

The Three Letters



الرسائل الثلاث

اللحية، الإسبال، والتدخين

■ - THE BEARD

*Shaykh: (Dr) Muhamad Bin Ahmad
Bin Ismaa'eel*

A Translated & Revised Second Edition

■ - ISBAAL

■ - SMOKING

Dr. Saleh As-Saleh

د/صالح الصالح

Door Al-Bukhari
Publishing & Distribution

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ تَعَالَى تَحْمِدُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ رُّؤْسِنَا وَسِيَّئَاتِ أَعْمَالِنَا مِنْ يَهُدِّي اللَّهُ فَلَا يُضِلُّهُ وَمِنْ يُضِلُّهُ فَلَا هَادِيهِ لَهُ . وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَاشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whosoever has been guided by Allaah, none can misguide him, and whoever has been misguided by Allaah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah, alone, without partner or associate. I further bear witness that Muhammad ﷺ is His true slave and Messenger. May Allaah, the Exalted, bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family, and upon all of his noble companions.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقْبِلَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ [١٠٢] آل عمران: ١٠٢

O you who believe! Fear Allaah (by doing all that He ordered and abstaining from all that He forbade) as He should be feared, and die not except in a state of Islaam (as Muslims with complete submission to Allaah). (Qur'aan 3:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا [١] النساء: ١

O mankind! Be dutiful to your *Rabb*¹ (Allaah), Who created you from a single person (Adam) and from him (Adam) He created his wife, and from them both He created many men and women, and fear Allaah through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All-Watcher over you. (Qur'aan 4:1)

يَأَيُّهَا الَّذِينَ آمَنُوا إِذْ قُوْلُوا أَقُولُوا سَبِيلًا ۝ يُصْلِحُ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝ [الأحزاب: ۱۰۰]

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth, He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great success. (Qur'aan 33:70-71)

أما بعد: فإنَّ أصدق الحديث كتابُ الله تعالى، وخيرَ الهدى محمدٌ صلَّى اللهُ عليه وعلَى آلِهِ وصحْبِهِ وسلَّمَ، وشرَّ الامْرِ محدثُها، وكلَّ مُحدَّثةٍ بِدعةٌ، وكلَّ بِدْعَةٍ ضلالٌ، وكلَّ ضلالٍ فِي النَّارِ.

It proceeds that:

The most truthful speech is that of Allaah's Book (the Qur'aan) and that the best of guidance is that of Muhammad ﷺ. The worst of evils are innovations (foreign to the true teachings of Islaam), and every

¹*Rabb*: Allaah is *ar-Rabb*, He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment, The Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides and Sustains all that exists.

innovated matter (in religion) is a *Bid'ah*, and every *Bid'ah* is a *Dalaalah* (stray path, misguidance), and every *Dalaalah* is in the Fire of Hell.²

²This special introduction is known as *Khutbatul Haajah*. The word *Khutbah* means sermon or opening address, and the word *Haajah* means need, necessity, want, or requirement. Therefore, *Khutbatul Haajah* is the sermon needed to address matters with. The Prophet ﷺ used to start his sermons with this kind of *Khutbah*. It is recommended to use it when initiating marriage contracts, as introduction to books, as well as at the beginning of speeches.

Introduction

All praise is due to Allaah, the One who gives might to whoever obeys and fears Him; The One Who humiliates whoever ignores His command and disobeys Him (سبحانه وتعالى³). May the *Salaat*⁴ and *Salaam* (peace) of Allaah be upon His Messenger, his companions, and his family, and all who have their desires in line with the Prophet's guidance.

This work is a an abbreviation of the original book entitled "The Evidence That Beard Shaving is *Haraam* (Islamically Unlawful)." I have restructured the book into a more appealing format that is suitable to all readers. I ask Allaah سبحانه وتعالى to accept this work and make of it a universal benefit in this world as well as a prevailing one on the Day of Recompense when:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝ إِلَّا مَنْ أَتَى اللَّهَ بِقُلْبٍ سَلِيمٍ ۝ الشَّعْرَاءُ: ۸۹-۸۸

...Neither wealth nor sons will avail, except him who brings to Allaah a clean heart (from *Shirk*⁵ and hypocrisy. (Qur'aan 42:88-89)

And all Praise is due to Allaah.

³ سبحانه وتعالى Subhanahu Wata'aala, Allaah is far removed from every imperfection.

⁴ *Salaat*: The *Salaat* of Allaah upon His Prophet Muhammad, is Allaah's Praise and mentioning of the Prophet to the angels in the Most High place in Heaven. Our *Salaat* on the Prophet is an invocation upon Allaah to Praise him.

⁵ *Shirk*: To associate something and (or) someone in the worship of Allaah.

THE GROWING OF THE BEARD IS:

1-Obedience

Allaah سبحانه وتعالى says:

وَمَا كَانَ لِبُوْمِينَ وَلَا مُؤْمِنَةً إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ أَخْيَرَهُمْ^۴
[الاحزاب: ۳۶]

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter, that they should have any option in their decision. (Qur'aan 33:36)

فَلَيَعْلَمَ الَّذِينَ يُغَالِفُونَ عَنْ أَمْرٍ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ^۵ [النور: ۲۳]

And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e. his Sunnah, legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah⁶ befall them or a painful torment be inflicted on them. (Qur'aan 24:63)

One of the commands of the Prophet ﷺ is the order to grow beards. Ibn 'Umar (رضي الله عنهما), one of the companions of the Prophet ﷺ,

⁶Fitnah: Disbelief, trials, afflictions, earthquakes, killing, being over-powered by a tyrant, etc.

related that:

روى عبد الله بن عمرو رضي الله عنهم: إن النبي صلى الله عليه وسلم أمر باحفاء الشوارب وإعفاء اللحية (رواوه مسلم)

"The Messenger of Allaah ﷺ ordered⁷ us to trim closely the mustache and to let the beard grow."⁸

عن أبي هريرة رضي الله عنه قال رسول الله عليه وسلم: جُرُوا الشوارب، وأرخوا اللحى، وخالفوا المجوس. (رواوه مسلم)

Abu Hurairah رضي الله عنه reported that the Messenger of Allaah ﷺ said: "Trim closely the mustache, and grow the beard, and oppose the Magians (Persian fire-worshippers)." ⁹

that they were shaven and with grown mustaches. He رضي الله عنه said: On one occasion, when the Prophet ﷺ received two of Kissra's¹⁰ emissaries, he disliked to look at them when he saw that they were shaven and with grown mustaches. He رضي الله عنه said:

"ويَلَّكُمَا مِنْ أَمْرٍ كُمَا بَهْذَا؟"

"Woe to you! Who ordered you to do this? They said:
"Our Lord (meaning their Kissra)". The Messenger of

⁷The wording of the command came as, "let grow, spare, let go, and bring to its full extent." All are in the command form.

⁸Saheeh Muslim: The authentic book of hadeeth collected by Imaam Muslim, V.1, hadeeth # 499 (English translation published by Abdul Hamid Siddiqi, Beirut, Lebanon).

⁹Saheeh Muslim, V.1, hadeeth # 501.

¹⁰Kissra: Khosru, a Persian King. Kissra is a designation of the Persian kings in general.

Allaah ﷺ then said: "But my Rabb (Allaah) ordered me to let my beard grow and to trim my mustache."¹¹

The imperative wording in the Prophet's statement indicates that it is obligatory to comply with the command, and as such, the one who complies will be rewarded and the one who does not will be subject to punishment (i.e. as Allaah سبحانه وتعالى wishes).

2-Prophet Muhammad's ﷺ Sunnah

Allaah, Glorified in His Majesty and Might, says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ [الاحزاب: ٢١]

Indeed in the Messenger of Allaah (Muhammad ﷺ)
you have a good example to follow. (Qur'aan 33:21)

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيَطَّعَ يَارْبُّ الْنَّاسِ [آلِ النَّبِيِّ: ٦٣]

We sent no Messenger but to be obeyed by Allaah's leave.¹² (Qur'aan 4:64)

The Prop ﷺ said:

¹¹The author said that the *hadeeth* is *Hasan*: "fine", meaning it is authentic but does not reach the category of *Saheeh*.

¹²Mujaahid, one of the great scholars of *Tafseer* said that "No one will obey them (i.e. the Messengers) except through the success granted by Allaah." (Reported in the *Tafseer* of The Noble Qur'aan by Ibn Katheer, *Soorah An-Nisaa'*, Aayah 64.) "Allaah's Leave" is also interpreted to mean: "Allaah's knowledge." (Reported in Imaam Ash-Shawkanee's *Tafseer*, the Summarized Version from *Fath ul Qadeer*, by Muhammad Suleiman Al-Ashqar.)

”خَيْرُ الْهَدِيٍّ هُدُىٌ مُّحَمَّدٌ“ (رواہ مسلم)

“The best of guidance is that of Muhammad, ﷺ”¹³

It is confirmed that in his natural constitution, the Prophet ﷺ had a thick and great beard. The companion Anas رضي الله عنه said, “The Prophet's beard filled from here to here (i.e. on the Prophet's face),” while moving his hand across his cheeks.¹⁴

The Sahaabah (the companions رضي الله عنهم) were able to know that the Prophet ﷺ was reciting (i.e. Qur'aan) in 'Asr (afternoon) and Thuhra (noon) prayers by “the movement of his beard”¹⁵.

وعن أنس رضي الله عنه قال: ”وكان صلی الله عليه وسلم اذا توضأ أخذ كفًا من ماء فأدخله تحت حنكه فخلل به لحيته، وقال: هكذا أمرني ربى . (صحيح الجامع ٤٦٩٦)

“Whenever the Prophet ﷺ performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard¹⁶, saying: This is how my Rabb (Allaah) commanded me.”¹⁷

¹³ Saheeh Muslim, V.2, hadeeth # 1885.

¹⁴The author mentioned that the report by Anas رضي الله عنه was collected by Ibn as-Saakir in his famous book of history known as "Tareekh Ibn as-Saakir".

¹⁵Collected by Al-Bukhaaree in his collection of hadeeth known as Saheeh Al-Bukhaaree, V.1, hadeeth # 727 and 728 (English Translation, Dar Al-Arabia Publications, Beirut, Lebanon).

¹⁶This method is called تخليل takhleel, which means to comb the beard with wet fingers.

¹⁷An authentic hadeeth collected in Saheeh Al-Jaami' (Arabic) # 4696; Published by Al-Maktab Al-Islaamee, Beirut, Lebanon, 1988 Edition, Third Print.

In fact, there are many other collections of *Ahaadeeth* (sing. *Hadeeth*) confirming that the Prophet ﷺ had a great beard. How astonishing are those who claim to love the Prophet ﷺ while actually they do not love his figure, but rather prefer the look of his enemies (i.e. by being shaven)¹⁸, when Allaah سبحانه وتعالى made it clear that:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّبُكُمُ اللَّهُ أَلَّا عِرْمَانٌ [٣١]

Say (O Muhammad-ﷺ to mankind): 'If you (really) love Allaah then follow me (i.e. Qura'an and Sunnah), Allaah will love you...' (Qur'aan 3:31)

The love that does not entail its holder to follow and imitate the beloved, is only a claim of love and not true love.¹⁹ One of the *Sahaabah* رضي الله عنهم said:

"While I was walking in Madeenah, a man behind was saying: 'Tuck up your Izaar²⁰, for it is more pious and makes it (your Izaar) last longer.'²¹ I turned (towards him), and he was the Messenger of

¹⁸This does not reflect a true love of the honorable look of the Prophet ﷺ especially when it is known that he ﷺ commanded the Muslims to grow their beards.

¹⁹The following of the Prophet's way is beloved to Allaah. This applies to every matter, even though it may not be obligatory, because the one who loves the Prophet ﷺ does not differentiate between what is obligatory and what is not; He follows the beloved because of his love for him. So, how should we view it when the matter is known to be obligatory, as it is the case with the growing of the beard?

²⁰Izaar: A garment that covers the lower half of the body.

²¹Isbaal is to wear garments that extend below the ankles. This is absolutely prohibited as confirmed in many authentic *Ahaadeeth*. See "The Letter About Isbaal" in this book.

Allaah. I said: 'O Messenger of Allaah, it is only a simple *Burda*²² (i.e. one would not think of it as a source of pride and arrogance nor to consider piety and elegance when it comes to wearing it).' The Prophet ﷺ responded:

”أَمَّا لَكُ فِي أَسْوَةٍ؟“

Don't you have an example in me?

I looked (at him) to find that his *Izaar* extended to the middle of his legs (only).²³ The question raised to the shaven: What would your response be to Allaah's Messenger ﷺ, when he is telling you: "*Don't you have an example in me?*"

3-A Human *Fitrah*²⁴

Allaah سبحانه وتعالى says:

فَلَمَّا وَجَهَكَ لِلرَّبِّينَ حَنِيفًا فَطَرَ اللَّهُ الْعَالِيُّ فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

[الروم: ٣٠]

So set (O Muhammad-ﷺ) your face towards the religion of pure Islaamic Monotheism (*Haneefan*) [i.e. to worship none but Allaah Alone]. This is the *Fitrah* with which He has created mankind. No change let there be in *Khalqi-illah* [i.e. the religion of Allaah and all that is related to it as explained by Qur'aan and Sunnah]. (Qur'aan 30:30)

²²*Burda*: A black square garment wrapped around the body.

²³A good *hadeeth* supported by other narrations as mentioned by the author.

²⁴*Fitrah*: The natural state of submission to The Creator, Allaah. Man is born on this state of *Fitrah*.

This means, “set your face towards Islaam and continue this *Deen* which Allaah ordained for you as part of the *Haneefiyah* (the belief in the Oneness of Allaah), the way of Ibraheem (Abraham). Furthermore, you are holding to your sound *Fitrah* with which Allaah has created mankind; It is a natural inclination to know about Allaah and to worship Him alone, in addition to other naturally associated characteristics.”

The Mother of the Believers, 'Aisha رضي الله عنها, said that the Prophet ﷺ said:

قال رسول الله ﷺ: ”عشرة من الفطرة: قص الشارب، واعفاء اللحية، والسواك، واستنشاق الماء، وقص الأظافر، وغسل البراجم، ونفث الإبط، وحلق العانة، وانتقاد الماء.“ قال أحد الرواة: (ونيست العاشرة إلا أن تكون المضمضة) (رواه مسلم)

"Ten are the acts of Fitrah: clipping the mustache, letting the beard grow, using as-Siwaak,²⁵ snuffing up water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes, and cleaning one's private parts with water. The narrator said, 'I have forgotten the tenth, but it may have been rinsing the mouth.'"²⁶

The *Fitrah* is the state upon which the creation of Allaah's slaves has been initiated. He implanted within their nature its execution, an inclination towards it, and a tendency to like it; He brought them to dislike what contradicts it. In fact, if a man abandons the qualities of *Fitrah*, his features will no longer be like that of human being: Then

²⁵As-Siwaak: A piece of a branch or a root of a tree called al-Araak used as a tooth-brush.

²⁶Collected by Muslim in his *Saheeh*, V.1, *hadeeth* # 502.

how should one from amongst the common people of Islaam, the *Deen* of *Fitrah*, be?!

The person on a straight *Fitrah* which is not spoiled by the influence of the surrounding environment keeps inclined by his nature to dislike anything on his body that is not part of its natural beauty. He is also inclined to like the created characteristics of *Fitrah*, even in the absence of any revealed legislation concerning them. So, how about when they came within the Laws which Allaah revealed to all of the Prophets?

