

The Three Letters

اللحية، الإِسْبَال، و التدخين

1- The Beard...Why?

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A Translated & Revised Second Edition

2- Isbaal

3-Smoking

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Introduction
The Growing of the Beard Is

5
6

1-Obedience	6
2-Prophet Muhammad's ρ <i>Sunnah</i>	7
3-The Human <i>Fitrah</i>	9
4-The <i>Sunnah</i> (Way) of The Prophets	11
5-The Way of The Believers	12
6- <i>Rujoolah</i> (Manhood) & <i>Fuhoodah</i> (Potency & Excellence)	14
7-Beauty & Honor	15
Shaving The Beard Is	18
1-Disobedience	18
2-Extremism & Deviation From The Guidance of Allaah's Messenger ρ	19
3-An Alteration of Allaah's Creation	20
4-A Resemblance of The <i>Kuffar</i>	22
5-Taking The Similitude of Women	26
6-Humiliation	27
7-Deformation	29
ISBALL.....	30
SMOKING.....	49
Appendix.....	53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ تَعَالَى نَحْمَدُهُ، وَنَسْتَعِينُ بِهِ، وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّلْ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } [آل عمران:102]

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

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } [النساء:1]

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

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } [الأحزاب:70-71]

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

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

أما بعد: فإنَّ أصدق الحديثِ كتابُ اللهِ تعالى، وخَيْرَ الهدى هُدًى محمدٍ صلى اللهُ عليه وعلى وآله وصحبه وسلم، وشَرُّ الأمور محدثاتها، وكلُّ مُحدثَةٍ بدعة، وكلُّ بدعةٍ ضلالةٌ، وكلُّ ضلالةٍ في النار،

It proceeds that:

The most truthful speech is that of Allaah's Book (The Qur'aan) and that the best of guidance is that of Muhammad ﷺ. The worst of evils are innovations (foreign to the true teachings of Islaam), and every innovated matter (in religion) is a *Bid'ah*, and every *Bid'ah* is a *Dalalah* (an astray path, misguidance), and every *Dalalah* is in the Fire of Hell.]²

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

Introduction

All praise is due to Allaah, the One who gives might to whoever obeys and fears Him; the One Who humiliates whoever ignores His command and disobeys Him (SW³). May the *Salah*⁴ and *Salaam* (peace) of Allaah be upon His Messenger, the believers from his family, and all of his companions, all of whom had their desires in line with the Prophet's guidance.

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

{ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ } [الشعراء: 88-89]

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

And all Praise is due to Allah.

³SW: سبحانه وتعالى *Subhanahu Wata'aala*, Most Glorified and Most High is He.

⁴The *Salah* of Allah upon His Prophet, Muhammad, is His mentioning of the Prophet's name and his praise before the angels who are close to (but below) Allaah, the most High. The angels as well as all believers are asked to make *Salah* on the Prophet. Allah (SW) says:

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا } (الأحزاب، 56)

"Allah sends His *Salah* (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your *Salah* on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e., *As-Salamu 'Alaikum*)."(Qur'an 33: 56). This invocation of *Salah and Salaam* and what it means is abbreviated SAAW: *sallaa Allaahu 'aleihi was sallam*.

⁵*Shirk*: to associate anything and/or anyone in the worship of Allaah.

THE GROWING OF THE BEARD IS:

1-Obedience

Allaah (SW) says:

{ وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم { [الأحزاب:36]

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

{ فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم { [النور: 36]

{And let those who oppose the Messenger's (Muhammad-p) commandment (i.e. his *Sunnah*, legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some *Fitnah*⁶ befall them or a painful torment be inflicted on them.} (Qur'aan 24:63)

One of commands of the Prophet p is the order to grow beards. Ibn 'Umar (τ⁷), one of the companions of the Prophet p, related that:

روى عبد الله بن عمرو رضي الله عنهما: "إنَّ النبي صلى الله عليه وسلم امر بإحفاء الشوارب وإعفاء اللحية" (رواه مسلم)

"The Messenger of Allaah p ordered⁸ us to: trim closely the mustache and to let the beard grow."⁹

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

⁷τ: *Radiya Allahu Annhu* i.e. May Allaah be pleased with him.

