jews and Christians do not dye their**

<sup>1</sup> Recorded by at-Tirmithī, an-Nasā’ī, and others. Verified to be *ḥasan* by al-Albānī (*al-Mishkāt* no.4385).

<sup>2</sup> Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1243, *al-Mishkāt* no. 4384, and *Ṣaḥīḥ ul-Jāmi‘* no. 3748).

**⟨white hair, so be different from them.⟩<sup>1</sup>**

Jābir (رضي الله عنه) reported that upon conquering Makkah, Abū Bakr's (رضي الله عنه) father, Abū Quḥāfah, was brought before the Prophet (ﷺ) to embrace Islām. The Prophet (ﷺ) saw his head and beard “white as clouds”, so he ordered:

«غَيِّرُوا هَذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ.»

**⟨Change this with something (i.e., dye it), but avoid dyeing it black.⟩<sup>2</sup>**

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«غَيِّرُوا الشَّيْبَ، وَلَا تُقَرِّبُوهُ السَّوَادَ.»

**⟨Change white hair (by dyeing), but avoid making it black.⟩<sup>3</sup>**

We say that dyeing white hair is recommended and not obligatory because the *ṣaḥābah* understood it to be optional, so some of them dyed while others did not. According to al-Albānī (رحمته الله)،<sup>4</sup> the recommendation is met by dyeing the hair at least once in a lifetime.

Men and women without white hair should avoid dyeing their hair with colors different from the original color because:

- a) It involves changing Allāh's creation.
- b) It is deceiving to others. Asmā' (رضي الله عنها) reported that the Prophet (ﷺ) said:

«الْمُتَشَبِّعُ بِمَا لَمْ يُعْطِ كَلَابِسِ ثَوْبَيْ زُورٍ.»

**⟨A person who pretends having that which he does not is like one who wears two garments of**

1 Recorded by al-Bukhārī and Muslim.

2 Recorded by Muslim, an-Nasā'ī, and others.

3 Recorded by Aḥmad, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 496).

4 In an audio recording.

**deception.>** <sup>1</sup>

This prohibition is more emphasized if the hair is dyed with bizarre colors resembling the styles of singers, actors, and other corrupt people.

Some contemporary scholars have permitted a woman to dye her hair with natural colors if this is done only to please her husband, and only within the boundaries of her home. This may then evade the above concerns — Allāh (ﷻ) knows best.

**SHAVING A NEWBORN'S HEAD**

It is required to shave a newborn's head on the seventh day. Abū Rāfi' and 'Alī (ﷺ) reported that when Fāṭimah (ﷺ) gave birth to al-Ḥasan and, later on, al-Ḥusayn, Allāh's Messenger (ﷺ) told her:

«يا فاطمة، أحلقني رأسه، وتصدقني بزنة شعره فضة.»

**<O Fāṭimah, shave his head, and give charity equal to his hair's weight in silver.>** <sup>2</sup>

'Abdullāh Bin 'Amr (ﷺ) reported:

“أمر النبي بتسمية المولود يوم سابعه، ووضع الأذى عنه، والعق.”

“The Prophet (ﷺ) commanded us to name a newborn on its seventh day, as well as to remove the filth off it (i.e., shave the hair) and slaughter a sacrifice.” <sup>3</sup>

**SHAVING THE HEAD UPON EMBRACING ISLĀM**

Similar to a newborn, as soon as a man impinges on his new life as a

1 Recorded by al-Bukhārī and Muslim.

2 Recorded by Aḥmad, al-Bayhaqī, and others. Verified to be *ḥasan* (good) by al-Albānī (*Irwā' ul-Ghalīl* no. 1175).

3 Recorded by at-Tirmithī and Ibn Abī Shaybah. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ at-Tirmithī* no. 2269).

Muslim, he should shave his hair. Kulayb al-Juhanī (رضي الله عنه) reported that he came to the Prophet (ﷺ) and told him that he had embraced Islām. The Prophet (ﷺ) commanded him:

«أَلِقْ عَنكَ شَعْرَ الْكُفْرِ وَأَحْتَتِنْ.»

«Shave off the hair of *kufṛ*, and get circumcised.»<sup>1</sup>

Note that new Muslim women are exempt from this ruling because there are no authentic reports that the Prophet (ﷺ) commanded any woman who embraced Islām to shave her head.

#### AVOIDING PARTIAL SHAVING

When shaving the head of a boy or an adult man, we should avoid *qazʿ*, which is to shave part of the head and leave the rest unshaved.

Ibn ʿUmar (رضي الله عنه) reported that the Prophet (ﷺ) saw a boy with part of his head shaved and the other part unshaved. He (ﷺ) prohibited doing this and said:

«احلقوه كله أو اتركوه كله.»

«Shave it all or spare it all.»<sup>2</sup>

Ibn ʿUmar (رضي الله عنه) similarly reported:

”نهى رسول الله عن القزع: أن يُحلقَ من رأس الصبي مكانًا ويُترك مكانًا.“

“Allāh’s Messenger (ﷺ) prohibited *qazʿ*, which is shaving part of a boy’s head and sparing the rest.”<sup>3</sup>

This clearly indicates the prohibition of some hair styles whereby only parts of the head hair are shaved, leaving other parts fully grown.

<sup>1</sup> Recorded by Abū Dāwūd and Aḥmad. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmiʿ* no. 1251 and *Irwāʿ ul-Ghalīl* no. 79).

<sup>2</sup> Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmiʿ* no. 212 and *aṣ-Ṣaḥīḥah* no. 1123).

<sup>3</sup> Recorded by al-Bukhārī, Muslim, and others.



## Facial Hair

Except for the mustache, it is prohibited to pluck or shave the facial hair. We mentioned earlier that Allāh's Messenger (ﷺ) has declared that those who remove their facial hair are accursed by Allāh (ﷻ), as was reported from him by Ibn Mas'ūd (رضي الله عنه):

«لعن الله النامصات والمتمصات...»

«Allāh curses those who pluck the facial hair (for others) and those who seek to pluck their facial hair ...»<sup>1</sup>

It is disturbing to see that many Muslim women, some even with *hijāb* covering their head and body, employ *namṣ*. Their eyebrows become unnaturally thin and ugly — in clear contrast with the good way that Allāh made them. This only reflects ignorance in the basics of our Prophet's (ﷺ) Sunnah.

## Other Hair of the Body

From the above, it is apparent that the human hair is of three types: that which is obligatory to remove (ex., the pubic hair), that which is prohibited to remove (ex., the facial hair), and that which is optional (the hair of the head). Other bodily hair that is not mentioned in any *ḥadīth* is considered of the third type: it may be removed for convenience if it does not lead to any violations, such as men resembling women.

<sup>1</sup> Al-Bukhaaree and Muslim.

## CHAPTER 4

### TRAITS OF DAILY CLEANLINESS

In this chapter, we discuss the following traits of daily cleanliness:

1. Rinsing the mouth
2. Washing the nostrils
3. Washing the finger knuckles
4. Washing the private parts
5. Clipping the nails

In chapter 1, we saw that the Prophet (ﷺ) considered all of these to be traits of *fiṭrah*.

#### 1. Rinsing the Mouth

Rinsing the mouth is an important hygienic practice that Islām strongly emphasizes. A Muslim is required to rinse his mouth during *wuḍū'* several times a day.

Laqīṭ Bin Ṣabirah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« إِذَا تَوَضَّأْتَ فَمَضْمِضْ. »

**«When you perform *wuḍū'*, rinse your mouth.»<sup>1</sup>**

‘Abdullāh Bin Zayd al-Anṣārī (رضي الله عنه) was asked to perform *wuḍū'* like Allāh’s Messenger (ﷺ) did, so he requested a water vessel, poured some water over his hands and washed them, rinsed his mouth and nostrils three times ...<sup>2</sup>

---

<sup>1</sup> Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 132).

<sup>2</sup> Recorded by al-Bukhārī, Muslim, and others.

## 2. Washing the Nostrils

Our nostrils are important air filters. They intercept a lot of dust and dirt that would otherwise enter our bodies. But like other filters, they need continuous maintenance and cleaning lest they breakdown or stop functioning properly. Because of this, we are commanded to rinse them with every *wuḍūʿ*. Rinsing them is done by carefully inhaling water into them and then blowing it out.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لِيَنْثُرْ.»

