



Allah *Almighty*, in Whose Name we begin, The Most Compassionate, The Most Merciful
All Praise is due to Allah *Almighty*, Countless Peace and Blessings be upon
His Beloved Messenger *May Allah send peace and blessings upon him*

A Clear Morning Light in regards to growing one's Beard

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What do the learned 'Ulama have to say about the following issue:

Waleed is someone who says that to shave the beard is not Haraam. He says so because he has the opinion that Haraam is something which one is prohibited to do and it is proven from such Qat'ee or authentic source in which there is no place for doubt. Haraam is that which is proven from a Qat'ee daleel or testimony and there is no testimony or proof from the Qur'an or any command whatsoever. In Surah Taha, verse 94, the Qur'an explains:

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِدَحِيَّتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ

وَلَمْ تَتَّقْ قَوْلِي ۝٩٢

“He said, “O son of my mother, do not clutch my beard nor the hair on my head; I feared that you may say, ‘You have caused a division among the descendants of Israel and did not wait for my advice.’”

In this verse, although a “beard” is mentioned, this does not become any testimony or proof. As a matter of fact, what is proven from this is that sometimes it can be a great danger to keep a beard because an enemy can also grab it in a fit of anger. At the same time, when an enemy clutches this long beard of yours, then it would develop into a huge fight.

In the *Sunan* of Abu Daud, it is recorded that there are ten things which are part of Fitrat (human nature) - they are to trim the moustache and to increase the beard. This has been narrated from Moosa bin Ismail and Daud bin Shu’aib and both of them have stated that this has been mentioned to them by Hammad. He narrated this from Ali bin Zaid and he from Salamah that the Holy Prophet *May Allah send peace and blessings upon him* has stated, “Among the laws of Fitrat is to gargle the mouth and to place water in the nose.” There is no mention in this about increasing the size of the beard.

In like manner, the narration from Hadrat Sayyiduna Abdullah ibn Abbas *May Allah be pleased with them*. Consequently, he has stated that, “There are five actions and all of them pertain to one’s skull or head and in this, the issue of having a path in one’s hair is mentioned. However, again, the issue of increasing the size of the beard is not mentioned.” (Sunan Abu Daud)

Imam Abu Daud has stated that, “The same type of Hadith had been reported from Hammad through Talaq bin Habeeb and from Imam Mujaahid and from Bakr Mazani. All of their statements are to be found. However, in all of these statements, there is no mention of increasing the size of the beard.”

In brief, in all of these Ahadith, the Holy Prophet *May Allah send peace and blessings upon him* had not mentioned anywhere the issue of increasing the size of the beard. In fact, only the issue of taking a path in the hair is mentioned. Hence, we come to realise that to keep a beard is only a Sunnah such as creating a path in one's hair. There is no doubt also that these Ahadith are such which are considered as self-contradictory and therefore, not fit to be accepted.

In the same manner, in the *Sahih Bukhari Shareef* it is mentioned, "Oppose the Mushriks. Trim your moustache and increase the beard".

This Hadith has to be carefully inspected. The reason is that there are certain Mushriks who increase their beard and to oppose them would mean that one would have to shave one's beard. Some of them increase the size of their beard and therefore, to oppose them would mean to shave the beard. Therefore, if one chooses any two options, he would be opposing the Mushrik because this command of opposing the Mushriks is common in meaning. In other words, one can choose to oppose which Mushrik he wants to.

As for the answer to the issue of "trimming the moustache and increasing the size of the beard", it must not be forgotten that the Prophets only came to reform the manners and behaviour of people and this is the reason that our Prophet *May Allah send peace and blessings upon him* was sent. Through him, religion became complete and Prophethood was also sealed. In the Qur'an, Allah *Almighty* states in regard to this that, "Today, I have perfected your religion for you." As for the issue of increasing the beard, this is also part of Akhlāq or manners and in spite of the fact that the Qur'an is a perfect Book of Allah *Almighty*, it is free of any issues pertaining to Akhlāq and if we say this, then it would mean that the religion is not complete.

Therefore, one has to admit that (keeping a beard) is not part of Akhlāq and because of this, our purpose has been proven or our point is proven. However, to keep a beard in merely Mustahab or if more than this, then it is only Sunnah. However, this is also to a certain extent.

“You should have such a short beard in which there is a few hair which can hide the chin and not such a beard in whose shadow even a rabbit can hide”.

The Arabs say, “He whose beard is long, his intellect is also less.”

Even if one considers a beard to be a Fard act and to shave it as Haraam, then our answer to this is the following:

In Surah Ma'idah, verse 2, the Qur'an declares that:

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

“and when you have completed the pilgrimage, you may hunt;”

The grammar used in “hunting” is one of command. In this verse it is a sign of it being Fard, however until today, no one had practised on this command. The reason is that this command is based on the mood of a person. In other words, if a person wishes to he may hunt or not. Therefore, this proves that there are certain things in Shari'ah which if one does not practise upon, there is no punishment on the person. Something which is Fard and Haraam can only be proven from the Qur'an or a Hadith which is Mutawaatir or Mashur. In other words, Haraam is the opposite of Fard. Therefore, if it is Haraam to shave the beard, then it means that it is Fard to keep a beard and until today, no one has said that it is Fard.

I also say that: “I am speaking from the Qur'an and Hadith, therefore no one will consider my words as evil or bad except one who is evil. If you speak the truth, then the truth and reality will become apparent. Therefore, why do you say that the beard is Fard, perhaps evil has been created within you? O that person who has no intellect, if the Qur'an is complete and perfect, then why is the issue of a beard hiding in its pages?”

Therefore, I ask the 'Ulama of truth, what is their opinion about this Waleed who admits that one can shave the beard?

ANSWER



I begin with the Divine Name of Allah *Almighty*, Who is the Most Merciful, Most Beneficent. All Praise is for that Allah *Almighty* Who has blessed us with guidance through the religion of Islam. And has also given us the strength to walk on the symbols of the Prophets. And He has also protected us from the internal and external impurity of the disbelievers.

The most supreme and excellent of Durood and Salaam is upon that Master of ours who is able to enlighten the path of peace with guidance. He upon whom the Qur'an revealed as well as other forms of guidance even though the noses of the disobedient and ignorant becomes full of dust.

And Durood and Salaam upon his blessed family and upon his Ashaab. They are those who were blessed with the blessing of etiquette from the greatest of he who had etiquette. Those who were able to defeat and imprison such powerful Kaafirs and non-Arabs who were in the habit of shaving their beards. We pray that this blessing continues to fall upon us until the Day of Judgement. Ameen.

O Allah *Almighty*! I seek protection from the evil whisperings of the Satan. I also seek protection in You from those words which have been presented to me. Our Lord has also informed us that we should stay away from the Jaahils.

Waleed paleed is such a person whose ignorance becomes apparent from his words and every sentence bears testimony to this fact.

1. If one looks at this so-called poetry, even in this, there is no sense or system.
2. He clearly refutes something which is Haraam.

3. He completely ignores the actual words of the Hadith Shareef even though it is part of the Essentials of Religion.
4. In the *Sunan* of Abu Daud, he also displays his ignorance and Jahaalat and misrepresents the actual Hadith and its various sanad. As a matter of fact, it is found in *Sunan Abu Daud*, *Sahih Muslim*, *Sunan Nisaa'i*, *Jamia Tirmidhi*, *Sunan ibn Maja* and the *Musnad* of Imam Ahmed *May Allah be pleased with him*, etc and among various other authentic books of Ahadith, a Hadith which is narrated by Sayyidah Ayesha *May Allah be pleased with them* that the Holy Prophet *May Allah send peace and blessings upon him* informed the blessed Ashaab that, "Ten things are among the acts of Fitrat and also among the Shari'ah of the Prophets. Among these are the trimming of the moustache and growing the beard". This is considered a Jalil Hadith Shareef. Imam Muslim in his *Sahih* has presented the following Hadith Shareef. Imam Abu Daud has remained silent and Imam Muslim has stated that this Hadith Shareef is Hasan.

In trying to hide the actual words of this Hadith Shareef, the person has also deliberately omitted the Sanad of this Hadith Shareef and has not even mentioned who has narrated this Hadith Shareef. He merely uses the title "Ummumul Mo'mineen" which would mean anyone.

In the second Hadith Shareef, the Sanad again is missing and Imam Abu Daud has also mentioned this until the Taaba'een and this therefore becomes a Mursil. When it reaches the Ashaab, then it becomes a Munqati. This person then records this Hadith Shareef and when it comes to the actual Sanad, he continues to say so and so. The learned 'Ulama are of the opinion that this is not permissible. As a matter of fact, in this Sanad, Salamah bin Muhammad is someone who is unknown and Ali bin Jad'aan is someone who is considered as weak.

As a matter of fact, the actual words of the Hadith Shareef in the *Sunan* of Abu Daud is as follows. Moosa bin Ismail and Daud bin Shabeeb narrate from us and both of them have admitted that Hammad has mentioned to them and from him Ali bin Zaid and he had narrated from Salamah bin Muhammad bin Ammar bin Yaasir. Moosa narrates from his father. Daud had mentioned that he narrates from Ammar bin Yaasir *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated, "Among the acts of Fitrat is to gargle the mouth, to allow water

in the nose,” and this had continued in this manner and there is no mention in this about increasing the beard and the issue of circumcision has also been added.

To even consider that this Hadith is nothing but something which contradicts the keeping of a beard is certainly ignorance. As a matter of fact, the word used in this Hadith Shareef is “Min” which signifies “part of”. In other words, among the acts of Fitrat, these are parts of those acts. In other words, this clearly proves that there are others also which have not been mentioned.

Therefore, to say that since the beard is not mentioned in this Hadith Shareef, therefore it contradicts the Hadith Shareef as narrated by Sayyidah Ayesha *May Allah be pleased with them* is something which can only be mentioned by ignorant people. Those who are learned understand that when a certain number is mentioned, it does not signify only that amount of actions but merely an advice to bear certain things in mind. As a matter of fact, we also come to know later that among these acts is also the act of circumcision which is also considered as an act of Fitrat even though there are only a certain number of actions which are mentioned. It does not negate those which have not been mentioned.

This is the reason that Abu Bakr bin Al Arabi in the Sharah of *Tirmidhi* had outlined the number of actions pertaining to Fitrat as being thirty. In the *Ittihaaf As Saadaatul Mutaqeen* it is mentioned that, “A specific number cannot be considered or its implication cannot be considered as an authentic proof.”

In the Hadith Shareef narrated by Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him* there are only 5 acts which are mentioned. In the narration of Hadrat Sayyiduna ibn ‘Umar *May Allah be pleased with him* only 3 are mentioned. In the narration of Sayyidah Ayesha *May Allah be pleased with them*, 10 are mentioned. Yet, we all know that besides these, there are also other actions as well. (This clearly proves that in this subject of Fitrat, the exact amount cannot be considered as authentic proof or testimony. We also see that prior to this, the acts of Fitrat have been mentioned as been 13. And as we have said, Allamah Abu Bakr bin Al Arabi has mentioned 30.)

In the 4th volume of this servant’s book, one can be able to see the various aspects which explain the eminence of the Holy Prophet *May Allah send peace and blessings upon*

him and in these Ahadith mentioned, you will also see that at times the Holy Prophet *May Allah send peace and blessings upon him* had mentioned that, “I am more excellent in six aspects (compared) to the other Prophets.”

In another statement, he mentioned, “I have been bestowed five of those things which prior to me, no Prophet was given.” Imam Bukhari and Imam Muslim have recorded this from Hadrat Sayyiduna Jabir bin Abdullah *May Allah be pleased with him*.

In another Hadith Shareef, it is mentioned that, “I have been blessed with two aspects of excellence above the other Prophets.” This was recorded by Imam Bazzaz from Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him*.

In another Hadith Shareef, it is mentioned, “Jibra’eel had given me news of ten things which prior to me, no (other Prophet) had received.” Ibn Abi Hatim and ‘Uthman Ad Daarimi and Abu Na’eem have recorded this from Hadrat Sayyiduna Abaadah bin Saamit *May Allah be pleased with him*.

In all of these Ahadith, the numbers vary. Some have mentioned certain excellences and some have mentioned others. We ask you, will we consider these Ahadith to be such which contradict each other? Or will we consider that the excellence of the Holy Prophet *May Allah send peace and blessings upon him* is only based on these figures which have been mentioned? It is impossible to think on these lines. The excellence and eminence of the Holy Prophet *May Allah send peace and blessings upon him* is limitless and they cannot even be counted. As a matter of fact, whatever excellence has been given to all the other Prophets, all of this has been through the blessing of the Holy Prophet *May Allah send peace and blessings upon him* himself!

O Prophet of Allah *Almighty*! Whatever excellent quality has been given to the previous Prophets, all of these alone have been bestowed upon you. Whoever received whatever they have received, from whom did they receive this? He is the actual source of greatness which came to the other Prophets. *May Allah send peace and blessings upon him*.

It was through his Nur that all of these qualities reached them.

In fact, his eminent and blessed qualities have been reflected in others like the stars reflect on water. In other words, the actual person who received these qualities was the Holy Prophet *May Allah send peace and blessings upon him* from Allah *Almighty* and all the other noble and blessed souls are merely a reflection of his greatness such as the stars which become clear and apparent in clear and pure water.

The only reason that this servant has mentioned these Ahadith is so that those who are ignorant do not look at certain numbers in these Ahadith and begin to think that there are only five qualities of greatness in the Holy Prophet *May Allah send peace and blessings upon him* and nothing more when they see the numbers mentioned.