⁸The wording of the command came as, "let grow, spare, let go, and bring to its full extent". All are in the command form.

⁹*Saheeh Muslim*: The authentic book of *hadeeth* collected by Imam Muslim, V.1, *hadeeth* # 499 (English translation published by Dar Al-Arabia, Beirut, Lebanon).

عن أبي هريرة رضي الله عنه قال رسول الله صلى الله عليه وسلم: " جُرِّوا الشوارب، وأرخوا اللحى، وخالفوا المجوس " (رواه مسلم)

Abu Hurayrah τ reported that the Messenger of Allaah ρ said: "*Trim closely the mustache, and grow the beards, and oppose the Magians (Persian fire-worshippers)*."¹⁰

On one occasion, when the Prophet ρ received two of *Kissra's*¹¹ emissaries, he disliked to look at them when he saw that they were shaven and with grown mustaches. He ρ said:

"ويلكُما من أمركما بهذا؟"

"*Woe to you! Who ordered you to do this?* They said: "Our Lord (meaning their *Kissra*)". The Messenger of Allaah ρ then said: "*But my Rabb (Allaah) ordered me to let my beard grow and to trim my mustache*."¹²

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

2-Prophet Muhammad's Sunnah

Allaah, Glorified in His Majesty and Might, says:

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ } [الأحزاب:21]

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

{ وما أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ } [النساء:64]

"We sent no Messenger but to be obeyed by Allaah's leave."¹³
(Qur'aan 4:64)

The Prophet ﷺ said:

"خيرُ الهدى هدى مُحَمَّدٍ" (رواه مسلم)

"The best of guidance is that of Muhammad, ﷺ."¹⁴

It is confirmed that in his natural constitution, the Prophet ﷺ had a thick and great beard. The companion Anas τ said, "*The Prophet's beard filled from here to here (i.e. on the Prophet's face)*", while moving his hand across his cheeks."¹⁵

The *Sahaabah* (the companions -رضي الله عنهم-) were able to know that the Prophet ﷺ was reciting (i.e. Qur'aan) in *Asr* (afternoon) and *Thuhr* (noon) prayers by "the movement of his beard"¹⁶.

وعن أنس-τ- قال: "وكان صلى الله عليه وسلم إذا توضأ أخذ كفاً من ماء فأدخله تحت حنكه فخلل به لحيته، وقال: هكذا أمرني ربي" (صحيح صحيح الجامع 4696)

"Whenever the Prophet ﷺ performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard¹⁷, saying: This is how my Rabb (Allaah) commanded me."¹⁸

¹⁰ *Saheeh Muslim*, V.1, *hadeeth* # 501.

¹¹ *Kissra*: Khosru, a Persian King. *Kissra* is a designation of the Persian kings in general.

¹² The author said that the hadeeth is *hasan*: "good".

¹³ Mujaahid, one of the great scholars of *Tafseer* said that "No one will obey them (i.e. the Messengers) except through the success granted by Allaah."-reported in the *Tafseer* of The Noble Qur'aan by Ibn Katheer, *Surat An-Nissaa'*, *Aayah* 64. "Allaah's Leave" is also interpreted to mean: "Allaah's Knowledge", reported in Imam Ash-Shawkanee's *Tafseer*, the Summarized Version from Fath ul Qadeer, by Muhammad Suleiman Al-Ashqar.

¹⁴ *Saheeh Muslim*, V.2, *hadeeth* # 1885.

¹⁵ Reported by Ibn as-Saakir in his famous book of history known as "*Tareekh Ibn as-Saakir*".

