

The Islamic Ruling on
The Beard



By: Abdul Harith Ali Bin Hassan Ali

Translated by: Idris Palmer & Others

حكم الدين فى

The Islamic Ruling On

اللحية

The Beard

According To Qur'an & Sunnah

By Abdul Harith Ali Bin Hassan Ali

Translated by: Idris Palmer and Others

ISBN: Number In Progress.

First Edition, 1417 AH/1996 CE

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Cover design: Jamil

Printed by: Abu Waleed

Typeset by: Dar-At-Tawheed Ltd

Published by: Dar-At-Tawheed Ltd
29 Wakefield Street
East Ham
London
E6 1NG

Telephone No. 0181 548 4888/0348
Fax No. 0181 548 0333

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Publishers Note

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله

'All praises is indeed due to Allah, we praise Him, seek His aid, forgiveness, and His protection against our evil-self and wrong doings. He whom Allah guides there is none to lead astray and he whom Allah misguides, there is none to guide. I bear witness that there is no true God worthy of worship except Allah, and Muhammad is His servant and Messenger'.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

[آل عمران: ١٠٢]

"O you who believe! Fear Allaah as he should be feared and die not but as Muslims"¹

¹ Surah Al-Imraan 3:102

يَأْتِيهَا 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 mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them He created many men and women; and fear Allah through whom you demand your mutual (rights) , and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever All-Watcher over you”²

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ؕ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ
يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

[الأحزاب: ٧٠-٧١]

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the Truth. He will direct you towards the righteous good deeds and he will forgive you your sins. And whoever obey Allah and his Messenger he has indeed achieved a great achievement”³

² Surah An-Nisa 4:1

³ Surah Ahzab 33:70-71

This is an English translation of the Arabic booklet *Hukmul Islaam fil lahyah wa'tadkeen* by *Abdul Harith Ali Bin Hassan Ali*, translated by **Idris Palmer** and others.

This booklet is being presented to the English readership as a humble attempt to explain the etiquette's of the beard, the importance it has in Al-Islam. We at Dar At Tawheed wanted to translate this book for a lot of reason, as most Muslims to days are neglecting the beard, and are shaving without regard to what the Prophet Muhammad (*sallallaahu 'alaihi wa sallam*) said about the Beard. Because he (*sallallaahu 'alaihi wa sallam*) said:

“Do the opposite of what the Pagans do, cut the moustaches short and leave the beard (as it is)”⁴

However today the people arguments are about what is the beard. So therefore we have also given scholars opinion on the Beard in this little book.

We pray that through this booklet Allah guides his servants away from the innovations, and show them to the straight path-Ameen.

***Dar At-Tawheed Ltd
Jumad Al Tahniah 1417 Hijri***

⁴ *Summarised Sahih Al Bukhaari Book of Dress page no. 949*

INTRODUCTION

Verily all praises and thanks be to Allah, we praise Him, seek His forgiveness and repentance and His protection against our evil-selves and wrong doing. He whom Allah guides there is none to lead astray and he whom Allah misguides there is none to guide. I bear witness that there is no god worthy of worship but Allah and Muhammad (*sallallaahu 'alaihi wa sallam*) is His servant and messenger .

Further:-

Know my Muslim brothers that the beneficial knowledge and its publishing or announcing it is one of the best deeds that a Muslim gains in this life and that is true to the saying of prophet (*sallallaahu 'alaihi wa sallam*) :

((فضل العلم خير من فضل العبادة (رواه الطبراني))

“The virtue of knowledge is better then the virtue of worship”⁵

And he also said:

((فضل العلم على العابد كفضلي على أدناكم (رواه أحمد والطبراني))

“The superiority of a scholar over that of the worshipper is like my virtue superiority over one of you .”⁶

⁵ Narrated by *Attabarani* in “*Al-Awasat* “ and *Al-Bazzar* with a sound chain of narration from *Hudhaifa*, “*Sahih Al-Jami Al- Saghir* “ by *Sheikh Al-Albani* (4090).

