

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 3

بَابُ مَا جَاءَ فِي شَعْرِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the hair of the Messenger of Allah ﷺ.

- This chapter clarifies what relates to the hair of the Prophet ﷺ. It is also an extension of the first chapter, because his hair is from his physical characteristics (*ṣifāt khalqīyyah*). As mentioned previously in the first chapter, the hair according to its length has three descriptions:
 1. *al-Wafrah*: The hair that descends to the ear lobe.
 2. *al-Lammah*: The hair that passes the ear lobe, whether it reached the shoulders or not.
 3. *al-Jummaḥ*: The hair that touches the shoulders.

Hadīth 24

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

Anas ibn Mālik said: 'The hair of the Messenger of Allah ﷺ used to reach to the middle of his ears.'

(Ṣaḥīḥ)

- This *ḥadīth* shows that the Prophet's ﷺ hair reached the middle of his ears (*wafrah*). In other narrations it is described as a *jummaḥ*, or hair that reached his shoulders.
- Some scholars said that this is due to the different circumstances and occasions throughout the life of the Prophet ﷺ. Whoever saw the Prophet ﷺ when his hair had grown long enough to reach his shoulders described it as a *jummaḥ*, while whoever saw it shorter described it as a *wafrah* or a *lammah*. Other scholars said that his hair reached the middle of his ears when viewing it from the sides, while whoever said it was a *jummaḥ* were describing it as seen from the back. However, the first opinion is more apparent.

Hadīth 25

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَّةِ، وَدُونَ الْوَفْرَةِ.

'Aīsha said: 'I used to bathe with the Messenger of Allah ﷺ from a single container. He had hair that was longer than a wafrah (earlobe length) but shorter than a jummah (shoulder length).'

(Ṣaḥīḥ)

- (كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ مِنْ إِنَاءٍ وَاحِدٍ) – **'I used to bathe with the Messenger of Allah ﷺ from a single container'**. This is evidence that it is permissible for a husband and wife to bathe (have *ghusl*) from the same container or vessel.
- (وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَّةِ وَدُونَ الْوُفْرَةِ) – **'He had hair that was longer than a wafrah but shorter than a jummah'**. Meaning, his hair was longer than a *wafrah* (ear lobe length) but shorter than a *jummah* (shoulder length). Essentially his hair was the length of a *lammah*, which is between the ear lobes and the shoulders. As mentioned previously, the *Ṣaḥābah* described his hair according to what they personally observed.

Hadīth 26

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكَبَيْنِ، وَكَانَتْ جُمَّتُهُ تَضْرِبُ شَحْمَةَ أُذُنَيْهِ.

Al-Barā' ibn 'Azib said: 'The Messenger of Allah ﷺ was of medium height with broad shoulders, and his jummah (hair) used to strike against his earlobes.' (Ṣaḥīḥ)

Hadīth 27

عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَمْ يَكُنْ بِالْجَعْدِ وَلَا بِالسَّبِطِ، كَانَ يَبْلُغُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ.

Qatādah narrated: I asked Anas ibn Mālik: 'What was the hair of the Messenger of Allah ﷺ like?' He replied: 'It was neither tightly curled nor completely straight, and his hair reached his earlobes.' (Ṣaḥīḥ)

- The point of relevance (*shāhid*) in the *ḥadīth* of *al-Barā'* (Ḥadīth 26) is that he said:
- (كَانَتْ جُمَّتُهُ تَضْرِبُ شَحْمَةَ أُذُنَيْهِ) – **'His jummah used to strike against his earlobes'**. As explained previously, a '*jummah*' is hair that reaches the shoulders, so his *jummah* in this *ḥadīth* refers to the hair that completely covers the ear lobes (*tadhribu*) as it reaches the shoulders. Therefore, the meaning becomes that his hair reached his shoulders, and its length would cover his ear lobes. This way there is no contradiction between the narrations.
- As for the *ḥadīth* of *Anas ibn Mālik* (Ḥadīth 27), the point of relevance (*shāhid*) is that he said:
- (كَانَ يَبْلُغُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ) – **'And his hair reached his earlobes'**. This is a description of the length of his hair in one of its varying states.

Hadīth 28

عَنْ أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَدَمَةً وَلَهُ أَرْبَعُ عَدَائِرٍ.

