

# Chapter on the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

There are many narrations on the length of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as has been mentioned before. There is no contradiction as the hair is a thing that grows. If at one time his hair reached the lobes of the ears, then at another time it was longer. It also has been proved that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam shaved the hair of his head several times. A person who relates about his mubaarak hair at an earlier time states he had short hair. The one that relates it at a time later than that, states he had longer hair. Some of the 'ulama have concluded that the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, above the forehead used to reach till half of his ears, and the hair of the middle of his mubaarak head was longer than that, and the hair at the back of the head reached till near his shoulders. Imaam Tirmidhi has related eight ahaadith in this chapter.

## (23) Hadith Number 1

Anas Radiyallahu 'Anhu reported: "The hair of Rasulullah Sallallahu 'Alayhi Wasallam reached till half of his ear".

## (24) Hadith Number 2

'Aayeshah Radiyallahu 'Anha reported: "Rasulullah Sallallahu 'Alayhi Wasallam and I bathed from one utensil, and the mubaarak hair of Rasulullah Sallallahu 'Alayhi Wasallam were longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of medium length).

## Commentary

It is not clear from this hadith if both bathed in a state of undress. Sayyidina 'Aayeshah Radiyallahu 'Anha herself says: 'I did not see the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, nor did he see my private parts'. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another. From this hadith we also learn of the bathing together of husband and

wife. The 'ulama are unanimous in accepting Imaam Nawawi's saying that this is jaa-iz (permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shaafi'ees and Maalikis

The Hanbalis say it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject has been mentioned briefly in the 'Arabic commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore be better to abstain from it.

**(25) Hadith Number 3**

Baraa bin 'Aazib Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was of average height, and the portion between the two shoulders was wide. His hair was till his ear-lobes".

**Commentary**

This hadith has been explained in the chapter on the mubaarak features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Because of the hair, this hadith is briefly mentioned here again.

**(26) Hadith Number 4**

Qataadah bin Da'aa-mah As-Sadusi relates: "I asked Anas Radiyallahu 'Anhu, 'How was the hair of Rasulullah Sallallahu 'Alayhi Wasallam?'. He replied: 'It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes'".

**(27) Hadith Number 5**

Ummi Haani bint Abi Taalib Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah once after the hijrah. His mubaarak hair had four plaits".

**Commentary**

According to well known sources Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah Mukarramah four times after the hijrah. The first, at the time of 'Umratul Qadaa in the 7th year hijri, then at the time of Fath Makkah in the 8th year hijri and in the same journey for 'Umratul Ja'ir-raanah. Lastly in the 10th year hijri for haj. The journey mentioned in this hadith under discussion, according to

Bayjuri is at the time of Fath (conquest) of Makkah Mukarramah. The same has been stated in the 'Mazaahiri Haq'. The 'ulama have stated other times also.

For men to make plaits like women is makruh. By the word 'Ghadaa-ir' in this hadith, one should take it to mean that, 'in which there is no similtude', because Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam forbade this himself.

**(28) Hadith Number 6**

It is reported from Anas Radiyallahu 'Anhu that the hair of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam reached till the middle of the ears.

**(29) Hadith Number 7**

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulallah Sallallahu 'Alayhi Wasallam used to leave his hair the way it naturally was, without making a path in the hair (parting the hair). The reason being that the mushrikeen (polytheists) used to make a path in their hair, and the Ahlul-Kitaab (People of the Book) did not do so. In the early periods Rasulallah Sallallahu 'Alayhi Wasallam preferred to follow the Ahlul-Kitaab, rather than others, in matters where no command had come from Allah. Later this was abrogated, and Rasulallah Sallallahu 'Alayhi Wasallam began opposing the ways of the Ahlul-Kitaab after this".

**(30) Hadith Number 8**

Ummi Haani Radiyallahu 'Anha reports: "I saw Rasulallah Sallallahu 'Alayhi Wasallam with four side locks (on his hair)".

**Commentary**

Apparently this is the same hadith as has been quoted earlier.

## باب ما جاء في تَرْجُلِ رسول الله صلى الله عليه وسلم

٣١ - (١) حدثنا إسحاق بن موسى الأنصارى ، حدثنا معن بن عيسى ، حدثنا مالك بن أنس عن هشام بن عروة عن أبيه عن عائشة رضی الله عنها قالت: كنت أَرَجُّلُ رأس رسول الله ﷺ وأنا حائض ،

٣٢ - (٢) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا الربيع بن صبيح عن يزيد بن أبان هو الرقاشى عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يُكثِرُ دهن رأسه ، وتسريح لحيته ، ويكثر القناع حتى كأنَّ ثوبه ثوب زِيَّات ،

٣٣ - (٣) حدثنا هناد بن السرى ، حدثنا أبو الأحوص عن أشعث بن أبى الشعثاء عن أبيه عن مسروق عن عائشة رضی الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم لِيُحِبُّ التِيْمَنَ فى طهوره إذا تطَّهر وفى تَرْجُلِهِ إذا تَرَجَّلَ ، وفى انتعاله إذا انتعل ،

٣٤ - (٤) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد عن هشام بن حسان عن الحسن البصرى عن عبد الله بن مغفل قال: نهى رسول الله صلى الله عليه وسلم عن التَرْجُلِ إِلَّا غَبًّا ،

٣٥ - (٥) حدثنا الحسن بن عرفة قال: حدثنا عبد السلام بن حرب عن يزيد بن أبي خالد عن أبي العلاء الأودي عن حميد بن عبد الرحمن عن رجل من أصحاب النبي صلى الله عليه وسلم: أن النبي صلى الله عليه وسلم كان يترجل غبًا ،

## Chapter on the Combing of the hair of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

It is mustahab to comb the hair. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has urged us to do so. He used to comb his own hair too. Imaam Tirmidhi has written five ahaadith in this chapter.

### (31) Hadith Number 1

'Aayeshah Radiyallahu 'Anha says: "I used to comb the hair of Rasulallah Sallallahu 'Alayhi Wasallam, even when I was in the state of menstruation".

### Commentary

The 'ulama prove from this hadith that it is permissible for a woman in her periods to look after and serve her husband. Because of the menstruation the whole body of a woman does not become najis (napaak—unclean). It is forbidden to have intercourse with her during her menstruation.