And a student of knowledge has a great reward before Allah the exalted and most high . It was related to the various sahabi (companion) Safwan Ibn Assal Almuradiyyi (*radhiAllaahu 'anhu*) as saying that :

I came to the prophet (*sallallaahu 'alaihi wa sallam*) while he was in the mosque leaning on a rod so I told him : **“O messenger of Allah, I came to seek knowledge”**, the Prophet (*sallallaahu 'alaihi wa sallam*) said:

“Welcome to the knowledge seeker ,verily the knowledge seeker is encompassed by the angels wings, then the angels ascend on top of one another until they reach the heaven’s world out of their love to what he seeks (knowledge).” ⁷

And that is not the virtue of seeking knowledge only, but also follows the believers after his death and the prophet (*sallallaahu 'alaihi wa sallam*) said:

(إن مما يلحق المؤمن من عمله وحسناته بعد موته علماً علمه ونشره)

Verily among what follows the behaviour from his deeds and his virtues after his death is the knowledge which he taught and published.”⁸

⁶ **Hayan** (in his sahih) and **Al-Hakim** said : the chain is sahih. (Sahih (Narrated by Ahmad and Attabarani with good chain, and Ibn Attarhib wa Attarhib (69).

⁷ **Safwan Ibn Assal Almuradiyyi** (*radhiAllaahu 'anhu*)

⁸ Narrated by **Ibnu Majah** and **Al Ba’ihaqi** with a sound chain, (Sahih Al **Ja’ami Assaghir**, pg. 2227) and (**Irwaa Al-Ghaliil** pg. 1079)

The means of propagation to the call to Allah are many in way of publishing legal Islamic knowledge are plenty and the most important and effective are writing and auditing. This is all what made me write this brief letter so that I may be blessed with something from this great reward and that general bounty, and what also made me write is the feeling of responsibility and Islamic awareness and the advice to all Muslims. It was related to the greatest prophet (*sallallaahu 'alaihi wa sallam*) as saying

(الدينُ النصيحةُ)

“The religion is advice.”⁹

Therefore this message is an advice to be addressed to all the Muslims, reminding them of the guiding Sunnah and path of the light.

I have written it in the time that the Muslims are in the great need of following the book of Allah (*subhanahu wata'alla*) and the tradition of the Prophet(*sallallaahu 'alaihi wa sallam*).

So I ask Allah the Great to enhance us all to the following the Sunnah and that He makes us firm on the faith and guidance.

⁹ Narrated by Muslim, Ahmad, Abu Dawud and others, from Tamimi and Addari and also narrated through Hadeeth of Thauban Inb Omar, Ibn Abbas and others (*Sahih Al- Jami Assaghir*) pg. 3411.

I ask Allah to makes our last days on earth full of goodness on all our deeds and finally I ask Allah to make this work of mine purely for His pleasure and beneficial to all Muslims, and to conclude may blessing of Allah be upon our teacher Muhammad (*sallallaahu 'alaihi wa sallam*) and his relatives and all of the noble companions and the last of our invocations is praise and thank Allah, the Lord of the worlds.

By Abdul Harith Ali Bin Hassan Ali

The Beard

Perhaps the first thing deserving (our) attention is an investigation into the subject of the beard-it should be taken into consideration that the idea of cutting the beard is a custom which was exported to our Islamic world immediately after the military occupation of the Arab and Muslim lands following World War I.

Those times saw a beginning of un-Islamic concepts launched against us all, whereupon blind imitation set in-not imitation of the habits of Muslims nor the customs of Eastern people-its origin is therefore un-Islamic; neither Arabian nor Eastern. And the most prominently clear thing which we have slipped into from these habits and customs is the shortening and shaving of the beard.

One can witness the recentness of this phenomenon, since the majority of our elderly in recent times were bearded; which shows that the root of this Islamic habit was purely in their hearts. Therefore, if we take all of this into consideration, what is mentioned about the beard in the authentic hadeeths and pure narration's, we will realise that maintaining it is helping in general to preserve a classic Islamic appearance. We know with certainty that all of these characteristics have been handed down to us from the Salaf, from the time of the Messenger of Allah(*sallallaahu 'alaihi wa sallam*) and his glorious Companions(radhiAllaahu 'anhum), and then those who followed them in good deeds up to this very day.¹⁰

¹⁰ See *Hukm As-Sharh fil Liyah wal Azyaa p. 11-12*, by Shaykh 'Uthman Saafi.

