

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 6

بَابُ مَا جَاءَ فِي خِضَابِ رَسُولِ اللَّهِ ﷺ

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

- al-Imām al-Tirmidhī devoted this chapter to discuss whether or not the Messenger of Allah dyed his hair. As mentioned previously, the term *khidāb* refers to changing the colour of white hair by using *hennā'*, *katam* or anything similar, provided it is not pure black.
- The Ṣaḥābah differed regarding whether the Prophet ﷺ dyed his hair or not. Anas ibn Mālik said that he did not dye his hair, while Abū Hurayrah and Umm Salamah said that he did. Others said that the Messenger of Allah ﷺ frequently applied perfume, causing his hair to appear reddish. People assumed that it had been dyed, when in reality it was not. This is the sum of what has been said on the matter.

Hadīth 45

عَنْ أَبِي رَمْثَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ ابْنِ لِي، فَقَالَ: ابْنُكَ هَذَا؟ فَقُلْتُ: نَعَمْ، أَشْهَدُ بِهِ
قَالَ: لَا يَجْنِي عَلَيْكَ، وَلَا تَجْنِي عَلَيْهِ. قَالَ: وَرَأَيْتُ الشَّيْبَ أَحْمَرَ.

Abū Rimthah said: I came to the Messenger of Allah ﷺ with a son of mine. He said: 'Is this your son?' I said: 'Yes, I bear witness to that.' He said: 'He does not bear your wrongdoing, nor do you bear his.' He said: And I saw that his grey hair was reddish. (Ṣaḥīḥ)

- (أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ ابْنِ لِي) – ***'I came to the Messenger of Allah with a son of mine'***. Abū Rimthah narrated that he went to the Prophet ﷺ and he took one of his sons with him. There is a benefit (*fā'idah*) in this statement, which is that fathers should bring their children to gatherings of knowledge, or to visit a scholar, or attending a similar beneficial occasion. This nurtures them upon the love of people of knowledge, love for gatherings of knowledge and benefitting from them.
- (لَا يَجْنِي عَلَيْكَ، وَلَا تَجْنِي عَلَيْهِ) – ***'He does not bear your wrongdoing, nor do you bear his'***. The Prophet ﷺ said this to Abū Rimthah, after Abū Rimthah confirmed that the boy with him was his

son. What the Prophet ﷺ meant by this statement was that if the son commits an offence, its consequence is upon himself (the son), and if the father commits an offence, then its consequence is upon him (the father). No soul bears the burden of another. This statement abolished one of the practices of the *Jāhiliyyah*. If a man from one tribe killed someone from another tribe, they would retaliate by killing his father, his brother, or several members of his family. The Prophet ﷺ abolished this practice through statements like this: *‘He does not bear your wrongdoing, nor do you bear his.’*

- (وَرَأَيْتُ الشَّيْبَ أَحْمَرَ) – **‘And I saw that his grey hair was reddish’**. Was this redness the result of dyeing, or was it the result of the oil that the Prophet ﷺ regularly applied, or was it naturally red? Some scholars said that it was due to dyeing, and this is explicitly narrated from some of the *Ṣaḥābah* such as Abū Hurayrah and Umm Salamah, as will be mentioned later. Others said that it resulted from the oil, and the Prophet ﷺ never dyed his hair, as Anas ibn Mālik clearly stated in the earlier narrations. This was because the Prophet ﷺ did not have enough white hairs which warranted dyeing them. In his commentary on this *ḥadīth*, it appears that al-Imām al-Tirmidhī is inclined towards the view of Anas ibn Mālik — and Allah knows best.

Hadīth 46

سُئِلَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

Abū Hurayrah was asked: ‘Did the Messenger of Allah ﷺ dye his hair?’ He replied: ‘Yes.’ (Ḍa‘īf)

- In the chain of narration (*isnād*) of this *ḥadīth*, is Sharīk al-Qāḍī, who was regarded by the scholars as weak because of his poor memory. The more reliable narrators differed with him and narrated it as being from the *ḥadīth* of Umm Salamah, and this is the correct version.
- Umm Salamah had some hairs of the Prophet ﷺ which appeared dyed. This does not explicitly mean that he dyed it, but it could have been from the effects of the oil he applied to his hair.

Hadīth 47

عَنْ الْجَهْدَمَةِ امْرَأَةِ بَشْرِ بْنِ الْخَصَاصِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ يَنْفُضُ رَأْسَهُ وَقَدْ اغْتَسَلَ، وَبِرَأْسِهِ رَدْعٌ مِنْ حِنَّاءٍ.

al-Jahdamah, the wife of Bishr ibn al-Khaṣāṣiyyah, said: ‘I saw the Messenger of Allah ﷺ come out of his house shaking his head after having bathed, and there were traces of ḥennā’ on his head.’

(Ḍa‘īf)

- The point of relevance (*shāhid*) from this *ḥadīth* is that al-Jahdamah saw the traces of *ḥennā’* on the head of the Prophet ﷺ when he came out of his house shaking his head after having performed *ghusl* (bathed).
- Some scholars have mentioned that this does not necessarily mean that he dyed his white hair with *ḥennā’*, but rather it may have been applied as a treatment (*tadāwī*) or for cooling (*tabrīd*) or for something similar.

Hadīth 48

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ ﷺ مَحْضُوبًا.

Anas said: 'I saw the hair of the Messenger of Allah ﷺ dyed.' (Ṣaḥīḥ)

قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ: رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ ﷺ عِنْدَ أَنَسِ بْنِ مَالِكٍ مَحْضُوبًا.

'Abdullāh ibn Muḥammad ibn 'Aqīl said: 'I saw the hair of the Messenger of Allah ﷺ in the possession of Anas ibn Mālik, and it was dyed.' (Ḥassan)

- The previous authentic *aḥādīth* have shown that Anas negated that the Prophet ﷺ dyed his hair, therefore this *ḥadīth* appears to contradict what the trustworthy narrators reported from him, which was his decisive statement that the Prophet ﷺ did not dye his hair.
- The statement of 'Abdullāh ibn Muḥammad ibn 'Aqīl resembles the earlier narration regarding the hair of the Prophet ﷺ preserved by Umm Salamah which appeared dyed. Anas ibn Mālik also had some hairs of the Prophet ﷺ which appeared dyed. Again, this does not necessarily prove that the Prophet ﷺ dyed his hair, but rather it may have been from the perfume or fragrance that he regularly applied to his head.
- This has been explicitly mentioned by Anas ibn Mālik in an authentic narrations: *'When Anas ibn Mālik came to Madinah while 'Umar ibn 'Abdul-'Azīz was its governor, 'Umar sent someone to ask him: 'Did the Messenger of Allah ﷺ dye his hair? I have seen some of his hair that appears coloured.' Anas replied: 'The Messenger of Allah ﷺ was blessed with naturally black hair. If I were to count the white hairs that I personally saw on his head and beard, I would not count more than eleven. The colour you have seen is simply from the perfume with which he used to scent his hair.'* [al-Hākim - Ṣaḥīḥ]
- In summary, the authentic narrations establish that the Prophet ﷺ had only a few white hairs, not enough to warrant dyeing, as was reported by Anas ibn Mālik and others. This is the view held by many scholars. As for the reddish colour that some people observed and assumed to be dye, it was likely the result of the oil or perfume that he applied. However, some of the Ṣaḥābah explicitly stated that the Prophet ﷺ did dye his hair, and some scholars, including Ibn Kathīr held this view. They argued that the one who affirms something has established additional knowledge, and the one who affirms takes precedence over the one who negates (if the narrations are all authentic and contradict one another). And Allah knows best.