Another ignorance of this person is that he has mentioned one Hadith and then the various narrators separately and then places a law on this. In other words, these ten narrators have said such and such a thing. Yet, if there are a hundred narrators and one person who narrates this Hadith Shareef, then this is a single Hadith Shareef. It cannot be repeated time again until there are no other persons who narrates this Hadith Shareef. Perhaps the person feels that this would prove his case, yet this is incomplete and insufficient. It is also good that he found no one above Salamah, or else who knows he may have presented twenty or thirty Ahadith just to prove his point, yet they would have been all from one narrator.

If he had a little common sense, he would see that the words which were used pertaining to Imam Abu Daud were “he did not mention the act of growing the beard”. In this context, the word used is singular. In fact, he used the letter “wa” to try to prove his case that all of them had mentioned that the beard was not mentioned in any Ahadith. In this manner, he tried to falsely indicate that all of these scholars had made this comment that the issue of growing a beard was not mentioned in any Ahadith.

Another point is that he has taken the words and opinions of the Taaba’een and related them to the Holy Prophet *May Allah send peace and blessings upon him*.

He also admits that all of these narrators have mentioned the parting of one’s hair. Such ignorance has been displayed by this person. Someone should translate the words as found in the *Sunan* of Abu Daud to this person. Does he consider that this issue is only found in Athar ibn Abbas or in all of these narrations? This person, in his ignorance,

has actually considered not mentioning the beard as nothing but similar to mentioning the issue of taking a path in one's hair.

If this is the ignorance of this person, then there is no wonder that he would place all the laws of various subjects into one basket. If he was honest, he would have mentioned that these are actions of Fitrat which are mentioned and that the laws pertaining to each is different.

In the *Umdatul Qari*, the *Fathul Bari* and *Irhsaadus Saari* which are the Sharah of *Bukhari Shareef* and in various other treatises, it is mentioned that, "The words of Khateeb Bagdadi is that some of these actions are Waajib such as circumcision and some are Mustahab and there is also restriction to join one act of Waajib with another of Mustahab. As a matter of fact, Allah *Almighty* has stated that, "Eat the fruits when it bears fruits and fulfil the rights (of this)." In other words, fulfil the rights is something which is Waajib and eating is merely Mubah. However, both have been mentioned together.

Look at another cunning habit of this person is that another Hadith which is mentioned in the *Sunan* of Abu Daud which is also related to the Holy Prophet *May Allah send peace and blessings upon him*. He also mentioned another report from Imam Ebrahim Nakh'i wherein he mentions the beard, but deliberately omits to mention anything about a beard.

He has narrated from the Holy Prophet *May Allah send peace and blessings upon him* (the issue of) increasing the beard. The narration of Imam Ebrahim Nakh'e mentions the words of increasing the beard and also circumcision.

If we look at the ignorance displayed by this person and the method of him comparing Fard with Haraam and he says that because increasing the beard is Fard, therefore, it would be Haraam to shave it. At the same time, he compares something Mubah with Haraam. Who can explain to this person the actual meaning of this?

At the same time, he mocks at the blessed Prophets by using words un-befitting for them. He attributes such evil words as if Nabi Moosa *Alayhis Salaam* and Nabi Harun *Alayhis Salaam* were mocked at and says that because his beard was long, therefore, it became a source of disgrace. In brief, by looking at the words of the Qur'an and the

description given about a Prophet, he considers this to be a source of disgrace and humiliation. What can be said about an individual of this nature?

However, the Qur'an explains in Surah Shua'ra, verse 227:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَ

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

But those who believed and did good deeds and remembered Allah much and took revenge after they were oppressed. And now the unjust will soon know as to which side they shall return.

In Surah Taubah, verse 65, the Qur'an declares:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّا كُنَّا نُحْسِرُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

تَسْتَهْزِءُونَ ﴿٦٥﴾

“And if you ask them, they will say, “We were just having fun and pastime”; say, “What! You mock at Allah and His verses and His Noble Messenger?”

In Surah Taubah, verse 61, the Qur'an declares:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أذُنٌ ۚ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ

لِلْبُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

And of them some are those who hurt the Communicator of the hidden news (The Prophet) and say, 'he is all ears; say, 'He is all ears for your well being, (and for the well being of the one who) believes in Allah and believes the words of Muslims, and is a mercy for those who are Muslims among you.' And those who hurt the Messenger of Allah, for them is the painful torment.

When this is the state of the person's ignorance, then what is the purpose of explaining anything to him? He will never be able to accept guidance. However, it is the duty of the people of knowledge to explain fully.

Note r:

O Muslims! Allah *Almighty* has certainly blessed the Holy Prophet *May Allah send peace and blessings upon him* with the knowledge of the past and the present. The Holy Qur'an was revealed upon him and it is said in Surah Nahl, 89:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

“and We have sent down this Qur'an upon you which is a clear explanation of all things, and a guidance and a mercy and glad tidings to the Muslims.”

In Surah Baqarah, verse 111, the Qur'an declares:

هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

“Bring your proof, if you are truthful.”

In Surah An'am, verse 38, the Qur'an declares:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أَمَمٌ أَمْثَالُكُمْ ۖ مَا فَرَّطْنَا فِي الْكِتَابِ

مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

“And there is not an animal moving in the earth nor a bird flying on its wings, but they are a nation like you; We have left out nothing in this Book - then towards their Lord they will be raised.”

In other words, these Qur'anic verses prove beyond a shadow of doubt that the Qur'an contains the information of everything which has occurred and which will occur.

Hadrat Sayyiduna Ali *May Allah be pleased with him* narrates that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “The Qur’an contains everything which was before you and all those things which will occur after you.” (Tirmidhi Shareef)

Hadrat Sayyiduna Abdullah ibn Abbas *May Allah be pleased with him* narrates that, “If the rope of my camel becomes lost, I will be able to find it in the Qur’an”.

Imam Jalaaludeen Suyuti *May Allah be pleased with him* has also explained this in his world famous Tafseer, *Al Atqaan*, and has mentioned that from this verse is meant the Qur’an itself.

Hadrat Sayyiduna Ali *May Allah be pleased with him* has stated that, “If I wish, I can be able to fill seventy camels with the Tafseer of Surah Fatiha.” (Al Atqaan)

There is no doubt that one camel carries many Mann’s (*Ancient Indian measure, which roughly comes to about 40 kg.*) and in one Mann, there are many volumes and according to us, this would actually be about 25,000 volumes. And this is only the tafseer of Surah Fatiha! What can be said about the other Surahs of the Qur’an? At the same time, this is just the knowledge of Hadrat Sayyiduna Ali *May Allah be pleased with him*. After him is the knowledge of Hadrat Sayyiduna ‘Umar *May Allah be pleased with him* and after him is the knowledge of Hadrat Sayyiduna Abu Bakr *May Allah be pleased with him*! Pertaining to the actual knowledge of Hadrat Sayyiduna ‘Umar *May Allah be pleased with him*, it has been said that he has received nine parts of ten in respect of knowledge. In another narration it is mentioned that, “The greatest among us in knowledge was Hadrat Sayyiduna Abu Bakr *May Allah be pleased with him*”. Thereafter, the knowledge of the Holy Prophet *May Allah send peace and blessings upon him* is certainly something which is unmatched. In brief, the Qur’an contains the knowledge of all things and a person knows and understands as much as he can or has been given.

In Surah Ankabut, verse 43, the Qur’an declares:

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

“And We illustrate these examples for mankind; and none except the knowledgeable understand them.”

At the same time, the degrees of knowledge in each person is different and above each, there is one who is more learned. Again, pertaining to the immense knowledge of the Holy Prophet *May Allah send peace and blessings upon him*, the Qur'an also declares that “the true word has been revealed to you so that you can judge between people as per what Allah *Almighty* has revealed to you.”

In brief, whatever the Holy Prophet *May Allah send peace and blessings upon him* has commanded, whatever he has instructed, all of this is to be found in the Qur'an. However, at the same time, the Holy Prophet *May Allah send peace and blessings upon him* was fully aware that there will come people in latter times who, when they see nothing mentioned in the Qur'an about a certain aspect, they will refute this. In Surah Yunus, 39, the Qur'an declares:

بَلْ كَذَّبُوا بِآيَاتِهِ يَحِيطُوا بِعَلَمِهِ وَلَبَّائِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

فَانْظُرْ كَيْفَ كَانَ عِقَابُ الظَّالِمِينَ ﴿٣٩﴾

“On the contrary, they denied the thing the knowledge of which they could not master, whereas they have not yet seen its outcome; similarly, those before them had denied, therefore see what sort of fate befell the unjust!”

This is the reason that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Listen! The Qur'an has been revealed and like the Qur'an its similarity. Beware it is very near that someone sitting on his chair will say I am accepting this Qur'an and whatever is Halaal is in it, I will consider as Halaal and whatever is Haraam in it, I will consider as Haraam. Even though, whatever the Prophet *May Allah send peace and blessings upon him* has deemed as Haraam is in fact Haraam, the same as Allah *Almighty* has also deemed.”

This has been recorded by eminent scholars such as Imam Ahmed, Imam Daarimi, Imam Abu Daud, Imam Tirmidhi and Imam ibn Maja with similar words from Hadrat Sayyiduna Miqdaam bin Ma'dakarab *May Allah be pleased with him*.

The Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Beware, I should not find someone among you, who sits on his chair and when any of my command comes to him and any of my prohibition comes to him then he says, ‘I am unaware (of this) and whatever I find in the Qur’an, I will only obey that.’ (Imam Ahmed, Imam Abu Daud, Imam Tirmidhi, Imam ibn Maja and Imam Bahiqi *May Allah be pleased with him* have recorded this in the *Dalaa ilun Nubuwwah* from Hadrat Sayyiduna Abu Raaf’e *May Allah be pleased with him*.)

The Holy Prophet *May Allah send peace and blessings upon him* has also stated that, “Does any of you placing his back on his chair think that Allah *Almighty* has also declared those things as Haraam which is recorded in the Qur’an? Listen! I swear by Allah *Almighty*! I have given command and have also given advice and have also prohibited (you from many things), which is equal to the Haraam as explained in the Qur’an. In fact, it is even more than this”. (Imam Abu Daud *May Allah be pleased with him* has recorded this from Hadrat Sayyiduna Arbaas bin Saariyah *May Allah be pleased with him*.)

This person who refutes the fact that since the beard is not mentioned in the Qur’an, he will not accept. Or he gives the opinion that if keeping a beard was part of Akhlaaq, then it would have appeared in the Qur’an. This is the opinion of the same ignorant person who is deaf and blind to eminent advice and it is the same person who was foretold by the Holy Prophet *May Allah send peace and blessings upon him*.

There is no doubt that the Allah *Almighty* has certainly indicated to this in Surah Nisa, verse 65:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا

قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“So O dear Prophet (*Muhammad May Allah send peace and blessings upon him*), by Oath of your Lord, they will not be Muslims until they appoint you a judge for the disputes between them - and then whatever you have decided, they should not find opposition to it within their hearts, and they must accept it wholeheartedly.”

In this verse, the Qur'an is taking an oath that as long as people do not accept the words of the Holy Prophet *May Allah send peace and blessings upon him*, no one can be a true Muslim even though the person may continuously repeat the Kalimah like a parrot.

Note 2:

O Muslims, these people that have been described in the Hadith Shareef, are in reality are not only people that refute the Ahadith, but in actuality, they are refuting the Qur'an as well and are also people who are finding fault in the Qur'an. They are people who actually consider the religion of Islam as incomplete. They refute the Ahadith by saying that the Prophets have only come to rectify the Akhlaaq of people. The advice of the Hadith pertains to merely Akhlaaq and why did this issue not appear in the Qur'an and therefore, the Qur'an is empty of any advice pertaining to Akhlaaq and by inference therefore, they believe that this religion is incomplete. If these people actually refute the Ahadith, then what else can be said about these people? As we have already said, there are numerous things which have been not mentioned in the Qur'an and these people would start to create their own religion and begin to say that since it is not in the Qur'an, therefore, they do not have to practise upon it.

However, very soon, the unjust will come to know of their true destination and final destiny. They are doing nothing but making a mockery of Islam.

If they give the opinion that it is not Haraam to shave the beard or keep a small beard because there is no specific rule about this in the Qur'an, then we ask them to show us where in the Qur'an is it mentioned that it is not Haraam? Look at the laws that are in the Qur'an. It is not mentioned anywhere that it is not Haraam to cut off the nose of someone because the Qur'an says that for a nose, there is a nose in retribution, however, where can there be a replacement in this regard? In spite of what this person says, there is no doubt that simply saying that a certain thing is not found in the Qur'an, is a clear indication that he wishes to make Islam look like an incomplete religion.

Note 3:

At the same time, he tries to back himself with Hadith even though he admits that it is not found in the Qur'an. If it is found in the Qur'an, then what is the purpose of presenting a Hadith? And if one refutes this, then what is the purpose? If it is said to

him that it is not found, is this part of Akhlāq or not and if yes, then it means that the Qur'an is empty of Akhlāq and therefore, according to him, this religion is incomplete. There is no doubt that the purpose of these people is merely to refute Islam and create their own set of ideas.

Note 4:

In the same type of analogy of his, even 'Ijmāh is rejected and even Qiyas according to him has no standing. In other words, when we look at the command of hunting after removing the Ihraam, we will see that through this thinking of his, he has also made a mockery of every command and prohibition in Islam. Yet, in spite of this, these people are under the impression that they are free in regard to keeping a beard but in reality, they are actually people who have destroyed themselves. They have removed themselves from the true obedience of Allah *Almighty* and have tied around their necks the rope of Satan. In other words, they continue to perform worship, but in regard to these people, they only worship the Satan and no one else.