1-THE LINGUISTIC AND RELIGIOUS DEFINITION OF THE BEARD

The esteemed Fayrooz ‘Abadi states in his dictionary Al-Qamoos Al-Muheet: “Beard: (in brief) ‘Hair on the cheeks and Chin”¹¹ Ahmad Al Dahlawi states: “The beard extends length-wise from below the lip, i.e. from hair sprouting from the lower lip including hair on the chin to hair growth under the chin. And with-wise i.e. from under the face including the hair from the temples to the hair on the lower jaw. All of this comprises the beard”¹²

Shaykh Abdul Satar Al-Dahlawi states: “if you understand what is in the books of the Arabic language, that day you will understand that all facial hair which grows from the chins falls under the heading of beard. And Whatever is on the cheeks width-wise is referred to as the beard ; with the exception of the moustache.”¹³

¹¹ *Al-Qamoos Al-Muhit*, vol. 4, p. 387; *Al-Hafidh ibn Hajar* makes a similar point in *Fateh. Al-Bari* vol. 10, p.350; see also *Taaf Al-Aroos*, vol. 10, p 323.

¹² *Masa’il Al-Lihyah*, p. 35-39, also *Adillah Tahrim Halaq Al-Lihyah*, p. 89.

¹³ *Jowahir As-Sunnah fi ‘Ifaa Al-Lihyah*, p.5. *Trimming the hairs of the moustache which extends beyond the upper lip. See Adab Az-Zafaf*, p. 120 by *Al-Ustadh Al-Albani*.

2-HADEETHS MENTIONING GROWING THE BEARD.¹⁴

1. From Ibn Umar, who said: The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said:

(خالفوا المشركين، احفوا الشوارب وأوفوا اللحي)

“Be different from the mushrikeen, trim your moustache and grow your beards.”¹⁵

- 2-from Abu Hurairah, who said :The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said:

جُرِّوا الشوارب وأرخوا اللحي، خالفوا الجوس

“Clip your moustaches and grow your beards-differ from the Magians.”¹⁶

¹⁴ *Al-Ifaa* (growing), literally means to abandon the *elimination* of something so that it can become abundant, as mentioned in many texts with the wording: ‘save it and let it become abundant.’ See *Al-Libaas wal Zeenah fil Shari’ah Al-Islamiyah*. By Dr. Muhammad Abdul-Aziz ‘Umar, p. 412; also *Sharh As-Sunnah*, vol. 12, p. 108

¹⁵ *Agreed upon-i.e., Al-Bukhari & Muslim; see Irwa Al-Galil*, p. 77.

3. From Abu Amamah who said: The messenger of Allah (*sallallaahu 'alaihi wa sallam*) said:

(قُصُّوا سِبَالَكُمْ، وَوَقِّرُوا عَثَانِيَكُمْ وَخَالِفُوا أَهْلَ الْكِتَابِ)

“Shorten your moustaches¹⁷ and let your beards grow¹⁸ be different from the people of the book.”

4. From ‘Aishah who said: The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said:

(عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ)

“Ten things are from the Fitrah: Shortening the moustache and growing the beard”.¹⁹

And other narration’s of Hadeeth.²⁰

¹⁶ Related by Muslim, Al-Bayhaqi, Ahmad and others; see Hijab Al-Mara’atil Muslimah p. 95.

¹⁷ Sabalah; plural, Sibaal-i.e., the moustache.

¹⁸ Uthnun, plural, ‘Athaanin-i.e., the beard.

¹⁹ Related by Muslim and the authors of the Sunan; see Sahih Al-Jaamih, No. 3904. See also the aforementioned explanation on p.15 (of Sahih Al-Jaamih).

