

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Chapter 4

#### بَابُ مَا جَاءَ فِي تَرْجُلِ رَسُولِ اللَّهِ ﷺ

**What has been narrated regarding the combing of the Messenger of Allah ﷺ.**

- al-Imām al-Tirmidhī compiled this chapter to clarify what relates to the grooming of the Prophet ﷺ (his *tarajjul*). The term *tarajjul* refers to the combing of the hair, cleaning it, and taking care of it in general.
- The guidance of the Prophet in ﷺ this matter – as in all matters – was balanced. He was not like someone whose main concern is his hair, whereby they spend long periods of time styling and arranging their hair. He was also not like someone who completely neglects their hair and does not take care of it. Rather, he was moderate, without excess or neglect.

#### Hadīth 32

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

*'Ā'isha said: 'I would comb the head of the Messenger of Allah ﷺ, even while I was menstruating.'*

*(Saḥīḥ)*

- This *ḥadīth* proves that it is permissible for a woman to comb her husband's hair even while she is menstruating.
- It also shows the permissibility of physical contact (not including intimacy) between a menstruating woman and her husband, and that the body of the menstruating woman is not *najas* (impure).

#### Hadīth 33

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْثُرُ دَهْنَ رَأْسِهِ وَتَسْرِيحَ حَيْتِهِ، وَيُكْثِرُ الْفِنَاعَ حَتَّى كَأَنَّ ثَوْبَهُ ثَوْبُ زَيَّاتٍ.

*Anas ibn said: 'The Messenger of Allah ﷺ used to apply oil to his head frequently, and comb his beard often. He also used a head cover regularly, such that his garment looked like the garment of an oil merchant.'* (Da'īf)

- (كَانَ رَسُولُ اللَّهِ يُكْثِرُ دَهْنَ رَأْسِهِ وَتَسْرِيحَ لِحْيَتِهِ) – ***'The Messenger of Allah used to apply oil to his head frequently, and comb his beard often'***. Meaning, that the Prophet ﷺ often used oil on his head when combing it, and he would also comb his beard.
- (وَيُكْثِرُ الْقِنَاعَ) – ***'He also used a head cover regularly'***. A *qinā'* is a piece of cloth placed over the head when the hair is oiled to protect the clothing from the oil. The Prophet ﷺ used to wear this head-cloth frequently because he frequently applied oil to his hair.
- (حَتَّى كَأَنَّ نُوبَهُ نُوبُ زَيَّاتٍ) – ***'Such that his garment looked like the garment of an oil merchant'***. The *zayyāt* refers to someone who constantly works with oil, and his clothes would naturally carry oil stains and marks. This wording is unusual and problematic, because the Prophet ﷺ would disapprove of this when he saw it on others. When he saw a man with dishevelled hair he said: *'Could this man not find something to tidy his hair?'* Then when he saw a man wearing dirty clothes he said: *'Could this man not find water with which to wash his garment?'*

#### Hadīth 34

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُحِبُّ التَّيْمَنَ فِي طَهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

***'Ā'isha said: 'Indeed, the Messenger of Allah ﷺ used to love beginning with the right side in his purification when he purified himself, and in his combing when he combed his hair, and in putting on his sandals when he put them on.'* (Saḥīḥ)**

- (إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُحِبُّ التَّيْمَنَ) – ***'The Messenger of Allah ﷺ used to love beginning with the right side'***. Meaning, he preferred starting with the right.
- (فِي طَهُورِهِ إِذَا تَطَهَّرَ) – ***'In his purification when he purified himself'***. Meaning, that when he performed *wuḍū'*, he would begin with the right side before the left; he would wash the right hand before the left, and the right foot before the left.
- (وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ) – ***'And in his combing when he combed his hair'***. Meaning, when combing his hair, he would begin with the right side before the left, and likewise when oiling his head.
- (وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ) – ***'And in putting on his sandals when he put them on'***. Meaning, he would put on the right sandal before the left sandal. Similarly, in all matters that involve honour and dignity, the right is given precedence, such as entering the masjid, eating and drinking, shaking hands, giving and receiving, and putting on clothes. In matters opposite to this, the left side is given precedence, such as entering the toilet, leaving the masjid, cleaning the nose, and other similar actions.

#### Hadīth 35

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرْجُلِ إِلَّا غَبًّا.

***Abdullāh ibn Mughaffal said: 'The Messenger of Allah ﷺ forbade combing the hair, except occasionally.'* (Saḥīḥ)**

- (نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ إِلَّا غَبًّا) – ‘*The Messenger of Allah ﷺ forbade combing the hair, except occasionally*’. Meaning, combing the hair from time to time and not constantly. A person should not make grooming and combing their hair their primary concern. Rather, they should be balanced – neither neglecting it entirely, nor making it a constant obsession.

### **Hadīth 36**

عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَرَجَّلُ غَبًّا.

*A man from the Companions of the Prophet ﷺ said: ‘The Prophet ﷺ used to comb his hair occasionally.’ (Ḍa’īf)*

- (عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ) – ‘*A man from the Companions of the Prophet ﷺ*’. Not knowing the *Ṣaḥābī (jahālah)* does not affect the *isnād* (chain of narration) of the *ḥadīth*. This is because all the *Ṣaḥābah* are *‘udūl* (trustworthy and upright) because it is Allah who has said so in the Qur’ān.
- (كَانَ يَتَرَجَّلُ غَبًّا) – ‘*Used to comb his hair occasionally*’. Meaning, the Prophet ﷺ would groom his hair at times and leave it at times. He did not make it a continuous obsession, nor did he neglect it.