Note 5:

To come to the conclusion as he has done when it comes to opposing the Mushriks and the examples which he has used is nothing but making a mockery of the blessed words of the Holy Prophet *May Allah send peace and blessings upon him*.

When he uses the description that there needs to be careful analysis in the Command of Allah *Almighty* and His beloved Prophet *May Allah send peace and blessings upon him*, they are the qualities of those people who understand the Qur'an at first and then try to change its meaning.

The first stupidity of this person is that, which stupid person would think that since the Mushriks are people who eat food, hence we should remain hungry? If they drink water, we should refrain from drinking water. When we say that we should oppose the Mushriks, it means that we should oppose their symbols. It does not mean that if some Mushriks adopt a few practises from our beautiful religion, therefore, we should immediately refrain from those practises.

If this was the manner in which Muslims thought, then how useless would various laws of Islam become according to this person? In other words, if you do something it is equal to not doing it.

The habit of shaving the beard was something practised by people in Iran and other non-Arab countries which were miles away from Arabia. The Arabs were people who mostly kept beards. Therefore, this reasoning which is used that one should oppose the Mushriks especially in the matter of a beard makes no sense.

If the meaning of a Hadith Shareef was merely to oppose the Mushriks, then every mad and insane person would adopt this meaning. However, pertaining to opposing a Mushrik, the Hadith is very specific. It clearly says that one should trim one's moustache and increase the beard. If one adopts the meaning that the actual meaning of this is to trim one's beard if a Mushrik increases it, is nothing but making a mockery of the Hadith Shareef and openly changing its meaning. In fact, we must remember that as much as the meaning of the Qur'an is something which cannot be fully fathomed, in like manner, the amazing encyclopedic knowledge which is found in the Hadith Shareef is also something without limit.

Pertaining to the Qur'anic verse found in Surah Bani Israel, verse 15:

مَنْ اهْتَدَىٰ فَإِنَّا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّا يَضِلُّ عَلَيْهَا ۖ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۖ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

“Whoever came to guidance, has come for his own good; and whoever went astray, has strayed for his own ruin; and no burdened soul will bear another's burden; and We never punish until We have sent a Noble Messenger.”

Hadrat Imam Jalaaludeen Suyuti *May Allah be pleased with him* explains that this one single verse explains two important aspects which may seem similar. The first pertains to the death of a child of a Mushrik and the second pertains to those who died in the days of Fitr. For both laws to be found in one verse is also among the amazing qualities of the Qur'an. The great Imam has also explained this further in his masterpiece which proves that the blessed parents of the Holy Prophet *May Allah send peace and blessings upon him* were indeed believers. Imam Ahmed, Imam Tabarani *May Allah be pleased*

with himma have recorded from Hadrat Abu Umaamah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Wear the pants and tie the lower piece of cloth (tehband) and oppose the Jews and Christians. And trim the moustache and expand the beard opposing the Jews and Christians.”

We ask the question; does it mean that the Jews and Christians never covered their bodies? Have they remained naked until the present time? Only an ignorant person can take the opposite meaning. Although they are also people who cover themselves, yet the manner in which we do, should also be something which opposes their behaviour of concealing themselves.

There is no doubt that as Fard, Waajib in like manner, Haraam and Makruh Tahreemi is also part of Aqaa'id and the difference in these should be borne in mind and accepted. Those who refute something which is Fard and Haraam are certainly Kaafirs. This is clearly explained in the books of the Islamic Jurists. If one performs Haraam, there is punishment and if one commits Fard, there is reward. The Muslims should fear their Creator and do not allow themselves to be deceived by these misled people. Even if the issue of Haraam and Fard is not explained in the Hanafi Madhab, then too, how would it be able to help you? In all aspects, there is clear and dire warning for those who commit Haraam. Bear in mind that if you decrease the beard, then on that momentous Day, you will not have the Holy Prophet *May Allah send peace and blessings upon him* to help you and you will be nothing but fuel for the Fire of Hell.

If someone consumes something which is Haraam and when he is questioned, he admits that he does not consider this to be Haraam, what can be said about him? If he consumes this and then admits that this not unclean yet, his mouth is full of this unclean item, what can be said? Muslims bear in mind that something, even though it is Makruh Tahreemi and a sin, however to consider and take this lightly and continue persisting in the performance of this, transforms this into a major sin. In the Hadith Shareef, the Holy Prophet *May Allah send peace and blessings upon him* has stated, “Through persistence, no minor sin remains (a minor sin). (In fact, it becomes a major sin).” This has been recorded by Imam Daylimi in the *Musnadul Firdous* from Hadrat Sayyiduna Abdullah ibn Abbas *May Allah be pleased with himma*.

At the same time, these ignoramus continue to go around screaming and using the word “Haraam, Haraam”. And yet, they only do these things with the intent of deceiving the Muslims. In other words, they do not even believe in things such as Mubah, etc.

In fact, they have become tools in the hands of the Satan. In Surah Nisa, verse 120, the Qur’an declares:

يَعِدُّهُمْ وَيُؤْنِسُهُمْ ۖ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

“The devil promises them and arouses desires in them; and the devil does not give them promises except of deceit.”

We have also heard that there are certain ignorant people out there who are similar in this stance and are adamant in disobeying the command of the Holy Prophet *May Allah send peace and blessings upon him* in this regard. They continue to go around saying this and that is merely Mubah and nothing else and they continue to say to people that to shave or trim the beard is not Haraam. They also give the false impression to people that when something is Makruh Tahreemi, then there is dispute in it itself. They further confuse people by saying that, “we do not know whether it is closer to being Haraam or closer to being Halaal”. O Muslims! Distance yourself from such misled people.

In Surah Fatir, verse 5, the Qur’an declares:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

“O people! Allah’s promise is indeed true; therefore, do not ever let the worldly life deceive you; nor ever let the great cheat deceive you in respect of Allah’s commands.”

Until today, no Islamic Jurist has ever considered Makruh Tahreemi as being close to something which is Halaal. When the books of the Muslim Jurists are seen we will see that all of them considered this to be close to Haraam. As a matter of fact, the opinion of Imam Muhammad Ash Shaybaani *May Allah be pleased with him* is clear that he considered Makruh Tahreemi as being Haraam and also something closest to being Haraam.

In the *Tanweerul Absaar* it is mentioned that, “With Imam Muhammad *May Allah be pleased with him* every Makruh was considered as Haraam. Whereas with Imam Abu Yusuf and Imam Azam *May Allah be pleased with him*, it was something which was very close to being Haraam.”

At the same time, these are merely difference in words and not meaning. As a matter of fact, Imam Muhammad *May Allah be pleased with him* has narrated from Imam Abu Yusuf *May Allah be pleased with him* that he once asked Imam A'zam *May Allah be pleased with him* that, “When you consider something to be Makruh, then what is your opinion about this?” He replied, “It is to term that act as Haraam.” (This has been recorded in the *Fatawah Shaami* from the Sharah of *At Tahreer* which is the writing of Imam Ameer Al Haaj, and he recorded this from the *Al Mabsut* of Imam Muhammad *May Allah be pleased with him*.)

Fifth warning:

In the Holy Qur'an, in Surah Hajj, verse 46 it is mentioned:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا

تَعْيَى الْأَبْصَارُ وَلَكِنْ تَعْيَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

“So have they not travelled in the land, to have hearts with which to understand and ears to hear with? So it is not the eyes that are blind, but it is the hearts in the bosoms, that are blind.”

If these idiots had only looked at the Qur'an with open eyes, they would have seen that within the Qur'an, there are numerous evidence which proves the increase of ones beard's length.

The first are those which are clear and apparent in their meaning. The first pertains to those instances when the blessed Ashaab used these verses to present a clear meaning and warning. Examples of these verses are:

In Surah Hashr, verse 7, the Qur'an states:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۚ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ

العقاب ٤

“and accept whatever the Noble Messenger gives you; and refrain from whatever he forbids you; and fear Allah; indeed, Allah’s punishment is severe.”

In Surah Nisa, verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

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“O People who Believe! Obey Allah and the Noble Messenger and those amongst you who are in authority; so if there is a dispute amongst you concerning any matter, refer it to Allah and the Noble Messenger (*for judgement*) if you believe in Allah and the Last Day; this is better and has the best outcome.”

In Surah Nisa, verse 80:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظًا ۝

“Whoever obeys the Noble Messenger has indeed obeyed Allah; and for those who turn away - We have not sent you as their saviour.”

In all of these verses, Allah *Almighty* has considered His Divine Command to be also the command of the Holy Prophet *May Allah send peace and blessings upon him*. And whoever obeys the command of the Holy Prophet *May Allah send peace and blessings upon him* is also obeying the Divine Command of Allah *Almighty*.

This therefore proves that whatever is mentioned in the Hadith Shareef as far as command is concerned is something which is proven in the Qur'an! Therefore, if there are certain aspects of Akhlaaq which are mentioned in the Ahadith, this is also certainly found in the Qur'an even though we are may be unable to fathom it.

It is recorded in the *Musnad* of Imam Ahmed, the *Bukhari Shareef*, the *Muslim Shareef*, the Abu Daud, the *Tirmidhi Shareef*, the *Nisaa'i Shareef* and the *Ibn Maja Shareef* and all have recorded this from Hadrat Sayyiduna Abdullah ibn Mas'ud *May Allah be pleased with him*:

In the Hadith Shareef, it is mentioned that Allah Almighty curses the females who make tattoos on their bodies or pay someone to have it done, and the one who pluck their facial hair (eye-brows) and the ones who have their teeth artificially separated for beautification, and those who tamper with the creation of Allah Almighty.

When a certain female heard this Hadith Shareef, she approached him and asked, "I have heard that you have cursed certain and certain females." Hadrat Sayyiduna Abdullah ibn Mas'ud *May Allah be pleased with him* replied, "What has happened to me that I should not curse that person whom the Holy Prophet *May Allah send peace and blessings upon him* himself has cursed and which fact is also presented in the Qur'an."

However, this female replied, "I have read the Qur'an from the beginning to the end and there is no mention of this." However, he replied, "If you had really read the Qur'an, then you would have certainly found mention of this. Have you not read the verse, "and accept whatever the Noble Messenger gives you; and refrain from whatever he forbids you;" She said "yes" that she had read this verse. He then declared, "Without doubt, the Holy Prophet *May Allah send peace and blessings upon him* has condemned these actions."

If we look at these modern sceptics, we will see that they have the same type of opinion. And our answer to them is the same answer which was given by Hadrat Sayyiduna Abdullah ibn Mas'ud *May Allah be pleased with him*. The name of this female was Bibi Umme Yaqub Asadiyah. She is also considered as among the respected individuals of the Taaba'een period and there is no doubt in her piety. Hafiz Al Shaan has stated that

she seems to be actually a female Ashaab. Whatever it is, she accepted this answer. And in fact, she herself related this Hadith Shareef to others from Hadrat Sayyiduna Abdullah ibn Mas'ud *May Allah be pleased with him*. This has been recorded by Imam Bukhari *May Allah be pleased with him* from Hadrat Abdur Rahman bin 'Aabis.

In fact, these sceptics of today should learn how to be a real man from this female. But they will never find guidance except through the Divine Mercy of Allah *Almighty*.

Once, the eminent scholar of the Quraish, Hadrat Sayyiduna Imam Shafi *May Allah be pleased with him* stated while he was in Mecca Shareef, "Whatever question you have, you may ask me, I will answer your question from the Qur'an." Someone asked, "What is the ruling for killing a hornet while in Ihraam?" He replied, "Allah, in Whose Name Most Beneficent, Most Merciful. And accept whatever the Noble Messenger gives you; and refrain from whatever he forbids you; Allah *Almighty* has commanded us that we should practise upon whatever the Holy Prophet *May Allah send peace and blessings upon him* has commanded us."

We have been told this by Sufyan bin Ayniyah from Abdul Malik bin Umair from Rabee bin Harraash from Huzayfah bin Yamaan and he from the Holy Prophet *May Allah send peace and blessings upon him* that the statement of the Holy Prophet *May Allah send peace and blessings upon him* has reached us that he has stated, "Obey the both (of them), who will be by successors."

We have heard the statement from Sufyan bin Mas'ar bin Kadaam from Qais bin Muslim from Taariq bin Shihaab who heard the statement of Hadrat Sayyiduna Umar *May Allah be pleased with him* that while wearing the Ihraam, he did give us the command to kill a hornet. Hadrat Sayyiduna Imam Jalaaludeen Suyutwi *May Allah be pleased with him* has also mentioned this in the Al Atqaan.

The second purpose - in obeying the Holy Prophet *May Allah send peace and blessings upon him*.

Allah *Almighty* states in Surah Al Ahzab, 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

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“Indeed following the Noble Messenger of Allah is better for you – for one who is confident of Allah and the Last Day, and remembers Allah much.”

In the above verse of the Qur'an, Allah *Almighty* is clearly commanding the believers to follow the path of the Holy Prophet *May Allah send peace and blessings upon him* and his eminent example. At the same time, He is also clearly informing us that only those people will accept this advice who fear Allah *Almighty*, who have hope in His Divine Mercy, those who fear the Day of Judgement and those who practise upon his teachings and refrain from that which he has prohibited. At the same time, everyone is fully aware even the Jews, the Christians and the fire-worshippers that the Holy Prophet *May Allah send peace and blessings upon him* did indeed possess a beard and he continued to have this his entire life and also protected this beard. He emphasised this and guided us on this. We have never seen any instance where he refuted this important facet of his life. We will also present a few examples in this regard so that the Imaan of a person also becomes more firm.