3-PROOFS SHOWING THE PROHIBITION OF SHAVING THE BEARD

FIRST: CHANGING ALLAH'S CREATION

Allah Most High says regarding the true nature of Shaytan:

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۖ وَلَا ضَلَّيْنَهُمْ وَلَا مَنِّينَهُمْ وَلَا مَرْنَهُمْ فَلَيُبَيِّنَنَّ
ءَادَانَ الْأَنْعَمِ وَلَا مَرْنَهُمْ فَلَيُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خَسِرَانًا
مُبِينًا

[النساء: ١١٨، ١١٩]

***“Allah cursed him and said: “I will take an appointed portion of Your slaves; Verily I will mislead them, surely, I will arouse in them false desires; and certainly I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah”. And whoever takes Shaytan as a Wali (protector or helper) instead of Allah, has surely suffered by a manifest loss.*”²¹**

This verse clearly shows that changing the creation of Allah without permission from the Most High is obedience to the orders of Shaytan and disobedience to (Allah) the Most Merciful, the Majestically Exalted; and of course, the messenger of Allah (*sallallaahu ‘alaihi wa sallam*) cursed the women who altered Allah’s creation in order to beautify themselves, as the Messenger, (*sallallaahu ‘alaihi wa sallam*) stated:

²⁰ See *Maurad As-Dhamaan Liduroos Az-zamaan*, vol. 2 p.200. also *Sharh As-Sunnah*, vol. 12, p. 106-109.

²¹ *Surah An-Nisa*, 4:118-119.

لَعَنَ اللهُ الْوَاشِمَاتِ، وَالْمَسْتَوِشِمَاتِ الْنَّاصِمَاتِ، وَالتَّفَلِّجَاتِ لِلْحُسْنِ الْمَغْيِرَاتِ خَلَقَ اللهُ

“Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their facial hairs, and those who make artificial spaces between their teeth in order to look beautiful, and women who alter the features created by Allah.”²²

And there is no doubt that shaving the beard to make oneself ‘handsome falls within the meaning of the aforementioned curse by its general sharing in the same cause and reason just everyone knows.²³

Shaykh At-Tahanawi states in his book entitled Bayan Al-Qur’an: “Shaving the beard falls within this statement.”²⁴ At-Tahanawi then links the previously mentioned hadeeth stating:

“It has a proven fact that changing Allah’s creation is a reason for earning His curse. The Messenger of Allah (*sallallaahu ‘alaihi wa sallam*) did not go against this, and he is the designated prohibitor from Allah Most High; just as the Most High says:

²² Narrated by the two Shaykhs-i.e., *Al Bukhari & Muslim, from Ibn Masood; Sahih Al-Jaamih, No, 4980, and Ghaayah Al-Maraam, p. 94.*

²³ *Adab Az-Zafaf, p. 199.*

²⁴ *I.e., altering Allah's creation.*

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

[الحشر: ٧]

“Whatsoever the Messenger gives you, take it. And whatsoever he prohibits you, leave it. (Al Hashr, 59:7) And this is very clear.”²⁵

(Surah 59:7)

Imaam Waliullah Al-Dahlawi²⁶ says “...and shortening it-i.e. the beard- is Sunnah of the Magians, and this includes altering Allah’s creation.”²⁷

Shaykh ‘Uthman Bin ‘Abdul Qadir As-Saafi²⁸ said: “Who is it that is circulating this (idea) which alleges that the beard is not from the creation of Allah? Nay, it is universally clear that it (enters) in the framework of human speech as was aforementioned ... hence, by in virtue of this it is manifestly clear to any man that shaving (the beard) constitutes changing the creation of Allah, its meaning is found in the Glorious Verse previously quoted, and is included in its general context.”

²⁵ *Quoted from the essay Wujoob ‘Ifaa Al-Lihyah, p. 15, by Al-Kaandalawi.*

²⁶ *Hujatullah Al-Balagah, vol. 1, p.182.*

²⁷ *Must reading: Adillah Tahrir Halaq Al-Lihyah, p. 75-76.*

²⁸ *Hukm As-Sharh, fil Lihyah wal Azyaa p.19*

SECOND: VIOLATION OF THE ORDER OF THE PROPHET

(SALLALLAAHU 'ALAIHI WA SALLAM)