¹⁶ Collected by Al-Bukhari in his collection of *hadeeth* known as *Saheeh Al-Bukhaaree*, V.1, *hadeeth* # 727 and 728 (English Translation, *Dar Al-Arabia* Publications, Beirut, Lebanon).

¹⁷ This method is called *takhleel*, which means to comb the beared with wet fingers.

¹⁸ An authentic *hadeeth* collected in *Saheeh Al-Jaami'* (Arabic) # 4696; Published by *Al-Maktab Al-Islaamee*, Beirut, Lebanon, 1988 Edition, Third Print.

In fact, there are many other collections of *Ahaadeeth* (sing. *Hadeeth*) confirming that the Prophet ﷺ had a great beard. How astonishing are those who claim to love the Prophet ﷺ while actually they do not love his figure, but rather prefer the look of his enemies (i.e. by being shaven)¹⁹, when Allaah (SW) made it clear that:

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ {آل عمران: 31}

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

The love that does not entail its holder to follow and imitate the beloved, is only a claim of love and not true love²⁰. One of the *Sahaabah* رضي الله عنهم said:

"While I was walking in Madeenah, a man behind was saying: '*Li ft up your Izaar*²¹, for it is more pious and makes it (your Izaar) last longer.'²² I turned (towards him), and he was the Messenger of Allaah. I said: 'O Messenger of Allaah it is only a simple *Burda*²³ (i.e. one would not think of it as a source of pride and arrogance nor to consider piety and elegance when it comes to wearing it.)' The Prophet ﷺ responded:

"أما لك في أسوة؟"

Don't you have an example in me?

I looked (at him) to find that his *Izaar* extended to the middle of his legs (only)²⁴

¹⁹This does not reflect a true love of the honorable look of the Prophet ﷺ, especially when it is known that he ﷺ commanded the Muslims to grow their beards.

²⁰The following of the Prophet's way is the thing that is beloved to Allaah. This applies to every matter, even though it may not be obligatory, because the one who loves the Prophet ﷺ does not differentiate between what is obligatory and what is not; He follows the beloved because of his love for him. So, how should we view it when the matter is known to be obligatory, as it is the case with the growing of the beard?

²¹A garment that covers the lower half of the body.

²⁰*Isbaal* is to wear garments that extend below the ankles. This is absolutely prohibited as confirmed in many authentic Ahadeeth. See Special Section on *Isbaal*.

²³A black square garment wrapped around the body.

²⁴A good *hadeeth* supported by other narrations as mentioned by the author.

The question raised to the shaven: What would your response be if you start offering excuses to Allaah's Messenger ﷺ, when he is telling you: "**Don't you have an example in me?**"

3-A Human Fitrah²⁵

Allaah (SW) says:

{ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ }
[الآية [الروم:30]

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

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

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

قال رسول الله ﷺ: "عشرة من الفطرة: قص الشارب، وإعفاء اللحية، والسواك، واستنشاق الماء، وقص الأظافر، وغسل البراجم، وبتف الإبط، وحلق العانة، وانتقاص الماء." قال أحد الرواة: (ونسيت العاشرة إلا أن تكون المضمضة)
(رواه مسلم)

"Ten are the acts of Fitrah: clipping the mustache, letting the beard grow, using as-Siwaak²⁶, snuffing up water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes, and cleaning one's private parts with water. The narrator said, 'I have forgotten the tenth, but it may have been rinsing the mouth.'" ²⁷

²⁵*Fitrah*: The natural state of submission to The Creator, Allaah. Man is born on this state of *Fitrah*.

²⁶*As-Siwaak*: A piece of a branch or a root of a tree called *al-Araak* used as a tooth-brush.

²⁷Collected by Muslim in his *Saheeh*, V.1, *hadeeth* # 502.

The *Fitrah* is the state upon which the creation of Allaah's bondsmen has been initiated. He implanted within their nature, its execution, an inclination towards it, and a tendency to like it; He brought them to dislike what contradicts it. In fact, if a man abandons the qualities of *Fitrah*, his feature will no longer be like that of human being, -then how should one from amongst the common people of Islam, the Deen of *Fitrah*, be?!