«When you perform *wuḍūʿ*, admit water into your nose, then blow it out.»<sup>1</sup>

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«كَانَ النَّبِيُّ إِذَا أَسْتَنْشَقَ أَدْخَلَ الْمَاءَ فِي مَنْحَرِيهِ.»

“When the Prophet (ﷺ) inhaled (during *wuḍūʿ*), he would admit water into his nostrils.”<sup>2</sup>

Laqīṭ Bin Ṣabirah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَسْبَغَ الرُّضْوَاءَ، وَخَلَّلَ بَيْنَ الْأَصَابِعِ، وَبَالَغَ فِي الْأَسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا.»

«To perform a complete *wuḍūʿ*, rub between your fingers (and toes), and deeply inhale water (to rinse your nostrils) — unless you are fasting.»<sup>3</sup>

Ibn ʿUmar (رضي الله عنه) reported that the Prophet (ﷺ) said:

<sup>1</sup> Recorded by al-Bukhārī, Muslim, and others.

<sup>2</sup> Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 128).

<sup>3</sup> Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 130).

«اسْتَنْثَرُوا مَرَّتَيْنِ بِالْغَتِينَ أَوْ ثَلَاثًا.»

«(During *wuḍū*,) inhale water deeply and then exhale it two or three times.»<sup>1</sup>

### 3. Washing the Finger Knuckles

In various *ḥadīths*, the Prophet (ﷺ) commands us to wash our fingers and hands, giving special attention to obscure areas between the fingers and around the knuckles.

We are required to wash our hands several times a day during *wuḍū*, with up to three times in every *wuḍū*.

Once some water was given to ‘Uthmān (رضي الله عنه) to perform *wuḍū*. So he washed his hands (up to the wrist) and, after completing the *wuḍū*, said:

“رَأَيْتُ رَسُولَ اللَّهِ تَوَضَّأَ نَحْوَ وَضُوئِي هَذَا.”

“I saw Allāh’s Messenger (ﷺ) perform *wuḍū* the way I did now.”<sup>2</sup>

In Laqīṭ’s (رضي الله عنه) earlier *ḥadīth*, the Prophet (ﷺ) said:

«أَسْبِغِ الْوُضُوءَ، وَخَلِّ بَيْنَ الْأَصَابِعِ...»

«To perform a complete *wuḍū*, rub between your fingers (and toes) ...»<sup>3</sup>

Al-Mustawrid Bin Shaddād (رضي الله عنه) reported:

“رَأَيْتُ رَسُولَ اللَّهِ إِذَا تَوَضَّأَ يَدْلِكُ أَصَابِعَ رِجْلَيْهِ بِخُضْرِهِ.”

“I saw Allāh’s Messenger (ﷺ) when he performed

<sup>1</sup> Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 129).

<sup>2</sup> Recorded by al-Bukhārī, Muslim, and others.

<sup>3</sup> Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 130).

*wuḍū'* rubbing his toes with his pinkie finger.”<sup>1</sup>

During deep sleep, we are unconscious about our actions. Our hands may touch our mouth, nose, genitals, and so on. It would then be wrong to plunge them, as soon as we wake up, into a basin of clean water that we use for washing or *wuḍū'* — we should wash them first. This can be done, for example, by tilting the basin to pour water over them. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا فِي وَضْوئِهِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدَاهُ.»

«When one of you wakes up from sleep, let him wash his hands before immersing them in his *wuḍū'* water, because he does not know where his hands were during his sleep.»<sup>2</sup>

We are also instructed to wash our hands after eating, especially if we want to go to bed. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ نَامَ وَفِي يَدَيْهِ غَمْرٌ وَلَمْ يَغْمِلْهُ، فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.»

«If a person has residues of greasy food on his hand, and he goes to sleep without washing them, then if something happens to him during the night (like a sting or bite), let him blame none other than himself.»<sup>3</sup>

<sup>1</sup> Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 135).

<sup>2</sup> Recorded by al-Bukhārī, Muslim, and others.

<sup>3</sup> Recorded by Abū Dāwūd and Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 6564).

#### 4. Washing the Private Parts

Washing the private parts after urination or fecal excrement is an obligatory practice for Muslims. It reflects a thorough level of cleanliness that is not matched in any other culture.

Neglecting this important practice may lead to severe punishment. Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) passed by two graves and said:

«إِنَّهُمَا لِيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا، فَكَانَ لَا يَسْتَنْزِعُهُ مِنْ بَوْلِهِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بَيْنَ النَّاسِ بِالنَّمِيمَةِ.»

«Indeed, these two (dead people) are being tortured. Their punishment is for matters that are not thought important (by many people). As for the first, he did not shield himself from his urine; and as for the other, he walked about spreading slander.»<sup>1</sup>

Anas, Abū Hurayrah, and Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«تَنْزَهُوا مِنْ الْبَوْلِ، فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ.»

«Purify yourselves from urine. Indeed, most of the grave’s punishment is because of it.»<sup>2</sup>

The reason for this punishment is that feces and urine, even in small traces, cause physical harm and produce foul smell. Furthermore, leaving such traces on the body invalidates the prayer.

The Prophet (ﷺ) used water to cleanse himself. Anas (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ يَدْخُلُ الْخَلَاءَ، فَأَحْمِلُ أَنَا وَغُلَامٌ نَحْوِي إِدَاوَةً مِنْ مَاءٍ وَعَنْزَةً، فَيَسْتَنْجِي بِالْمَاءِ.“

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by ad-Dāraquṭnī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 3971 and *Irwā’ ul-Ghalīl* no. 280).

“When Allāh’s Messenger (ﷺ) went out to relieve himself, I and another boy near my age would carry for him his water and spear. So he would use the water to cleanse himself.”<sup>1</sup>

Allāh (ﷻ) praised some people of al-Madīnah for using water to cleanse themselves. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«كَانَ أَهْلُ قُبَاءٍ يَسْتَنْجُونَ بِالْمَاءِ، فَنَزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ:  
 (فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا) التوبة ١٠٨»

«The people of Qubā’<sup>2</sup> used water to clean their private parts, so the following *āyah* was revealed in their regard:

«There are in it (Qubā’ Mosque) men who love to purify themselves.»<sup>3, 4</sup>

Washing the private area after relieving oneself is clearly an important act of cleanliness with which we, Muslims, have been blessed. It prevents diseases, rashes, irritations, skin cracking, etc, that happens to people who do not apply it — all praise is due to our Lord, Allāh (ﷻ), for His great favors on us.

## 5. Clipping the Nails

### RULING

We saw in Chapter 1 that clipping the nails is one of the traits of *fiṭrah*. It is an obligation because, in Anas’s earlier *ḥadīth*, the

1 Recorded by al-Bukhārī, Muslim, and others.

2 Area in the south-east part of al-Madīnah, about 3 miles (5 km) from the Prophet’s (ﷺ) Mosque.

3 *At-Tawbah* 9:108.

4 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 34).

Prophet (ﷺ) commanded us to do this at least once every forty days:

“وَقَّتَ لَنَا رَسُولُ اللَّهِ فِي تَقْلِيمِ الْأظْفَارِ.. أَنْ لَا نَتْرِكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً”

“Allāh’s Messenger (ﷺ) allowed us a maximum of forty nights for clipping our nails ...”<sup>1</sup>

Though the Prophet (ﷺ) set forty days as a limit for clipping the nails, it does not mean that we should always wait this long before doing it. Rather, most people will need to clip them much more often. Many *‘ulamā’* are of the opinion that clipping the nails and removing the armpit and pubic hair should normally be done every Friday.

Clipping the nails is not considered to be “changing Allāh’s creation”, because Allāh (ﷻ) commanded us to do it.

#### ABSURDITY OF NAIL-GROWING

We use our hands to perform a great variety of tasks, including cooking and eating, and scrubbing and cleaning dirty areas. Our toes precede us wherever we go, coming into contact with grounds of varying levels of cleanliness and filth. Our nails are fit on our fingers and toes in such a way that they easily and automatically collect traces of whatever they contact. Therefore, nails are perfect locations for dirt-collection and germ-reproduction. They act like small waste-baskets that we carry with us all the time. The contents of these baskets cannot be completely removed with washing or rubbing. The only way to clean them is by clipping the nails short all the time.

Long nails have always been viewed as a sign of ferocity and savageness because they are carried by wild animals and barbaric people. Ironically, in recent times, they have become a sign of refinement and civilization. A woman’s smooth hand, fitted with long nails (whether true or fake) — especially if they are painted with the color of blood, has become a universal indication of beauty and elegance! This is a great example of how people’s *fiṭrah* becomes deformed so as to approve the wrong and dislike the right.