And it is his (*sallallaahu 'alaihi wa sallam*) many statements: *Grow your beards let your beards grow growing the beard-* which are all distinct orders. And an order according to the principles of Islamic jurisprudence (*fiqh*) means 'a religious obligation': unless there is a connective evidence to show that he was unclear in his words²⁹

And there is no indication here of un-clarity, on the contrary, all of the connective evidence confirms the obligation and establishment, as it will be shown, and you will learn that shaving the beard is a manifestly clear violation of the order of the Messenger of Allah (*sallallaahu 'alaihi wa sallam*). As for the proofs confirming the prohibition of shaving:

²⁹ See *Irshad Al-Fuhood*, p.101-105, also *Tafsir An-Nusoos fil Fiqh Al-Islami*, vol 2. p 264-275, by Dr. Muhammad Adib As-Saleh, and *Madhkura Usool Al-Fiqh* by Shanqiti, p. 191-192.

THIRD: RESEMBLING THE UNBELIEVERS.

As the Prophet (*sallallaahu 'alaihi wa sallam*) affirmed: *differ from the Mushrikeen, differ from the Magians, differ from the People of the Book*. Our Shaykh said, by way of permission, Abu-Muhammad Badiuddin Al-Raashidi As-Sindi: "The most truthful and trustworthy (*sallallaahu 'alaihi wa sallam*) has said that shaving the beards is from the habit of the Mushrikeen, therefore it is obligatory upon all Muslims who believe in Allah and in his Messenger to differ from the Mushrikeen and wipe out any resemblance to them. For verily he has (*sallallaahu 'alaihi wa sallam*) issued a stern warning in his (*sallallaahu 'alaihi wa sallam*) words:

من تشبه بقوم فهو منهم

*"Whomsoever resembles a people, is from them."*³⁰

Al-Allamah At-Tauridishti has said: "Shortening the beard is the handwork of the non-Arabs, which today is a distinct feature amongst many of the Mushrikeen, such as Europeans and Hindus who are amongst the most despicable faiths amongst the sects of unbelief. Allah has purified the deen (of Islam) from their possession."³¹

³⁰ Narrated by Abu Dawood from Ibn Umar, and Tayalasi from *Hudayfah: Sahih Al-Jaamih No. 6025*

³¹ Iyafaa Al-Laha Ilaashiyah Ifaa Al-Lihyah, p.3, by Muhammad Iliyah As-Sindi; and , who quotes from Al-Ma'at Al Tanqi' sharh *Mishkat Al-masabih*, by Abdul-Haqq Al-Dahlawi, vol. 2 p.67

FOURTH: RESEMBLING WOMEN

Indeed, it is well known that whenever a man shaves his beard, which Allah has distinguished him with from a women, he significantly resembles them. And whenever a man resembles a women, he is cursed, as was mentioned on the tongue of the Messenger of Allah (*sallallaahu 'alaihi wa sallam*)³².

The Islamic jurist Ibn Hajar Al-Haytami counts resemblance (of the opposite sex) amongst the major sins.³³ Shaykh Abu Hamid Al-Ghazali said: "...and this, i.e., the beard, is the distinguishing characteristic between men and women."³⁴ Ibn Al-Qayyim (rahmatulAllahi 'alihi) stated: "As for the hair (on) the beard one will find it contains beneficial aspects which are : a handsome adornment, a dignified appearance, and a fearsomely awe-inspiring look; factors which one cannot find among the Sabians nor women. As for awe-inspiring fear and a dignified appearance, one can find them in a wispy beard. (The beard being) a distinguishing trait between men and women."³⁵

³² *Equally in the hadeeth of Ibn Abbas which is narrated in Al-Bukhari, At-Tirmidhi and others. See also Adab Az-Zafaf, p. 121.*

³³ *(He counts it as) the one hundred and seventh major sin: see Az-Zawajir 'en Iqtiraaf Al Kaaba'ir vol. 1, p. 155.*