Hadith 1:

Hadrat Sayyiduna Jabir bin Samarah *May Allah be pleased with him* narrates that, “The hair on the blessed beard of the Holy Prophet *May Allah send peace and blessings upon him* was very much and also expansive.” Ibn Asaakir in front of whom this was narrated by Hadrat Sayyiduna Jabir bin Samarah *May Allah be pleased with him* who gives the opinion that the hair on the beard and head of the Holy Prophet *May Allah send peace and blessings upon him* was very much. (Muslim Shareef)

Hadith 2:

Hadrat Sayyiduna Hind bin Abi Haalah *May Allah be pleased with him* narrates that the Holy Prophet *May Allah send peace and blessings upon him* was extremely eminent and great, his vision was also very eminent, he was extremely mighty in his heart. His

face was like the moon on the 14th night, his complexion was very bright, his chest was expansive and his beard was very thick. This has been mentioned by Imam Tirmidhi in the *Shamaa'ile Nabawi*. Imam Tabarani in the *Mujam Kabeer*, Imam Baihaqi in the *Shuhubul Imaan* and Ibn Asaakir in the *Taarikh May Allah be pleased with himm*.

Hadith 3:

Hadrat Sayyiduna Ali *May Allah be pleased with him* has stated that, “May my parents be sacrificed for him. He was medium height, white in complexion with a certain amount of redness. His beard was very thick.” Ibn Asaakir has recorded this from Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him*.

Hadith 4:

The same eminent companion further states that, “His blessed head (had an air) of greatness and his beard was also expansive”. This was recorded by Imam Baihaqi *May Allah be pleased with him*.

Hadith 5:

Hadrat Sayyiduna ‘Umar *May Allah be pleased with him* narrates that, “The complexion of the Holy Prophet *May Allah send peace and blessings upon him* was white which was also reddish. His blessed eyes were bold and his beard was wide and thick and also black in colour.” (At Tahzeeb Taarikh Ibn Asaakir)

Hadith 6:

Hadrat Sayyiduna Anas *May Allah be pleased with him* narrates that, “The blessed being of the Holy Prophet *May Allah send peace and blessings upon him* was the most excellent of all creation. His blessed face was the most handsome. His fragrance was the best of fragrance among all creation. His palms were the most soft of all people and his hair was till his ear lobes. (He then pointed to his face and then indicated with his hands) that his blessed beard was full from here till here.” (At Tahzeeb Taarikh ibn Asaakir)

Hadith 7:

The same eminent companion further states that, “The blessed countenance of the Holy Prophet *May Allah send peace and blessings upon him* was whitish, his beard was thick. There was a certain amount of reddish in his eyes and his eye lashes were wide.” (All of this has been presented by Imam Ibn Asaakir *May Allah be pleased with him* very briefly.)

Hadrat Imam Qadi Ayyaz Maliki *May Allah be pleased with him* has stated that, “His blessed beard was thick (and wide) and his chest was illumined (with Nur).” (Shifa Shareef)

In this regard, the blessed chest has been described as that area until his blessed neck. At the same time, we have seen that whenever there was a certain act which was not considered as something to be performed all the time, then in regard to this, he used to also refrain from that action at certain times. This was sometimes physically shown and sometimes verbally done. This is the reason that the ‘Ulama have defined the act of Sunnah as something which the Holy Prophet *May Allah send peace and blessings upon him* used to perform at most times and sometimes, he also omitted this. This is the reason that the Jurists have considered that any act performed all the time, proves to it been Waajib. Muhaqqiq alal Ilaaq in the *Fathul Baari* in the chapter of Adhan explains that, “Not to omit performing a certain act, is a proof of it being a Waajib (act).”

In the chapter of I’tikaaf, he further explains that, “This act of continuance, which was never omitted even once and when certain Ashaab did omit it, then this is a proof of it being a Sunnah or else, (if there is no such omission committed) by any companion, then this is a proof of it being Waajib.” (Fathul Qadeer)

Third reason:

In Surah Nisaa, verse 117 to 121:

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِيَّاهُ ۖ وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

These polytheists worship not besides Allah but some females and worship not but a rebel Satan devil.

لَعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

Whom Allah has cursed. And he said, 'I swear, I will certainly take some fixed portion of Your bondmen.

وَلَا ضَلَّ لَهُمْ وَلَا مَنِيَّتُهُمْ وَلَا مَرْئِيَّتُهُمْ فَلْيُبَيِّتْكَ أَذَانَ الْأَنْعَمِ وَلَا مَرْئِيَّتَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ ط

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا ط ﴿١١٩﴾

I swear, I will certainly lead them astray and certainly I will excite in them desires and will certainly say to them that they would cut the ears of cattle and will certainly bid them that they would alter the creation of Allah. And he, who takes Satan for a friend beside Allah, suffered a manifest loss.

يَعِدُّهُمْ وَيُؤْنِسُهُمْ ط وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

Satan makes them promises and stirs in them desires, 'and Satan makes them not promises but deception.

أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ ۚ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

Their destination is Hell; they will not find a place to escape therefrom.

This verse was one of the reasons that the Holy Prophet *May Allah send peace and blessings upon him* sent curses on those females who were guilty of the above-mentioned actions. In other words, they disfigure the creation of Allah *Almighty*. This is the same as those who shave their beards. The same as those who pull out their facial hair. All of these people fall into this category. These are those people who are servants of the Satan and those who are cursed by the Holy Prophet *May Allah send peace and blessings upon him*.

Imam Jalaaludeen Suyuti *May Allah be pleased with him* in the *Akeel fi Istimbaat At Tanzeel* in regard to this verse explains that, "To perform the act of emasculation, to

disfigure the body (or make holes in it), to add (another piece of hair) to disfigure the teeth to pull out the hair in one's face (all are acts) which are Haraam."

In the *Tafseer Madaarik Shareef*, it is mentioned that (these acts of Haraam would include such acts as), disfiguring the creation of Allah *Almighty*, in other words emasculation, to dig holes on one's body, to dye one's white hair black and to adopt a feminine appearance (even though one is a male)."

Sheikh Muhaqqiq in the *Ash'atul Lam'aat*, Kitaabul Libaas, explains about that Hadith Shareef in which the creation of Allah *Almighty* is disfigured that, "This is like changing one's appearance, shaving the beard or having one's beard shaved and other such deeds, all of these acts are Haraam and this is the reason (as explained in the Hadith Shareef)."

In Surah Hajj, verse 32, the Qur'an declares:

ذٰلِكَ ۚ وَ مَنۢ يُعۡظِمۡ شَعۡرَ اللّٰهِ فَاِنَّهَا مِّنۡ تَقۡوٰی الْقُلُوۡبِ ﴿۳۲﴾

"So it is; and whoever reveres the symbols of Allah – this is then part of the piety of the hearts."

In Surah Ma'idah, verse 2, the Qur'an declares:

يَاۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَحِلُّوۡا شَعۡرَ اللّٰهِ وَلَا الشَّهۡرَ الْحَرَامَ وَلَا الْهُدٰى وَلَا الْقُلٰىدَ وَلَا اَمۡمِيۡنَ
الْبَيْتِ الْحَرَامِ يَتَتَعَوۡنَ فَضۡلًا مِّنۡ رَّبِّهِمْ وَرِضۡوَانًا ۖ وَاِذَا حَلَلْتُمْ فَاصۡطَادُوۡا ۚ وَلَا
يَجۡرِمَنَّكُمۡ شَنَاۡنُ قَوْمٍ اَنۡ صَدُّوۡكُمْ عَنِ الْمَسۡجِدِ الْحَرَامِ اَنۡ تَعۡتَدُوۡا ۚ وَتَعَاوَنُوۡا عَلٰى الْبِرِّ
وَالتَّقۡوٰى ۚ وَلَا تَعَاوَنُوۡا عَلٰى الْاِثۡمِ وَالْعُدُوۡنِ ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ شَدِيۡدُ الْعِقَابِ ﴿۲﴾

"O People who Believe! Do not make lawful the symbols of Allah nor the sacred months nor the sacrificial animals sent to Sacred Territory (*around Mecca*) nor the animals marked with garlands, nor the lives and wealth of those travelling towards the

Sacred House (*Ka'bah*) seeking the munificence and pleasure of their Lord; and when you have completed the pilgrimage, you may hunt; and let not the enmity of the people who had stopped you from going to the Sacred Mosque tempt you to do injustice; and help one another in righteousness and piety - and do not help one another in sin and injustice - and keep fearing Allah; indeed Allah's punishment is severe."

There is no doubt that a beard is also one of the symbols of Islam. Imam Badrudeen Mahmud Aini in the *Umdatul Qari* which is the Sharah of the *Sahih Bukhari* explains the issue of circumcision. He explains that, "To perform the circumcision is also a symbol of Islam like the Kalimah. And it also differentiates a believer from a non-believer."

We see that even though circumcision is a hidden symbol it is actually a symbol of Islam, then what must be the status of a beard which is clearly apparent. In fact, in India, this beard is actually called a *Muslimaani*. In other words, so apparent has it become as a symbol of a Muslim. Therefore, when circumcision is something which is a symbol of Islam, it stands to reason that keeping a beard would be an even greater symbol. Even if certain non-Muslims do keep a beard, it does not negate its symbol status in Islam. In like manner, there are also non-Muslims who perform the circumcision, yet, it still remains an Islamic symbol. We see that when the disbelievers used to send animals to the Ka'ba in those days, this was considered as an act of Shirk, yet when the same animals are sent by Muslims, it is considered as worshipping Allah *Almighty*!

Sixth reason:

In Surah Nahl, verse 123, the Qur'an declares:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

"And then We sent you (*O Muhammad May Allah send peace and blessings upon him*) the Divine Revelation that, "Follow the religion of Ibrahim, who was free from all falsehood; and was not a polytheist."

In Surah Baqarah, 135, the Qur'an declares:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ

النُّشْرَ كَيْنَ ﴿١٣٥﴾

“No - rather we take the religion of Ibrahim, who was far removed from all falsehood; and was not of the polytheists.”

In Surah Baqarah, 130:

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ

لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

“And who will renounce the religion of Ebrahim except him who is a fool at heart? We indeed chose him (*Ebrahim*) in this world; and indeed in the Hereafter he is among those worthy of being closest to Us.”

In Surah Mumtahena, verse 4:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

“Indeed in Ibrahim, and those along with him, lay a good example for you follow.”

Again, in Surah Mumtahena, verse 6, the Qur'an declares:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ

الْغَنِيُّ الْحَمِيدُ ء ﴿٦﴾

“Indeed in them lay a good example for you to follow – for one who looks forward to (*meeting*) Allah and the Last Day; and whoever turns away – then (*know that*) indeed Allah only is the Independent, the Most Praiseworthy.”

Everyone is fully aware that to keep a beard is among the acts within the Millat of Hadrat Sayyiduna Ebrahim *Alayhis Salaam* and also something which was practised.

And the verses of the Qur'an clearly inform us that we should follow the Millat of Sayyiduna Ebrahim *Alayhis Salaam*. As for those who refute and disbelieve in this, they have been considered as misled and misguided. At the same time, we have been informed that those who ignore this, Allah *Almighty* has also turned away from these people.

Seventh reason:

In Surah An'am, verse 90 the Qur'an declares:

أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

“These are the ones whom Allah guided, so follow their guidance; say (*O Muhammad May Allah send peace and blessings upon him*), “I do not ask from you any fee for the Qur'an; it is nothing but an advice to the entire world.”

At the beginning of our discussion, we presented a Hadith Shareef narrated by Hadrat Sayyidah Ayesha *May Allah be pleased with them* which was recorded in the *Musnad* of Imam Ahmed, Imam Muslim, Imam Abu Daud, Imam Nisaa'i, Imam Tirmidhi and Imam ibn Maja *May Allah be pleased with him* that, “Ten actions are those which have been actions of all the previous Prophets in the past (and they have always been practised) and among them is the act of trimming the moustache and to increase the beard.”

The Holy Prophet *May Allah send peace and blessings upon him* has clearly stated that this act of increasing the beard is something which has always been the practise of the Prophets. As for that verse which explains that the beard of a certain Prophet was grabbed, it actually indicates to the fact that the beard was not actually short but lengthy. The Prophet indicated to in this verse is obviously Nabi Harun *Alayhis Salaam* which proves that his beard was also lengthy. He is also one of those Prophets mentioned in this verse.

In Surah An'am, verse 84, the Qur'an declares:

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ
سُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

“And We bestowed upon him Ishaq (*Isaac*) and Yaqub (*Jacob*); We guided all of them; and We guided Nooh before them and of his descendants, Dawud and Sulaiman and Ayyub and Yusuf and Moosa and Haroon; and this is the way We reward the virtuous.”

Eighth reason:

In Surah Nisaa, verse 115, the Qur'an declares:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ
مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Noble Messenger after the right path has been made clear to him and follows a way other than that of the Muslims, We shall leave him as he is, and put him in hell; and what a wretched place to return!”

Besides a Muslim, every non-Muslim also knows that a beard has always being a symbol of the Muslims. This was from the time of the blessed Ashaab and all generations thereafter. In fact, not keeping a beard was considered as a serious default. Among the signs of the Hereafter is also the fact that the ‘Ulama have mentioned that people will shave their beards and also trim their beards. In fact, all the eminent scholars have actually considered it as a source of embarrassment not to have a complete beard. As for those who mock this, very soon, they will come to know.