This odd practice makes no sense, and has no benefit — rather, it

<sup>1</sup> Recorded by Muslim, Aḥmad, and others.



has a lot of harm. But like many absurd practices started by the non-Muslims, this practice has been readily accepted by many Muslim women (and men). They rush to implement it, ignoring that it violates the Prophet's (ﷺ) teachings, that it makes it impossible for a woman with polished nails to perform *wuḍū'*, that it brings filth and diseases into things that she cooks or touches, and that it presents a hazard to her own children if they are hit by her sharp and pointy nails.

It is time for Muslims to wake up, and to realize that the teachings of our religion are the most sublime and beneficial. Let us stop replacing the divine beauty of our religion with filth and non-sense imported from other cultures.

## CHAPTER 5

### SIWĀK

#### Definition and Ruling

##### DEFINITION

*Siwāk* (or *miswāk*) is a stick used for cleaning the teeth. It derives from the root word “*sāka*” that means “rubbed”<sup>1</sup>. *Siwāk* is used to clean the teeth and gums by brushing and rubbing. This act of cleaning the teeth with *siwāk* is called *tasawwuk*.

*Siwāk* sticks are usually cut from the roots of a desert tree called *arāk* (scientific name: *salvatore persica*). *Arāk* is a small shrub, with a crooked trunk that does not exceed one foot in diameter. Its bark is scabrous and cracked, whitish with pendulous extremities. Its root has a light brown bark, with white inner surfaces. It has a cress-like odor and a warm, pungent taste.

##### CHEMICAL COMPOSITION

Chemical studies<sup>2</sup> show that the *arāk* stem contains the following ingredients:

1	Trimethylamine	2	An alkaloid (salvadorine)
3	Chlorides	4	High amounts of fluoride and silica
5	Sulphur	6	Vitamin C
7	Small amounts of tannins, saponins, flavonoids & sterols		

1 *Lisān ul-‘Arab* by Ibn Manzūr.

2 From the paper: “Siwak as an Oral Health Device” by Dr. M Ragaii, et al, Kuwait (<http://www.islamset.com/sc/plants/siwak.html>).

**RULING**

The *Siwāk* helps preserve the teeth and give the mouth a good smell. ‘Ā’ishah (رضي الله عنها) and Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ.»

«*Siwāk* purifies the mouth and pleases the Lord.»<sup>1</sup>

Using the *siwāk* is one of the traits of *fiṭrah*. It is not obligatory, but is a highly recommended act of worship. The reason for this is that in the following *ḥadīths* of Abū Hurayrah and ‘Alī (رضي الله عنه), the Prophet (ﷺ) clearly states that he did not want to make it an obligation upon his followers.

**When to Use the *Siwāk***

From the texts of the Sunnah that we cite below, we can conclude that the *siwāk* should be used often during a Muslim’s day.

**USING THE *SIWĀK* WITH *WUḌŪ***

It is recommended to make *tasawwuk* a regular practice associated with *wuḏū’*. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَوْلَا أَنِ اشْتَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ مَعَ الْوُضُوءِ.»

«**Had I not been concerned about making it too hard for my followers, I would have commanded them to use the *siwāk* with every *wuḏū’*.**»<sup>2</sup>

<sup>1</sup> Recorded by Aḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 3695 and *Irwā’ ul-Ghalīl* no. 66).

<sup>2</sup> Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 36).

**USING THE *SIWĀK* BEFORE PRAYERS**

The Prophet (ﷺ) urged us to perform *tasawwuk* before prayers. ‘Alī, al-‘Abbās, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«لولا أن أشقَّ على أمتي، لأمرتهم بالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ.»

**«Had I not been concerned about making it too hard for my followers, I would have commanded them to use the *siwāk* before every prayer.»**<sup>1</sup>

In another *ḥadīth*, the Prophet (ﷺ) explained why it is important to purify our mouth before prayer. ‘Alī (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي أَتَاهُ الْمَلِكُ فَقَامَ خَلْفَهُ يَسْتَمِعُ الْقُرْآنَ وَيَدْنُو، فَلَا يَزَالُ يَسْتَمِعُ وَيَدْنُو حَتَّى يَضَعَ فَاةَ عَلَى فِيهِ فَلَا يَقْرَأُ آيَةَ إِلَّا كَانَتْ فِي جَوْفِ الْمَلِكِ، فَطَهَّرُوا أَفْوَاهَكُمْ لِلْقُرْآنِ.»

**«When a worshiper (of Allāh) uses the *siwāk* (to clean his teeth) and then stands in prayer, an angel comes and stands behind him, listening to the recitation of Qur’ān. The angel continues to listen and draw nearer until he places his mouth over the worshiper’s, so that he does not recite one *āyah* but that it enters into the angel’s mouth. Therefore, purify your mouth for reciting Qur’ān.»**<sup>2</sup>

**USING THE *SIWĀK* UPON WAKING UP**

Sleep produces a foul odor in the mouth. The Prophet (ﷺ) treated this with *siwāk*. When he first awoke, he would use the *siwāk*.

Ibn ‘Umar (رضي الله عنهما) reported:

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by al-Bayhaqī, al-Bazzār, and others. Verified to be authentic by al-Albānī (*as-Ṣaḥīḥah* no. 1213).

”كَانَ رَسُولُ اللَّهِ لَا يَنَامُ إِلَّا وَالسَّوَاكَ عِنْدَهُ، فَإِذَا اسْتَيْقَظَ بَدَأَ بِالسَّوَاكِ.“

“Allāh’s Messenger (ﷺ) would not sleep without the *siwāk* next to his head. When he woke up, he would start off by using the *siwāk*.”<sup>1</sup>

Huthayfah (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ إِذَا قَامَ مِنَ اللَّيْلِ يَشْوِصُ فَاهُ بِالسَّوَاكِ.“

“When Allāh’s Messenger (ﷺ) got up at night (for prayer), he would clean his mouth with the *siwāk*.”<sup>2</sup>

Ā’ishah (رضي الله عنها) reported:

”كَانَ يَوْضَعُ لِلنَّبِيِّ وَضُوءَهُ وَسِوَاكَهُ، فَإِذَا قَامَ مِنَ اللَّيْلِ، تَحَلَّى ثُمَّ اسْتَاكَ.“

“The Prophet’s (ﷺ) *wuḍū’* water and *siwāk* used to be prepared for him (before he slept). When he got up at night, he would relieve himself, then use the *siwāk*.”<sup>3</sup>

#### USING THE *SIWĀK* BEFORE THE NIGHT PRAYERS

The Prophet (ﷺ) was particularly keen to brush his teeth with the *siwāk* before starting his night prayer. As soon as he got up, he would brush his teeth with the *siwāk* and perform *wuḍū’*.

Ā’ishah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يُصَلِّي الْعِشَاءَ، ثُمَّ يَتَجَوَّزُ بِرُكْعَتَيْنِ، وَقَدْ أُعِدَّ سِوَاكُهُ وَطَهُورُهُ، فَيَبْعَثُهُ اللَّهُ لِمَا شَاءَ أَنْ يَبْعَثَهُ، فَيَتَسَوَّكُ وَيَتَوَضَّأُ، ثُمَّ يُصَلِّي.“

“Allāh’s Messenger (ﷺ) used to pray *‘ishā’*, followed by two short *rak‘āt*. He would then prepare his *siwāk*

1 Recorded by Aḥmad and Ibn Naṣr. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 4872 and *aṣ-Ṣaḥīḥah* no. 2111).

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Muslim, Abū Dāwūd, and others.

and water for *wuḍūʾ*. Whenever Allāh willed to wake him up, he would rise, clean his teeth with the *siwāk*, perform *wuḍūʾ*, and stand in prayer.”<sup>1</sup>

In another report, ‘Ā’ishah (رضي الله عنها) said:

”كُنَّا نَعِدُّ لِرَسُولِ اللَّهِ سِوَاكَهُ وَطَهْرَهُ، فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ، وَيَتَوَضَّأُ وَيَصَلِّي.“

“We used to prepare Allāh’s Messenger’s (ﷺ) *siwāk* and water (before he went to sleep). Allāh (ﷻ) would then wake him up whenever He willed during the night. He would brush his teeth with the *siwāk* and perform *wuḍūʾ*, then pray.”<sup>2</sup>

#### USING THE *SIWĀK* UPON ENTERING THE HOME

The Prophet (ﷺ) used to purify his mouth and enhance his breath for meeting his family. ‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يَبْدَأُ إِذَا دَخَلَ بَيْتَهُ بِالسِّوَاكِ.“

“Upon entering his home, the Prophet (ﷺ) used to start off by using the *siwāk*.”<sup>3</sup>

#### USING THE *SIWĀK* WHEN DEATH APPROACHES

Being in the throes of death did not stop the Prophet (ﷺ) from wanting to purify his mouth with the *siwāk*. ‘Ā’ishah (رضي الله عنها) reported:

”دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنْ بِهٖ، فَتَنَظَرَ إِلَيْهِ“

<sup>1</sup> Recorded by aṭ-Ṭaḥāwī, Aḥmad, and others. Verified to be authentic by al-Albānī (*Salāt ut-Tarāwīḥ* pp. 100-101).