³⁴ *Iyaa Uloomadeen, vol. 2, p. 257.*

³⁵ *At-Tabyan fi Aqsaam Al-qur'an, p. 231.*

‘Alama Al-Kaandalawi said: “There is no degree of doubt that total resemblance of women occurs in shaving the beard. This type of resemblance stands above resemblance in clothing or otherwise, as the

beard is the first and greatest distinguishing mark between a man and a woman. This is witnessed and known to everyone. No one denies this but one who brings himself to ruin by deceiving himself and following his own desires and wanting to be effeminate after Allah has gifted him with a handsome masculine appearance created by Him.”³⁶

³⁶ *Wujoob Ifaa Al-Lihyah, p. 31-32.*

FIFTH: ALTERING THE FITRAH (ONE'S NATURAL STATE)

The basis of the Fitrah; i.e. the original innate nature, as in 'the Fitrah of the heavens and the earth.'³⁷

Ibn Athir states: "*Al-Fitrah*: i.e. the Sunnah, that is the sunnah of the Prophets (*sallallaahu 'alaihi wa sallam*) who ordered us to take them as our example."³⁸ Al-Imam As-Sayuti said: "The best thing which has been said concerning the explanation of the word *Al-Fitrah* is that it is an ancient tradition which the Prophets (*sallallaahu 'alaihi wa sallam*) chose, in harmony with the Shari'ah. As if they were ordered to follow their natural inclination."³⁹ And to allow one's beard to grow is one of the natural inclinations of the Fitrah. This shows proof that the Arabs were upon their Fitrah in this aspect, and that growing their beards was a part of the faith which they inherited from their forefather Ibrahim (Alihi Salaam).⁴⁰

³⁷ *Nayl Al-Aowatar, vol. 1, 123.*

³⁸ *An-Nihayah, vol. 3, p.257; See also Fateh Al-Bari, vol. 10 p.339.*

³⁹ *Tanwir Al-Hawalik, vol. 2, p.219.*

⁴⁰ *Thalatha Sha'air, p.45; See Adillah Tahrim Halaq Al-Lihyah, p. 60-65.*

SIXTH: CONTRADICTING THE GUIDANCE OF THE PROPHETS AND THE RIGHTEOUS

Allamah Shanqiti said concerning the tafsir of the statement of the Most High:

قَالَ يَنْوَمُ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي
[طه: ٩٤]

“He (Haroon) said, O son of my mother! Grab not my beard nor my head! I feared that you should say: You have caused division among the Childr-en of Israel, and have not waited for my word.”
(Surah Ta-Ha 20:94)

Summary: ⁴¹

“This glorious ayat provides proof for the obligation of growing the beard. This is the Qur’anic Proof for growing the beard and not shaving it. Accordingly, it is known that Haroon had an abundantly large beard by reason of his statement to his brother (Musa):

⁴¹ *Adhwa Al-Bayan, vol 4, p.506-507.*

لا تَأْخُذْ بِلِحْيَتِي
“grab not my beard.”

If he were shaved, why would he reply to his brother to not grab his beard? Indeed, growing the beard is a manner from the path we are ordered to by the Magnificent Qur'an and indeed, it was the path of the of the Messenger (*sallallaahu 'alaihi wa sallam*).” It was a known characteristic of the Messenger of (*sallallaahu 'alaihi wa sallam*) that he had a dense, thick beard.⁴² Our Shaykh, the teacher Badiuddin Al-Raashidi said in summary: “In Sahih Muslim there is a hadeeth, related by Jabir bin Saurah that the Prophet (peace be upon him) had a hairy beard, and it is authentically related that the rightly guided Khalifs, and others among the Sahabah and the Tabi'een all had large beards, such as Abu Bakr As-Siddiq who had a dense beard as it is mentioned in Al-Isaabah, page 511, vol. 2; and Uthman had a large beard as is stated in Al-Isaabah, p. 455, vol. 2; and in Al-Tabaqat ibn Sa'ad, (page 58, vol. 3) and in Tarikh Al-Waqidi.⁴³ “He had a large and great beard .” relates Ibn Sa'ad in Al-Tabaqat. Also, from As-Sha'bi, page 25, vol. 3, who said , “I saw 'Ali (radhiAllaahu 'anhu wa ardha) and he had a broad beard which reached the width of his shoulders.”All these men compromised the most intelligent of all the Muslim nation which is acknowledged by the consensus of Muslim scholars, and then the countless numbers who followed them in piety.⁴⁴

⁴² See *Sharh As-Sunnah*, vol. 13, p. 262.