Imam Ajal, Aarif billah, Sayyidi Muhammad bin Ali bin Abbas Makki *May Allah be pleased with him* in his *Tareequl Mureed Al Wusul ilaa Maqaam Al Tauheed* and Imam Humaam, Hujjatul Islam, Muhammad Muhammad Muhammad Ghazzali *May Allah be*

pleased with him in the *Ihya ul Ulum* state that: “This includes those sins and transgression and new forms of Bid’ah which people have invented about the beard. In the Hadith Shareef, it is mentioned that there are certain Angels who swear in this fashion, “we swear by that Divine Being who has beautified the children of Adam *Alayhis Salaam* with a beard.”

In the Hadith Shareef, among the blessed qualities of the Holy Prophet *May Allah send peace and blessings upon him* is also that his beard was very thick. In like manner, the beard of Hadrat Sayyiduna Abu Bakr and Hadrat Sayyiduna ‘Uthman *May Allah be pleased with him*. Their beards were long but stringy. The beard of Hadrat Sayyiduna Ali *May Allah be pleased with him* was wide and used to fill his chest.

Ahnaf bin Qais who was considered among the eminent Taaba’een and also among its great ‘Ulama and people of wisdom was born during the time of the Holy Prophet *May Allah send peace and blessings upon him* and passed away either in 67 or 72 A.H.). He was also a great intellectual and a very kind person. (He was also lame on one leg. One of his eyes was also losing vision and he was someone for whom a beard did not appear on his face by nature).

However, it was noted that his other eminent companions did not show remorse to him for his one lame leg or his losing vision but used to be amazed at him not having a beard. He used to say to everyone that if only I had 20,000 so that I could purchase a beard. (His companions used to also say the same thing).

In the Qur’anic verse also it is mentioned that Allah *Almighty* increases His creation as He wishes and by this is meant a beard.

Another example is that of Qadi Shuray who is also considered among the eminent Taaba’een and was also born in the time of the Holy Prophet *May Allah send peace and blessings upon him*. Some even say that he was actually a companion as well. He was nominated as a Qadi during the time of Hadrat Sayyiduna ‘Umar *May Allah be pleased with him* and Hadrat Sayyiduna Ali *May Allah be pleased with him*. It is also mentioned that when giving a decision, Hadrat Sayyiduna Ali *May Allah be pleased with him* used to also discuss that specific issue with him. He passed away either or after 80 A.H. he was also someone to whom a beard did not appear. And this was also something natural.

He used to admit, “I have the wish that if only I could purchase a beard for 10,000 so that it could anger the Satan and the evil whisperings of the Satan.”

And also be able to fight against one’s carnal desires and among the evil innovations that people have created, twelve of them are very famous and among them is the habit of trimming the beard and this is like disfiguring ones appearance. And one group of ‘Ulama have even mentioned that this is one of the signs of Qiyamah. (Quwatul Qulub; Ihya ul Ulum)

In the *Madaarijun Nubuawah*, it is mentioned that the beard of Hadrat Sayyiduna Ali *May Allah be pleased with him* used to cover his chest or looked like it covered his chest. In like manner, the beard of Hadrat Sayyiduna ‘Umar and Hadrat Sayyiduna ‘Uthman *May Allah be pleased with himma*. Their beard was lengthy, stringy and due to this, it used to cover their chest. Among the descriptions of Hadrat Ghous Paak *May Allah be pleased with him*, it is mentioned that his beard was wide and expansive.

In Surah Baqarah, 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ﴿١٦٨﴾

“O mankind! Eat from what is lawful and clean in the earth; and do not follow the footsteps of the devil; undoubtedly he is your open enemy.”

In Surah Nur, verse 21:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۖ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ

بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا ۚ وَ

لَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

“O People who Believe! Do not follow the footsteps of the devil; and whoever follows the footsteps of the devil – so he will only bid the indecent and the evil; and were it not for Allah’s munificence and His mercy upon you, none of you would ever become pure – but Allah purifies whomever He wills; and Allah is All Hearing, All Knowing.”

In Surah Baqarah, 208 to 210:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ﴿٢٠٨﴾

O People of Faith! enter into Islam as a whole and do not follow the footsteps of Satan's (devil); no doubt, he is your open enemy.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

And if even after this, that clear commands have come unto you, you slip, then know that Allah is Mighty, Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْبَلَايَةِ وَقُضِيَ الْأَمْرُ إِلَى اللَّهِ تَرْجَعُ

الْأُمُورُ ۚ ﴿٢١٠﴾

What they are waiting for but for this that the torment of Allah should come in the coverings of clouds and the angels should come down and the affairs be completed and to Allah are all affairs returned.

In the *Tafseer Jalalain*, it is mentioned that, “When Hadrat Sayyiduna Abdullah ibn Salaam *May Allah be pleased with him* and some of his companions who were among the eminent Rabbis of the Jews accepted Islam according to their habit, they wanted to continue displaying respect for the day of Saturday and they also displayed lack of interest in eating flesh on this day. However, when this verse was revealed wherein it is stated that when you enter Islam, you should enter Islam wholeheartedly and at the same time, one should accept all the laws of Islam. It should not be such that one continues to follow certain laws of the Kaafirs and if one does not accept this, then remember that Allah *Almighty* is All Powerful and All Mighty. And that there will be

nothing which will stop Him from sending His Divine Punishment. As for those who still insist in behaving in this manner, very soon, the Divine Punishment of Allah *Almighty* would certainly come.

In these verses, we see that Allah *Almighty* has clearly condemned the habit of accepting the habits of the Kuffaar and also delivered a severe warning to those who insist on this. There is also no doubt that shaving and trimming the beard is also a habit of the disbelievers. Many Ahadith in this regard will also follow. In fact, this matter has become clear even without having presented these Ahadith. As a matter of fact, this habit of shaving the beard was the evil habit of the fire- worshippers. From this people, the other disbelievers also learnt this evil habit. During the period of Hadrat Sayyiduna ‘Umar *May Allah be pleased with him*, when Persia was toppled and was torn, some of the citizens did accept Islam, some agreed to pay Jizyah and some of them escaped to the Indian sub-continent.

Most of the Maharajahs in this place welcomed them. Some of them married their daughters to these new comers. Obviously, they continued to shave their beards as was the practise of the Hindus as well. They also had a nine day celebration through Holi and Diwali making sure that their new guests felt welcomed. These new arrivals also taught these people the worship of fire. As for those who remained in Iran most of them had a burning hatred for Islam especially for Hadrat Sayyiduna ‘Umar *May Allah be pleased with him*. However, looking at the power and strength of Islam, they had no option but to jealously accept Islam and to display an outward show of support for Islam.

However, when the Jew, ibn Saba started the cult of Shiasm and as this new cult slowly reached Iran, the hidden enmity of this people against Islam also reared its ugly head and they found this as an opportunity to insult the great leaders of Islam all the while maintaining their false Islamic appearance. They whole-heartedly accepted the new cult and began to spread it among their own people. They also adopted many of the habits of their forefathers and also began to shave and trim the beard as well among some of their evil habits. There are numerous other un-Islamic habits which are to be found among the Shia even of today, however, they displayed all of this in a very discreet manner so that the majority of sincere Muslims would not be aware of their hidden Kufr.

Obviously, some of these evil habits of theirs have also been removed from their books but an in depth explanation of some of their habits which still prevail are to be found in the masterpiece *Tohfah Ithnaa 'Ashriyah*.

However, as Islam spread in the Indian subcontinent, these people also began to fear that their hidden Kufr would become apparent and some of them again adopted the behaviour of hiding their true beliefs. We know that this is now an integral part of Shia belief. Many of them still continue to practise on the beliefs of their evil forefathers. Recently, there has been a trend to also adopt the practises of the English as well. Hence, the act of shaving the beard and trimming it is also something which is to be accepted from these people.

Ninth warning from the Ahadith:

Hadith 1:

Imam Malik, Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Abu Daud, Imam Tirmidhi, Imam Nisaa'i, Imam ibn Maja, Imam Tahaawi *May Allah be pleased with him* record from Hadrat Sayyiduna 'Umar *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "Oppose the Mushirks, decrease the moustache and keep the beard wide and lengthy." (Sahih Bukhari Shareef) These are words from the both Sahih.

In the *Sahih Bukhari Shareef*, there is a report which explains that, "Trim the moustache and increase the beard." (Sahih Bukhari Shareef)

In the *Muslim, Tirmidhi, Ibn Maja* and *Tahaawi*, it is recorded that, "Remove the moustache and increase the beard."

It is recorded by Imam Malik and Imam Tahaawi *May Allah be pleased with him* that, "Really decrease the moustache and leave the beard".

In another report from Imam Muslim and Imam Tirmidhi, it is mentioned that without doubt the Holy Prophet *May Allah send peace and blessings upon him* has commanded

that the moustache should be decreased immediately and that the beard should be spared.”

Hadith 2:

Imam Ahmed in the *Musnad*, Imam Muslim in the *Sahih*, Imam Tahaawi in *Aasaar*, Ibn Adi in the *Kaamil*, Imam Tabarani in the *Awsat May Allah be pleased with him* record from Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Trim the moustache and allow the beard to grow (and in this regard) oppose the fire-worshippers.”

In the *Musnad* of Imam Ahmed *May Allah be pleased with him* it is recorded, “Trim the moustache and increase the beard.”

In the report of Imam Tabarani *May Allah be pleased with him* it is mentioned, “Increase the beard and extract (or decrease) the moustache.” In another report it is mentioned, “Remove the hair under the arm pits and trim the finger nails.”

In the report of ibn Adi *May Allah be pleased with him* it is recorded that, “Trim the moustache properly and increase the beard.”

Hadith 3:

Imam Abu Jafer in the *Tahaawi Sharah Ma’aani yul Aasaar* record from the Hadrat Sayyiduna Anas bin Malik *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Decrease the moustache properly and spare the beard. Do not adopt the appearance of the Jews.”

Hadith 4:

Imam Ahmed in the *Musnad*, Imam Tabarani in the *Kabeer*, Imam Baihaqi in the *Shuhubul Imaan*, Imam Abu Naeem in the *Hulyatul Awliyah* record from Hadrat Sayyiduna Abu Umaamah Baahili *May Allah be pleased with him* that the Holy Prophet

May Allah send peace and blessings upon him has stated that, “Trim the moustache and increase the beard and oppose the Jews and Christians.”

Hadith 5:

Imam Tabarani in the *Kabeer* record from Hadrat Sayyiduna Abdullah ibn Abbas *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Complete the beard and trim the moustache.”

Hadith 6:

Ibn Habban in the *Sahih*, Imam Tabarani and Imam Baihaqi record from Maymun bin Mehraan from Hadrat Sayyiduna Abdullah ibn ‘Umar *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* mentioned the fire-worshippers and that they will increase their moustache and shave their beards and that you should oppose them.”

Hadith 7:

Ibn Adi in the *Kamil*, Imam Baihaqi in the *Shuhubul Imaan* record from Hadrat Sayyiduna Abdullah bin Al Aas *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Trim the moustache properly and properly increase the beard.”

Hadith 8:

Abu Abaidullah Muhammad bin Mukhallid Douri in his *Juz Hadeethi* records from Hadrat Sayyidah Ayesha that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “The width of the beard is from the ear lobe and pardon its length.” (in other words, do not unduly shorten it) (Kanzul Ummaal)

Hadith 9:

Khateeb Baghdadi records from Hadrat Sayyiduna Abu Sa’eed Khudri *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him*

has stated that, “A person should never decrease his beard in length.” (Taaarike Baghdad)

Hadith 10:

Ibn Sa’ad in the *Tabqaat* records from Hadrat Sayyiduna Abdullah bin Abdullah that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “However, my Lord has instructed me to trim the moustache and lengthen the beard.”

The background to this Hadith Shareef, which has also been mentioned in various other books, is that when the Holy Prophet *May Allah send peace and blessings upon him* sent out emissaries to various countries, some of them respected his message and some of them refused to accept it. One of those idiots who refused to accept it was Khusroe Pervez of Iran. He actually tore up the blessed letter of the Holy Prophet *May Allah send peace and blessings upon him*. He also sent a message to the Governor of Yemen to send two powerful and strong men to Madina Shareef to bring the Holy Prophet *May Allah send peace and blessings upon him* with them to Iran. The name of the Governor was Bazaan. The two men were Baanuyah and Khar Khusroe who were also fire-worshippers.

However, when they appeared in front of the Holy Prophet *May Allah send peace and blessings upon him*, their beards were shaven but their moustache were extremely long.

When the Holy Prophet *May Allah send peace and blessings upon him* looked at them, he turned away in displeasure. He then asked them, “May you be insulted. Who gave you command to do this?” They replied, “Our lord.” (In other words, their imbecile leader Khusroe Pervez). The Holy Prophet *May Allah send peace and blessings upon him* declared, “However, my Lord has commanded me to increase the beard and trim the moustache.” (Taarikh Al Khamees)

Muslims should bear in mind that both of these people had not yet accepted Islam and were obviously unaware of the laws of Islam. When the Holy Prophet *May Allah send peace and blessings upon him* saw them he displayed immense dislike and displeasure. Imagine the state of those so-called Muslims who continue to appear as fire-worshippers

by shaving their beard and increasing their moustache, how much of dislike would the Holy Prophet *May Allah send peace and blessings upon him* have for them?