<sup>2</sup> Recorded by Muslim, Abū Dāwūd, and others.

<sup>3</sup> Recorded by Muslim, Abū Dāwūd, and others.

رسولُ اللهِ، فقلتُ له أن أعطانيه، فأعطانيه، ففَضَمْتُهُ، ثُمَّ مَضَعْتُهُ،  
فأعطيتُهُ رسولَ اللهِ، فأستنَّ به وهو مُستندٌ إلى صدري.”

“Abd ur-Raḥmān Bin Abī Bakr entered my house holding a *siwāk* and brushing his teeth with it. Allāh’s Messenger (ﷺ) looked at it (with desire), so I told my brother to give it to me, which he did. I broke off the tip and removed the bark with my teeth, chewed it (to soften it), and gave it to Allāh’s Messenger. He brushed his teeth with it while supporting his back on my chest.”<sup>1</sup>

#### CONCLUSION

With all the benefits that the *siwāk* carries, it would be best to use it as often as possible. Yet, the above texts indicate that there are times and situations when it is particularly recommended to use it. We summarize them in the following table:

Time		Time	
1	With <i>wuḍūʿ</i>	2	Before prayer
3	Before reciting Qurʾān	4	Before sleep
5	Upon waking up	6	Upon entering the home
7	After eating	8	With the approach of death
9	Whenever the mouth’s odor changes: after a long silence, a long speech, fasting, etc.		

Ibn ul-Qayyim (رحمته الله) said:

“It is recommended to use it all the time. This is more emphasized at the time of prayer and *wuḍūʿ*, upon rising from sleep, and when the mouth develops a foul

<sup>1</sup> Recorded by al-Bukhārī, Aḥmad, and others.

odor. It is recommended for a person at all times — whether fasting or not. It is recommended for a fasting person because it is pleasing to the Lord, and pleasing the Lord is much sought by him; it purifies the mouth, and purifying the mouth is very good for him.”<sup>1</sup>

### Washing the *Siwāk*

It is important to wash the *siwāk* and clean it from traces of food and bacteria. ‘Ā’ishah (رضي الله عنها) reported:

”كان نبيُّ اللهِ يَسْتَاكُ، فَيُعْطِينِي السَّوَاكَ لِأَغْسِلَهُ،  
فَأَبْدَأُ بِهِ فَاسْتَاكُ، ثُمَّ أَغْسِلُهُ وَأُدْفَعُهُ إِلَيْهِ.”

“Allāh’s Prophet (ﷺ) used to perform *tasawwuk* then give me his *siwāk* to wash it. But I would first perform *tasawwuk* with it, then wash it and give it back to him.”<sup>2</sup>

Allāh’s Messenger (ﷺ) had a special merit: his saliva was blessed and pure. This is why ‘Ā’ishah (رضي الله عنها) was keen to use the *siwāk* right after him, and before washing it. However, all other individuals are urged, before using another person’s *siwāk*, to wash it thoroughly or cut its tip.

### Benefits of the *Siwāk*

The best and foremost benefit of using a *siwāk* is that it pleases the Lord (ﷻ). In addition, from the above *ḥadīths*, and from human experience, Ibn ul-Qayyim (رحمته الله عليه)<sup>3</sup> derived the following benefits of the

<sup>1</sup> In *Zād ul-Ma’ād* vol. 4 pp. 296-298.

<sup>2</sup> Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Sunani Abī Dāwūd* no. 42).

<sup>3</sup> In *Zād ul-Ma’ād* vol. 4 p. 296.



*siwāk*:

Benefit		Benefit	
1	Cleans the mouth	2	Strengthens the gums
3	Stops sputum	4	Clears the eyesight
5	Removes plaque off teeth	6	Remedies the stomach
7	Clears the voice	8	Helps digestion
9	Improves the appetite	10	Clears the brain
11	Eases speech	12	Helps concentrate on reading
13	Encourages one to pray and make <i>thikr</i> (remember Allāh)		
14	Drives sleep away	15	Pleases the Lord (ﷻ)
16	Pleases the angels	17	Augments good deeds

Some contemporary scholars and physicians have found the following additional benefits for the *siwāk*:

	Benefit	Reason / Ingredient
1	Protects children's teeth	Fluoride
2	Removes stains and spots	Chlorides
3	Whitens the teeth	Silica
4	Protects against tooth plaque	Sulphur & alkaloid
5	Cures gum cuts & sores	Trimethylamine & Vitamin C
6	Helps cure smoking addiction	Keeps hand & mouth busy

# CHAPTER 6

## CIRCUMCISION

### Overview

#### ORIGIN OF CIRCUMCISION

Circumcision is an act of cleanliness that was first ordained by Allāh (ﷻ) for His prophet Ibrāhīm (ﷺ). Subsequently, it became a consistent practice among Ibrāhīm's descendants and followers, including the Jews and Muslims, until our time.

Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

« كان أول من ضيَّفَ الضَّيْفَ إبراهيمَ، وهو أول من أختنَ  
على رأس ثمانينَ سنةً، واختنَ بالقدُّوم. »

**«Ibrāhīm (ﷺ) was the first man to host guests. He was also the first man to be circumcised — at the age of eighty. And he was circumcised with an axe.»<sup>1</sup>**

Ibrāhīm (ﷺ) must have (carefully) used the edge of an axe because it was the sharpest tool available to him. Al-Marwazī reported that Imām Aḥmad (رضي الله عنه) was asked about this and he explained:

“He (Ibrāhīm) used the (sharp) edge of the axe.”<sup>2</sup>

#### DESCRIPTION OF THE PROCESS

The male sex organ (or penis) consists of a head (or glans), and a

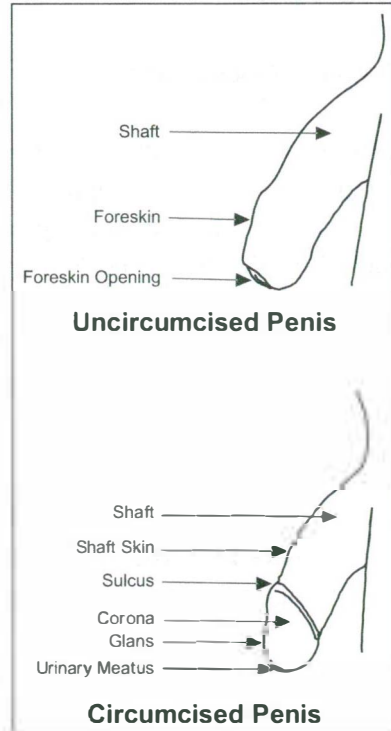
<sup>1</sup> Recorded by Ibn 'Asākir. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 725).

<sup>2</sup> *Tuḥfat ul-Mawdūd* p. 95.

shaft. The shaft is covered with skin that ends at the base of the glans in a junction called the frenar band. At birth, the glans is encased in a skin covering called the foreskin (or prepuce), which is a continuation of the shaft's skin. The frenulum (or frenum) is a connecting mucous membrane on the underside of the penis, similar to that beneath the tongue.

Circumcision is a minor surgery that removes the foreskin, resulting in complete exposure of the glans. This surgery includes:

1. Cutting around the frenar band and removing the foreskin.
2. Splitting the frenum and pushing it back until the crown of flesh is fully uncovered.
3. Drawing the blood out of the wound and surrounding areas.
4. Putting ointment, bandages, and gauze pads to help stop the bleeding and heal the wound properly.



The diagram on the right shows a comparison between an uncircumcised and a circumcised penis.