⁴³ His history is detailed in *At-Taqrīb*, vol. 2 p.194.

⁴⁴ *I'faa Al-Lihyah*, p. 5,6.

4-THE STATEMENT OF THE SCHOLARS REGARDING SHAVING THE BEARD.

The consensus of Muslim jurists have clearly explained the prohibition on shaving the beard. Some have determined that shaving it is disgusting. The weak express extreme joy with indulging in the haram. Some of the scholars of the past declared that it is hated (makruh), rather than forbidden (haram); however, their viewpoint is dismissed in the books of the fundamentals of jurisprudence (fiqh).⁴⁵

1. Al-'Allamah Ibn Hazm Al-Andalusi said, "They, i.e. the scholars are in agreement that shaving the beard is a distortion of one's features⁴⁶ and is not permissible."⁴⁷
2. Shaykh Al-Islam Ibn Taymiyah said, "It is forbidden to shave the beard."⁴⁸
3. Ibn 'Abideen, who is among the elite of the Hanafees said (in summary), "It is forbidden for a man to cut (i.e. shave) his beard."⁴⁹
4. Al-'Adwi from the elite of the Malikees said (in summary), relating Malik's hatred for the shaving of the beard under the palate, that he

⁴⁵ *Must reading is what Al-Allamah ibn Al-qayyim has written in Ilam Al-Mowqa'een, vol, 1, p. 39-43, and Bada'ih Al-Fowa'id vol. 4, p. 6.*

⁴⁶ *i.e., disfigurement; as is mentioned in An-Nihayah, vol. 4, p.6*

⁴⁷ *Maratib Al-Ijma'ah p. 157; also Al-Mihla, vol. 2, p. 189.*

⁴⁸ *Al-ikhtiyarat Al-Alimiyah, p. 6.*

⁴⁹ *Rudd Al-Muhtar, vol. 2, p. 418.*

4. Al-'Adwi from the elite of the Malikees said (in summary), relating Malik's hatred for the shaving of the beard under the palate, that he said, "Indeed it is from the practice of the Magians... likewise (Allah) has eternally forbidden shaving the beard."⁵⁰

Ibn 'Abdul-Barr said in At-Tamhid, "(Allah) has prohibited the shaving of the beard. And no one practices it except the effeminate among the men."⁵¹

5. Ash-Shaykh 'Ahmad bin Qasim Al-'Abadi from the elite of the Shafa'ees said (in summary), "Ibn Rif'ah said in Hashiyah Al-Kafiyah, "Indeed Al-Imam As-Shafa'i has stated in the text of Al-Umm concerning the prohibition of shaving the beard and likewise in the text of Al-Zirkashi in Shu'ab Al-Iman and the teacher Al-Qafal As-Shashi in Muhassan As-Shari'ah concerning shaving the beard."⁵²
6. As-Sharafani from the elite of the Hanbalees said (in summary), "The prohibition of shaving the beard is an established practice in our Madhab."⁵³

also *Hukm Al-Lihyah fil Islam* by Shaykh Muhammad Al-Hammad, p. 17.

⁵¹ *Adilah Tahrir Halaq Al-Lihyah*, p. 96.

⁵² *Ibid*

⁵³ *Ghadha Al-Albab*, vol. 1, p. 376.

7. Many of the modern day scholars have delivered legal opinions declaring the prohibition of shaving the beard, among them; ‘Abdul-Jaleel ‘Isa, ‘Ali Mahfudh, ‘Abdul-Aziz bin Baz, Nasuddin Al-Albani, Muhammad Sultan Al-Mahsumi, ‘Ahmad ‘Abdur-Rahman Al-Banna
8. As-Saa’ati, Abu Bakr Al-Jaz’ari, Al-Kaandalawi, ‘Abdur-Rahman bin Qasim, Isma’eel Al-Ansari, as well as many others.

5-CAN A MUSLIM CUT ANYTHING FROM HIS BEARD?