Remember, in which state you die, that is the state in which you will also arise. If when you arise, and this is your appearance, and the Holy Prophet *May Allah send peace and blessings upon him* turns away from you, where do you think is your final destination? We seek protection in Allah *Almighty* from this humiliation.

After mentioning this Hadith Shareef, it is also mentioned that Khusroe died a humiliating death and his entire kingdom was destroyed and both of these people including many others from Yemen accepted Islam.

Hadith 11:

In the *Sunan Nisaa'i Shareef*, it is recorded: Muhammad bin Salamah told us and he is a reliable and just narrator. Ibn Wahb informed us and he is authentic and also a Haafiz and pious. He narrates from Hayaat bin Shurayh who is also reliable, just, learned and pious and one who refrained from wordily things. Others have reported from Ayyaash bin Abbas at first and this Al Qatabani who is also authentic and reliable.

In fact Shiyam bin Betaan Al Qatabani is also reliable and he narrates that he heard Raweefah bin Thabit *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* once mentioned to Raweefah bin Thabit that, "O Raweefah! I have hope that you will have a long life. Therefore, inform the people that whoever ties their beard or hangs their bow around their neck or makes Istinjaah with any dung or bone, then without doubt, the Holy Prophet *May Allah send peace and blessings upon him* is not with them." (Sunan Nisaa'i)

Hadith 12:

In the *Sunan* of Abu Daud, after presenting this Hadith Shareef, it is mentioned that, "Yazeed bin Khalid mentioned to us and he is a reliable and honest narrator that Mufaddil, who is the son Fudaalah Misri, and is also reliable and honest and he from Ayyash, who is also the son and from Shiyam bin Baytaan, who admits that this Hadith is from Abu Saalim Jayshaani (in other words, Sufyan bin Hani and some have said that

he is also a companion and he from Hadrat Sayyiduna Abdullah bin Amar *May Allah be pleased with him* who narrated this Hadith Shareef when they were imprisoned in the fort of Baab Alyun.

In other words, this is how this Hadith Shareef is reported from the Holy Prophet *May Allah send peace and blessings upon him* by Hadrat Sayyiduna Abdullah ibn Amar *May Allah be pleased with him*. Hadrat Sheikh Muhaqqiq Moulana Abdul Haq Muhaddith Dehlwi *May Allah be pleased with him* in the *Lam'at Tanqeeh* states that: "By tying one's beard, in the eyes of the learned, signifies to join them together or lash them together and this was disliked because this was the behaviour of those who were not religious people and (by doing this) one is adopting their habit. And during the days of ignorance, in the summer, in a show of pride, they used to tie their beards together. This is the reason that we have been instructed to open the beard and leave it loose. This was also the behaviour of the non-Arabs and one of their habits. Allamah Turpashti has also stated that people used to also hand them lamps meant for idols. This has also been mentioned in the *Majma'ul Bihar*. However, the first opinion is the main reason (for its restriction)."

Allamah Teebi in the Haashiyah of the *Mishkat Shareef* and Allamah Taahir in the *Majma'ul Bihaarul Anwaar* state that to tie the beard is to join all the hair and to make it round and this is the habit of disbelievers and also impersonating them.

In other words, these people used to try and make the beard roundish in appearance and this was a show of pride. We have also taken these words from *Taqreeb At Tahzeeb* by Imam Khaatimul Huffaaz ibn Hajr Asqalani *May Allah be pleased with him*. No one should think lightly of the Holy Prophet *May Allah send peace and blessings upon him* showing disdain and scorn. Therefore, those who trim their beard and shave their beards should await a painful doom. If this is the state of merely disfiguring the beard, imagine the state of trimming it and also completely removing it! How much more will the Holy Prophet *May Allah send peace and blessings upon him* be angry with the person.

Hadith 13, 14:

Imam Abu Taalib Makki *May Allah be pleased with him* in the *Quwwatul Qulub* and Imam Hakeemul Ummah, Imam Ghazzali in the *Ihya ul Uloom* records from Hadrat

Sayyiduna ‘Umar *May Allah be pleased with him* and Abdur Rahman bin Abi Layla Qadi Madina, who is also a eminent scholar among the Taaba’een and also an eminent student of Hadrat Sayyiduna ‘Uthman Ghani *May Allah be pleased with him*, who refute those who disfigure the beard.

Hadith 15:

Both of these eminent scholars, Imam Abu Taalib and Imam Ghazzali *May Allah be pleased with him* record that, “Once a person presented his testimony in front of the eminent seventh Khalifah, namely Hadrat Sayyiduna ‘Umar bin Abdul Aziz *May Allah be pleased with him*. This person was also someone who had threaded his beard and when he saw this, the leader of the Muslims rejected his testimony.”

Hadith 16, 17:

Imam Muhammad bin Abil Husain Ali Makki in the *Daqaa’iqut Tariqah* record from Hadrat Ka’ab Ahbaar and from Abil Khuld (Jilaan bin Faraadah Asadi) *May Allah be pleased with him* that, “In the last years, there will be certain people who will trim their beards. They are indeed unfortunate. In other words, they will have no share in religion and in the Hereafter, they will have nothing. (May Allah *Almighty* protect us from this)” (Ihya ul Uloom)

The opinion of the A’immah

Nass 1 to 5:

Imam Muhaqqiq alal Itlaaq Kamaaludeen Muhammad bin Hummam in the *Fathul Qadeer*, and Allamah Zain bin Nujaim Misri in the *Barur Raa’iq*, and Allamah Abul Ikhlās Hasan bin Ammaar Sharanbulaali in the *Ghunayah Zu wil Ahkaam*, and Allamah Muhaqqiq Mohamed bin Ali Dimishqi in the *Durre Mukhtaar*, and Allamah Sayyidi Ahmed Misri in the *Haashiyah Maraaqi yul Falah - May Allah be pleased with him*. All of them in the chapter pertaining to Fasting and the subject matter is the same in all of them. However, the words are from *Haashiyah Ad Durur wal Ghurur* that when the beard is less than one fist length and to take away some from it (in other words trim it further), like some Western people and other unfortunate people, this is

not permissible or Halaal in anyone's opinion. And to remove all of it, is the behaviour of the Iranian fire-worshippers, the Jews, the Hindus and certain English people.

Nass 6 to 12:

Imam Burhaanul Millat wad Deen Farghaani in the *Hidaayah*, Imam Zayla'i in the *Tabayinul Haqaa'iq* being the Sharah of *Kanzud Daqaa'iq* and Allamah Najmudeen Toori in the *Takmilah Bahrur Raa'iq* and Allamah Sharambulaali in the *Ghunayah*, Allamah Sayed Abus Mas'ud Ashari in the *Fathullaahul Mu'een* which is the Sharah of the *Kanz*, Allamah Syed Ahmed Tahaawi in the Haashiyah of the *Tanweer*, Allamah Syed Muhammad Ameen Aafendi in the *Raddul Muhtaar ala Durrul Mukhtaar*, all of them explain the Kitaabul Janaayah pertaining to shaving or trimming the beard that, "A person who shaves the beard should be punished because he has been guilty of a Haraam act). These are the words of all of them except the Tarafain who maintain that such a person should be punished with such a piece of work which is not considered as Halaal."

Nass 13 to 17:

Allamah Turpashti in the *Masaabeh*, Allamah Teebi in the Sharah of the *Mishkaat*, Allamah Moulana Ali Qari in the *Mirqaat*, Allamah Fatani in the *Majma'ul Bihaar* and Sheikh Muhaqqiq in the *Lam'aat* state that, "To remove the beard is the work of the fire-worshippers and it has also become a symbol of the Kuffaar such as the English, the Hindus and those sects which have no religion and who call themselves the Qalandaris. May Allah *Almighty* remove this filth from among the boundaries of the Muslims."

Nass 18, 19:

In *Kawaakib Ad Daraari* which is the Sharah of the *Sahih Bukhari* and Imam Kirmani in the *Majmu'a* explain that, "Glory be to Allah *Almighty*, how less intellect those people possess who have lengthened the moustache and have decreased the size of the beard. This is opposite to the quality and nature of all of the Prophets and in reality, they have changed their original appearance. May Allah *Almighty* protect us." (Majma'ul Bihaarul Anwaar)

Nass 20 to 22:

Imam Abul Hasan Ali bin Abi Bakr bin Abdul Jalil Marghinani in the *Kitaabul Tajnees wal Muzeed* has also clearly mentioned its non-permissibility. In the *Lam'aat Sharah Mishkaat*, "The question was asked whether it is permissible to shave the beard such as some so called Faqeers. The answer is that it is not permissible. This has been fully explained in the *Hidaayah* in the *Kitaabul Janaayah* and in the *Tajnees* in *Kitaabul Kiraa'ha*."

Nass 23, 24:

In the *Tabayinul Muhaarim* and the *Raddul Muhtaar*, it is mentioned that, "It is Haraam to remove the hair of the face except if a beard or moustache appears for a female. In this case it is not Haraam but Mustahab (that it be removed)."

Nass 25, 26:

Mufham, the Sharah of **Sahih Muslim** by Allamah Qurtabi and in the *Ittihaaf As Saadaatul Muttaqeen* it is mentioned that, "It is not permissible to shave the beard, neither to extract it and nor is it permissible to trim more than required."

Nass 27:

Imam Shamsul Aimmah Karadari in the *Wajeez* states that, "It is not permissible for a male to cut the beard."

Nass 28 to 30:

The same words are mentioned by Imam Abu Bakr from the *Nawaazil* and from the *Nawaazil* to *Nisaabul Ihtisaab* in the eight chapter.

Nass 31, 32:

In the *Durre Mukhtaar*, it is mentioned that, "In the *Mujtabah*, which is the Sharah of the *Quduri*, it is mentioned that if a female cuts the hair of her head, then she is cursed

or becomes sinful. In the *Bazzaaziyah* it is mentioned that even though it is with the permission of the husband because no one is not allowed to follow anyone in disobeying Allah *Almighty*. This is the reason that it is not permissible for a male to cut the beard. The reason is that one is impersonating a female in this regard and the opposite when a female cuts the hair on her head because she is impersonating a male. Hence, both of these actions are considered as impermissible.

Nass 33:

Allamah Ali Qari in the Sharah of the *Shifa* by Imam Qadi Ayyaz explains that, “There is strict prohibition in shaving the beard.”

Nass 34:

Allamah Shihaab Khaffaaji in the *Naseemur Riyad* states that, “To shave the beard is prohibited because this is the habit of the disbelievers.”

Nass 35:

In the *Ash’atul Lam’aat* it is mentioned that, “This is the reason that it is prohibited to shave the beard (as explained above).”

Nass 36:

In the same treatise, it is mentioned that, “To shave the beard is Haraam because this is the behaviour and habit of the English, the Hindus and those fake Sufis who call themselves Qalandaris.”

Nass 37:

In the *Fathul Mu’een* which is the Sharah of *Qurrantul ‘Ain* it is mentioned that, “It is Haraam to shave the beard.”

Advantage: As it is Haraam to shave and trim the beard, in like manner, all the A’immah and the majority of the ‘Ulama are agreed that to lengthen the beard more than necessary is also considered as a disliked act and which is Makruh.

Imam Qadi Ayyaz, Imam Abu Bakr Nawawi in the Sharah of *Muslim Shareef* explains that, “To increase the length of the beard, in other words to keep it extremely long is certainly Makruh just like trimming it (less than a fist length) or shaving it.”

In the same treatise it is mentioned that, “Hadrat Sayyiduna Imam Malik *May Allah be pleased with him* used to extremely dislike a very long beard.” (Obviously, it would mean a beard which is more than a fist length.).

From the words and actions of the Holy Prophet *May Allah send peace and blessings upon him*, Hadrat Abdullah ibn ‘Umar, Hadrat Abu Hurayrah, from the words and actions of Imam A’zam and from Imam Muhammad *May Allah be pleased with him*, it has been explained that the length of the beard is one fist length. We have also presented words which clearly describe that no one has considered it permissible that it should be less than this. To trim anything more than a fist length is also Sunnah. In fact, in the *Nihaayah*, the word Waajib has been presented in this regard. For more in depth explanation one can refer to the following treatises such as the *Bahr*, the *Nehr*, *Durre Mukhtaar* and its marginal notes and other books of Jurisprudence and also the *Mirqaat*, the *Lam’aat*, the *Minhaaj* in the books of Ahadith, the *Quwwatul Qulub*, the *Ihya ul Ulum*, etc. in the books of Suluk or Sufism. As for those words mentioned by this imbecile which he attributes to the Arabs, it is not mentioned anywhere and neither has he even written it properly.

There is no doubt that the early Arabs considered it as a mark of respect and not having a beard was considered as a form of defect. We have already seen the words of Qadi Shurayh and the various Jurists of the Ahnaaf in this regard. In the *Quwwatul Qulub*, the words of Imam Abu Yusuf *May Allah be pleased with him* are mentioned which are, “He who has a proper beard, he is also well known.” And in this regard, a few words of wisdom have also been mentioned from certain classical writers which are:

There are many advantages of a beard:

1. A person who has a beard is always respected.

2. People look at him with respect and awe.
3. In a crowd, he is always given a better position.
4. People listen carefully to his words.
5. In a gathering, he is also always placed in front.
6. A person with a beard is always placed in front of a person without a beard.

The same has been mentioned in *Ihya ul Ulum*. As for those people who had merely two or three hair on their faces, the early Arabs looked down on this. At the same time, when we look at the behaviour of Muslims Jurists in this regard, the key principle of Islam has always been kept in place which is the middle path. In other words, not too lengthy and not too short. After all, Islam has always been a middle of the road religion.