As-Suyuti, رحمه الله said: "The best that has been said about the explanation of *Fitrah* is that it is the old *Sunnah* (way) chosen by the Prophets which is in agreement with (all) the revealed Laws, thus indicating that it is a matter upon which they have been created."²⁷

4- A Characteristic Feature of the Prophets

The *Fitrah*, as explained above, is the *Sunnah* of the Prophets. Allaah ﷺ says:

وَإِذَا بَعَثَنَا إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ بَطَالِقَرْبَرْ ١٢٣:٨

And (remember) when the *Rabb* (Allaah) of Ibraheem (Abraham) tried him with (certain) *Kalimaat* (commands), which he fulfilled. (Qur'aan 2:124)

²⁷In *Tanweer Al-Hawaalik Fee Sharh Muwatta' Al-Imaam Maalik*, V.2, p. 219.

Ibn Abbaas رضي الله عنهما explained in an authentic report, that the *Kalimaat* which Allaah tried Ibraheem with were the qualities of the *Fitrah*.

The Qur'aan clearly mentions that Prophet *Haaroon* (Aaron: ﷺ) had a grown beard. Allaah سُبَّانَهُ وَتَعَالَى told about *Haaroon's* ﷺ response to his brother, Prophet Moses ﷺ:

قَالَ يَنْتَوْمَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي [ظلة: ٣٧]

He (*Haaroon*) said: 'O son of my mother! Seize (me) not by my beard, nor by my head!' (Qur'aan 20:94). Had he been shaven, Moses would not have tried to seize him by his beard!

In *Sooraht al-An'aam* after mentioning the names of several Messengers including Ibraheem and Haaroon, Allaah سُبَّانَهُ وَتَعَالَى says:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَيَهْدِيهِمْ أَقْتَلُهُمْ إِلَّا نَعَمْ [الأنعام: ٩٠]

Those (Prophets and Messengers) are they whom Allaah has guided, so follow their guidance. (Qur'aan 6:90)

Allaah ordered our Prophet ﷺ to follow the path of the Messengers before him, and this is extended to us because the command to the exemplar is a command to his followers. Allaah, Most Exalted, says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ [الاحزاب: ١٢١]

Indeed, in the Messenger of Allaah (Muhammad-ﷺ) you have a good example to follow... (Qur'aan 33:21)

Naturally the beard is an example (as well as a command) for us to follow.

5- The Way of the Believers

Allaah ﷺ says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ [آل عمران: ١٣]

"You (true believers in Tawheed and real followers of the Prophet ﷺ and his Sunnah) are the best of the peoples ever raised up for mankind." (Qur'aan 3:110)

He سبحانه وتعالى also says:

وَاتَّقُوا يَوْمَ سَبِيلَ مَنْ أَنْذَبَ إِلَيْكُمْ [القيمة: ١٥]

And follow the path of him who turns to Me in repentance and obedience. (Qur'aan 31:15)²⁸

The Prophet ﷺ said:

”خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِي يَلْوَنُهُمْ.“

(البخاري، مسلم، أحمد، والترمذى)

²⁸This Aayah is part of the recommendations of Luqmaan to his son. Luqmaan was a righteous man to whom Allaah gave Hikmah (guidance towards proper understanding, approach, and judgment).

*"The best people are the people of my generation, and then those who will follow (come after) them, and then those who come after the latter."*²⁹

He ﷺ also said:

”فَعَلِيهِمْ بِسُنْتِي وَسُنْنَةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي عَضُواً عَلَيْهَا بِالنَّوَاجِذِ،
وَإِبَّا كُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُخْدَثَةٍ بِدُعَةٍ“ [صحيح]

"Keep to my Sunnah and that of al-Khulafaa'-ar-Rashidun³⁰. Bite on it with your morals. And beware of innovations (in religion), for every invented matter (in religion) is a Bid'ah³¹ [and every Bid'ah is a Dalaalah and every Dalaalah is in Hell-Fire].³²"

It is confirmed that *Al-Khulafaa' ar-Rashidun* and others from the Sahaabah and *at-Taabi'een* (those who followed the path of the Sahaabah) had great beards. Abu Bakr As-Siddeeq ؓ had a “thick beard”; Umar ؓ had a “fully grown beard”, and Uthman ؓ had a “great beard”. Ali ؓ had a “wide beard that covered (the area) between his shoulders”. Those were the wisest people of this *Ummah* according to the general consensus of its scholars. After them came righteous followers and truthful fighters in the cause of Allaah who

²⁹Collected by Al-Bukhaaree in his *Saheeh*, V. 8, hadeeth # 652, Muslim in his *Saheeh*, V. 4, hadeeth # 6150-6159, Ahmad, and at-Tirmithhee.

³⁰*Al-Khulafaa'-ar-Rashidun*: The title given to the first four Caliphs in Islaam.

³¹The hadeeth was related by Abu Daawood, Ahmad, Ibn Maajah, Al-Haakim, and at-Tirmithhee, and others. Shaykh Naasir-ud-Deen Al-Albaanee called it *Saheeh* as in *Saheeh At-Tirmithhee*, V. 2, p. 341, *Saheeh Ibn Maajah*, V. 1, p.13, *Thilaal Al-Jannah*, V. 1, pp.. 17-20, and in *Irwa'a' Al-Ghaleel*, V. 8, p. 107.

³²From a hadeeth by Jaabir ؓ collected by Muslim, An-Nasaa'ee and others.

took over the treasures of *Kissra* (of Persia) and Caesar (of the Romans), the earth's Eastern and Western regions yielded to them and no one amongst them was shaven³³.

If you search across the entire length and width of the pages of the Islamic history, you will not find anyone amongst the scholars of guidance and *Masaabeeh ud-Dujaa* (people who were like lamps that dissipated darkness), who used to shave his beard. This *Dalaalah* (straying from the right path by shaving the beard), was leaked to us and was relished by some Muslims who came in touch with the *Kufaar* when the latter occupied our land, or, when they (some Muslims) moved to the countries of the *Kufaar* and their minds became influenced by them. Thus they turned away from the guidance of their righteous predecessors, and instead, followed other than the believers'

33 Allaah ﷺ says:

وَاجْعَلْنَا لِلنُّّجِيْرِ إِمَامًا [الفرقان: ٢٥]

"And make us leaders for the *Muttaq'een* (i.e. the pious and righteous persons who fear and love Allaah much)." (Qur'aan 25:74).

Some of the scholars commented on the above Aayah, saying: "Make us followers to those before us (from the *Muttaq'een*) so that we may fit to become good examples for those who come after us." There is no related report about anyone from *as-Salaf us Saalih* (righteous predecessors from *as-Sahaabah*, *at-Taabi'een*, and those who righteously follow their path) shaving his beard, a matter which they considered not permissible. Had it been a good thing to do, they would have gone to it first, before us! [That is because they had not left any good quality except that they had hastened to adopt it]. In his book, *Maraatibul Ijmaa'* (lit. The Levels of Consensus), *Imam Ibn Hazm*, may Allaah's Mercy be upon him, said: "They (i.e. *as-Salaf us Saalih*), agreed that shaving off all of the beard is a *Muthlah* (alteration of Allaah's creation), (and thus) it is not permissible." Shaykh ul-Islaam Ibn Taymeeyah said: "According to the authentic *Ahaadeeth*, the shaving of the beard is forbidden, and no one (from the scholars) permitted it."

path, *Hathwa-l-Quthati bil Quthati*.³⁴ They became afflicted by the ways of the Christians and Jews, imitating them (tracing and adopting their practices) inch by inch, and yard by yard!

6-*Rujoolah* (Manhood) and *Fuhoolah* (Potency and Excellence)

Allaah has created human males and females and made hair a shared characteristic amongst them, except in some places like the beard and the *mustache*, where He made the hair growth a distinction between a man and a woman. For a man to put on a woman's clothes (in imitation) is less serious than imitating her by having his beard shaved, because the beard is the apparent difference and the clear distinctive feature between a man and a woman.³⁵ Allaah سبحانه وتعالى has made it

³⁴ *Al-Qutha*: The feather of an arrow; *Al-Quthati bil Quthati*: The feathers are very similar and placed one behind the other on the arrow. This parable is to emphasize the following and the copying of the deeds of the non-believers. The Prophet ﷺ gave this parable as well as another parable, saying:

”لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شَبَرًا بَشَرًا وَذِرَاعًا حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَعْتَصُمُوْهُمْ“ . قلنا: يَا رَسُولَ اللَّهِ، إِلَيْهِ الْمُهُودُ وَالنَّصَارَى؟ قَالَ: فَمَنْ

”You will follow the practices of those who were before you, inch by inch and yard by yard, so much so that if they were to enter a hole of a Dhabb (a desert animal that looks like a lizard but is bigger in size), you would also follow them.“ We said: ‘O Allaah’s Messenger (do you mean) the Jews and Christians?’ He replied: ‘If not them, who else?’ This *hadeeth* was collected by Al-Bukhaaree, *Saheeh Al-Bukhaaree*, V. 9, *hadeeth* # 422. Similar narrations were collected by Muslim, Ahmad, Ilyn Maajah and others.

³⁵ Medically it is known that the growth of the beard on the male's face is one of the effects of the male hormone known as testosterone. Diseases that cause a decrease in *ar-Rujoolah* (dernasculinization), are accompanied by a loss of the facial hairs. If this hormone is injected in a female it will lead to a loss in femininity (defeminization) and an appearance of the symptoms of *Istirjaal* (virilization or masculinization). The Most apparent of these symptoms is *ash-Sha'aaniyeeyah* (hirsuitism) الشعانية, where there is an abundant growth of hair in places where there is no normal hair growth, like that of the beard and the mustache.

permissible for men and women to wear clothes that best fit their *Fitrah*.

Islaam permitted the use of gold and silver by women for purposes of beautification, while it prohibited them for men because they are not suitable for the perfection of manhood. As just as it is beauty in a woman to have no mustache or beard, the beauty, respect, dignity, and reverence of a man lie in having a beard and a mustache.

7-Beauty and Honor

Allaah سبحانه وتعالى says:

وَلَقَدْ كَرِمْنَا بَنِي آدَمَ [الاسراء٢٠]

And indeed We have honored the children of Adam..
(Qur'aan 17:70)

Some scholars said that "Part of His honor to the offspring of Adam is creating them in the best and most beautiful form." Other scholars considered that the beards for men and the lock for women are examples of His honoring. Indeed, Allaah, the Exalted, says:

صِبْغَةُ اللَّهِ وَمَنْ أَخْسَنُ مِنَ اللَّهِ صِبْغَةً [آلْبَقْرَة٢٨]

Our *Sibghah* (religion) is the *Sibghah* (religion) of Allaah (i.e. Islaam) and which *Sibghah* (religion) can be better than Allaah's..." (Qur'aan 2:138)

"This *Sibghah* is Islaam, and it is the *Fitrah* upon which mankind is created, as indicated by many of the *Mufassireen* (scholars of *Tafseer*). Part of this *Fitrah* is the form of man itself."³⁶ Allaah, Most Glorified in Might and Majesty, said:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿١٢﴾ [التين: ۱۲]

Verily, We created man of the best stature (mould).
(Qur'aan 95:4)

يَا أَيُّهَا الْإِنْسَانُ مَا عَزَّكَ بِرِبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسُوِّيَكَ فَعَمَّلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَبُّكَ ﴿٨﴾ [الانفطار: ۶-۸]

O man! What has made you careless concerning your *Rabb* (Allaah), the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion, in whatever form He willed, He put you together. (Qura'an 82:6-8)

صُنْعَ اللَّهِ الَّذِي أَنْتَ نَعْلَمُ كُلَّ شَيْءٍ [النَّمَاءُ: ۸۸]

The work of Allaah, Who perfected all things... (Qur'aan 27:88)

The Prophet ﷺ said:

”كُلُّ خَلْقِ اللَّهِ عَزَّ وَجَلَّ حَسَنٌ“ (صحيح)
"All of the creation of Allaah is perfectly beautiful."³⁷

³⁶Translator's note.

³⁷Collected by Ahmad & at-Tirmidhee authenticated by Shaykh Naasir-ud-Deen Al-Albaanee in his book *Silsilat al-Ahadeeth as-Saheehah*, hadeeth # 1441 (Arabic Text).

The stature and the fashion of our creation is a *Ni'mah* (blessing) and honor from Allaah سُبْحَانَهُ وَتَعَالَى. There is no doubt, that the shaving of the beard is a denial of this *Ni'mah* and a retraction from the *Sunnah* of the Prophet ﷺ, whose guidance is the best of guidance. It is also a degeneration to the level of the *Kufaar* to whom the evil of their deeds seems pleasing, and who think that perfection and civilization can be realized when the major apparent distinctions between men and women are eliminated!³⁸

The degree of exaltation of the greatness of beard-growing by the scholars of Islaam reached to the extent that Imaams like *Abu Haneefah, Ahmad, and Ath-Thawree* said: "If the beard is 'victimized' by completely shaving it, and it does not grow again, then the offender has to pay a full *Diyyah*³⁹ as if he, himself, killed the beard-owner." *Ibn Al-Muflīh* (may Allaah's mercy be upon him) explained that "This is so because he (the offender) has removed the intended purpose of beard-growth. This is the same as if he would remove the sight of the eye."

The *Ansaar*⁴⁰ spoke highly of a man by the name of *Qayes bin Sa'd*, saying "What a good man is *Qayes*, for he is a brave and an honorable man! But he had no beard. Verily! by Allaah if the beard could be

³⁸On Monday October 29, 1993 a group representing the European Airline Industry issued a warning to British Airways calling on the British airline to stop executing a policy in which women are assigned seats separate from men on its flights to and from Saudi Arabia. The airline explained that its decision is for the comfort of its passengers. The European group considered this as a promotion of "uncivilized" practices and threatened that it would boycott British Airways if it did not comply with their warning!

³⁹*Diyyah*: Blood-money compensation.

⁴⁰*Ansaar*: The Muslims in Madeenah who gave support and shelter to the Prophet ﷺ and his companions following their *Hijrah* (migration) from Makkah.

bought by *Daraahim*⁴¹ we would buy him one to complete his manhood!"

A member of the clan of *Banee Tameem*, from the family of *Al-'Ahnaaf bin Qayes*, said: "I wish that we could buy *Al-'Ahnaaf* a beard for twenty thousand (of the available currency)!"⁴² He did not mention anything about *Al-'Ahnaaf's Hanafah*⁴³ and '*Awarah*'⁴⁴, instead he pointed out that his displeasure was because *Al-'Ahnaaf* did not have a beard. In fact, wise men look at the man without a beard as "imperfect."

It is reported that the Justice *Shurayeeh* said: "I wish I could find for myself a beard for ten thousand (10,000) *Dirhams*." How strange it is that some people of our times wish to pay large amounts of money to have their beards completely removed so that they don't have to shave again!

⁴¹ *Daraahim*: A kind of Arabian currency.

⁴² Neither *Al-'Ahnaaf* nor *Qayes* chose not to have a beard.

⁴³ *Hanafah*: A kind of distortion in the foot.

⁴⁴ *Awarah*: Being one-eyed.