## Circumcision in Islāmic Texts

### ONE OF THE TRAITS OF *FIṬRAH*

We have seen in Chapter 1 that Allāh's Messenger (ﷺ) named circumcision as one of the traits of pure *fiṭrah* — the traits that conform with true, pure, and unadulterated human nature.

**A PROPHETIC COMMAND**

Allāh’s Messenger (ﷺ) commanded a new Muslim, regardless of age, to get circumcised. Kulayb al-Juhanī (رضي الله عنه) reported that he came to the Prophet (ﷺ) and told him that he had embraced Islām. The Prophet (ﷺ) then commanded him:

«أَلِقْ عَنْكَ شَعْرَ الْكُفْرِ وَأَخْتَتِنِ.»

«Shave off the hair of *kufr*, and get circumcised.»<sup>1</sup>

**A PRACTICE OF THE FATHER OF PROPHETS**

We have seen earlier that circumcision was first performed by Ibrāhīm (عليه السلام) in fulfillment of a command from Allāh (ﷻ).

Similar to the earlier narration, Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«أَخْتَتِنِ إِبْرَاهِيمُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ.»

«Ibrāhīm (عليه السلام) was circumcised with an axe when he was eighty years old.»<sup>2</sup>

**A PRACTICE OF THE ṢAḤĀBAH**

Circumcision was practiced by the *ṣaḥābah* — even though they often delayed it until the child was older. Ibn ‘Abbās (رضي الله عنه) was asked, “How old were you when Allāh’s Messenger (ﷺ) passed away?” He replied:

«أَنَا يَوْمَئِذٍ مُحْتُونٌ. وَكَانُوا لَا يُخْتَنُونَ الرَّجُلَ حَتَّى يُدْرِكَ.»

“I was then circumcised. And they used not to circumcise a male until he reaches the age of discernment (between seven and nine years).”<sup>3</sup>

<sup>1</sup> Recorded by Abū Dāwūd and Aḥmad. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 1251 and *Irwa‘ ul-Ghalīl* no. 79).

<sup>2</sup> Recorded by al-Bukhārī, Muslim, and others.

<sup>3</sup> Recorded by al-Bukhārī, Aḥmad, and others.

## Ruling

Being one of the traits of *fiṭrah*, circumcision is obligatory for all Muslim males. The following reasons, which we summarize from Ibn ul-Qayyim (رحمته) <sup>1</sup>, provide strong support for this ruling:

1. Allāh commanded the Prophet Muḥammad (ﷺ) to follow the pure creed of Ibrāhīm <sup>2</sup>, and circumcision is a part of it.
2. Allāh's Messenger (ﷺ) commanded Kulayb al-Juhanī to get circumcised when he embraced Islām.
3. Circumcision is one of the clear and apparent practices that distinguish between Muslims and *kāfirs*.
4. Circumcision causes pain and may result in complications and serious repercussions (if it is improfessionally done). This would not be allowed for the sake of a noncompulsory act.
5. Islām prohibits exposing one's *'awrah*, or looking at someone else's *'awrah* or touching it without a necessity. Circumcision involves committing these three prohibitions (exposing the *'awrah*, looking at it, and touching it). This would not be possible unless circumcision is obligatory.
6. Islām prohibits cutting any part of a human body unless Allāh commands and ordains it. Circumcision must be obligatory to make it possible for the person performing it to cut the foreskin.
7. An uncircumcised person is liable to impurity and uncleanness because of the remains of urine underneath his foreskin. This could nullify his prayer and other acts of worship.

Al-Albānī (رحمته) said:

1 In *Tuḥfat ul-Mawdūd* pp. 100-110.

2 As in *an-Naḥl* 16:123.

“According to us, the correct view is that circumcision is obligatory. This is the opinion of the majority of ‘*ulamā*’, such as Mālik, ash-Shāfi‘ī, and Aḥmad. Ibn ul-Qayyim took this position as well and presented fifteen different reasons to support it. Even though those reasons cannot individually prove this position, there is no doubt that they can collectively do so.”<sup>1</sup>

## Age for Performing Circumcision

### THE EARLIER THE BETTER

It is best to circumcise a male baby during his first few days of life. This has a number of benefits:

1. It is easier and quicker for the child to heal than for an adult.
2. The child would not remember the effect of pain at this early age.
3. Circumcision requires exposing the private parts, which makes it more disliked to do so for an older child than a newborn.

### NARRATIONS SPECIFYING THE SEVENTH DAY

Some people believe that circumcision should be performed on the seventh day. However, this is only based on weak narrations that cannot hold as acceptable evidence.

The first narration, from Jābir (رضي الله عنه), says:

“Allāh’s Messenger (ﷺ) circumcised al-Ḥasan and al-Ḥusayn on the seventh day of birth.”<sup>2</sup>

The second narration, from Ibn ‘Abbās (رضي الله عنه), says:

1 *Tamām ul-Minnah* p. 69.

2 Recorded by aṭ-Ṭabarānī (in *aṣ-Ṣaghīr*), Ibn ‘Adiyy, and others. Verified to be weak by al-Albānī (*Tamām ul-Minnah* p. 68).

“There are seven practices that are part of the Sunnah for a male baby on the seventh day: he should be named ... and circumcised ... ”<sup>1</sup>

Some ‘*ulamā*’, such as Imām Mālik (ﷺ), dislike performing the circumcision on the seventh day because this resembles the Jews’ practice.<sup>2</sup>

On the other hand, Imām Aḥmad (ﷺ) said:

“Performing circumcision on the seventh day is permissible. Al-Ḥasan (al-Baṣrī) disliked it only for fear of resembling the Jews. But this is not apparent ... Wahab Bin Munabbih was asked about this, and he said, ‘It is recommended to do it on the seventh day because it is easier for the baby. A baby is born with numbness in all of his body, and cannot feel pain for seven days. If he is not circumcised by then (the seventh), let him grow stronger before you do it.’”<sup>3</sup>

We conclude that the seventh day has no special significance in this case. Circumcision may be performed on, before, or after the seventh day, based on the parents’ convenience and the child’s health.

#### DELAYING CIRCUMCISION UNTIL THE AGE OF DISCERNMENT

We have seen in Ibn ‘Abbās’s (ﷺ) earlier report that often the *ṣahābah* would not circumcise their children until they reached the age of discernment, which is normally past seven years.

This practice did not necessarily rely on a command from the Prophet (ﷺ). It is very likely that they delayed the circumcision until the child was stronger and healthier, rather than make him liable to dangerous or fatal infections in his first days, especially with the limited hygienic and medical conditions in those days.

<sup>1</sup> Recorded by aṭ-Ṭabarānī (in *al-Awsaṭ*) and verified to be weak by al-Albānī (*Tamām ul-Minnah* p. 68).

<sup>2</sup> Ibn Taymiyyah’s *Majmū’ ul-Fatāwī* 21:113.

<sup>3</sup> *Tuḥfat ul-Mawdūd* p. 112.

Al-Māwardī (رحمته الله) said:

“Circumcision has two dates: a date of obligation and a date of recommendation. The date of obligation is the attainment of puberty. And the date of recommendation is on the seventh day after birth. One is urged not to postpone it beyond the recommended date without an excuse.”<sup>1</sup>

#### NEW MUSLIMS

When an uncircumcised man embraces Islām, he should get circumcised as early as possible. This was the case with Kulayb al-Juhanī in the *ḥadīth* cited earlier.

#### Benefits and Wisdom

Circumcision is a means of completing and perfecting the *fiṭrah* upon which Allāh (رحمته الله) created the people. It is done by command from Allāh and guidance from His messengers. Thus, it establishes a way of conforming with Allāh’s legislations, even in the private genital area, which is the most personal part of a human’s body. It shows submission to Allāh’s command and willingness to live by His laws apparently and secretly.

Ibn ul-Qayyim said:

“Circumcision is one of the beauties of the legislations that Allāh ordained for His servants. It completes the *fiṭrah* upon which He created them ... Circumcision was initially ordained to complete the Pure Religion. Allāh made a covenant with Ibrāhīm, promising to make him a leader for the people and a father of many nations. He promised to raise prophets and kings from his seed and to multiply his progeny. He told him that the sign to this covenant is that they will circumcise

<sup>1</sup> Reported by Ibn Ḥajar in *Fath ul-Bārī* 10:342.



every newborn among them ... Circumcision is then a sign of entering into the religion of Ibrāhīm ... For those with the Pure religion, circumcision is similar to baptism and dyeing for the worshipers of the cross ...