The best of deed is the middle or medium way. Allah *Almighty* has also stated that the pious servants of Allah *Almighty* are inbetween poverty and immense wealth. In other words, they do not display miserly behaviour nor do they spend frivolously. They remain on the middle path. We have also been advised to adopt the middle path. If we look at the cow mentioned in Surah Baqarah, again the middle path is mentioned, in other words, the cow is neither too old nor too young. It must be middle of age.

The prohibition of shaving the beard.

One of the first reasons is because it is considered as disfiguring one's appearance and this is obviously Haraam.

Nass 38:

In the *Hidaayah*, it is mentioned that, “for a female to shave her hair (on her head) is similar to disfiguring herself like the males when they shave their beard.”

Nass 39:

In the *Kaafi* which is the Sharah of the *Waafi*, it is mentioned that, “(At the time of removing the Ihraam), the female will not shave her head but trim a small part of her hair from her plait. The reason is that for her to shave her head is like for her to disfigure herself and this is Haraam. The hair on the head of a female is her beauty just like the

beard is a form of beauty for the men. Just like it is not permissible for the men to shave their beards when they remove the Ihraam, in like manner, the command for the female not to shave her head at this time also.”

Nass 40, 41:

Imam Malikul ‘Ulama Abu Bakr Mas’ud Kasaani in the *Bidaa’a* and Allamah Ali Qari in the *Maslak Mutaqaasit* state that, “To shave the beard is like disfiguring oneself.”

Nass 42, 43:

In the *Tabayyinul Haqaa’iq* and in the *Abu Mas’ud Misri* it is mentioned that, “For any female to shave her head, is to disfigure herself like a male who shaves his beard.”

Nass 44:

In the same treatise, it is further mentioned that, “A male should not trim any part of the beard which is necessary because to do so comes into the category of disfigurement.”

Nass 45, 46:

In the *Bahrur Raa’iq*, the *Tahtaawi alah Durur* and the words of the *Bahr* are: “No female should shave (her head), because to do so is disfigurement just as it is also disfigurement for a male to shave the beard.”

Nass 47:

In the *Barjandi* which is the Sharah of *Niqaayah*, it is mentioned that, “For a female to shave her head is disfigurement just like a male shaving his beard.”

Nass 48:

In *the Sharah Al Lubab*, it is mentioned that, “It is only permissible for a female to trim her hair as we have already mentioned; as for that female to shave the head completely is just like a male shaving the beard and to do so is disfigurement (of oneself).”

Nass 49:

In the *Tareeq Al Mureed* we have seen that it is mentioned to trim the beard more than is required is disfigurement. In all of these testimony, we can see that for a male to shave his beard is clear disfigurement like a female who shaves her head. This is a clear issue and all Muslims whether normal Muslims or ‘Ulama are fully aware of. Everyone is also aware that as a bald head for a female is a clear insult, in like manner the shaving of the beard for a male. Yes, there is no answer to those who are evil by nature. Many males in this regard dance like females, they dance in gatherings, they beat drums behind their females while they walk along and they have no guilt in this regard. It is same as when people who have no shame, they do whatever pleases them without any thought of what they are doing. We will present a few more aHadith in this regard.

Hadith 18:

Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Nisaa’i *May Allah be pleased with him* record from Hadrat Sayyiduna Abdullah ibn Umar *May Allah be pleased with him*, who narrates that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “The Divine Curse of Allah *Almighty* on that person who disfigures (or defiles) an animal.”

In the *Tabarani Shareef* with a Hasan Sanad it is recorded that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Whoever disfigures an animal, on him is the Divine Curse of Allah *Almighty*, the Angels and all of Bani Adam.”

Hadith 19:

Imam Shafi, Imam Ahmed, Imam Daarimi, Imam Muslim, Imam Abu Daud, Imam Tirmidhi, Imam Nisaa’i, Imam ibn Maja, Imam Tahaawi, Imam ibn Habban, Imam Baihaqi *May Allah be pleased with him* record from Hadrat Sayyiduna Buraydah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Perform Jihad in the Divine Name of Allah *Almighty*, kill in the Path of Allah *Almighty*, make Jihad with those who refute Allah *Almighty*.”

(However), do not be untrustworthy, do not break the promise, do not disfigure and do not kill children.”

Hadith 20:

Imam Ahmed in the *Musnad*, Imam ibn Maja in the *Sunan*, Qadi Abdul Jabbar bin Ahmed in the *Amaali* - *May Allah be pleased with him* them record from Hadrat Sayyiduna Safwaan bin Asaal *May Allah be pleased with him* that once, the Holy Prophet *May Allah send peace and blessings upon him* dispatched us in an army and stated, “Go in the Name of Allah *Almighty*. Fight in the path of Allah *Almighty* with those who refute (the truth). (However), do not disfigure (anything), do not break the pact, do not be untrustworthy and do not kill the children.”

Hadith 21:

Imam Haakim in the *Mustadrak* records from Hadrat Sayyiduna ibnul Farouk *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Take whatever is in the Path of Allah *Almighty* and fight with those who refuse to believe in Allah *Almighty*. Do not be untrustworthy, do not disfigure (anything) and do not kill the children because this is the Divine Pact with Allah *Almighty* and the practise of His Prophet *May Allah send peace and blessings upon him*”.

Hadith 22:

Imam Baihaqi in the *Sunan* records from Hadrat Sayyiduna Ali *May Allah be pleased with him* which is a lengthy Hadith that when the Holy Prophet *May Allah send peace and blessings upon him* used to send any army towards the disbelievers, he used to state, “Do not disfigure anything whether it is a human or an animal.”

Hadith 23 to 25:

Imam Ahmed and Imam Bukhari *May Allah be pleased with him* record from Hadrat Sayyiduna Abdullah bin Zaid *May Allah be pleased with him*. Imam Ahmed and Imam Abu Bakr ibn Abi Shaybah record from Hadrat Sayyiduna Zaid bin Khalid

May Allah be pleased with him and Imam Tabarani records from Hadrat Sayyiduna Abu Ayub Ansari *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* forbade looting and disfigurement.

Hadith 26, 27:

Imam ibn Maja records from Hadrat Sayyiduna Abu Sa'eed Khudri *May Allah be pleased with him*. Imam Abu Jafer Tahaawi and Imam Sulayman bin Ahmed Tabarani record from Hadrat Sayyiduna Abdullah bin 'Umar *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* prohibited and the words of Imam Tahaawi is that "I heard the words", that the Holy Prophet *May Allah send peace and blessings upon him* prohibited the disfigurement of animals.

Hadith 28 to 30:

Imam Abu Bakr bin Abu Shaybah and Imam Tahaawi and Imam Haakim record from Hadrat Sayyiduna Imran bin Husain *May Allah be pleased with him*. Imam Abu Bakr bin Abu Shaybah and Imam Tahaawi record from Hadrat Sayyiduna Mughayrah bin Shubah *May Allah be pleased with him*. Imam Abu Bakr bin Abu Shaybah record from Hadrat Sayyidah Asma binte Abi Bakr *May Allah be pleased with him* that the Holy Prophet prohibited disfigurement

Hadith 31:

Imam Tabarani records from Hadrat Sayyiduna Ali *May Allah be pleased with him* that, "I heard the Holy Prophet *May Allah send peace and blessings upon him* state that it is forbidden to disfigure anything, even a lame dog."

Hadith 32, 33:

Imam ibn Qaani'a and Imam Tabarani, ibn Mandah through Moosa bin Abi Habeeb, Hadrat Hakam bin Umair and Hadrat 'Aa'id bin Qarat *May Allah be pleased with him* narrate that the Holy Prophet *May Allah send peace and blessings upon him* stated that, "Among the creation of Allah *Almighty* one should not disfigure anything with a soul."

Hadith 34, 35:

Imam Abu Daud and Imam Tahaawi *May Allah be pleased with him* record from Hadrat Sayyiduna Samrah bin Jandab *May Allah be pleased with him* and Imam Bukhari and Imam Muslim *May Allah be pleased with him* record from Hadrat Qatadah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* used to encourage the giving of charity and used to also forbid disfigurement (of any animal or person). These are words of Imam Abu Daud. And Imam Tahaawi's words are that there was not a Khutbah delivered in which the command to give charity was not mentioned and in which the prohibition of disfigurement was not mentioned.

Hadith 36:

Imam Tabarani in the *Kabeer* record from Hadrat Sayyiduna Ya'la bin Marrah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "Do not disfigure the servants of Allah *Almighty*."

Hadith 37, 38:

Imam Asaakir and Ibnun Najaar record from Hadrat Sayyidah Ayesha *May Allah be pleased with them* and ibn Abu Shaybah in the *Musanna* record that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "It is seen here that whoever disfigures here (in this world), on the Day of Judgement, Allah *Almighty* will disfigure him."

Hadith 39:

Imam Baihaqi in the *Sunan* records from Salih bin Kaysaan a lengthy Hadith Shareef that the Khalifah of the Holy Prophet *May Allah send peace and blessings upon him*, namely Hadrat Sayyiduna Abu Bakr *May Allah be pleased with him*, when sending an army under the leadership of Hadrat Yazeed bin Abi Sufyaan *May Allah be pleased with him*, gave him advice as he departed, "Do not break the oath, do not disfigure, do not be cowardly and do not be deceitful."

Hadith 40:

Saif Kitaabul Futuh which is recorded from many eminent Mashaa'ikh that when Hadrat Sayyiduna Abu Bakr *May Allah be pleased with him* was sending Muhaajir bin Abi Umayyah *May Allah be pleased with him* to the province of Yamaamah, he advised him in writing, "Prohibit the people from disfiguring anything because it is a sin and something which creates dislike except for Qiyas and in leau of something."

Allah Akbar! When to disfigure an animal is considered as Haraam, even a lame dog, even a Kaafir who is an open enemy, imagine how Haraam it is for a Muslim to disfigure his own face and also a source of Divine Curse. May Allah *Almighty* protect us from this. Ameen.

Hadith 41:

Imam Tabarani in the *Mujam Kabeer* with a Hasan Sanad from Hadrat Sayyiduna Abdullah bin Abbas narrates that the Holy Prophet *May Allah send peace and blessings upon him* has stated, "He who disfigures through one's hair, there is no share for him with Allah *Almighty*."

This has been described by the Jurists as when a female shaves her head or when a male shaves his beard and this is the same when the Hindus are in a state of grief. This is how they also practise. Or even when a person uses black dye. All of these are examples of disfigurement and also considered as Haraam.

Second proof:

To shave the beard, to adopt a feminine appearance even though one is a male, to impersonate a female or a female to impersonate a male whether in clothes of appearance, all of these actions are considered as Haraam and prohibited in Islam.

Imam Zaylahi in the *Tabbayinul Haqaiq*, Allamah Atqaani in the *Ghaayatul Bayaan*, Allamah Turi in the *Takmilah Al Bahr* all of them in the *Kitaabul Janaayaa* and Imam Ghazzali in the *Kimiyah Sa'aadat* record that the Holy Prophet *May Allah send peace and blessings upon him* has stated, "Without doubt there are few Angels of Allah

Almighty whose Tasbih is this, “Glory be to Allah *Almighty* Who has given beauty to the males through their beard and to females through their hair”.

Nass 50, 51:

Imaamaim Jaleelain, Sheikh Makki and Imam Ghazzali *May Allah be pleased with him* record in the *Ihya*, “The beard is the completion of the creation of man. And it is through this that he is separate and also a distinguishing factor between male and female”.

With doubt, in the *Bazzaaziyah*, *Durre Mukhtaar*, *Raddul Muhtaar*, the evidence has been seen that for a female to shave her head and for a male to shave the beard are both acts which are Haraam. And these symbols also distinguish each other.

Nass: 52:

The reason that it is Haraam to impersonate each others, in other words, male and female is because both of them are changing the creation of Allah *Almighty*. (Hadeeqah Nadeeyah)

Hadith 42:

Imam Ahmed, Imam Daarimi, Imam Bukhari, Imam Abu Daud, Imam Tirmidhi, Imam Nisaa’i, Imam ibn Maja, Imam Tabarani record from Hadrat Sayyiduna Abdullah ibn Abbas *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “The Divine Curse of Allah *Almighty* on those males who adopt the appearance of the female and those females who adopt the appearance of males”.

In the *Tabarani* it is recorded that once a female passed by the Holy Prophet *May Allah send peace and blessings upon him* and she had a bow strapped over her. He then declared, “The Divine Curse of Allah *Almighty* on those females who adopt the appearance of males and those males who adopt the appearance of females.”

Hadith 43:

Imam Bukhari, Imam Abu Daud, Imam Tirmidhi record from the same eminent companion that the Holy Prophet *May Allah send peace and blessings upon him* has cursed (those males) who appear as females and those females who appear as males. He also stated that one should remove them from their houses.

Hadith 44:

Imam Bukhari, Imam Abu Daud, Imam ibn Maja record from Umme Salamah *May Allah be pleased with them* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "Remove these people (who impersonate the opposite sex) from their houses."

Hadith 45:

Imam Abu Daud, Imam Nisaa'i, Imam ibn Maja, Imam ibn Habban with a Sahih Sanad record from Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has cursed those males who wear the clothing of females and those females who wear the clothing of males.