Shaving The Beard Is:

1-Disobedience

Allaah سبحانه وتعالى says:

وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿الاحزاب: ٣٦﴾

And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error. (Qur'aan 33:36)

وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ تَارِجَةً فِي جَهَنَّمَ فِيهَا أَبَدًا [الجن: ٢٣]

And whoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever. (Qur'aan 72:23)

As pointed out before, the Prophet ﷺ commanded the growing of beards and that it is forbidden to disobey the Prophet's commands. Allaah عز وجل says:

وَمَا أَنْهَاكُمُ الرَّسُولُ فَلَا تُنْهَا وَمَا نَهَاكُمْ عَنْهُ فَأَنْتُمْ نَهَاكُمُ الْحَشْرَ ﴿الحشر: ٤﴾

And whatsoever the Messenger (Muhammad-ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)! And fear Allaah. Verily, Allaah is severe in punishment. (Qur'aan 59:7)

وقال صلى الله عليه وسلم: "ما نهيتكم عنه فاجتنبواه." (متفق عليه)

The Prophet ﷺ said: "*And whatsoever I forbade for you, abstain (from it)!*"⁴⁵

The Prophet's command to let the beard grow necessitates saving the beard from shaving or being shortened to the degree that it looks close to being shaven. This is because the command to comply with something is in itself a prohibition against what contradicts it. The Prophet ﷺ said:

قال صلى الله عليه وسلم: "لا تنتفوا الشيب فإنه نور المسلم (حسن)"

"*Do not pluck out gray (or white) hair because it is the light of the Muslim.*"⁴⁶

There is no difference whether the hair is plucked out from the beard or the head. Anas ؓ said: "*It is disliked for a man to pluck out white hair from his beard or his head.*"⁴⁷ Actually, the one who shaves his beard dislikes the black as well as the white hair, which is the light of the Muslim.

It is related that 'Umar ؓ and the Justice of Al-Madeenah, Ibn Abbee Ya'laa, turned down the testimony of those who plucked out the beard's hair. Al-Ghazalee and An-Nawawee, may Allaah's mercy be upon both of them said, "*Plucking the beard when it is about to grow is a*

⁴⁵ Collected by Muslim in his *Saheeh*, V.4, *hadeeth* # 5818-5820, and by Al-Bukhaaree, *Saheeh Al-Bukhaaree*, V. 9, *hadeeth* # 391.

⁴⁶ The author said it is a good *hadeeth*.

⁴⁷ Related by Imaam Muslim.

resemblance of the Murd⁴⁸ and is considered among the grave Munkaraat (wrong-deeds)."

2-Extremism and Deviation From The Guidance of Allaah's Messenger ﷺ

Allaah, Most High, says:

مَنْ يُطِعِ الرَّسُولَ فَقَدِ اطَّاعَ اللَّهَ وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ (النساء: ٨٠)

He who obeys the Messenger (Muhammad-ﷺ) has indeed obeyed Allaah, but he who turns away, then We have not sent you (O Muhammad-ﷺ) as a watcher over them. (Qur'aan 4:80)

Since the Prophet's *Sunnah* (verbally, practically, and qualitatively) calls for the growing of the beard, then shaving it is turning away from his sublime way and his honorable *Sunnah*. He ﷺ warned that:

”... من رغب عن سنتي فليس مني (متفق عليه)“

“Whoever turns away from my Sunnah is not of me (i.e. not one of my followers).”⁴⁹

⁴⁸Murd (sing. Amrad): An adolescent whose mustache is beginning to sprout; he has reached the age at which his beard should grow, but it is not yet visible.

⁴⁹An agreed upon *hadeeth* collected by Muslim, *Saheeh Muslim*, V. 2, *hadeeth* # 3236 and Al-Bukhaaree, *Saheeh Al-Bukhaaree*, V. 7, *hadeeth* # 1, Ahmad and an-Nassaa'ee.

”من عمل عملاً ليس عليه أمرنا فهو ردٌّ. (رواہ مسلم)

”He who does an act which our matter (i.e. our religion) is not in agreement with, will have it rejected.”⁵⁰

”ليس منا من عمل بسنة غيرنا (حسن)

”Whoever follows other than our Sunnah is not of us.”⁵¹

When Kissra sent two of his men to the Prophet ﷺ (as emissaries), they came in with their beards shaved and their mustaches grown, the Prophet ﷺ disliked to look at them, and said:

”ويلكم! من أمركم بما بهذا؟”

”Woe to you! Who ordered you to do this (i.e. to shave the beards and grow the mustaches)?” They said: “Our rabb (i.e. master, meaning Kissra.)”

Upon this the Prophet ﷺ responded: ”But my Rabb (Allaah) Commanded me to let my beard grow, and to trim my mustache.”⁵²

So, what about you, O shaven one! What would you feel if the Prophet ﷺ would get looked at you and was offended? What would your reply be if he ﷺ turned away his honorable face from you, saying, ”Woe to you! Who ordered you to do this?”

⁵⁰Collected by Muslim, *Saheeh Muslim*, V. 3, hadeeth # 4266.

⁵¹The author said it is a good *hadeeth*. Also mentioned as a good *hadeeth* in *Saheeh Al-Jaami'* under # 5439.

⁵²The author said that the *hadeeth* is *Hasan*: "fine", meaning it is authentic but does not reach the category of *Saheeh*.

3-An Alteration of Allaah's Creation

Allaah, The Supreme, says:

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ [الرُّومٌ: ٣٠]

Let there be no change be in the *Khalq* of Allaah. (Qur'aan 30:30)

The *Tafseer* (explanation) of this *Aayah* is that the word "*Khalq*" refers to the *Fitrah*, the creation on the state of belief in Allaah. The *Aayah*, therefore, demands that we not alter the state of belief in the *Tawheed* of Allaah, as well as all other qualities associated with the *Fitrah*.

The alteration of this *Fitrah* is an act of obedience to *Shaytaan* (*Iblees*, the Devil), and of disobedience to Ar-Rahmaan, Exalted in His Majesty. Allaah spoke about the plot of *Iblees* against man:

وَلَا مُرْتَهِمْ فَلَيَغَيِّرُنَّ خَلْقَ اللَّهِ [النَّسَاءٌ: ١١٩]

And indeed I will order them to change the nature created by Allaah. (Qur'aan 4:119)

The above *Aayah* is a clear text that the shaving of beards is an act of disobedience to Allaah and a change of the qualities of *Fitrah*. Any change of the nature of creation which Allaah and (or) his Messenger ﷺ did not permit⁵³ is forbidden. Implicit in the saying of Allaah تعالى

وَصَوَرَ كُمْ فَأَخْسَنَ صُورَ كُمْ [التغابنٌ: ٣]

⁵³Not every change is considered a "change in the creation of Allaah". Clipping the nails, shaving the head during *Hajj* at the end of the state of *Ihraam*, removing the pubic and armpit hair, circumcision, etc. are just some examples of changes that are not only permissible but are meritous. And Allaah knows best.

And He created you and made good your forms (Qu'aan 64:3), is the order that Muslims must look nice and clean. It is as if saying that: "Allaah has created you in the best shape and most perfect form, so do not alter His creation through ways that will make it ugly and distorted." Or, "Take good care of it by keeping it in a state that ensures the continuity of its beauty, and obey not the *Shaytaan's* command whereby he orders you to alter the creation of Allaah."

The Prophet ﷺ warned women that:

"لَعْنَ اللَّهِ الْوَالشَّمَاتُ، وَالْمُسْتَوْشَمَاتُ، وَالنَّامِصَاتُ، وَالْمُتَنَمِّصَاتُ، وَالْمُتَفَلِّجَاتُ
لِلْحُسْنِ الْمُغَيْرَاتِ لِيَخْلُقِ اللَّهُ . (متفق عليه)"

"Allaah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change the features created by Allaah."⁵⁴

The Prophet ﷺ mentioned the cause behind the curse: "changing the features created by Allaah." Certainly, the curse is evidence of the inviolability of changing Allaah's creation. Therefore, the one who shaves off his beard for so-called "beautification purposes" changes the creation of Allaah, far removed is He from every imperfection. Knowing that what is permitted for women regarding beautification is more than what is permitted for men, is all the more reason for the shaven falling under the threat of receiving Allaah's curse. Shaving the beard falls under the meaning of *An-Namas*, which is removing the hair from the face or the eyebrows of women to look more

⁵⁴Collected by Al-Bukhaaree, *Saheeh Al-Bukhaaree*, V. 7 hadeeth # 822 and Muslim, *Saheeh Muslim*, V. 3, hadeeth # 530, and Ahmad.

beautiful. For men, it is even uglier!

4-A Resemblance of The Kufaar

Allaah سبحانه وتعالى says:

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَفْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ⑯ [الجاثية: ۱۸]

Then we have put you (O Muhammad ﷺ) on a plain way of (Our) commandment (like the one which We commanded Our Messengers before you (i.e. legal ways and Laws of Tawheed). So follow you that (Islamic Monotheism & its Laws), and follow not the desires of those who know not."⁵⁵(Qur'aan 45:18)

The Aayah clearly calls for the dissociation from following the desires of those who don't follow the command of Allaah's Messengers. Their desires include their outward appearance and whatever they like from what is necessitated by their false religion, as well as everything associated with it. Therefore, agreeing to their desires means following their paths of falsehood. We are ordered to be different from them. Allaah, Most High, says:

الَّمَّا يُأْنِي لِلَّذِينَ أَمْنَوْا أَنَّ تَخْشَعَ قُلُوبُهُمْ لِنِسْكِنَةِ اللَّهِ وَمَا نَزَّلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أَوْتُوا

الْكِتَابَ مِنْ قَبْلِ فَطَالَ عَلَيْهِمُ الْأَمْدُ فَقَسَّسُتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَإِسْقُونَ ⑮ [الحديد: ۱۶]

Has not the time come for the hearts of those who believe (in the Oneness of Allaah: Tawheed) to be affected by Allaah's reminder

⁵⁵According to the *Tafseer of at-Tabaree* as quoted in the *Interpretation of the Meaning of the Noble Qur'an* (English Translation by Taqi'-ed-Deen al-Hilalee; Published by Dar us-Salaam, P.O.Box 21441, Riyadh, Saudi Arabia 11475).

of the Truth, lest they become as those who received the Scripture (The Torah and The Gospel) before (i.e. Jesus) and the term was prolonged for them and so their hearts were hardened? And many of them *Faasiqun* (rebellious, disobedient to Allaah). (Qur'aan 57:16)

In the above *Aayah*, the text signifying: "lest they become as those who received the Scripture," is an absolute prohibition against imitating them. In his *Tafseer* Ibn Katheer said: "That is why Allaah forbade the believers from imitating them in any basic or minor matter."

Part of the goals and objectives established by the Noble Qur'aan detailed and explained by Allaah's Messenger ﷺ is to abandon the resemblance of the *Kufaar* in their deeds, sayings and desires. Allaah's Messenger manifested these objectives in many of the branches of the *Sharee'ah* like *Salaat*, funerals, fasting, diet, dressing, etiquette's and manners, habits, etc. Emphasizing this distinction, the Prophet ﷺ said:

لَيْسَ مِنَّا مَنْ عَمِلَ بِسُنْنَةَ عَيْرِنَا . (حَسْنٌ)

"Whoever acts according to a Sunnah (way) other than our Sunnah is not from us."⁵⁶

The Jews in Madeenah realized these objectives and felt that the Prophet ﷺ purposely intended to be different from them in all affairs even the most private ones. They commented: "This man (i.e. Muhammad ﷺ) does not want to leave anything we do without opposing us in it."⁵⁷

⁵⁶A good *hadeeth* as referred to by the author.

⁵⁷Collected by Muslim, *Saheeh Muslim*, *hadeeth* # 592.

He ﷺ also said:

”وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ . (صحيح)“

*"Whoever takes the similitude (in manners) of a certain people becomes one of them."*⁵⁸

Al-Hassan (i.e. Al-Basri) said: "Rarely does a man imitate some people except that he would follow them (i.e. in this life and in the Hereafter)." Some of the respected people from the Ansaar asked the Prophet ﷺ, "O Messenger of Allaah, the people of the Book shave their beards and let their mustaches grow. He ﷺ said: "*Clip your mustaches and let your beards grow and oppose the People of the Book.*" The Prophet ﷺ commanded us saying:

”خالقو المشركين: احفوا الشوارب وأوفوا اللحى (متفق عليه)“

"Oppose the Mushrikeen (polytheists): Trim closely the mustaches and let the beards grow."^{59/60}

58 An authentic *hadeeth* collected by Abu Daawood, Ahmad, and others.

59 An agreed upon *hadeeth* collected by Muslim, *Saheeh Muslim*, V.1, *hadeeth* # 500, and by Al-Bukhaaree, *Saheeh Al-Bukhaaree*, V.7, *hadeeth* # 780.

60 Its worth noting that the *Mushrikeen* at the time of the Prophet ﷺ grew beards (see *Saheeh Muslim*, *hadeeth* # 1800-Arabic) because the Arabs did not change this beauty neither prior to or after the Revelation came down to the Prophet ﷺ. In fact, Islam acknowledged this quality of the *Mushrikeen*. The Arabs may have continued to practice this quality following the *sunnah* (way) of Prophet Ibraheem, may Allah's peace be upon him. Westerners continued to grow their beards until Peter, the King of Russia, spread the act of beard-shaving in Europe at the beginning of the seventh century. Later, many Muslims were influenced by this bad Western habit. As for how the Muslims opposed the *Mushrikeen* who grew their beards at the time of the Prophet ﷺ, it was done by trimming what extended on the lips from the mustache. Whenever the *Mushrikeen* would shorten their beards, the Muslims opposed them by letting their beards fully grow. The opposition here, therefore, is in the *description* of the action itself. If the *Mushrikeen* would shave their beards, we would be (naturally) opposing them in the *basic action itself*, i.e. letting the beards grow.

In another *hadeeth*, the Prophet ﷺ said:

”جُزُوا الشَّوَارِبُ، وَأرْخُوا الْلَحْيَ وَخَالُفُوا الْمَجُوسَ.“ رواه مسلم
”Juzzoo⁶¹ the mustache, let the beards grow, and oppose the Magians.”⁶²

Abu Shaamah, May Allaah's Mercy be upon him, said: “Some people started to shave their beards, and that is even worse than what has been related that the Magians were shortening their beards!”⁶³

61 Juzzoo: (*attain the utmost*) in trimming your mustache. Shaykh Naasir-ud-Deen Al-Albaanee said that the “trimming covers only what extends above the lip, and it is not shaving the entire mustache, because this would be against the practical and confirmed Sunnah of the Prophet ﷺ. That is why when Imaam Maalik رحمه الله was asked about the one who shaves off his mustache, he replied: “I think he should take a painful beating.” He also said to someone who shaved his mustache: “This is a *Bid'ah* (innovation) that is emerging amongst the people.” [Reported by Al-Baihaqee 1:151, see also *Fathul Baaree* 10: 285-286]. That is why Imaam Maalik had a grown mustache; when he was asked about it, he said: “Zayed bin Aslam reported to me on the authority of ‘Aamir bin Abdullah bin Az-Zubayr, that ‘Umar (i.e. Ibn Al-Khattaab) ﷺ used to twine his moutache and blow (his breath out) when he got angry.” [authentically narrated by At-Tabaraanee in “Al-Mu’jam Al-Kabeer 1:4:1]. Also, At-Tabaraanee (1: 329:2), Abu Zar’ah in his *Taareekh* (46:1), and Al-Baihaqee reported that:

”أَنْ خَمْسَةً مِنَ الصَّحَابَةِ كَانُوا يَقْعُدُونَ (أَيْ يَسْتَأْصِلُونَ) شَوَارِبَهُمْ، يَقْعُدُونَ مَعَ طَرْفِ الشَّفَةِ“

“Five of the Sahabah used to Yaqummoon (i.e. remove the hair of) their mustaches from the side of the lip. Al-Albaanee commented on the level of the *Sanad* (chain of narrators) saying, “It is good”, and that “ibn as-Saakir reported a similar narration, 8:520:2.” The above comments of Shaykh Al-Albaanee can be referred to in his book “The Etiquettes of Marriage”, pp. 209-210, 2nd Edition, Published by *Al-Maktabah Al-Islaamiyyah*, Amman, Jordan, 1414 Hj. Imaam An-Nawawee said: “The order of the Prophet ﷺ اخْرُوا الشَّوَارِبُ (trim closely the mustache), means to take the hair that extends above the lips.” [See *Al-Mujmou’ Sharh Al-Muhathabb*, V.1, p. 319]. Allaah knows best.