Allāh's "dye" is the Pure Religion because it dyes the hearts with knowing Him, loving Him, sincerity to Him, and worshipping Him alone without partners. It also dyes the bodies with the qualities of *fiṭrah*, such as circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, plucking the armpit hair, rinsing the mouth, inhaling water (to clean the nose), using the *siwāk* (brushing the teeth), and washing the private parts. Allāh's *fiṭrah* then appears in the hearts and bodies of the followers of the Pure Religion." <sup>1</sup>

Circumcision is an important hygienic method of maintaining the cleanliness of male genitals by eliminating an important hideout for filth and germs. Ibn ul-Qayyim (رحمته) said:

"What adornment is better than removing excessive foreskin, pubic hair, armpit hair, mustache hair, and nails? Indeed, Satan likes to hide, habituate, and dwell in these things ... The uncircumcised foreskin is uglier than excessively long nails, mustaches, or pubic hair ..." <sup>2</sup>

## Circumcision of Females

### DESCRIPTION

Female circumcision is largely similar to male circumcision, but is applied to the clitoris instead of the penis. Just like the foreskin surrounding the glans, the clitoris is surrounded by a small hood connected to two flaps of skin called the "labia minora".

1 *Tuḥfat ul-Mawdūd* pp. 113-114.

2 *Tuḥfat ul-Mawdūd* p. 115.

Female circumcision involves removing part or all of the clitoral hood and the labia minora.

#### EXCESSIVE CIRCUMCISION

Pharaonic circumcision involves excision of the clitoris, the labia minora and the inner, fleshy layers of the labia majora. The remaining outer edges of the labia majora are then brought together so that when the wound has healed they are fused so as to leave only a pinhole-sized opening. Urination and menstruation must thereafter be accomplished through this remaining pinhole-sized aperture.

Pharaonic circumcision in the Nile Valley is as old as recorded history, and continues to be practiced in Sudan, Egypt, and other African countries. Because of its clearly brutal and destructive nature, it is often called “female genital mutilation”. And indeed, it has nothing to do with Islām!

#### FEMALE CIRCUMCISION IN ISLĀMIC TEXTS

There is a popular assumption that female circumcision has no place in Islām. This is not true, because a minor form of female circumcision was practiced during the Prophet’s (ﷺ) time and he approved it. It continued to be practiced by the *ṣaḥābah* and *salaf* after him.

Anas (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said to a woman in al-Madīnah who circumcised women:

« إِذَا خَفَضْتَ فَأَشْمِي وَلَا تُنْهَكِي، فَإِنَّهُ أَنْضَرُ (أَسْرَى) لِلْوَجْهِ  
وَأَحْظَى (أَحَبُّ) لِلزَّوْجِ. »

«When you trim (the skin surrounding the clitoris), do it slightly and not excessively. This would bring beauty to the woman’s face and please her husband.»

1 Recorded by al-Hākim, at-Ṭabarānī (in *al-Awsat*) and others from Anas and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 722).

‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا أَلْتَقَى الْخِتَانَانُ وَجِبَ الْغُسْلُ.»

«When the two locations of circumcision (of man and woman) meet, *ghusl*<sup>1</sup> becomes obligatory.»<sup>2</sup>

Similarly, ‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجِبَ الْغُسْلُ.»

«Once he (the man) sits between her (the woman’s) four limbs and the (man’s) location of circumcision touches the (woman’s) location of circumcision, the *ghusl* becomes compulsory.»<sup>3</sup>

And in a third narration, ‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجِبَ الْغُسْلُ.»

«When the (man’s) location of circumcision enters past the (woman’s) location of circumcision, *ghusl* becomes obligatory.»<sup>4</sup>

In the above narrations, the Prophet (ﷺ) describes both the male and female sex organs as “*khitān*”, which means, “location of circumcision”. This again indicates that female circumcision was a known and acceptable practice. Commenting on this, Imām Aḥmad (رضي الله عنه) said:

“This provides evidence that women used to be

1 *Ghusl* is a ritual bath that is required after intercourse. For a full discussion on *ghusl*, the reader is referred to the Author’s, “Closer than a Garment”.

2 Recorded by Muslim, Aḥmad, and others.

3 Recorded by al-Bukhārī, Muslim, and others.

4 Recorded by at-Tirmithī, Ibn Mājah, and Aḥmad. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 442 & *Irwā’ul-Ghalīl* no. 80).

---

circumcised.”<sup>1</sup>

#### **RULING**

From the above, we conclude that female circumcision is only voluntary in Islām.

#### **Violations and Innovations**

There are many violations and innovations relating to circumcision. In what follows we list a few of them:

1. For males: Removing, in addition to the foreskin, some of the shaft's skin, leading to great pain and serious harm to the child.
2. For females: Excessive or forced removal of the labia or other genital parts, as in the case of Pharaonic circumcision.
3. Holding a celebration for the occasion of circumcision in which animals are slaughtered, food is served, congratulations are conferred, money and gifts are given, and so on.

---

<sup>1</sup> *Tuḥfat ul-Mawdūd* p. 117.

## REFERENCES

*Ādāb uz-Zifāfi fīs-Sunnat il-Muṭahharah* (Etiquettes of Wedding in the Purified Sunnah), Muḥammad Nāṣir ud-Dīn al-Albānī, al-Maktabat ul-Islāmiyyah, Amman, 1414 (1993).

*Adillatu Taḥrīmi Halq il-Liḥyah* (Proofs for the Prohibition of Shaving the Beard), Muḥammad Bin Ismā'īl al-Muqaddam, Maktabatu Dār il-Arqam, Ḥawallī, Kuwait, 1401 (1980).

*Al-Libāsu waz-Zīnah min as-Sunnat il-Muṭahharah* (Dressing and Adornment According to the Purified Sunnah), Muḥammad al-Qādhī, Dār ul-Ḥadīth, Cairo, 1410 (1989).

*Al-Liḥyah* (the Beard), 'Abdullāh al-Juday', Mu'assasat ur-Rayyān, Beirut, 1425 (2004).

*Al-Wiqāyatu uṣ-Ṣuḥḥiyyah 'alā Ḍaw' il-Kitābi was-Sunnah* (Health Protection in Light of the Book and Sunnah), Lu'lu'ah Bint Ṣāliḥ Āl 'Alī, Dār Ibn al-Qayyim, Dammam 1409 (1989).

*Ar-Raddu 'alā Man Ajāza Taḥthīb al-Liḥyah*, Ḥumūd at-Tuwayjirī, Riyadh.

*Fiqh us-Sunnah lin-Nisā'* (Legislation of Sunnah for Women), Kamāl Bin as-Sayyid Sālim, al-Maktabat ut-Tawfiqiyyah, Cairo, 1422 (2001).

*Hukmu Ifā' il-Liḥyah* (Ruling for Sparing the Beard), 'Abd ul-'Azīz Bin Bāz, Idārat ul-Buḥūth il-'Ilmiyyah, Riyadh, 1414 (1993).

*Hukm ud-Dīni fīl-Liḥyati wat-Tadkhīn*, 'Alī Ḥasan al-Ḥalabī, al-Maktabat ul-Islāmiyyah, Amman, 1413 (1992).

*Hukmu ifā' il-Liḥyah*, 'Abd ul-'Azīz Bin Bāz, Da'wah & Irshād, Riyadh, 1414 (1993).

*Jāmi' u Aḥkām in-Nisā'* (The Collection of Rulings for Women), Muṣṭafā al-'Adawī, Dār Ibn 'Affān, Cairo, 1419 (1999).

*Jilbāb ul-Mar'at il-Muṣlīmah*, Muḥammad Nāṣir ud-Dīn al-Albānī, al-Maktabat ul-Islāmiyyah, Amman, 1414 (1993).

*Kitāb ut-Tarajjul Min Masā'il ul-Imām Aḥmad* (The Part on Hair-Care from Imām Aḥmad's Answered Questions), Abū Bakr al-Khallāl, al-Maktab ul-Islāmī, Beirut, 1421 (2000).

*Ṣalāt ut-Tarāwīḥ* (Tarāwīḥ Prayer), Muḥammad Nāṣir ud-Dīn al-Albānī, Maktabat ul-Ma'ārif, Riyadh, 1421 (2000).