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

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

4- A Characteristic Feature of the Prophets

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

{ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ } [البقرة: 124]

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

Ibin Abbaas (may Allaah be please with him and his father) explained in an authentic report, that the *Kalimaat* which Allaah tried Ibraheem with, were the qualities of the *Fitrah*.

The Qur'aan clearly mentions that Prophet *Haroon* (Aaron: may Allaah's peace be upon him) had a grown beard. Allaah (SW) told about *Haroon's* response to his brother, Prophet Moses:

{ قَالَ يَا بَنُوَّعَمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي } [طه: 94]

"He (Haroon) said: 'O son of my mother! Seize (me) not by my beard, nor by my head!' "(Qur'aan 20:94).

Had he been shaven, Moses would have not tried to seize him by his beard!

In *Soorat al-An'aam* after mentioning the names of several Messengers including Ibraheem and Haroon, Allaah (SW) says:

{ أولئك الذين هدى الله فيهداهم اقتده } [الأنعام:90]

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

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

{ لقد كان لكم في رسول الله أسوة حسنة } [الأحزاب:21]

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

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

5- The Way of the Believers

Allaah (SW) says:

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ } [آل عمران:110]

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

He (SW) also says:

{ واتبع سبيل من أناب إليَّ } [لقمان:15]

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

The Prophet ﷺ said:

"خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِي يَلُونَهُمْ"
(البخاري، مسلم، أحمد، والترمذي)

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

He ﷺ also said:

"عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي عَضُوا عَلَيْهَا
بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ يَدْعَةٌ" [صحيح]

"Keep to my Sunnah and that of al-Khulafaa' ar-Rashidun (rightly-guided Caliphs). Bite on it with your morals. And beware of innovations (in religion), for every invented matter (in religion) is a Bid'ah³⁰-[and every Bid'ah is a Dalalah and every Dalalah is in Hell-Fire.]³¹"

It is confirmed that *Al-Khulafaa'-ar-Raashidun*³² and others from the *Sahabah* and *at-Taabi'een* (those who followed the path of the *Sahabah*) had great beards. Abu Bakr As-Siddeeq τ had a "thick beard"; Omar τ had a "fully grown beard", and Uthman τ had a "great beard". Ali τ had a "wide beard that covered (the area) between his shoulders".

²⁸This is Part of the recommendation of Luqmaan to his son. Luqmaan was a righteous man to whom Allaah gave *Hikmah* (Guidance towards proper understanding, approach, and judgment).

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

³⁰An authentic *hadeeth* related by Abu Daawood, Ahmad, Ibn Maajah, Al-Haakim, and at-Tirmidhee. Sheikh Nassir-ud-Deen Al-Albaanee further confirmed its authenticity.

³¹From a *hadeeth* by Jaabir τ collected by Muslim, An-Nasaa'ee and others.

³²*Al-Khulafaa' -ar-Raashidun*, the title given to the first four Caliphs in Islaam.

Those were the most wise people of this *Ummah* according to the general consensus of its scholars. After them came righteous followers and truthful fighters in the cause of Allah who took over the treasures of *Kissra*³³ (of Persia) and Caesar (of the Romans), the earth's Eastern and Western regions yielded to them and **no one amongst them was shaven**.³⁴

If you search across the entire length and width of the pages of the Islamic history, you will not find anyone amongst the scholars of guidance and *Masabeeh-ud- Dujaa* (people who were like lamps that dissipated darkness), who used to shave his beard. This *Dalalah* (straying from the right path by shaving the beard),

was leaked to us and was “relished” by some Muslims who came in touch with the *Kuffar* when the latter occupied our land, or, when they (some Muslims) moved to the countries of the *Kuffar* and their minds became “occupied” by them. Thus they turned away from the guidance of their righteous predecessors, and, instead, followed other than the believers’ path, *Hathwa Al-Quthati bil Quthati*³⁵. They became afflicted by the ways of the Christians and Jews, “braiding them” (i.e. tracing and adopting their practices) inch by inch, and yard by yard!