62 Reported by Muslim, *Saheeh Muslim*, V.1, *hadeeth* # 501.

63 Reported in *Fathul Baaree*, V.10, p. 351.

NOTE:

Know, may Allaah's Mercy be upon you, that the argument that some of the *Mushrikeen* today are growing their beards does not invalidate the concept of opposing the *Mushrikeen*, because:

First: It is the norm that most of them shave their beards. In fact this *Bid'ah* (of beard-shaving) did not pass to us except through them.

Second: Those amongst the *Mushrikeen* who kept their beards believing that it is an act of honorable manhood, or because they follow the way of their Prophets, their *Fitrah* (regarding this particular quality) is sound, since our *Sharee'ah* agreed with their *Sharee'ah* with respect to this particular issue. We still, however, oppose them by trimming the mustache and clipping what extends of it above the lips. The Prophet ﷺ said:

”من لم يأخذ من شاربه فليس منا.“ (صحيح)

"Whoever does not take (i.e. hair) from his mustache then he is not from us."⁶⁴

Some of the *Kufaar* (like today's Jews) grow their beards while others shave them. Either way, we are ordered to oppose those who shave and those who take off some of their beards, but not to oppose those who

⁶⁴The *hadeeth* was collected by Ahmad, at-Tirmithi, an-Nassaa'ee and ad-Diya'a' (Al-Albaanee called it *Saheeh*. See *Saheeh al-Jaami'*, *hadeeth* # 6533. Shaykh Al-Albaanee commented on this *hadeeth* saying that "The *hadeeth* indicates that the permissible thing to do is to take from the mustache some of it, and it is the hair that extends above the lip. However, taking it all as some of the *Sufi* (mystics) and others do, is, as Imaam Maalik said, مُنْكَرٌ *Muthlah* (deformation). In fact, I found supporting evidence reported by Ibn Sa'd (V.1:433) in which an *hajjaam* (a person who performs cupping) took from the mustache of the Prophet ﷺ. Ibn Sa'd had another supporting evidence reported in V.1, p 449."

grow them (except as detailed above). Had the ruling been to absolutely oppose all of what the *Kufaar* do, it would have been incumbent upon us to stop the circumcision just because the Jews practice it!

Third: The fact that today most Muslims shave their beards does not rebuke the legitimate continuity of the principle of opposing the *Mushrikeen* because the Qur'aan and *Sunnah* constitute an established evidence against the *Mushrikeen* prohibiting the alteration of Allaah's creation as well as taking the similitude of women. In addition, the *Sunnah* established that beard-growing is one of the characteristics of *Fitrah* which does not change with the change of time, nor it changes just because some people deviate from it. Therefore, it is not right that we reject the Laws of Allaah because of the practices of those who oppose us in *Deen*, or because of negligence by some who belong to Islaam.

5-Taking the Similitude of Women

Ibn Abbaas رضي الله عنهما said:

قال ابن عباس رضى الله عنه: «لعن رسول الله صلى الله عليه وسلم المتتشبهين من الرجال بالنساء والمتتشبهات من النساء بالرجال» (رواه البخاري)

"Allaah's Messenger ﷺ cursed those men who adopt the similitude (assume the manners) of women and those women who adopt the similitude (assume the manners) of men."⁶⁵

⁶⁵ Saheeh Al-Bukhaaree, V.7, hadeeth # 773.

When Abdullaah bin ‘Umar ﷺ saw a woman wearing a bow and walking in a way that assumed the manners of men, he said:

”لَيْسَ مَنْ تَشَبَّهَ بِالرِّجَالِ مِنَ النِّسَاءِ، وَلَا مَنْ تَشَبَّهَ بِالرِّجَالِ (صَحِيحٌ)“

“Women who assume the manners of men are not from us and also those of men who assume the manners of women.”⁶⁶

There is no doubt that assuming the manners of women by shaving the beard is more clear and vivid than the wearing of a bow by a woman assuming the manners of men.

If a woman puts a fake beard on her face, she would be assuming the resemblance of men. By the same token, the man who takes off his beard which Allaah beautified him with, would be imitating women.

If you ask a common Muslim from *Ahlu Sunnah*⁶⁷, “Whom does the face of a shaven man resemble?” He would say, “That of a woman, a boy, a Jew or a Christian.” The scholars called this similitude *at-Takhannuth* (effeminateness). The renowned scholar of Islaam, Ibn ‘Abdul Barr, may Allaah’s mercy be upon him, said, “It is *Haraam* (unlawful) to shave the beard and only those *Mukhannathoon* (effeminate) of men do that.”

⁶⁶Reported by Imaam Ahmed and Abu-Na’em. It is an authentic *hadee’ah* as the author said. Also Shaykh Al-Albaanee considered it to be authentic in his book *Al-Hijab*, pp. 66-67.

⁶⁷*Ahlu Sunnah*: Muslims who follow the teachings of Islaam based on the Qur'aan, Sunnah, and the understanding and practice of the Sahaabah and their followers from the righteous predecessors. They stay away from innovations introduced by scholastic theology, *Sufism* (mysticism), blind imitation to *Mathaahib*, figurative interpretations of the meanings of the Names and Attributes of Allaah, etc.

NOTE:

- (1) If a man dyes his limbs with *Henna*,⁶⁸ he assumes the similitude of women although he may have a beard, a *mustache* and a turban. The same holds true for one who shaves his beard, although he may have a *mustache*, a shirt, and a turban!
- (2) Assuming the manners, appearances, etc. of others is a matter that cannot be judged based upon intention, like the cases of murder, beating, or destructive acts. The person who acts to adopt the manners of others will attach to himself the quality of "similitude" though he may not have intended it. The corruption resulting from imitation is real, though he may have no objective behind it. That is why the Prophet ﷺ forbade certain deeds behind which there were no intentions or even thoughts for imitation. For example, he ﷺ forbade praying at sunrise, at one time during the noon-period,⁶⁹ and sunset, lest we imitate the *Kufaar* who prostrate to the sun at these times, knowing well that the true Muslim does not prostrate to anyone except Allaah alone.

6-Humiliation

None of the early Muslim scholars shaved their beards even once! Some Muslim rulers, who were not scholars themselves, used to punish some wrong-doers by shaving their beards then mounting them on riding animals and walking them in towns in dishonor. That is why some scholars stated, "It is permissible to discipline someone by

⁶⁸*Henna*: A reddish-orange cosmetic gained from leaves and stalks of the *Henna* plant.

⁶⁹The time when the shade of an arrow rises up all the way on itself and nothing of its shade remains on earth.

shaving his head but not his beard," because it is originally *Haraam* to shave the beard. Do you not notice that when the pilgrim ends the state of *Ihraam*⁷⁰ it is a *Sunnah* (in accordance with the Prophet's way) for him to shave (or clip) the head **but not the beard?** The respect of *as-Salaf as-Saalih* for the beard was apparent in their stiff decisions to reject the testimony of those who shave their beards. In some of the *Fiqh* references (like *Al-Fiqh Al-Maalikee*), it is said: "Whoever intends to shave it (his beard) must be disciplined and his testimony rejected."⁷¹ The scholar Ad-Dusooqee said: "It is forbidden for a man to shave his beard or mustache and the one who does that must be disciplined."

7-Deformation

عن عبد الله بن يزيد الانصاري رضي الله عنه قال: "نهى رسول الله ﷺ عن النهي
والمثلة (رواوه البخاري)

Narrated Abdullaah bin Yazeed Al-Ansaaree that:

"The Prophet ﷺ forbade *An-Nuhba*⁷² and *Al-Muthla* (deformation)."⁷³

عن سمرة وعمران بن حصين رضي الله عنهما، قالا: "ما خطبنا رسول الله خطبة الـأـمـرـنـاـ بالـصـدـقـةـ وـنـهـانـاـ عـنـ الـمـثـلـةـ . (حـدـيـثـ جـيدـ)

⁷⁰*Ihraam*: Literally it means "entering into a state of sanctity". In accordance with the *Sunnah* of the Prophet ﷺ it involves the putting on of a particular type of dress and abstention from certain actions.

⁷¹*Al-Muyassar Alaa Khleed*, in *Al-Fiqh Al-Maalikee*. See *Zaadul Muslim Bihaashiyat Fath Al-Mun'im*, V.1: 178.

⁷²*An-Nuhba*: Robbing and taking the property of someone publicly and by force.

⁷³*Saheeh Al-Bukhaaree*, V.7, *hadeeth* # 425.

Sumrah and ‘Umraan bin Hussein رضي الله عنهما narrated, "Every time the Prophet ﷺ gave us a speech he ordered us to give charity and forbade us from Al-Muthla (deformation)." ⁷⁴

Narrated Ibn as-Saakir that ‘Umar bin Abdul Aziz (may Allaah's mercy be upon him) said: "The shaving of the beard is a *Muthla* and the Prophet ﷺ forbade the *Al-Muthla*."

Imaam Ibn Hazm, may Allaah's mercy be upon him, said in his book *Maratib Al-Ijmaa'* (*The Levels of Consensus*): "They (the Muslim scholars) agreed that the shaving of the beard is a *Muthla* which is not permissible."

Some scholars considered the clipping of the beard a *Muthla* while others considered the shaving of the mustache a *Muthla*. Imagine what would be the position of the scholars regarding the complete removal of the beard?

The face is an honored part of the body because it is the center of beauty and of the senses. Its due right, therefore, lies in preserving its dignity and honor, not in *Al-Muthla* and dishonor. The Prophet ﷺ taught us,

"اذا قاتل أحدكم أخاه فليتجنب الوجه" وفى لفظ "فلا يلطم من الوجه" (رواہ البخاری ومسلم)

"When any one of you fights his brother, he should avoid the face" and in another narration: "He should not slap at the face." ⁷⁵

⁷⁴The author said it is a good *hadeeth*.

⁷⁵Saheeh Al-Bukhaaree, V.3, *hadeeth* # 734, and Saheeh Muslim, V.4, *hadeeth* # 6321 and 6324. The text is that of Muslim.

When Suwayed bin Muqarrin ﷺ saw a man striking his boy (on the face), he said: "Did you not know that the *Soorah* (face) is respected?"⁷⁶

How strange it is to hear the people of our times congratulating those who deform their natural creation by shaving their beards, saying, "*Na'eeman* (With Grace!!!)."

⁷⁶In more than one narration, the incident as reported by Muslim (See *Saheeh Muslim*, V.3, p. 883) indicates that Suwayed bin Muqarrin was enraged when a slave-girl was slapped by a member of his family.

A Final Note:

This is what Allaah had allowed me to summarize about this subject. I ask Allaah (the Most Mighty and the Most Exalted) to show me the truth as well as the rest of the Muslims and to guide us to follow it; To make falsehood clear to us and to guide us away from it, and to save us from following desires which lead to misguidance.

All Glory and Praise is due to You (Allaah). I bear witness that there is no true god worthy of being worshipped except You Alone. I ask Your Forgiveness and I repent to You (Alone). All Praise is for the *Rabb of Al-'Aalameen* (Mankind, Jinns and all that exists).

OOOOOO

This second edition was completed
on the 8th Sha'baan 1416; Dec. 28, 1995.

I ask Allaah, by His Names and Attributes to accept this work by the author and by myself and to make it a reserved reward for the Day of Judgment.

*The slave of Allaah,
Saleh As-Saleh,
Buraidah, KSA.*

The Letter About Isbaal

What is Isbaal?

Isbaal is to wear garments that extend below the ankles.

Is it Forbidden?

Yes, because the Prophet ﷺ said:

”ما أسفل من الكعبين من الإزار في النار“ رواه البخاري

”The part of an Izaar (garment) which hangs below the ankles is in the Fire.“⁷⁷

Some hold the opinion that Isbaal is forbidden when it is done out of pride, conceit or arrogance. Is this argument true?

No, because:

First: The threat to punish in Hell those who drag their garments below the ankles is clear.⁷⁸

⁷⁷ Saheeh Al-Bukhaaree, V. 7, hadeeth # 678.

⁷⁸ The punishable part is that which violates the command of the Prophet ﷺ, i.e. below the ankles. Al-Haafidh Ibn Hajar is of the opinion that the obvious literal meaning of the hadeeth holds true, i.e. the clothes together with the part below the ankles will be in Hell as it is the case in the saying of Allaah رحيم رحيم:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُوْنِ اللَّهِ حَصَبٌ جَهَنَّمُ الْأَنْبِيَاءُ
[Qur'aan 91: 1-2]

“Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell!” (Qur'aan 21:98). See Fathul Baaree, V.10, hadeeth # 5789 (same as # 678 above), pp. 268-269, Published by Daar Ar-Rayyaan, Cairo, Egypt.

Second: Several texts indicate that the Prophet ﷺ was commanding the people to pull up their garments. The majority of the Muslim Scholars (*Al-Jumhoor*) agree that when the text is in the imperative form, it is intended for *Tahreem* (forbidding something), unless there is another authentic evidence that indicates otherwise.

In one incident, the Prophet ﷺ sighted someone dragging his lower garment. He rushed to him and said:

”ارفع إزارك واتق الله“ قال: ”أني أحنف تصطرك ركبتي، فقال: ارفع إزارك فان كل خلق الله عزوجل حسن، فما رؤى ذلك الرجل بعد ألا ازاره يصيب أنصاف ساقيه أو الى أنصاف ساقيه . (أخرجه أحمد وغيره وهو على شرط الشيفيين - السلسلة الصحيحة ١٤٤١)

”Pull up your *Izaar* and fear Allaah.” The man said: “I am an *Ahnaf*⁷⁹ person with trembling knees.” He (the Prophet ﷺ) said: “Tug up your *Izaar*! Certainly, all of Allaah’s creation is good.” Since then the man was not seen except with his *Izaar* touching the middle of his shins or up to the middle of his shins⁸⁰.

It is clear that the Prophet ﷺ did not question the man about whether he was doing it out of pride or arrogance. In fact it’s clear that from the condition of the man that he did not even think about arrogance! Nevertheless the Prophet ﷺ did not accept his *Isbaal* and considered it to be incompatible with *At-Taqwaa* (the fear of Allaah).

⁷⁹*Ahnaf*: A person afflicted with a distortion of the foot with each foot moving towards the other one along the big toe.

⁸⁰Reported by Ahmad and others, and it satisfies the conditions and narrations set by Al-Bukhaaree and Muslim. See *As-Silsilah As-Saheehah, hadeeth # 1441.*

Third: The generalized prohibition of *Isbaal* is clear in the sayings of the Prophet ﷺ. On one occasion he said to Sufyaan bin Sahl:

”يَا سَفِيَّاً بْنَ سَهْلٍ: لَا تُسْبِلْ فَإِنَّ اللَّهَ لَا يُحِبُّ الْمُسْبِلِينَ“ - صحيح سنن ابن ماجه ٢٨٧٦

”O Sufyaan bin Sahl! Do not lower your garment below your ankles because Allaah does not love the Musbileen (those who lower their lower garments below their ankles).“⁸¹

Jaabir bin Saleem said that the Prophet ﷺ told him:

”... وَأَيُّاكُمْ وَاسْبَالِ الْإِزَارِ فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمُخْيِلَةِ وَلَا يُحِبُّهَا اللَّهُ.“

(الصحيحه ٧٧٠)

*”...And beware of the *Isbaal* of the *Izaar* because it is from *Al-Makheelaah* (conceit, arrogance, etc.) and Allaah does not love it.“⁸²*

One can notice that the underlined text is in the imperative form indicating the forbidding of *Isbaal* whether it is done out of *Makheelaah* or not. Al-Haafidh Ibn Hajar, in his commentary about some of the *Ahaadeeth* mentioned above, said, “The *Isbaal* mentioned in these *Ahaadeeth* is a grave sin if it is done out of *Makheelaah*, otherwise the apparent meaning of the *Ahaadeeth* indicates that it is forbidden.”⁸³

⁸¹ *Saheeh Sunnan Ibn Maajah*, by Shaykh Naasir-ud-Deen Al-Albaanee, # 2876.