Hadith 46:

Imam Abu Daud with a Hasan Sanad record from Hadrat Sayyiduna Hasan Abdullah bin Abu Maleekah *May Allah be pleased with him* who narrates that once it was told to Hadrat Sayyidah Ayesha *May Allah be pleased with them* that a certain female wears the shoes of males. She replied that the Holy Prophet *May Allah send peace and blessings upon him* has cursed those females (who adopt the clothing of men).

Hadith 47:

Imam Ahmed with a Sahih Sanad record from a Taaba'i Hazeel who reports that, "I once approached Hadrat Sayyiduna Abdullah bin Amar bin Aas *May Allah be pleased with him* and a female was walking past who had a bow over her shoulders and was walking like a male. Hadrat Abdullah *May Allah be pleased with him* asked, "Who is this?" I replied that this was Umme Sa'eed, the daughter of Abu Jahl. He then stated, "I

heard the Holy Prophet *May Allah send peace and blessings upon him* declare that, ‘That person is not from among us, those females who adopt the appearance of males and neither those males who adopt the appearance of females.’” Imam Tabarani has also recorded this from Hadrat Sayyiduna Abdullah bin Amar bin Aas *May Allah be pleased with him* in a few words.

Hadith 48:

Imam Ahmed with a Hasan Sanad and Imam Abdur Razak in the *Musannaf* record from Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has cursed those males who adopt the appearance of females and those females who adopt the appearance of males and also to travel alone in the wild in danger.

Hadith 49:

Imam Tabarani in the *Kabeer* with a good Sanad record from Hadrat Ammar bin Yaasir *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “There are three people who will never enter Jannah, an idol-worshipper, a female who adopts a male appearance (and *vice versa*) and that person who is a habitual alcoholic.”

Hadith 50:

Imam Ahmed, Imam Nisaa’i, Imam Hakim record from Hadrat Abdullah ibn ‘Umar *May Allah be pleased with him* who narrates that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “There are three people upon whom Allah *Almighty* will not look at with Divine Mercy. Those who disobeyed their parents, the female who appeared as a male (wearing male clothing and *vice versa*) and the idol-worshipper.”

Note: Imam Ahmed with another Sanad and Imam Abdur Razzak in the *Musannaf* mentions the following words, “(these would also include those males who even refrains from a female (in marriage) and says that he will not marry. Or those females who remain aloof from everyone and who utters the same type of words. And those who

travel alone in the wild and those who have masculine power yet choose to remain alone.”

Hadith 51:

Imam Nisaa'i in the *Sunan*, Imam Bazzaz in the *Musnad*, Imam Haakim in the *Mustadrak* and Imam Baihaqi in the *Shuhubul Imaan* record that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “Three people will not enter Jannah, those who are cruel to their parents, the idol-worshippers and the female who adopts male clothing (and *vice versa*).”

Hadith 52:

Imam Baihaqi in the *Shuhubul Imaan* records from Hadrat Sayyiduna Abu Hurayrah *May Allah be pleased with him* who narrates that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “There are four people who spent the morning and, in the evening, (they are still in the Divine Wrath) of Allah *Almighty*. The male who adopts the appearance of a female in clothing, the female who adopts the appearance of a male in clothing, those who have intercourse with an animal and those who commit masturbation.”

Hadith 53:

Imam Tabarani in the *Kabeer* record from Hadrat Sayyiduna Abu Umaamah Baahili *May Allah be pleased with him* that, “In brief, there are four people upon whom Allah *Almighty* sends His Divine Curse in this world and in the Hereafter. And when this is done, the Angels mention Ameen to this curse. That male who was created a male and has become a female. He adopts the appearance of a female and that female who was created as a female and have become a male and adopts the appearance of a male. Those who mislead the blind and the orphan. Or that person who forgets the path and that person who does not marry fearing he might have children and he does not have a female slave and lives like a Christian Monk.”

Note: This is the next warning which is not with the above narration. Perhaps, the male appears first and the female second, etc. however, the subject matter has not changed. Or perhaps, there is another narrator and Allah *Almighty* knows best.

Hadith 54:

Ibn Asaakir, ibn Saleh report from certain Mashaa'ikh that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "Allah *Almighty* and the Angels have cursed that male who is a female and that female who becomes a male." May Allah *Almighty* protect us from this. Ameen.

Third proof:

To shave and trim the beard is also a symbol of the Kuffaar and also to impersonate them and that is Haraam.

We have also explained that this is also the behaviour and pattern of the fire-worshippers, the Jews, the Hindus, etc. And we have also presented many examples in this regard.

Nass 53 to 55:

In the *Lam'aat*, we have seen that the person who plaits the hair is also someone from whom the Holy Prophet *May Allah send peace and blessings upon him* has turned away. The reason is that this is done for some wordily benefit.

Nass 56, 57:

In the *Bidaa'i* of Imam Malikul 'Ulama and in the Sharah of the *Munsik Mutawwast* it is mentioned that: "To shave the beard is the manner of the Christians and to adopt their appearance."

Nass 58:

In the *Durre Mukhtaar*, it is mentioned that not to keep a beard is the work and deed of the Jews and the Hindus. Allamah Tahtaawi has stated that to impersonate them is Haraam. In other words, we have always been advised to refrain from all those acts and deeds which create a wrong impression in the minds of people.

Nass 59, 60:

Allamah Ismail bin Abdul Ghani in the *Haashiyah Durur wa Ghurur* and Allamah Abdul Ghani bin Ismail in the *Haashiyah Tareeqah Mohammadiyah* explain that, "To wear the clothes of the English in the proper Mazhab is Kufr."

Hadith 55:

In the *Sahih Bukhari* it is recorded from Hadrat Sayyiduna Abdullah ibn Abbas *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "The most amount of enmity held by Allah *Almighty* are for three persons. The first is that person who is most adamant and stubborn on heresy in the Haram Shareef. The second is that person who insists on the practise (or Sunnah) from the days of ignorance, and the third is to always look to kill another person without any valid reason."

Allamah Teebi in the *Majma'ul Bihaar* explains that, "When the dire warning is such for (someone) who searches (to practise upon the) practises of the days of ignorance then for that person who practises upon it; (this warning) is even more (severe)."

Hadith 56, 57:

In the *Bukhari Shareef*, Imam Ahmed, Imam Abu Ya'la, Imam Tabarani record from Hadrat Sayyiduna Abdullah ibn Umar *May Allah be pleased with him* and the last line is from the Abu Daud and Imam Tabarani from the *Mu'jam Awsat* with a Hasan Sanad record from Hadrat Sayyiduna Huzayfah that the Holy Prophet *May Allah send peace and blessings upon him* has stated, "Disgrace has certainly been kept and humiliation for that person who disobeys my command and whoever impersonates a nation, he is from among them."

Allamah Teebi *May Allah be pleased with him* in the *Majmu'ah* etc. explain that, "In other words, he who is similar in clothing with the Kaafirs, is from among those Kaafirs." [Abridged]

Hadith 58:

Imam Tirmidhi, Imam Tabarani record from Hadrat Sayyiduna Abdullah bin Amar *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "He is not from among us who impersonates an outsider. Do not impersonate the Jews, neither the Christians because the Jews greet by indicating with their fingers and the Christians with their wrists."

Hadith 59:

In the *Musnadul Firdous* it is recorded from Hadrat Sayyiduna ibn Abbas *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "He who practises on the Sunnah of an outsider, he is not from among us."

Hadith 60, 61:

Ibn Habbaan in his *Sahih* narrates from Abu 'Uthman who brought a piece of message from the era of Hadrat Sayyiduna 'Umar *May Allah be pleased with him* in which was recorded that one should refrain from the dress code of the fire-worshippers.

Ibn Maja record from Hadrat Sayyidah Ayesha *May Allah be pleased with them* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "He who does not practise on my Sunnah, he is not from among me."

Hadith 62:

Ibn Asaakir records from Hadrat Sayyiduna Abu Ayub Ansari *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, "He who turns away his face from my Sunnah, he is not from among my people."

Hadith 63:

Khateeb records from Hadrat Sayyiduna Jaabir *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “He who goes against my Sunnah, he is not from among us.”

Hadith 64:

Ibn Asaakir records from Hadrat ibnul Farouk *May Allah be pleased with him* that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “He who chooses my Sunnah, he is (from among) us, and he who turns away from my Sunnah, he is (not from among) us.”

Hadith 65:

Imam Baihaqi in the *Shuhubul Imaan* records from the Hadrat Sayyiduna Abdullah ibn Amar *May Allah be pleased with him* with a Sahih Sanad that the Holy Prophet *May Allah send peace and blessings upon him* has stated that, “In other words, for every deed there is a zeal and for every zeal there is (at times) disorder. However, even in this time of disorder, a person who remains on my Sunnah, he will receive guidance and he who turns to another direction, he will be destroyed.”

O Allah *Almighty* Who is our Lord. We make sincere promise that we only turn to You and Your Great Divine Being. Do not destroy us because of our sins and do not hold us to account for our deeds and protect us against the trials and tests from the disbelievers. Please bestow Your Immense Mercy and Blessing upon Your beloved Prophet *May Allah send peace and blessings upon him* who will intercede for us on the Day of Judgement. And also upon his blessed family and blessed companions. Ameen.

Final words

We have now completed this short discourse and it is also a tragedy that in the present time, people are not interested in going out and learning and educating themselves about Islam. Therefore, for the benefit of these Muslims, we have presented a type of summary which they can go through. Those who have the least bit of Imaan, they will clearly see

the dire warning which has been sounded for those who shave the beard and for those who trim the beard more than is required. For those who have a little common sense, this summary is sufficient.

As for those who feel that they have the “strength” to experience the Divine Punishment of Allah *Almighty*, they should continue to obey the laws and practises of the Hindus and also make their appearance like the fire-worshippers and the Hindus. As for those who love the Holy Prophet *May Allah send peace and blessings upon him*, they will gladly adopt the appearance of something which is a symbol of Islam and they will certainly refrain from the symbols of the Kuffaar. Only Allah *Almighty* guides people to the right path and He is the Owner of All Divine Favour and Grace.

A list of what has been explained in this issue and a brief summary.

1. The person is disobedient to Allah *Almighty* and His Beloved Prophet *May Allah send peace and blessings upon him*.

Qur’anic verses 1, 2,7,8,13,15 till 18, 32. Hadith 1 to 10, 19 to 38, 40, 58.

2. He is someone who is under the command of the Satan.

Qur’anic verse 5.

3. He is an imbecile.

Verse 10. Nass 18, 19.

4. Allah *Almighty* has turned away from him.

Verse 14.

5. The Holy Prophet *May Allah send peace and blessings upon him* has turned away from him.

Hadith 11, 13.

6. The Holy Prophet *May Allah send peace and blessings upon him* is displeased when he sees such an appearance.

Hadith 10.

7. It is the appearance of a Jew.

Hadith 3, 4, Nass 1 to 5.

8. He is like a Christian and English person in appearance.

Hadith 4. Nass 1 to 5. 13 to 17. 36, 56, 57.

9. It is obeying the fire-worshipper.

Hadith 2, 6. Nass 1 to 5. 13 to 17.

10. The appearance of a Hindu and the character of a Mushrik.

Hadith 1. Nass 1 to 5. 13 to 17. 34, 36.

11. He is not from the group of the Holy Prophet *May Allah send peace and blessings upon him*.

Hadith 47, 58, 59, 61 to 64.

12. They are from their nation of their comrades among the Christians, the Jews, the fire-worshippers and the Hindus, etc.

Hadith 56, 57.

13. They should be punished and deported.

Hadith 43, 44. Nass 6 to 12.

14. They are guilty of disfiguring the creation of Allah *Almighty*.

Nass 18, 19, 35, 38 to 49, 52.

15. They are like hermaphrodites.

Hadith 43, 48. Nass 1 to 5.

16. They have broken the Divine Pact.

Hadith 21.

17. They are disgraced and humiliated.

Hadith 56, 57.

18. They should be boycotted.

Hadith 40.

19. Their testimony is unaccepted.

Hadith 13, 14 15.

20. They have not fully entered Islam.

Verse 18.

21. They will be destroyed and entitled for punishment.

Verse 18. Hadith 65.

22. They are blind to religion and unlucky in the Hereafter.

Hadith 16, 17, 41.

23. They should await the Divine Punishment.

Verse 18.

24. They are severe enemies of Allah *Almighty*.

Hadith 55.

25. In the morning and evening, they are in the Divine Wrath of Allah *Almighty*.

Hadith 53.

26. Their appearance will transform for the worse on the Day of Judgement.

Hadith 37, 38.

27. They are cursed by Allah *Almighty*, His Prophet *May Allah send peace and blessings upon him* and the Angels and all of creation.

Hadith 18, 42, 43, 45, 46, 48, 53, 54.

28. Allah *Almighty* does not look at them with Kindness.

Hadith 50.

29. They will not enter Jannah.

Hadith 49, 51.

30. They will certainly enter Hell.

Verse 14.

All Praise is due to Allah *Almighty*, this treatise contains eighteen Qur'anic verses, seventy two Ahadith, sixty statements of eminent 'Ulama and scholars and nearly one hundred fifty Nass or statements and opinions which clearly define ignorance from guidance. This was completed on Friday in the month of Rajab 1305 A.H. thereby matching the name which was chosen for it.

O Allah *Almighty* please accept this effort, without doubt You are All Seeing, All Hearing. Durud and Salaam upon the the greatest of creation *May Allah send peace and blessings upon him* who is the true light for those who are wise and intelligent. And also, upon his blessed family and blessed companions. There is no doubt that Allah *Almighty* and His beloved Prophet *May Allah send peace and blessings upon him* knows best.

Written by His sinful sinner

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1301 A.H.