*Tabṣīru uli 'l-Albābi bi-Bid'ati Taqsīm id-Dīni ilā Qishrin wa-Lubāb* (Enlightening Those with Hearts about the *Bid'ah* of Dividing the Religion into Peel and Core), Muḥammad Bin Ismā'īl al-Muqaddam, Maktabatu Dār il-Arḡam, Ḥawallī, Kuwait, 1401 (1980).

*Thalāthu Sha'ā'ir*, 'Umar al-Ashqar, ad-Dār as-Salafiyyah, Kuwait, 1399 (1978).

*Tuḥfat ul-Mawdūdi fī Aḥkām il-Mawlūd* (Gift for the Beloved about the Newborn's Rulings), Ibn ul-Qayyim, Dār ul-Bayān, Damascus, 1419 (1999).

*Zād ul-Māād fī Hadyi Khayr il-'Ibād* (Provision of the Hereafter from the Guidance of the Best of Allāh's Servants), Ibn Qayyim il-Jawziyyah, Mu'assasat ur-Risālah, Beirut, 1424 (2003).

## ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of most books on Islām. We attempt to provide such terms, together with their definitions, in the following “Glossary” section. Other terms pertinent to the current book are included in the “Index” section, together with a page-reference indicating where they are defined in this book.

### A: Glossary of Common Terms

Term	Definition
<i>‘Abd</i>	Slave or servant. In reference to Allāh (ﷻ), it usually means a devout worshiper (as in ‘Abd Ullāh). But it frequently refers to a “human being” because every human being is subdued by Allāh (ﷻ) whether one admits it or not. Plural: <i>‘ibād</i> or <i>‘abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Plural: <i>Ādāb</i> .
<i>Al-Fātiḥah</i>	The first chapter of the Qur’ān.
<i>‘Ālim</i>	A scholar or learned man in Islām.
<i>‘Allāmah</i>	Exaggerated form of “‘ālim”.
<i>Āmīn</i>	Means, “O Allāh, answer my supplication.”
<i>Anṣār</i>	“The Supporters”: the residents of al-Madīnah who supported the Prophet (ﷺ) and the <i>muhājirūn</i> .
<i>‘Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer, whose time extends from when the shadows are as long as the objects until sunset.

Term	Definition
<i>Athān</i>	Call to the prayer.
‘ <i>Awrah</i>	A weakness that needs covering or protection. In <i>fiqh</i> : the body-parts that must be covered from others.
<i>Āyah</i>	Literally means a miracle and a sign. The Qur’ān is a miracle in itself, and so is any portion of it. The smallest subdivision of the Qur’ānic text is thus called an <i>āyah</i> . An <i>āyah</i> is usually one sentence in length, but is sometimes longer or shorter than a complete sentence. The plural of <i>āyah</i> is <i>āyāt</i> .
<i>Āyāt</i>	Plural of <i>āyah</i> .
<i>Biḍ‘ah</i>	Innovation in the creed or in acts of worship.
<i>Da‘wah</i>	Call or mission.
<i>Dīn</i>	Religion. It is usually used in reference to the religion of Islām.
<i>Dīnār</i>	A valuable old currency that was made of gold.
<i>Dirham</i>	A low-value old currency that was made of silver or copper.
<i>Du‘ā</i>	Supplication.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer, whose time extends from dawn until sunrise.
<i>Fard</i>	Obligation.
<i>Fard Kifāyah</i>	A communal obligation; at least a few Muslims should perform it; if none does, all Muslims are considered sinful. Ex., specializing in Islāmic Jurisprudence.
<i>Fard ‘Ayn</i>	An individual obligation, i.e., an obligation that each individual must fulfill. Ex., Prayer.
<i>Fatwā</i>	A religious verdict; plural: <i>fatāwā</i> or <i>fatāwī</i> .



Term	Definition
<i>Fiqh</i>	The ability to understand and derive conclusions from the available evidence. It is often applied to the subject of “Islāmic jurisprudence” that deals with the practical regulations in Islām.
<i>Fitnah</i>	Trial, test, temptation, or affliction.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman becomes clean from her menses.
<i>Ḥadīth</i>	Reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.
<i>Ḥajj</i>	Pilgrimage to Makkah.
<i>Ḥalāl</i>	Permissible.
<i>Ḥalqah</i>	A circle or ring. It normally refers to a study circle.
<i>Ḥarām</i>	Prohibited.
<i>Ḥasan</i>	Good or acceptable. This is usually mentioned when indicating the degree of authenticity of some reports.
<i>Ḥijāb</i>	Cover. It usually refers to a woman’s clothing that covers all of her body except her face and hands.
<i>Hijrah</i>	Migration. It usually refers to the Prophet’s (ﷺ) migration from Makkah to al-Madīnah.
<i>‘Īd</i>	A day of celebration in Islām. There are two annual ‘īds ( <i>al-fīṭr</i> and <i>al-Adḥā</i> ) and one weekly ‘īd (the day of <i>Jumu‘ah</i> ).
<i>Ijmā‘</i>	Consensus of the scholars.
<i>Ijtihād</i>	Exerting <i>juhd</i> (maximum possible effort) to reach the right conclusion based on the available evidence.

Term	Definition
<i>Imām</i>	A leader or distinguished Islāmic scholar. It is often applied to the leader of prayer.
<i>Īmān</i>	Faith or belief.
<i>‘Ishā’</i>	Night. It is usually applied to the fifth and last daily obligatory prayer, whose time extends from the disappearance of the red light in the horizon until the middle of the night (which is half way between sunset and dawn).
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .
<i>Jāhiliyyah</i>	The era of extreme ignorance ( <i>jahl</i> ) and disbelief that preceded the advent of the Prophet Muḥammad (ﷺ).
<i>Jamā‘ah</i>	A Muslim congregation or gathering. It is often applied to the congregational prayers. <i>Al-Jamā‘ah</i> (the <i>Jamā‘ah</i> ) refers to the original community of the <i>ṣaḥābah</i> and their true followers through time.
<i>Janāzah</i>	A funeral or a deceased’s prepared body.
<i>Jannah</i>	The Garden (of paradise).
<i>Jihād</i>	Striving or fighting for Allāh’s cause.
<i>Jinn</i>	An invisible creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as “demon”. Satan is one of the <i>jinns</i> .
<i>Jumu‘ah</i>	Friday. It also applies to the Friday prayer.
<i>Kāfir</i>	A person who practices <i>kufr</i> . Plural: “ <i>kuffār</i> ”.
<i>Khalīfah</i>	Derives from <i>khalafā</i> , which means “succeeded” or “followed”. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Plural: <i>khulafā’</i> .
<i>Khamr</i>	Alcoholic beverages.

Term	Definition
<i>Khilāfah</i>	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
<i>Kufr</i>	Disbelief or rejection of faith.
<i>Khuṭbah</i>	Speech or sermon.
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer, whose time extends from sunset until the red light disappears from the horizon.
<i>Makrūh</i>	An act that is disapproved in Islām.
<i>Maḥram</i>	A man who is closely related to a woman such that he is permanently prohibited from marrying her. This relationship results from ties of blood, suckling, or marriage. <i>Maḥrams</i> include: father, grandfathers, sons, grandsons, brothers, paternal and maternal uncles, nephews, father-in-law, sons-in-law, suckling sons, and suckling brothers. Examples of non- <i>maḥrams</i> : first cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> established by the Four <i>Imāms</i> : Abū Ḥanīfah an-Nu'mān Bin Thābit, Mālik Bin Anas, Muḥammad Bin Idrīs ash-Shāfi'ī, and Aḥmad Bin Ḥanbal — May Allāh bestow His mercy on them all.
<i>Minbar</i>	Steps (normally three) mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — one who undertakes <i>hijrah</i> . Plural: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to a <i>ṣaḥābī</i> who migrated from Makkah to al-Madīnah.
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Plural: <i>mujāhidūn</i> or <i>mujāhidīn</i> .