⁸² *Silsilat Al-Ahaadeeth as-Saheehah*, the Series on the Collection of Authentic *Ahaadeeth*, by Shaykh Al-Albaanee, *hadeeth* # 770.

⁸³ *Fathul Baaree*, V. 10, p. . ^?

Fourth: The manifestation of the *Aayah*:

وَمَا أَشْكُمُ الرَّسُولَ فَلَذُوا وَمَا تَهِمُّ عَنْهُ فَأَنْتُمْ هُوَ الْحَسْرٌ [الحشر: ١٤]

And whatsoever the messenger gives you, take it, and whatsoever he forbids you, abstain from it. (Qur'aan 59:7)

It is known that the *Thobe*⁸⁴ of the most honorable of mankind, Muhammad ﷺ, “كان ثوبه إلى نصف ساقيه” was up to the middle of his shins.⁸⁵ This is confirmed in the *hadeeth* in which Uthmaan رضي الله عنه reported that “The lower garment of the Prophet ﷺ extended to the middle of his shins.”⁸⁶ Who else is more humble than him ﷺ? He knew that *Isbaal* necessitates *Al-Makheelah* even if the *Musbil* does not intend it. This is supported by the *hadeeth* of Jaabir bin Saleem in which the Prophet ﷺ made it clear that *Isbaal* is a manifestation of arrogance:

الإسبال كله من المخيلة: قال صلى الله عليه وسلم لأبي جريج جابر بن سليم الهمجي: (وارفع ازارك إلى نصف الساق فان أبيت فإلى الكعبين وإياك وإسبال الإزار فإنه من المخيلة) - السلسلة الصحيحة لللباني ١١٠٩ و ١٣٥٢

He ﷺ commanded Jaabir bin Saleem saying:

⁸⁴ *Thobe*: Garment.

⁸⁵ Reported by Ahmad, At-Tirmithi in *Ash-Shamaa'il Al-Muhammadiyyah* and by others. The *hadeeth* is authentic as reported by Waleed An-Nasr in his book *Al-Isbaal Liqhayr Al-Khuyala'*, p.15, second edition, 1411/1990 (Publisher's name is not mentioned).

⁸⁶ Reported by At-Tirmithi in *Ash-Shamaa'il Al-Muhammadiyyah*, and Al-Albaanee authenticated it # 98.

"And tug up your Izaar up to the middle of your shins, and if you dislike it, then up to the ankles (i.e. up to a point above the ankles) and beware of Isbaal because it is arrogance."⁸⁷

Shouldn't one, therefore, abide by the command of Allaah in the above Aayah?

Fifth: *Isbaal* by men is an imitation of women.

The Prophet ﷺ forbade that men dress like women and vice versa. He said:

”لَعْنَ اللَّهِ الرَّجُلُ يَلْبِسُ لِبْسَ الْمَرْأَةِ، وَالْمَرْأَةُ لِبْسَ الرَّجُلِ“ - ”صَحِيحُ أَخْرَجَهُ أَبُو دَاوُدَ وَغَيْرُهُ (صَحِيحُ سَنَنِ أَبِي دَاوُدِ ٣٤٦٧ وَصَحِيحُ سَنَنِ التَّرمِذِيِّ ١٤١٥)

”*Allaah cursed the man dressed like a woman and the woman dressed like a man.*“⁸⁸

In fact Ibn ‘Umar رضي الله عنهما said that: “The Prophet ﷺ said, ‘The one who trails his Thobe out of conceit, Allaah will not look at him on the Day of Judgment.’” Umm Salamah رضي الله عنها said: “What should the women, O Messenger of Allaah, do with the lower ends of their dresses?” He said: “They may let them hang down a span.” She said: “Still their feet will be uncovered.” He said: “Then let them hang the ends down a forearm's length, not exceeding it.”⁸⁹

⁸⁷ *Silsilat Al-Ahadeeth as-Saheehah*, hadeeth # 1109 and 1352.

⁸⁸ *Saheeh Abee Daawood*, hadeeth # 3454, *Ibn Maajah* 1903, *Saheeh Al-Jaami' As-Sagheer*, hadeeth # 5095, and others.

⁸⁹ An authentic narration reported by Abu Daawood (# 3467 in *Saheeh Abee Daawood*), An-Nasaa'ee (# 5336) and At-Tirmithi (*Saheeh At-Tirmithi*, #1415), and *Ibn Maajah* # 3580 & 3581.

Lowering the garments below the ankle is the code of dress of women. Shaykh ul Islaam Ibn Taymeeyah said:

“...The imitation (of others) in the outward appearances produces a proportional assumption of the deeds and manners. That is why we are ordered to oppose the *Kufaar*... and that is also why men and women are prohibited from imitating each other in accordance with the *Ahadeeth*:

”من تشبه بقوم فهو منهم“

“Whoever takes the similitude of certain people becomes one of them.”⁹⁰

The man who imitates women acquires from their manners according to the extent of his imitation, such that it he may end up in complete effeminacy.

The woman who imitates men assumes part of their manners until she attains levels of *Tabarruj*⁹¹, *Burooz*⁹² and *Mushaarakah*⁹³ with men driving some of them to show their bodies as men do, demanding superiority over men, and doing whatever contradicts the bashfulness of the woman.”⁹⁴

When ‘Umar bin Al-Khattaab ﷺ saw a man dragging his *Izaar*, he called upon him and said: “Are you having your menses?” The man

⁹⁰An authentic *hadeeth* collected by Abu Daawood, Ahmad, and others. See *As-Silsilah As-Saheehah*, V.1, 676.

⁹¹*Tabarruj*: Displaying beautification as a show off to strangers. Displaying beautification to the husband is not *Tabarruj*.

⁹²*Burooz*: Showing off.

⁹³*Mushaarakah*: Joining men in all walks of life.

⁹⁴Shaykh ul Islaam Ibn Taymeeyah in *Al-Fataawa* (Arabic), V. 22, p. 254.

said: "O Ameer Al-Mu'mineen⁹⁵! Does a man have menses?" 'Umar said, "What made you drag your *Izaar* over your feet?" He then ordered a blade, folded (the lower ends of) the man's *Izaar* and cut what trailed below the ankles.

Today we see that men are trailing their *Izaar* (thobe, trousers, pants, etc.) like women, while women wear clothes whose lower ends are well above the ankles! May Allaah guide our men and women to abide by the commands of Allaah and His Messenger ﷺ.

Sixth: *Isbaal* is extravagance:

Allaah has set a measure for everything, including the clothes for men. If a Muslim exceeds the limits set by *Sharee'ah* then he becomes extravagant. Allaah, Most Exalted, says:

وَكُنُوا وَأَشْرِبُوا وَلَا تُنْهِرُ قُوَّاء إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ الاعراف: ٣١

And eat and drink but waste not by extravagance,
certainly He (Allaah) likes not those who are
extravagants. (Qur'aan 7:31)

Al-Haafidh Ibn Hajar, may Allaah's Mercy be upon him, said: "If the *Thobe* (as well as all other garments) exceeds the appropriate size⁹⁶ of

⁹⁵ Ameer Al-Mu'mineen: the Commander of the Faithful. It is a title given to the Islaamic Caliph. This incident was narrated by Kharshah bin Al-Hurr. The report is found in Waleed An-Nasr's book *Al-Isbaal Liqhayat Al-Khuyalaa'*, p. 18, where he attributed it to At-Tabaree. It is reported in a summarized version by Ibn Abee Shaibah in his *Musannaf* (V. 8, p. 393) with a *Saheeh Isnaad*, as An-Nasr said.

⁹⁶ The appropriate size takes into consideration what is prohibited and what is permitted. For example, it is prohibited to wear pants that "just fit" and display or "frame" the shape of the private parts of men. This would be also considered an imitation of the *Kufaar*.

the one who wears it, then it would be prohibited based upon extravagance and that leads to *Tahreem*.⁹⁷

Seventh: *Isbaal* is unclean:

'Ubaid bin Khaalid said: "I was walking trailing my *Burd*.⁹⁸ A man spoke to me saying: "Pull up your *Thobe* because that (will keep it) more clean and it will last longer." I looked (to see who was talking to me) and he was the Prophet ﷺ. I said: "It is only a black and white-striped *Burdah* (outer garment)." He said: "Don't you have an example in me?" I said: "I looked (at him) and his *Izaar* was (extending) to the middle of his shins"⁹⁹.

Abdullah Ibn Mas'oud narrated that: "A young man paid a visit to 'Umar رضي الله عنه (after he was stabbed by Abu Lu'lu'ah Al-Majoosee) and he started praising 'Umar رضي الله عنه. (The narrator) said: "'Umar saw the man trailing his *Izaar*." He said to him, "O son of my brother! Lift your clothes, for this will keep them clean, and save you from the punishment of your Rabb."¹⁰⁰

The painful suffering from the fatal wounds in 'Umar's body did not prevent him from talking about the issue of *Isbaal* because 'Umar realized the threat of punishment in Hell for those who hang down their lower garments. In this there is a great lesson for all Muslims and especially our young generations that they should take this matter

⁹⁷ *Fathul Baaree*, V.10, p. 263.

⁹⁸ *Burd*: A black decorated square outer garment.

⁹⁹ Shaykh Al-Albaanee said that the *hadeeth* is authentic as in *Ash-Shamaa'il Al-Muhammadiyyah* (Summarized Version), # 97.

¹⁰⁰ Collected by Al-Bukhaaree and Muslim. See *Saheeh Al-Bukhaaree*, V. 5, *hadeeth* # 50. It is also reported by Ibn Abee Shaybah in his *Musannaf*, V.8, p. 27.

seriously and abide by the commands of Allaah and His Messenger ﷺ. On the other hand the incident shows that 'Umar, while leading an *Ummah*, did not see this as a minor issue, as some Muslims respond when they are advised about an issue like *Isbaal* or that of the beard. He considered all matters of *Deen* in light of the teachings of the Qur'aan and *Sunnah*. Certainly if a person is new to Islaam or if he is ignorant, then we gradually teach him the importance of *Tawheed* and that the *Sunnah* is an integral part *Tawheed*. When these matters are made clear to him, then it is very natural to call him to abide by them. Setting the priorities without compromising or indefinitely postponing the reminders is, *inshaa' Ilaah*, the beneficial approach.

Note: Someone may ask the question: "If the *Sunnah* for women is to trail their dresses, then what about the impurities that may attach to their dresses?"

A women asked Umm Salamat رضي الله عنها the following question: "I am a women having a long trail of my garment and I walk in a filthy place (then what should I do)? Umm Salamat replied: "The Messenger of Allaah ﷺ said: 'What comes after it cleanses it'."¹⁰¹

¹⁰¹The *hadeeth* is reported by Imaam Malik, Ahmad, At-Tirmithi, Abu Daawood, and Ad-Daarimee. Shaykh Al-Albaanee said that the *hadeeth* is authentic since it is supported by another sound narration reported by Abu Daawood and in which a woman of the Banu Abd Al-Ashhal reported: "I said, "O Allaah's Messenger! Our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: 'Is there not a cleaner part after the filthy part of the road?' She replied, 'indeed there is one.' He said, 'It makes up for the other.'" See At-Tabrizi's *Mushkatul Masaabeeh*, V.1, *hadeeth* # 504 and 512, reviewed and checked by Al-Albaanee.

The *Sharee'ah* permitted the trailing by the women in order to cover her feet which are illegal to keep naked before others. That is the exception upon which the ruling for women regarding the trailing is different from that for men.

Summary: *Isbaal* is forbidden due to the following reasons:

- 1-The threat of punishment in Hell for the *Musbil*,
- 2-The clear command of the Prophet ﷺ to pull the garments above the ankles,
- 3-The absolutely generalized terms regarding its *Tahreem*,
- 4-The demand to follow the Prophet ﷺ and abide by his orders,
- 5-It is a *Makheelah* (pride, arrogance, conceit, etc.),
- 6-It is an imitation of women,
- 7-It is an extravagance,
- 8-The *Musbil* cannot protect against filth.

Clearing Some *Shubuhaat*¹⁰² Regarding *Isbaal*

First Shubuha: *Isbaal* is permitted as long as it is not done out of *Makheelah*. Some refer to the following *hadeeth* as an evidence:

عن عبد الله بن عمر رضي الله عنهمَا قال: دخلت على رسول الله ﷺ وعلى إزار يتقعّق، فقال من هذا؟ قلت: عبد الله بن عمر، قال: إن كنت عبد الله فارفع إزارك، فرفعت. فقال: زد، قال فرفعته حتى بلغ نصف الساق فلم تزل إزرته حتى مات، ثم التفت إلى أبي بكر، فقال: من جر ثوبه من الخيلاء لم ينظر الله إليه يوم القيمة، فقال أبو بكر: إن إزارِي يسترني أحياناً (وفي رواية: إن أحد شقمي إزارِي يسترني إلَّا أن أتعاهد ذلك منه)، فقال النبي ﷺ: لست منهم (في رواية: لست من يفعل ذلك خيلاً)

[Abdullaah bin ‘Umar رضي الله عنهما reported that: “I came to visit the Messenger of Allaah ﷺ and I was wearing an *Izaar Yataqa’qa*’ (*clanking because of its trailing below the ankles*). He ﷺ said: “Who is this?” I said: “Abdullaah bin ‘Umar.” He said: “If you are an ‘Abd (i.e. a true slave) of Allaah, then pull up your *Izaar*.” I did. He then said, “More!” (Ibn ‘Umar) said: “I pulled it up until it reached the middle of shin: this was the (length) of his *Izaar* until he (ﷺ) died.” He then looked towards Abee Bakr and said: “If anyone trails his garment arrogantly, Allaah will not look at him on the Day of Judgment.” Then Abu Bakr said: “My *Izaar* sometimes hangs low (in another narration he said, “One of the sides of my lower garment hangs low if I do not take care of it”).¹⁰³

¹⁰² *Shubuhaat*: matters that require clarification. Most often people of *Bid’ah* stick to *Shubuhaat* and abandon the clear evidence in order to justify their practices.

¹⁰³ From *Saheeh Al-Bukhaaree*, V. 7, *hadeeth* # 675.

The Prophet ﷺ said: "But you are not one of them (in another narration he said: "You are not one of those who do so conceitedly")^{104]}¹⁰⁵.

Discussion: The *hadeeth* supports the *Tahreem* of *Isbaal* but not the opinion which permits the *Isbaal* as long as it is not done out of conceit. In fact the *hadeeth* clearly makes it obligatory on the Muslim not to let his *Izaar* hang lower than his ankles, and that he must tuck it up even though his intention was like that of Abu Bakr in the *hadeeth*, i.e. not done out of conceit. In fact Abu Bakr said: "One side of my *Izaar* hangs low if I do not take care of it." In our times, however, people let their *Izaars* hang low, unlike Abu Bakr, and then they claim: "Well, we do not do it out of arrogance!" Don't they realize it is the command of Allaah's Messenger to tuck up the *Izaar* and that his *Izaar* was extending to the middle of his shins? Don't they know that He ﷺ never thinks about *Makheelah*? Isn't he our example?