6-Rujoolah (Manhood)

³³*Kissra*: Khosru, a Persian King. *Kissra* is a designation of the Persian kings in general.

³⁴One of the supplications of the believing slaves of The Most Beneficent is:

{ واجعلنا للمتقين إماما } الآية [الفرقان:74]

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

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

³⁵*Al-Qutha*, the feather of an arrow. *Al-Quthati bil Quthati*, the feathers are very similar and successive in their orientation on the arrow. This parable is to emphasize the following and the copying of the deeds of the non-believers. The Prophet p gave this parable as well as another parable, saying:

”التَّبِيعُ سَنَنٌ مَنْ كَانَ قَبْلَكُمْ شَبِيراً بِشِيرٍ وَذُرَاعاً بِذُرَاعٍ حَتَّىٰ لَوْ دَخَلُوا جِحْرَ ضَبٍّ تَبِعْتُمُوهُمْ. قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: قَمَنٌ؟“
 “You will follow the practices of those who were before you, inch by inch and yard by yard; so much so that if they were to enter a hole of a *Dhabb* (a desert animal that looks like a lizard but bigger in size), you would also follow them”. We said: ‘O Allaah’s Messenger (do you mean) the Jews and Christians?’ He replied: “If not them, who else?” This *hadeeth* was collected by *Al-Bukhaaree*, *Saheeh Al-Bukhaaree*, V.9, *hadeeth* # 422. Similar narrations were collected by Muslim, Ahmad, Ibn Maajah and others.

and Fuhoodah (Potency and Excellence)

Allaah has created human males and females and made the hair a shared characteristic amongst them, except in some places like the beard and the mustache, where He made the hair growth a distinction between a man and a woman. For a man to put on a woman's clothes (in imitation), is less profound than imitating her by having his beard shaved, because the beard is the apparent difference and the clear distinctive feature between a man and a woman.³⁶ Allaah (SW) have made it permissible for men and women to wear clothes that best fit their *Fitrah*.

Islaam permitted gold and silver to be used by women for beautification purposes, while it prohibited them for men because they are not suitable for the perfection of manhood. As much as it is a beauty for a woman to have no mustache and a beard on her face, the beauty, respect, dignity, and reverence of a man lies in having a beard and a mustache.

7-Beauty and Honor

Allaah (SW) says:

{ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ { الآية [الإسراء:70]

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

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

{ صَيِّغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صَبْغَةَ { الآية [البقرة:138]

³⁶Medically it is known that the growth of the beard on the male's face is one of the effects of the male hormone known as Testosterone. Diseases that may occur to some patients causing a decrease in *ar-Rujoolah* (demasculinization), is accompanied by a loss of the beard's hair on the man's face. If this hormone is injected in a female it would lead to a loss in femininity (Defeminization) and an appearance of the symptoms of *Istirjaal* (Virilization) or (Masculinization). Most apparent of these symptoms is *ash-Sha'raaniyeeyah* (Hirsutism) الشعرانية, where there is an abundant growth of hair in places where there is no normal hair growth, like that of beard and the mustache.

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

"This *Sibghah* is Islaam, and it is the *Fitrah* upon which mankind are created, as indicated by many of the *Mufasssireen* (scholars of *Tafseer*). Part of this *Fitrah* is the form of man itself."³⁷ Allaah, Most Glorified in Might and Majesty, said:

{ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ { [التين:4]

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

{ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ، الَّذِي خَلَقَكَ فَسَوَّاكَ فِعْدَلًا فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ { [الإنفطار: 6-8]

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

{ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ { [النمل:88]

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

The Prophet ﷺ said:

" كُلُّ خَلْقِ اللَّهِ عَزَّ وَجَلَّ حَسَنٌ " (صحيح)

"All of the creation of Allaah is perfectly beautiful."³⁸

³⁷Translators note.