***Umm Hāni' bint Abi Tālib said: 'The Messenger of Allah ﷺ arrived in Makkah one time and his hair was tied in four braids.'* (Saḥīḥ)**

- Umm Hāni' is the full sister of 'Alī ibn Abū Tālib. It is said that her name was either Fākhitah or Hind.
- (وَلَهُ أَرْبَعُ عَدَائِرٍ) – '***And his hair was tied in four braids***'. The term *ghadā'ir* refers to the braids or plaited section of hair. They are also known as 'aqā'is.
- In his book *Zād al-Ma'ād*, Ibnul Qayyim said: '*At first, the Prophet ﷺ would let his hair hang loose, then later he would part it. Parting means dividing the hair into two sections, each forming a lock of hair. Letting it hang loose means leaving it behind without dividing it into two sections.*'
- The *ḥadīth* shows that at one stage, the Prophet ﷺ divided his hair into four sections or braids.

Hadīth 29

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ شَعْرَ رَسُولِ اللَّهِ ﷺ كَانَ إِلَى أَنْصَافِ أُذُنَيْهِ.

***Anas narrated that the hair of the Messenger of Allah ﷺ reached the middle of his ears.* (Saḥīḥ)**

- (كَانَ إِلَى أَنْصَافِ أُذُنَيْهِ) – '***It reached the middle of his ears***'. This is the same *ḥadīth* as the first *ḥadīth* of this chapter (*ḥadīth* 24). al-Imām al-Tirmidhī repeats it here with a different chain of narration which instead of saying '*niṣfa udhunayhi*' says '*anṣāfu udhunayhi*', both of which are similar in meaning, showing that the Prophet ﷺ had a *wafrah* (hair that reached the ear lobes) at one stage of his life.
- Therefore, the *ḥadīth* has two extra benefits – a different chain of narration and a slight difference in wording.

Hadīth 30

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يُسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ.

***Ibn Abbās narrated that the Messenger of Allah ﷺ used to let his hair hang down. The polytheists used to part their hair, while the People of the Book let their hair hang down. The Messenger of Allah ﷺ liked to follow the People of the Book in matters where he had received no specific command. Later on, the Messenger of Allah ﷺ began to part his hair.* (Saḥīḥ)**

- (كَانَ يُسْدِلُ شَعْرَهُ) – '***Used to let his hair hang down***'. Meaning, the Prophet ﷺ would let his hair flow and fall naturally as it was.
- (وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ) – '***The polytheists used to part their hair***'. The term *farq* means parting or dividing the hair from the middle into two halves, one to the right and one to the left.

- (وَكَانَ رَسُولُ اللَّهِ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ) – **‘The Messenger of Allah liked to follow the People of the Book in matters where he had received no specific command’**. Ahl al-Kitāb (The People of the Book) would let their hair hang down, and the Prophet liked to follow them in matters where he had not been commanded otherwise, because they had received divine revelation in general and it was possible that some of their practices corresponded to what came in their scriptures. This was unlike the polytheists, whose religion was entirely invented from their own thoughts and conjecture.
- (ثُمَّ فَرَّقَ رَسُولُ اللَّهِ رَأْسَهُ) – **‘Then later on, the Messenger of Allah began to part his hair’**. Meaning, parting was the final of the two practices (hanging down or parting) performed by the Prophet ﷺ.

Hadīth 31

عَنْ أُمِّ هَانِيٍّ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَلَهُ أَرْبَعُ صَفَائِرٍ.

Umm Hāni said: ‘I saw the Messenger of Allah ﷺ and he had four braids.’ (Ṣaḥīḥ)

- This *ḥadīth* has already been mentioned in this chapter (*ḥadīth 28*). al-Imām al-Tirmidhī repeats it here again with a different chain of narration and also worded slightly differently.
- Sheikh Abdul Razzāq al-Badr gave the following *fā'idah* (point of benefit) at the end of this chapter: *‘Sheikh Muhammad ibn Ṣāliḥ al-Uthaymīn was asked whether growing and keeping long hair is from the Sunnah or not. He said: ‘The answer is: No, it is not from the Sunnah. The Prophet ﷺ kept long hair because that was the custom of the people at that time. This is why, when he saw a boy whose head had been partially shaved, he said: ‘Shave it all, or leave it all.’ Had keeping long hair been something recommended in itself, he would have said: ‘Leave it.’*

On this basis, we say: keeping long hair is not from the Sunnah. However, if it is the custom of the people where you live, then do so; otherwise, follow whatever the people are accustomed to.

However, one must be extremely careful to avoid imitating disbelievers or imitating women. The Prophet ﷺ said: ‘Whoever imitates a people is one of them.’ And he ﷺ also cursed men who imitate women. Despite this, some youth grow their hair long and style it exactly like a woman's, some even borrowing their sister's hair accessories such as clips and ties, making themselves look just like her, especially when they also shave their beard completely. Others imitate disbelievers in their hairstyle or color. This is a serious matter. Some of them might even argue that keeping long hair is a Sunnah, while neglecting the obligatory prayers. And Allah's help is sought.’