It is also clear that Abu Bakr did not say "I made my *Izaar* trailing." In fact he said in one narration: "Sometimes my *Izaar* hangs low." So, it's his *Izaar* that goes down when, as he said, "I do not take care of it." It's clear that when he takes care of it, it stays above his ankles, but when it gets loose it hangs low. Al-Haafidh Ibn Hajar reported that Ibn Sa'd reported a narration from the way of Talha bin Abdullaah bin Abdur-Rahmaan bin Abbee Bakr, that 'Aaishah رضي الله عنها وعنهما said, "Abu Bakr was *Ahnaa* (having a bent back), his *Izaar* could not hold on him; It used to get loose around his loins." Al-Haafidh also reported

¹⁰⁴Ibid. Also reported by Abu Daawood.

¹⁰⁵The *hadeeth* was reported by Imaam Ahmad, Abdul Razzaaq, At-Tabaraanee and others. Al-Albaanee said: The *hadeeth*'s *Isnaad* is in line with the conditions laid down by *Ash-Shaykhan* (i.e. the two Shaykhs: Al-Bukhaaree and Muslim). See *As-Silsilah As-Saheehah*, V.4, p. 95. The part of the *hadeeth* starting with the saying of the Prophet ﷺ, "If anyone trails his *Izaar*" and ending with "you are not of those who do so conceitedly" is reported by Al-Bukhaaree, *Saheeh Al-Bukhaaree*, V.7, *hadeeth* # 675.

a narration from the way of Qayess Ibn Abee Haazim who said, "I visited Abee Bakr and he was a thin person."¹⁰⁶

Those who design garments, pants, etc. whose lower ends abide by the Sunnah but when they wear them they get loose and sometimes trail below the ankles, resemble the case of Abu Bakr.

The Prophet ﷺ considered that Abu Bakr was not "one of those who hang their garments out of conceit," because Abu Bakr did not intend to lower his Izaar below the ankles, and it only trailed when he did not take care of it. Those who intend to trail out of conceit are threatened with a grave punishment:

الخيلاء أثم كبير والوعيد فيه شديد لقوله صلى الله عليه وسلم: (من جر ثوبه خيلاء، لم ينظر الله إليه يوم القيمة). البخاري، مسلم وأحمد. وقوله صلى الله عليه وسلم: (من جر إزاره لا يريد بذلك ألا المخيلة، فإن الله لا ينظر إليه يوم القيمة). (مسلم)

The Prophet ﷺ said:

"Allaah will not look (on the Day of Resurrection)¹⁰⁷ at a person who drags his Izaar (behind him) out of conceit."¹⁰⁸

In another narration the Prophet ﷺ said:

عن أبي هريرة رضي الله عنه: أنَّ رسول الله ﷺ قال: لا ينظر الله يوم القيمة إلى من جر إزاره بطرًا. - البخاري ومسلم

¹⁰⁶ *Fathul Baaree*, V. 10, p. 255.

¹⁰⁷ See Appendix.

¹⁰⁸ Al-Bukhaaree, Muslim, and Ahmad. See *Saheeh Al-Bukhaaree*, V. 7, hadeeth # 675, and *Saheeh Muslim*, V. 3, Ahadeeth # 5191- 5195.

*"Allaah will not look at a person, on the Day of Judgment, who drags his Izaar out of pride and arrogance."*¹⁰⁹

In addition, on the Day of Judgment, Allaah will not talk to or sanctify the *Musbil*. This is confirmed in the authentic *hadeeth* in which Abu Dharr reported the Prophet ﷺ as saying:

”ثلاثة لا يكلمهم الله يوم القيمة ولا ينظر اليهم ولا يزكيهم ولهم عذاب عظيم“ قال:
فقرأها رسول الله ﷺ ثلاث مرات قال أبوذر: خابوا وخسروا، من هم يارسول الله؟ قال
”المسبل - وفى رواية المسبل إزاره - والمنان، والمنافق سلطته بالحلف الكاذب“ - رواه
مسلم، أبو داود، الترمذى، النسائى، وغيرهم .

“There are three (kinds) of persons to whom Allaah will neither speak on the Day of Judgment, nor will He look at them nor purify them, and they will have a painful punishment.” He (Abu Dharr) said: “Allaah’s Messenger repeated it three times.” Abu Dharr remarked: “They failed and they lost; Who are these persons, O Messenger of Allaah?” He ﷺ replied: “The one who wears a trailing robe (the *Musbil*), the one who takes account of what he gives, and the seller of goods by false oaths.”¹¹⁰

Certainly Abu Bakr received a testimony from the Prophet ﷺ that he did not lower his *Izaar* out of arrogance. Those who intentionally make *Isbaal*, when did they receive a purifying testimony?

¹⁰⁹ *Saheeh Al-Bukhaaree*, V.7, *hadeeth* # 679 and *Saheeh Muslim*, *hadeeth* # 5201.

¹¹⁰ Collected by Muslim (*Saheeh Muslim*, V.1, *hadeeth* # 192 and 193), *Saheeh Abee Dawood hadeeth* # 3444, *Saheeh At-Tirmithi* # 967, *Saheeh Ibn Maajah*, # 2208, *An-Nassaa’ee*, *Book of Zakaat*, V.5, p. 81, *Imaam Ahmad* in his *Musnad*, V.5, p. 148 and p. 162, and others. *Al-Albaanee* also reported it in *Saheeh Al-Jaami'*, V.3, *hadeeth* # 3062.

In another incident, Abdullaah Ibn ‘Umar passed by the Prophet ﷺ and his *Izaar* was hanging low. He said, describing this incident:

عن ابن عمر قال: مررت على رسول الله ﷺ وفى إزارى استرخاء فقال: "يا عبد الله ارفع إزارك" فرفعته، ثم قال: "زد" فما زلت أتحرّأها بعد. فقال بعض القوم: الى أين؟ فقال: "أنصاف الساقين" - رواه مسلم.

"I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: 'Abdullaah, tug up your lower garment.' I tugged it up, and he again said: 'Tug it still further.' I tugged it still further and I went on tugging it afterward, whereupon some of the people asked: 'To what extent?' Thereupon he said: 'To the middle of the shins.' "¹¹¹

The Prophet ﷺ did not keep silent when he saw Abdullaah bin ‘Umar hanging low his *Izaar*. This shows that the prohibition of *Isbaal* for men is not restricted only to the case of *Makheelah*. Abdullaah bin ‘Umar is one of the great *Sahaabah*. Imagine what the position of the Prophet ﷺ would be if he saw the clothes on many “contemporary” *Du'aat* (those who invite others to this *Deen*), or even “scholars”, each trailing his *Jubbah*¹¹², garment, or pants? We know that Ibn ‘Umar hastened to comply with the Prophet’s command. Now it takes hours of talks and lectures to convey the Prophet’s command and still you find people arguing, “As long as *Isbaal* is not done out of conceit then its OK!” Indeed it makes the clement person perplexed!

¹¹¹Reported by Muslim, *Saheeh Muslim*, V.3, *hadeeth* # 5200.

¹¹²*Jubbah*: A cloak.

Second Shubuha: The Prophet ﷺ himself dragged his garment, so why is it that trailing is forbidden? People who stand by the above statement take the following texts as their evidence:

عن أبي بكرَةَ رضى الله عنهُ قال: "كُنَّا عند رسول الله ﷺ فانكشفت الشمس ، فقام النبي ﷺ يُجْرِي رداءهُ حَتَّى دخل المسجد ، فدخلنا فصلٍ بنا ركعتين حَتَّى انجلت الشمس - الحديث . وفيه من روایة أبي بكرة "فخرج يَجْرِي رداءهُ حَتَّى انتهى الى المسجد". وفيه عن أبي بكر : "فقام يَجْرِي ثوبه مستعجلًا حَتَّى أتى المسجد". جميع هذه الألفاظ في البخاري .

Narrated Abu Bakra ﷺ: "We were with Allaah's Messenger ﷺ when the sun eclipsed. Allaah's Messenger ﷺ stood up dragging his cloak till he entered the mosque..."¹¹³ In another narration, Abu Bakra said: "Allaah's Messenger came out dragging his cloak till he reached the mosque."¹¹⁴ Still in another narration by Abu Bakra: "He got up dragging his garment hurriedly till he reached the mosque."¹¹⁵

The other case is when the Prophet ﷺ made an early salutation after the third *rak'ah* of an afternoon prayer. "A man called Al-Khirbaaq who had long arms got up and said: "Have the prayers been shortened, O Messenger of Allaah? He came out angrily trailing his cloak and when he came to the people he asked, 'Is he telling the truth?' They said: 'Yes.' He then said one *rak'ah*, then gave the salutation, then

¹¹³ *Saheeh Al-Bukhaaree*, V.2, *hadeeth # 150*.

¹¹⁴ *Ibid, hadeeth # 170.*

¹¹⁵ *Saheeh Al-Bukhaaree*, V.7, *hadeeth # 676.*

made two prostrations (of forgetfulness), then gave the salutation.”¹¹⁶

The third incident is reported by Abdur Rahmaan bin Abee Sa’eed Al-Khudaree who narrated it from his father. He (the father) said, “I went to *Qibaa'* with the Messenger of Allaah ﷺ on Monday till we reached (the habitation) of Banu Saalim. The Messenger of Allaah ﷺ stood at the door of ‘Itbaan and called him loudly. So he came out dragging his lower garment. Upon this Allaah’s Messenger ﷺ said: ‘We have made this man to make haste.’ ‘Itbaan said, ‘Messenger of Allaah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)?’ The Messenger of Allaah ﷺ said, ‘It is with the seminal emission that bath becomes obligatory.’”¹¹⁷

All of the above *Ahadeeth* are supporting proofs for the opinion that if a person does not intend to lower his garment, but it happens that he drags it due to certain circumstances, like being in a hurry, getting angry, etc. he is not a *Musbil* by intention. Therefore, he is to be reminded, but not blamed. The Prophet ﷺ came in a hurry, so did ‘Itbaan. Another exception is due to necessity.¹¹⁸ For example, if someone has a wound on his ankle, he may cover it by extending his lower garment if he does not have any other means to protect it.

¹¹⁶ See *Saheeh Muslim*, V.1, *hadeeeth* # 1187. This *hadeeeth* was later abrogated by Abu Hurairah’s *hadeeeth* in which the Prophet ﷺ said, “When a man sits in between the four parts of a woman and did the sexual intercourse with her bath becomes compulsory.” (Agreed upon *hadeeeth*: See *Saheeh Al-Bukhaaree*, V.1, # 290, and *Saheeh Muslim*, V.1, # 682). In another narration by Matar, the words are: “Even if there is no orgasm.” (See *Saheeh Muslim*, V.1, # 682). This is evidence that the contact between the private parts (i.e. penetration) necessitates *Ghusl* (taking a bath) by both the man and his wife.

¹¹⁷ *Saheeh Muslim*, V.1, *hadeeeth* # 674.

¹¹⁸ See *Fathul Baaree*, V.10, p. 257.

Third Shubuha: It was reported in the Musannaf of Ibn Abee Shaibah with an authentic chain of narrators that Abdullaah bin Mas'oud رض "used to drag his lower garment; when he was asked about it he said: 'I have thin shins'."¹¹⁹

1-Al-Haafidh Ibn Hajar responded to this issue saying: "It indicates that he extended it lower than the recommended, which is the middle of the shins. It is improper to suspect that he let it exceed the ankles as indicated by his response: 'I have thin shins.'¹²⁰ It is possible that he was not aware of the story of 'Amr bin Zarrarah,¹²¹ And Allaah knows best."¹²²

2-The narration about Ibn Mas'oud is of the *Mawqoof*¹²³ category

¹¹⁹ *Musannaf* Ibn Abee Shaibah, V. 6, p. 26 # 11.

¹²⁰ In fact Abdullaah bin Mas'oud رض reported that "The Prophet ﷺ disliked ten things." He mentioned them and amongst them was "the dragging of the Izaar (i.e. below the ankles)." This was reported by Imaam Ahmad in his *Musnad*, V.6, pp. 103-104, *hadeeth* # 4179. The checker, Ahmad Shaakir, may Allaah's mercy be upon him, said: "Its *Isnaad* is *Saheeh*." This supports Al-Haafidh's position that the "*Isbaal*" in Abdullaah bin Mas'oud's garment was an extension lower than the middle of the shins but not exceeding the ankles. Certainly Ibn Mas'oud would not oppose the Prophet's position on *Isbaal*.

¹²¹ Abu Umamah رض reported, "While we were with the Messenger of Allaah ﷺ, 'Amr Bin Zararah Al-Ansaaree followed us and he was dressed with a cloak and a trailing Izaar. The Messenger of Allaah ﷺ began to hold the side of his Thobe, humbling himself to Allaah and saying: 'I am your slave, the son of your male-slave, the son of your female-slave,' until 'Amr heard it. Upon this he said: 'O Messenger of Allaah! I am a person with thin shins.' He رض said: 'O 'Amr! Allaah has perfected everything He has created; O 'Amr! Allaah does not like the *Musbil*.'" Reported by At-Tabaraanee and others. Al-Haafidh said: "Its narrators are *Thuqaat* (trustworthy). See *Fathul Baaree*, V.10, pp. 275-276."

¹²² *Fathul Baaree*, V.10, p.276.

¹²³ *Mawqoof*: "Stopped"; A narration from a Sahaabee (Companion) not traced to the Prophet ﷺ

opposed by many *Marfoo'*¹²⁴ narrations. Certainly the *Marfoo'* takes precedence over the *Mawqoof*. The evidence is in what is established by the Prophet ﷺ.

The Fourth *Shubuha*: Some people consider the matters of *Isbaal*, the growing of the beard, and the entire outward appearance of the Muslim as “minor” or “trivial” issues. They base this conclusion on their understanding that the Deen of Allaah is divided into a “shell” and a “core.” They believe that the outward appearance is from the “shell” part.

This classification of Islaamic matters is an innovation.¹²⁵ It is aimed at diluting the Deen of Allaah leaving it for the taste of men and women to decide for themselves whether they have to abide by some of its rules and regulations. In fact we are ordered by Allaah to fully, perfectly, and whole-heartedly enter the *Deen* of Islaam:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوهُ فِي الْسَّلَامِ كَافِةً وَلَا تَتَبَعُوهُ أَخْطُولِ الشَّيْطَنِ ۝ (البقرة: ٢٠٨)

O you who believe! Enter perfectly in Islaam and follow not the footsteps of Satan. (Qur'aan 2:208)

124 *Marfoo'*: “Raised”; A narration attributed to the Prophet ﷺ.

125 There is truth in the saying that “Had it not been for the shell, the core would spoil!” Islaam is an intact message. The deeds of the heart reflect on the outward behavior and appearance. This is evident in the *hadeeth* in which the Prophet ﷺ said: “Truly there is a piece of flesh in the body that if it is sound, the whole body is sound, and if it is corrupt the whole body is corrupt. Truly it is the heart.” (*Saheeh Muslim*, V.3, # 3882.) What is also certain is that the outward appearance influences the inward condition. In the *hadeeth* reported by An-Nu'maan bin Basheer, the Prophet ﷺ said: “Straighten your rows (in prayers) or Allaah would certainly put your faces in contrary directions (i.e. would create dissension amongst you).” (*Saheeh Muslim*, V.1, *hadeeth* # 874 and 875.) In another narration reported by Abu Daawood, the Prophet ﷺ said: “...or Allaah would make your hearts differ.” (See *Saheeh Al-Jaami'*, *hadeeth* # 1202.)