Term	Definition
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for <i>ṣalāh</i> . Most commonly, it applies to the grounds where the prayers of <i>ʿīd</i> and <i>janāzah</i> are performed.
<i>Mushrik</i>	A person who practices <i>shirk</i> .
<i>Nafl</i>	Extra, voluntary, or supererogatory deeds.
<i>Qadar</i>	Allāh’s decree and measure.
<i>Qiblah</i>	The direction of al-Kaʿbah in Makkah.
<i>Qudusī</i>	Holy. A <i>qudusī ḥadīth</i> is a <i>ḥadīth</i> that the Prophet (ﷺ) quoted from his Lord (ﷻ).
<i>Rakʿah</i>	A full prayer unit, containing one <i>rukūʿ</i> . Plural: <i>rakʿāt</i> .
<i>Ramaḍān</i>	The month of fasting. It is the ninth month of the Islāmic lunar calendar.
<i>Rukūʿ</i>	The act of bowing in the prayer. It derives from the verb <i>rakaʿa</i> which means “bowed down”.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet’s companions; singular: <i>ṣaḥābī</i> .
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām—the <i>ṣaḥābah</i> and their true followers.
<i>Ṣalāh</i>	The prayer.
<i>Salām</i>	Peace. It also means the greeting with peace ( <i>as-salāmu ʿalaykum</i> ) among the Muslims.
<i>Sanad</i>	Same as <i>isnād</i> .

Term	Definition
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is often applied to martyrdom in Allāh’s (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh’s cause. Feminine: <i>Shahīdah</i> .
Shām	General Middle-East area of Palestine, Jordan, Syria, and Lebanon, including the major cities of Jerusalem and Damascus.
<i>Sharʿ</i> or <i>Sharīʿah</i>	Derived from <i>sharaʿa</i> , which means “legislated”. They are usually used in reference to the Islāmic Law. “ <i>Sharīʿ</i> ” means a legislated or permissible matter in Islām. And “ <i>ash-Shāriʿ</i> ” is the Legislator: Allāh (ﷻ).
<i>Shaykh</i>	Literally means an old man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge. It is also used in some Arab countries as a title of authority similar to “prince”.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism, ascribing divinity to other than Allāh, or joining partners with Him in worship. A pagan or a person who practices <i>shirk</i> is a <i>mushrik</i> .
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
Sunnah	Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.
<i>Sūrah</i>	Qurʿānic chapter.
<i>Tābīʿī</i>	Literally, follower. It normally refers to a student of the <i>sahābah</i> . Plural: <i>tābīʿūn</i> or <i>tābīʿīn</i> .

<b>Term</b>	<b>Definition</b>
<i>Tafsīr</i>	Qur'ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, “ <i>Allāhu Akbar</i> — Allāh is the greatest.”
<i>Tahlīl</i>	Saying, “ <i>Lā ilāha illallāh</i> — There is no true god except Allāh.”
<i>Taqlīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, “ <i>Subḥān Allāh</i> — Exalted is Allāh.”
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the part of the prayer where one sits, pronounces the <i>Shahādah</i> , invokes <i>ṣalāh</i> upon the Messenger, and supplicates.
<i>Tayammum</i>	A symbolic ablution performed by wiping clean dust, instead of water, over the hands (to the wrists) and face.
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Tawḥīd</i>	Belief in Allāh's oneness — that He is the only Creator and Lord of the creation, He is the only God who deserves to be worshiped, and He possesses the most excellent and perfect attributes.
<i>Thikr</i>	Remembering Allāh and mentioning Him.
‘ <i>Ulamā</i> ’	Plural of “ <i>‘ālim</i> ”.
<i>Ummah</i>	Community, nation, or followers.
<i>Waḥy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Witr</i>	Odd numbered. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak'āt</i> is odd.

Term	Definition
<i>Wuḍūʿ</i>	Ablution for the prayer. It consists of rinsing the mouth, blowing the nose, washing the face, washing the forearms to the elbows, wiping over the head (including the ears), and washing the feet up to the ankles.
<i>Zakāh</i>	Obligatory charity.
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon. It is usually applied to the second daily obligatory prayer, whose time extends from the sun's crossing the zenith until the time when the shadows are as long as the objects.

**B: Index**

<i>Arāk</i>	53	<i>Miswāk</i>	53
<i>As-Salaḥ us-Ṣāliḥ</i>	18	<i>Sāka</i>	53
<i>Fiṭrah</i>	1	<i>Tasawwuk</i>	53
<i>Ītikāf</i>	35	<i>Tarajjul</i>	34
<i>Khawārij</i>	37	<i>Tarbiyah</i>	xiv
<i>Khitān</i>	70	<i>Tarjūl</i>	34
<i>Namṣ</i>	16	<i>Taṣfiyah</i>	xii
<i>Qazʿ</i>	43	<i>ʿUmrah</i>	36
<i>Siwāk</i>	53		

## PUBLISHED TITLES BY THE AUTHOR

### **The Inevitable Journey**

1. Sickness, Regulations and Exhortations, 2<sup>nd</sup> Ed., 327 pp, HB, 2003.
2. Inheritance, Regulations and Exhortations, 2<sup>nd</sup> Ed., 175 pp, HB, 2005.
- 2a. Islāmic Will & Testament Booklet, 16 pp, 2000.
3. Funerals, Regulations and Exhortations, 2<sup>nd</sup> Ed., 326 pp, HB, 2003.
4. Life in *al-Barzakh*, 126 pp, 1998.

### **The Muslim Family**

1. Quest for Love & Mercy (Regulations for Marriage & Wedding in Islām), 211 pp, 2000.
2. Closer than a Garment (Marital Intimacy According to the Pure Sunnah), 220 pp, 2000.
3. The Fragile Vessels (Rights & Obligations Between the Spouses in Islām), 191 pp, 2000.
4. Our Precious Sprouts (Islāmic Regulations for Newborns), 234 pp, 2002.

### **Īmān Made Easy**

1. Knowing Allāh, 2<sup>nd</sup> Ed., 127 pp, 2002.
2. Knowing the Angels, 2<sup>nd</sup> Ed., 131 pp, 2003.
3. Knowing Allāh's Books & the Qur'ān, 2<sup>nd</sup> Ed., 124 pp, 2003.
4. Knowing Allāh's Prophets & Messengers, 127 pp., 2002.
5. Knowing the Last Day, 216 pp., 2004.
6. Believing in Allāh's Decree, *Qadar*, 247 pp., 2004.

### **Enter Into Islām Completely**

1. The Beard & Other Traits of *Fiṭrah*, 2<sup>nd</sup> Ed., 111 pp, 2005.
2. Smoking, a Social Poison, 51 pp, 1999.
3. Islāmic Perspective of Contraception & Abortion, 64 pp, 2000.
4. Regulations of Worship During Menses, 86 pp, 2001.

### **Stories from the Sunnah**

1. Ibrāhīm, A Nation in One Man, 184 pp, 2003.

### **Other Titles**

1. The Night Prayers, *Qiyām & Tarāwīh*, 2<sup>nd</sup> Ed., 195 pp, 1999.
2. *Ar-Risālat ut-Tabūkiyyah* (the Magnificent Journey), 2<sup>nd</sup> Ed., 136 pp, 2001.
3. Celebrations in Islām, 120 pp, 1996.
4. Fund'ls of Commanding Good & Forbidding Evil According to Ibn Taymiyyah, 54 pp, 1997.
5. Allāh's Right upon His Servants: *Tawhīd* vs. *Shirk*, 51 pp, 1995 (out of print).
6. The Qur'ān and the Sunnah, 38 pp, 1982 (out of print).



Many important issues of Islām are slighted by some individuals who often say with disgust, "These are mere issues of peel! Let us only deal with crucial issues of the core!"

Classifying some Islāmic teachings as peel affects the common people's hearts in a detrimental way, leading them to belittle various acts of worship and traits of good manners, thereby approving wrong and rejecting good based on a whimsical scale.

Islām is the sublime religion that the Most Wise (ﷺ) revealed for our good in all our affairs. By neglecting some parts of it, even if they are small, we deprive ourselves from some of its beauty. Allāh (ﷻ) commands us to adhere to Islām in its totality:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً، وَلَا تَتَّبِعُوا

حُطُوتِ الشَّيْطَانِ، إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ البقرة ٢٠٨

«O you who believe! Enter into Islām completely, and do not follow the footsteps of Satan. Verily, he is to you a clear enemy.» [Al-Baqarah 2:208]

The purpose of this series (Enter into Islām Completely) is to present some unfairly belittled issues, demonstrate their importance, and discuss their regulations.

We may only achieve guidance and prosperity through correcting our apparent deeds by complete adherence to the Sunnah, and correcting our hearts by piety and sincerity to Allāh (ﷻ). May He (ﷻ) grant us guidance and facilitation.



ISBN 189122991-5



Printed in Lebanon