There is a difference of opinion among the scholars concerning this. A discussion of the difference is not within the scope of this short booklet, however, I will quote the differences in brief:

The topic has two viewpoints, one of which states what was related by ‘Umar bin Shu’aib from his father from his grandfather, “The Prophet (*sallallaahu ‘alaihi wa sallam*) used to cut hair from the width and length of his beard.” This hadeeth is related by At-Tirmidhi (2763) and Al-Bayhaqi in Shu’ab Al-Iman (266) and Abu As-Shaykh in Akhlaq An-Nabi (306) and Ibn Al-Jowzi in Al-’Alal Al-Mutanahiya (1142). However, is this hadeeth authentic?

Ibn Al-Jowzi states a caution after quoting the hadeeth, “This hadeeth was not authentically related by the Messenger of Allah(*sallallaahu ‘alaihi wa sallam*), ‘Umar bin Haroon Al-Baakhi is suspect in the chain of narration. Al ‘Aqili said, “He is not known except to himself.”⁵⁴ Yahya stated, “He is a liar.” Nisa’t said, “It is a disregarded hadeeth, (i.e. it is weak). Al-Bukhari said, “I never heard of ‘Umar bin Haroon Al-Baakhi, there is no hadeeth related by him but this one.” Ibn Hibban stated,

⁵⁴ *(The strongest reports): is a narration from the Prophet(sallallaahu ‘alaihi wa sallam), with a good chain of narration, that he stated: “Grow your beards and trim your mustaches.” And this is the primary narration. (The weakest of reports): See Silsilah Al-Ahadeeth Dha’eefah, p. 288.*

“This narration is untrustworthy and strange, moreover, the scholars have called not to relate it, (lest one attribute a lie to the Prophet(*sallallaahu ‘alaihi wa sallam*)).”⁵⁵

There is also the narration of Ibn ‘Umar (radhiAllah ‘anhu wa ardhaa) that whenever he (Ibn ‘Umar) would make Hajj or ‘Umra, he would grasp his beard and clip the excess hair.⁵⁶ There is a difference of opinion among the scholars as to the understanding of this, whether he particularised clipping his beard during the time of Hajj or ‘Umra or whether he did it generally on other days, or if he prohibited it absolutely.

The most beautiful statement concerning this was made by As-Shaykh Isma’eel Al-Ansari in his commentary on the narration of Ibn ‘Umar, “His authority is in his narration’s, not in his actions, and there is no doubt that a statement or action of the messenger (*sallallaahu ‘alaihi wa sallam*) is more entitled and worthy of following than the statement of anyone else whomsoever he may be.”⁵⁷

⁵⁵ *Al-‘Alal Al-Mutnahiyah, vol. 2, p. 197. See also Mizan Al-Itidaail, vol. 3 p.288.*

⁵⁶ *Related by Al-Bukhari, vol. 10. P. 296 (Arabic version).*

⁵⁷ *Tahrim Halaq Al-Lihyah, by ‘Asimi An-Najdi, p. 6, with commentary by shaykh Al-Ansari; see also the comments by the legists regarding*

Finally, it is obligatory upon the believer that he always place his focus on the Hereafter. and not be misled by the external make-up of the temptations of this transitory world, because indeed this life is very short and every one of us is departing from this abode to the Permanent

Abode, where every person will be rewarded for everything that he has done.⁵⁸

Thus, we end this essay regarding the beard.

All praise forever be to Allah, and prayers and peace be upon His Messenger, the leader of mankind, and upon his family, and his pious, distinguished Companions(*radhiAllah 'anhum*).

(End)

this topic in Ilam Al-Mowqa'enn, vol. 3, p. 49-52, by Ibn Al-qayyim Al Jowziyyah (rahimulAllaah).

⁵⁸ *Wujoob 'Ifaa Al-Liyah, p. 57 by Al-Kaandalawi.*

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We at Dar At Tawheed wanted to translate this book for many reasons , but primarily because most Muslims today neglect the beard, and shave without any regard to what the Prophet Muhammad (saw) said about the beard.

However today many arguments are about what is the beard. So therefore we have also given scholars opinion on the beard in this little book.



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