Ibn Katheer رحمه الله said in his *Tafseer* (exegesis) of this *Aayah*: “Enter in Islaam and obey all of its rules and regulations.”

Al-Alloos-see, may Allaah’s Mercy be upon him, commented about the same *Aayah*, saying: “Entirely enter in Islaam and do not let anything of your outward and inward natures except that Islaam contains them leaving no room for anything else.”¹²⁶

The Prophet ﷺ ordered, forbade, warned and set the example regarding the Isbaal, the beard, the straightening of the lines in the prayers, etc. So the Muslim should not take these matters lightly because insisting on even one sin, no matter how small, may subject the Muslim to the threat of Allaah:

فَلَمَّا رَأَوْهُ أَرَأَغُوا إِلَيْهِ اللَّهُ قُلُوبُهُمْ [الصف: ٥]

So when they turned away (from the Path of Allaah), Allaah turned away their hearts (from the right Path). (Qur'aan 6:5)

Sahl bin Sa'd narrated that the Prophet ﷺ said:

عن سهل بن سعد ان النبي ﷺ أنه قال: أياكم ومحقرات الذنوب فان محقرات الذنوب كمثل قوم نزلوا بطن واد فجاء ذا بعود، وجاء ذا بعد حتي جمعوا ما انصبوا به خبرهم، وآن محقرات الذنوب متى يؤخذ بها صاحبها أهلكته۔

آخر جه أحمد وغيره. الصححية ٣٨٩

“Beware of the small sins! The similitude of the small sins is like a group of people who came down to the depth of a valley; one (person amongst them) brought a stick (of wood), and another (person)

¹²⁶Rooh Al-Ma'aaneey, V.1. The *Tafseer* of *Aayah # 208* of *Soorah Al-Baqara*. Published in 1408/1987 by Daar Al-Fikr, Beirut, Lebanon.

brought another stick (etc.), until they collected what was enough to get their bread baked. It is certain that when the small sins take hold of their possessor, they destroy him (or her). ”¹²⁷

Ubaadah bin Qurss said, “You do certain things that are thinner than hair in your sight (i.e. not blameworthy in your consideration), but at the time of the Prophet ﷺ they were considered grave offenses.”¹²⁸ When this saying of Ubaadah bin Qurss was mentioned to Muhammad Ibn Seereen,¹²⁹ he believed it and said, “I consider that trailing of the *Izaar* is one of the grave offenses because of the severe threat of punishment that was related in the texts about it. People think of it as one of the minor sins because of their excessive ignorance and false pride.”¹³⁰

¹²⁷Reported by Imaam Ahmad and others. See *As-Silsilah As-Saheehah*, V.1, *hadeeth* # 389.

¹²⁸Reported by Ahmad and others. Waleed An-Nasr reported it as *Saheeh*. See *Al-Isbaal Liqhayer Al-Khuyala'*, p. 29.

¹²⁹Abu Bakr, Muhammad Ibn Seereen, died 110 Hj/729. He was one of the known *Fuqahaa'* (Jurists) of the City of Basra, Iraq.

¹³⁰Reported in *Al-Fath Ar-Rabbaanee Bitarteeb Musnad Al-Imaam Ahmad Ashayebaanee*, by Ahmad Al-Bannaa As-Saa'aatee, V.17, p. 291. *Daar Ash-Shiaab*, Egypt.

The Approved Length of the Lower Garment

The Izaar (including pants) must be above the ankles, and preferably to the middle of the shins:

عن ابن عمر قال: مررت على رسول الله ﷺ وفي ازارى استر خاء فقال: "يا عبد الله ارفع ازارك" فرفعته، ثم قال: "زد" فما زلت أتحراها بعد. فقال بعض القوم: الى أين؟ فقال: أنصاف الساقين" - رواه مسلم .

Ibn 'Umar narrated, "*I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: 'Abdullaah, tug up your lower garment.'* I tugged it up, and he again said, '*Tug it still further.*' I tugged it still further and I went on tugging it afterward, whereupon some of the people asked, '*To what extent?*' Thereupon he said, '*To the middle of the shins.*'"¹³¹

عن حذيفة قال: أخذ رسول الله ﷺ بعضلة ساقى -أو ساقه- فقال: "هذا موضع الإزار فان أبيت فأسفل ، فإن أبیت فلا حق للإزار فيما دون الكعبين"
 صحيح رواه الترمذى وأحمد والنسائى وغيرهم (الصحيححة / ٤ / ٣٦٤)

Huthaifah said: "*Allaah's Messenger took me by the muscle of my shin (or by his shin) and said, 'This is the extent of the Izaar. If you dislike it, have it lower (i.e. above the lower end of the shin's muscle). If you (still) dislike it, then (know that) it is not legitimate that the Izaar extend below the ankles.*"¹³²

¹³¹ Reported by Muslim, *Saheeh Muslim*, V.3, hadeeth # 5200.

¹³² Reported by Ahmad, At-Tirmithi, An-Nasaa'ee, and others. At-Tirmithi said it is sound and acceptable hadeeth (At-Tirmithi, Book of Dress # 1783). See *As-Saheehah*, V.4, # 1765.

عن العلاء بن عبد الرحمن، عن أبيه - (عبد الرحمن بن يعقوب)، قال: سألت أبا سعيد الخدري عن الإزار، فقال: على الخبير سقطت. قال رسول الله ﷺ "إزاره المسلم إلى نصف الساق، ولا حرج - أو لا جناح. فيما بينه وبين الكعبتين، ما كان أسفل من الكعبين فهو في النار، من جرّ إزاره بطرأ لم ينظر الله إليه". - رواه أبو داود، ابن ماجه قال الألباني صحيح - الصحيححة ٢٠١٧ وصحيح الجامع الصغير ٩٢١ .

Al-'Alaa bin Abdur Rahmaan reported that his father (Abdur Rahmaan bin Ya'qoob) said: "I asked Abu Sa'eed Al-Khudree about wearing the lower garment. He said: 'You have come to the man who knows it well. Allaah's Messenger said: 'The *Izaar* of the Muslim should be halfway down his legs-and he is guilty of no sin if it extends between that and the ankles, but what comes lower than the ankles is in Hell. (On the Day of Judgment), Allaah will not look at him who conceitedly trails his lower garment'."¹³³

Al-Haafidh Ibn Hajar, may Allaah's Mercy be upon him, said, "It is concluded, therefore, that there are two cases regarding the men's *Izaar*: A highly recommended case where the length of the lower garment is halfway down the shins, and a permissible length where its lower border is above the ankles."¹³⁴

Note: Shortening the lower garment above the middle of shins is an exaggeration in *Deen* and it is prohibited.

¹³³ *Saheeh Abbee Daawood, hadeeth # 3449*. Also reported by Ibn Maajah. Al-Albaanee said it is *Saheeh* as in *As-Saheehah*, and in *Saheeh Al-Jaami'*, # 921.

¹³⁴ *Fathul Baaree*, V.10, p. 259.

What Clothes Are Covered Under The Laws of *Isbaal*?

When it comes to the Issue of *Isbaal* for men, what matters is the length and not the kind of dress. Abdullaah bin ‘Umar reported,

عن عبد الله بن عمر رضي الله عنهما قال: “الإسبال في الإزار والقميص والعمامة، من جرّ منها شيئاً خيلاء لم ينظر الله إليه يوم القيمة” أخرجه أبو داود والنسائي وابن ماجه وابن أبي شيبة وصححه الشيخ الألباني في صحيح الجامع.

“*Isbaal* is the lower garment, *Al-Qameess*,¹³⁵ and turban,¹³⁶ If anyone trails any of them conceitedly, Allaah will not look at him on the Day of Resurrection.”¹³⁷

¹³⁵ *Al-Qamees*: The shirt that covers the body halfway to the middle of the legs. Included in this category is the Moroccan *برنس* (hooded cloak); *Jallaabiyyah* (a loose shirt-like garment, the common dress of the male population of Egypt); *البأة Al-'Abaa'ah* (a cloak-like, woolen wrap, occasionally striped), and the like. *Fathul Baaree*, V.10, p. 260.

¹³⁶ This shows that trailing and hanging down is not confined to the *Izaar* in all of its forms. One should not exceed the usual customs and practices that do not oppose the Islaamic teachings. The turban as well as its ends should not be very long in order to safeguard against conceit and arrogance. Some of today's lengthy turbans may need a special instrument to roll them! Similarly there is trailing and hanging in the wide sleeves of some garments especially in some parts of Egypt and in Sudan. Imaam Ibn Al-Qayyim رحمه الله said: “Lengthy and wide sleeves, which look like bags, were never worn by the Prophet ﷺ or anyone of his companions, and (their style) is in opposition to his Sunnah. Their permissibility is doubtful because they are related to false pride.” Imaam Ash-Shawkaanee رحمه الله described the clothes of some of the scholars as having “wide sleeves such that each one would be sufficient to make of it an outer garment or a shirt for one of his children or to one of the orphans!...”-*Nayel Al-Awtaar*, V.2, 108.

¹³⁷ *Saheeh Abee Daawood*, # 3450, *Saheeh Ibn Maajah*, # 3567, *An-Nasaa'ee*, and *Ibn Abee Shaibah*. Shaykh Al-Albaanee authenticated it in *Saheeh Al-Jaami'*, # 2770.

Ibn Hazm رحمه الله, said describing the *Musbil*: “*Isbaal* generally covers trousers, lower garments, shirts, and everything people wear.”¹³⁸ Al-Haafidh Ibn Hajar quoted At-Tabaree as saying: “In the lifetime of the Prophet ﷺ most people used to wear the *Izaar* and *Al-'Ardiyah* (loose outer garments, cloaks, robes, etc.). But when people started wearing shirts and other kinds of clothes (like cloaks etc.), the same ruling of prohibition applied to the trailing and hanging of the *Izaar* was applied to them. Ibn Battaaal said: ‘This is a good analogical deduction. So, even if there is no text that includes the *Thobe*, the prohibition clearly involves all (i.e. all dresses that hang low).’”¹³⁹

Isbaal And Prayers:

You may have noticed some people tugging or folding up their lower garments (especially pants) when they are about to start praying. They refer to a *hadeeth* reported by Abee Daawood in which it is said that: “Allaah does not accept the prayers from a man trailing his lower garment.” However, the *hadeeth* is weak. Shaykh Naasir ud Deen Al-Albaanee said: “Its *Isnaad* is weak, because of Abu Ja’far, an unknown as Ibnul Qattan said. So, whoever authenticated its *Isnaad* is mistaken.”¹⁴⁰

Having said the above, one should be aware that intending to pray in a state of *Isbaal* out of conceit, subjects the *Musbil* to a grave punishment from Allaah. Abdullah bin Mas’oud said:

¹³⁸Ibn Hazm’s *Al-Muhalla*, V.4, p. 100, the Chapter on *Salaat* (Prayers).

¹³⁹*Fathul Baaree*, V.10, p. 260.

¹⁴⁰Al-Albaanee in his remarks on *Mushkat ul Massabeeh*, V.1, # 761.

عن ابن مسعود رضي الله عنه قال: سمعت رسول الله ﷺ يقول "من أسبل إزاره في صلاته خيلاء فليس من الله في حل ولا حرام" -هذا الفظ أبي داود، وجاء موقوفاً عن ابن مسعود "المسبل في الصلاة ليس من الله في حل ولا حرام" -أبوداود والطیالسی، البیهقی، الطبرانی وغیرهم. قال الهیشمی: رواه الطبرانی ورجاله ثقات، وقال الحافظ: رواه الطبرانی بسناد حسن، وصححه الألبانی في صحيح الجامع.

"I heard Allaah's Messenger saying, 'Anyone who conceitedly trails his *Izaar* during prayers, Allaah has nothing to do with pardoning him and protecting him (from Hell or from bad deeds).'"¹⁴¹

Another narration came as *Mawqoof* (i.e. issued by Abdullaah bin Mas'oud). It reads: "The *Musbil* during prayer, Allaah has nothing to do with pardoning him and protecting him (from Hell or from bad deeds)." ¹⁴²

The *Musbil*, therefore, should be aware that *Isbaal* is a great offense during prayers or at any other time. It should be also noted that the Prophet ﷺ ordered that we should not make *Kaft* of our clothes or hair during prayers. *Kaft* is to draw, cluster, pile up, tuck up, or band

¹⁴¹Reported by Abu Daawood V.1, Book of *Salaat*, *hadeeth* # 637 (Arabic or English Texts). The narration is in At-Tabaraanee in *Al-Mujam Al-Kabeer* , V.9, p. 315. The checker said: It is authentic.

¹⁴²Reported by Abu Daawood and At-Tayaalisee, V.1, p. 352, Al-Baihaqee, V.2, p. 432 (Book of *Zuhd*), Al-Haythamee in *Mujma' Az-Zawaa'id*, V.5, p.124 (He said: "At-Tabaraanee reported it and its narrators are trustworthy."), and Al-Albaanee authenticated it in *Saheeh Al-Jaami'*, *hadeeth* # 5888. Al-Haafidh Ibn Hajar said: "It was reported by At-Tabaraanee with a good *Isnaad* from Abdullaah ibn Mas'oud. An issue like this could not just be an opinion (i.e. of Abdullaah ibn Mas'oud)..."-*Fathul Baaree*, V.10, p. 257.

clothes together right before or during prayers to prevent their spreading.¹⁴³ This would includew, for example, to bring together and assemble the sides of one's *Thobe* between the legs when one is about to enter the prayers or during *Ruk'oo* or *Sujood*, to pile up the ends of the head-cover on the head or the shoulders, to tuck up the lower ends of the pants,¹⁴⁴ or the ends of the sleeves, etc. In the *hadeeth* narrated by Abdullaah bin Abbaas رضي الله عنهما, the Prophet ﷺ said:

عن ابن عباس رضي الله عنهما في رواية قال: النبي ﷺ: أمرت أن أسجد على سبعة
أعظم، على الجبهة. وأشار بيده على أنفه. واليدين، والركبتين، وأطراف القدمين، ولا
نكُثُّ الشَّابَّ والشَّعْرَ.

"I have been ordered (and thus his *Ummah*) to prostrate on seven bones: the forehead (along with the tip of the nose and he pointed towards his nose), both hands, both knees and the toes of both feet, *and not to tuck up the clothes and the hair*."¹⁴⁵

¹⁴³ See Ibn Al-Atheer in *An-Nihaayah fee Ghareeb Al-hadeeth*, V.4, p.184.

¹⁴⁴ This is not to be confused with tucking up and then cutting off the trailing ends of the lower garments halfway to the middle of the legs or to an extent that keeps the lower ends of the *Thobe*, pants, trousers, etc. above the ankles. Even if the lower end is within the recommended limits, it should not be tucked up at its end because that constitutes *Kaft*.

¹⁴⁵ *Saheeh Al-Bukhaaree*, V.1, *hadeeth* # 774.

The Dress of Men

The dress of men is governed by the following legislations:

- 1-It is forbidden if it extends below the ankles. The *Musbil* is under the threat of punishment in Hell.
- 2-*Isbaal* itself is *Makheelah*.
- 3-If the *Musbil* intends conceit and arrogance, Allaah will not look at him on the Day of Judgment.
- 4-*Isbaal* is not confined to the lower garments. It covers the cloak, robe, pants, trousers, turban, sleeves, etc.
- 5-The person who does not intend *Isbaal* and his lower *Izaar* hangs low out of his control is not a *Musbil*.
- 6-The recommended length of the lower garment is halfway to the middle of the shanks, and the permissible is up to the ankles.
- 7-It must not resemble that of the *Kufaar*.
- 8-It must not be for fame.
- 9-It must not resemble that of women.
- 10-It must be loose enough that the private parts are not described.
- 11-It must not contain forbidden pictures (human and animal life), or material the essence of which is in disagreement with Islaamic Principles including the imitation of the *Kufaar*.
- 12-It is forbidden to wear pure silk.
- 13-Wearing golden rings, bracelets, necklace, etc. is forbidden.

Note: You may have heard a great deal of arguments about the subject of *Isbaal* at your mosque. I hope that Allaah, Most High, has given me the ability to clarify this matter and that He guides you to hold to the *Sunnah* and to stay away from desires.

THE LETTER ABOUT SMOKING: IS IT HARAAM (UNLAWFUL)?

Many Muslims regard smoking as disliked by *Sharee'ah* but not forbidden. When advice is given about smoking and its ruling you often hear a defensive response. People know the fatal effects of smoking, but Satan wants them to keep on wasting their money and burning their chests.

Certainly, cigarettes were not present in the lifetime of the Prophet ﷺ. However, what was present and will continue to be present is the Revelation: the Qur'aan and authentic *Sunnah*. The Qur'aan formulated the prohibition of everything that is evil:

وَيُبَلِّلُ لَهُمُ الظَّلَابِتَ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيبَ [الاعراف: ١٥]

He allows them all that is good and lawful, and prohibits them as unlawful all that is evil. (Qur'aan 7:157)

Evil manifests itself in things, deeds, beliefs, persons, foods, drinks, etc. Let us see whether smoking is evil or not.

1-Smoking is a killer: It causes diseases like lung cancer, tuberculosis, and heart diseases, to mention a few. We know that Allaah forbids us from killing ourselves. He says:

وَ لَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَّحِيمًا ④ وَ مَنْ يَفْعُلُ ذَلِكَ عُذْوَانًا وَ مُلْئِمًا فَسُوقَ نُصْلِيهِ تَأْرِبًا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ⑤ [النساء: ١٢٩]

And do not kill yourselves (nor kill one another). Surely, Allaah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allaah. (Qur'aan 4:29)

Allaah also says:

وَلَا تُلْقِوْا يَأْيِدِيْكُمْ إِلَى التَّهْلُكَةِ البقرة: ١٩٥

And do not throw yourselves into destruction. (Qur'aan 2:195)

The above Aayaat are sufficient to prove the *Tahreem* of smoking.

2-Smoking burns wealth: Allaah سبحانه وتعالى says:

وَلَا تُبْلِدُ تَبْلِدِيْرَا إِنَّ الْمُبْلِدِيْرِينَ كَانُوا إِخْوَانَ الشَّيْطَيْنِ الاسراء: ٢٦-٢٧

But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the devils. (Qur'aan 17:26-27)

You see some Muslim smokers, may Allaah guide them to the truth, reserving their cash to buy a pack or a twelve-pack carton of cigarettes, pipe-tobacco, etc. wasting their money and their chests: waste on top of waste.

3-Smoking inflicts harm on non-smokers: The Prophet ﷺ said:

”لَا ضرر وَلَا ضرار (صحيح ، صحيح الجامع ٧٥١٧)

“*There should be neither harming, nor reciprocating harm*”¹⁴⁶

¹⁴⁶An authentic *hadeeth* reported in *Saheeh Al-Jaami'*, # 7517.

a-Smoking harms the body.

b-It is harmful to others. Many people encounter breathing problems when they smell a pipe or a cigarette, especially people suffering from bronchial asthma. The smoking of parents has been linked to respiratory problems in children and even crib death.

c-It is the cause of many devastating fires, etc.

4-Smoking causes the spread of evil: People smoke openly and thus encourage others to smoke.

5-Smoking effects worship: Many smokers dislike fasting and praying because they become impatient. The smoker becomes like addict, both physically and psychologically.

6-Smoking makes the smoker smell bad: His car, clothes, home, etc. He hurts others with his smell while in prayer. In fact the angels also get affected by the smell, because the Prophet ﷺ said:

”من أكل من هذه البقلة: الثوم والبصل والكُراث فلا يقربن مسجدنا، فإن الملائكة تتأذى مما يتأذى منه بنو آدم“ مسلم، بخاري، الترمذى، النسائى (أنظر صحيح الجامع ٦٠٨٩)

”Whoever has eaten from such greens as garlic, onions, or leek should keep away from our mosque. Truly, the angels are harmed by that which harms the offspring of Adam.“¹⁴⁷

¹⁴⁷ Al-Bukhaaree, Muslim, At-Tirmithi, and An-Nasaa'ee from the *hadeeth* of Jaabir. See *Saheeh Al-Jaami'*, # 6089.

The above points constitute clear evidence that smoking is evil, and thus it is *Haraam* (unlawful). If the Muslim is under any kind of stress, then he must turn to Allaah for help. The Book of Allaah, the Qur'aan, is a healing. When the urge for smoking arises, resort to the Qur'aan and strive to comply with Allaah's commands:

وَالَّذِينَ جَاهُوا فِينَا لَنَهْبِيَّهُمْ سُبْلَنَا - العنكبوت: ٢٩

Those who strive hard in Us (Our Cause), We will surely guide them to Our Paths. (Qur'aan 29:69)

To Quit Smoking

You may want to take some of the following measures while depending upon Allaah, seeking His help and guidance:

- 1-Try to minimize drinking the drinks that became "mentally related" to smoking: coffee, tea, etc.
- 2-Whenever there is an urge to smoke, try to make yourself busy with something else, especially activities that keep your hands busy.
- 3-Minimize contact with smokers.
- 4-Try not to accept a cigarette from anyone.
- 5-Try not to finish smoking the whole cigarette. Go to two thirds, then half, etc.
- 6-Try not to deeply inhale the smoke.
- 7-Try to drink a lot of water when you quit smoking. Dehydration is the main cause of the symptoms of withdrawal.
- 8-Try to remember that you want to gain the pleasure of Allaah. Throw away all cigarettes and smoking paraphernalia.

The Disobedient Imaam, Barber, and Grocery Store Owner

An Important Question: If the Imaam of a Mosque shaves his beard, makes *Isbaal*, or smokes, should he lead the prayers?

Some scholars are of the opinion that the prayers behind a disobedient Imaam is invalid because of the weakness of his belief and *Deen*. Others hold the view that since his prayer is valid, then the prayers of those praying behind him is also correct. The latter opinion carries more weight in light of the fact that some of the Prophet's companions prayed behind Muslims who committed atrocities and did not repeat their prayers. Some of the companions, including Abdullaah bin 'Umar, prayed behind the tyrant Al-Hajjaj Ibn Yousef (41-95 Hj/661-714 C.E.) and did not abandon the *Jamaa'ah* prayers, because the congregational prayers are one of the most important rites of Islaam.

Disobedient Muslims should not be chosen to lead the prayers when there are other qualified persons. However, if changing them would lead to a *Fitnah* (affliction) amongst the Muslims in their community, then praying behind a disobedient Imaam is acceptable.

Question 2: Is it permissible for a barber to shave a man's beard based on the man's request? And what about selling *Haraam* things?

It is forbidden for the barber or for anyone else to shave a man's beard, even if they are requested to do so. Their act falls under the saying of Allaah وَلَا تَعَوْنُوا عَلَى الْإِثْمِ وَالْعُنُودَ (البأيّد ٢:٥)

وَلَا تَعَوْنُوا عَلَى الْإِثْمِ وَالْعُنُودَ (البأيّد ٢:٥)

And do not help one another in sin and transgression. (Qur'aan 5:2)

The same holds true for the people who sell unlawful material including tobacco and cigarettes. They should fear Allaah and be certain that if they abandon what is *Haraam*, Allaah will bless their income and their wealth and open good and lawful means of sustenance for them:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَحْرَجاً ۝ وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۝ [الطلاق: ۲]

And whosesoever fears Allaah and keeps his duty to Him,
He will make a way for him to get out (from every
difficulty). (Qur'aan 65:2)

The Prophet ﷺ said:

”أَيُّهَا النَّاسُ أَنَّ اللَّهَ طَيِّبٌ لَا يَقْبِلُ الْأَلَّا طَيِّبًا。 إِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: يَا أَيُّهَا الرَّسُولُ كُلُّهُ مِنَ الطَّيِّبِينَ وَأَعْمَلُوهُ صَالِحًا، إِنَّمَا تَعْمَلُونَ عَلَيْهِمْ“ (المؤمنون: ۵۱) وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّهُ مِنْ طَيِّبِتِ مَا رَزَقْنَاكُمْ“ (البقرة: ۱۷۲)، ثُمَّ ذَكَرَ الرَّجُلُ يَطْيِلُ السَّفَرَ أَشْعَثُ أَغْيَرَ، يَمْدُدُ يَدَهُ إِلَى السَّمَاءِ: يَا رَبَّ! يَا رَبَّ، وَمَطْعَمُهُ حِرَامٌ، وَمُشْرِبُهُ حِرَامٌ، وَمُلْبِسُهُ حِرَامٌ، وَغَذَى بِالْحِرَامِ، فَإِنَّمَا يَسْتَجَابُ لِذَلِكَ؟“ رواه مسلم، والترمذى، والدارمى، وأحمد

“O people! Allaah is Good and, therefore, accepts only that which is good. And Allaah commanded the believers as He commanded the Messengers, saying: O Messengers! Eat of the Tayyibaat (all kinds of Halaal (legal) things and do righteous deeds. Verily! I am Well-Acquainted with what you do (Qur'aan 23:51). And He said: O you who believe! Eat of the lawful things that We have provided you with (Qur'aan 2:172). He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): 'O my Rabb!

*O my Rabb! Whereas his diet is unlawful (Haraam), his drink is Haraam, and his clothes are Haraam and his nourishment is Haraam. How can then his supplication be accepted?"*¹⁴⁸

Some people sell the *Haraam* to the *Kufaar* thinking that because they are *Kufaar* then it is permitted to sell them lawful and unlawful things. This conduct reflects either ignorance or following desire on part of those who conduct business in this manner. The crux of the matter, however, is that people are dealing with *Haraam* things as a way of living! It is known that there are Muslims who sell pork, wine, cigarettes, beer, etc. to the *Kufaar*! Satan is making these things seem good to them! They need to repent to Allaah and seek His Sustenance.

I ask Allaah, the Oft-Forgiving, to guide the Muslim *Ummah* to unite on the truth made clear by the Qur'aan and authentic *Sunnah*, and as practiced and adhered to by those whom Allaah was pleased with, the *Sahaabah* and their followers. I ask Him to grant us victory against the temptations of our desires so that we can stand against the enemies of Allaah, raising the banner of *Tawheed* on earth.

May Allaah forgive me if I wrote anything that contrasts with Allaah's Book and the Prophet's *Sunnah*. I ask Allaah, the Most High, to bless this effort by making it available to those who may most benefit from it, and make it count as a good deed for me on the Day of Judgment.

*The salve of Allaah,
Saleh As-Saleh.*

¹⁴⁸ *Saheeh Muslim*, V.2, # 2214, At-Tirmithi, Ad-Daarimee, and Ahmad.

Appendix

It is confirmed that the believers will see Allaah on the Day of Resurrection. In fact it is reported in *Saheeh Muslim* (V. 4, *hadeeth* # 7978) that the companions of the Prophet ﷺ asked the question: Allaah's Messenger, will we be able to see our *Rabb* on the Day of Resurrection? He said: "*Do you feel any difficulty in seeing the sun at noon when there is no cloud over it?*" They said: "No". He again said: "*Do you feel any difficulty in seeing the moon on the fourteenth night (i.e. the full moon) when there is no cloud over it?*" They said: "No." Thereupon he said: "*By Allaah Who is One in Whose Hand is my life, you will not face any difficulty in seeing your Rabb but only so much as you feel in seeing one of them...*"

In another narration reported by Imaam Ahmad and with a good *Isnaad*, as checked by Ahmad Shaakir (V.17, P. 14), the Prophet ﷺ said: "*On the Day of Resurrection people will be assembled in one place and the Rabb of Al-'Alameen (mankind, Jinn, and all that exists) will then Look upon them. It will then be said: "Let each Ummah (nation) follow that which they used to worship."* A cross will appear to the cross-worshipper, an image to those who worship images, and to the Fire-worshipper his fire. They will follow what they used to worship. *The Muslims will stay, and Allaah, the Rabb of Al-'Alameen will look upon them and they will say: "We seek refuge in Allaah from You! Allaah is our Rabb and this is our place (we will stay in it) until we see our Rabb,"* while He is (actually) commanding them and bestowing steadfastness upon them. He will disappear and then look again at them, saying: "*Don't you follow the (rest) of the people?*" They will say: "*We seek refuge in Allaah from You, and we (repeating) seek refuge in Allaah from You! Allaah is our Rabb and this is our place (we will stay in it) until we see our Rabb...*"

It is clear from the above evidence that Allaah سبحانه وتعالى will look at all the people of *Al-Mawqif* (people held to stand before Allaah awaiting Judgment), the *Kusaar*, Muslims including those who committed sin.

The question, therefore, is how do we understand the above *Ahadeeth* confirming the looking of Allaah on disobedient Muslims in light of the other *Ahaadeeth* which confirm that “*Allaah will not look at those who drag their lower garments?*” There is no contradiction between these apparently contradicting *Ahadeeth* because the standing before Allaah سبحانه وتعالى on the Day of Resurrection has diverse conditions. There are situations when creation will be called to account and other situations where they would not. Allaah says signifying one of these situations:

فَوَرِّكَ لَنْسُكَتَهُمْ أَجْمَعِينَ ۝ كَانُوا يَعْتَلُونَ ۝ [الحجر: ۹۲-۹۳]

So, by your Rabb (O Muhammad ﷺ), We shall certainly call all of them to account, for all that they used to do. (Qur'aan 15:92-93).

In another situation, Allaah سبحانه وتعالى says:

فَيَوْمَئِيلَ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْ شَاءَ وَلَا جَاءَنَ ۝ [الرحاں: ۳۹]

So, on that Day no question will be asked of man or Jinn as to his sin. (Qur'aan 55:39)

Qataadah, said: “They were questioned and then their mouths were sealed and their hands and legs will bear witness to what they used to do.”¹⁴⁹ Ibn Katheer said: “This is similar to the situation described by

¹⁴⁹ See the *Tafseer* of Ibn Katheer, V.4, p. 275.

Allaah as:

هُلَيْمٌ لَا يَنْطِقُونَ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٢٥﴾ الْمُرْسَلَاتُ :١٣٦

That will be a Day when they shall not speak (during some part of it), and they will not be permitted to put forth any excuse. (Qur'aan 71:35-36).¹⁵⁰

In certain situations Allaah will look at the Muslims, and in others He will not look at the people of *Isbaal*. Similarly with His talking. Imaam Ash-Shawkanee also spoke about this diversity in the situations of the Day of Resurrection.¹⁵¹ Therefore there can be no contradiction between the above *Ahadeeth*, and all praise is due to Allaah.



150 Ibid.

151 See *Fathul Qadeer*, V.2, in the *Tafseer* of Ayah # 6 of Soorat Al-'Araaff (Chapter 7). See also the book of *Isbaal, a case study of its Ahadeeth and rulings*, by Saalih Muhammad Al-Ulaywee, Published by Daar Tayybah, Riyadh, KSA.