³⁸An authentic *hadeeth* collected by Ahmad & at-Tirmitheh and reviewd by Shayekh Nassir-ud-Deen Al-Albaanee in his book *Silsilat al-Ahadeeth as-Saheehah*, *hadeeth* # 1441 (Arabic Text).

The stature and the fashion of our creation is a *Ni'ma* (blessing) and honor from Allaah (SW). There is no doubt, that the shaving of the beard is a denial of this *Ni'ma* and a retraction from the *Sunnah* of the Prophet ﷺ whose guidance is the best of guidance. It is also a degeneration to the level of the *Kuffar* whom the evils of their deeds seem pleasing to them, and thus came to anticipate that perfectness and civilization can be realized when the major apparent distinctions between men and women are eliminated!³⁹

The degree of exaltation of the greatness of beard-growing by the scholars of Islaam reached to the extent that Imams like *Abu Haneefah*, *Ahmad*, and *Ath-Thaw'ree* said: "If the beard is 'victimized' by completely shaving it, and it does not grow again, then the offender has to pay a full *Diy'ah*⁴⁰ as if he, himself, killed the beard-owner". *Ibn Al-Muflih* (may Allaah's Mercy be upon him) explained that: "This is so because he (the offender) had removed the intended purpose of beard-growth. This is the same as if he would remove the sight of the eye."

The *Ansaar*⁴¹ spoke highly of a man by the name of *Qayes bin Sa'd*, saying: "How good is cheif *Qayes*, for he is a brave and an honorable man! But he had no beard. Verily! by Allaah if the beard could be bought by *Daraahim*⁴² we would buy him one to complete his manhood!"

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

³⁹On Monday october 29, 1993 a group representing the European Airline Industry issued a warning to the British Airways calling the British airliner to stop executing a policy in which women are assigned separate seats on its flights to and from Saudi Arabia. The airliner explained that its decision is for the comfort of its passengers. The European group considered this as a promotion of "uncivilized" practices and threatened that it will boycott the British Airways if it did not comply with their warning!

⁴⁰Blood-money compensation.

⁴¹*Ansaar*, the Muslims in Madeenah who gave support and shelter to the Prophet ﷺ and his companions following their *Hijrah* (migration) from Makkah.

⁴²A kind of Arabian silver coins.

⁴³Distortion in the foot.

⁴⁴Being one-eyed.

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

Shaving The Beard Is:

1-Disobedience

Allaah (SW) says:

{ ومن يعص الله ورسوله فقد ضلّ ضلالاً مبيناً } [الأحزاب:36]

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

{ ومن يعص الله ورسوله فإنّ له نار جهنّم خالدٍ فيها أبداً } [الجن:23]

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

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

{ وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا } [الحشر:7]

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

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

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

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

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

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

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

⁴⁶The author said it is a good hadeeth.

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

It is related that Omar τ and the Justice of Al-Madeenah, Ibn Abee Ya'laa, turned down the testimony of the person who plucks out the beard's hair. Al-Ghazalee & An-Nawawee, may Allaah's mercy be upon both of them said: "*plucking out the beard's hair when it is about to grow is a resemblance of the Murd*⁴⁸ *and is considered from the grave Munkaraat (wrong-deeds).*"

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

Allaah, Most High, says:

{ من يُطِيع الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا } [النساء: 80]

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

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

"...من رغب عن سنتي فليس مني" (متفق عليه)
 "Whoever turns away from my *Sunnah* is not of me (i.e. not one of my followers)."⁴⁹
 "من عمل عملاً ليس عليه أمرنا فهو ردٌ" (رواه مسلم)

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

⁴⁷ Related by Imam Muslim.

⁴⁸*Murd* (sing. *Amrad*), the boy with a sprouting hair on his mustache and who reached the age at which his beard would grow, but it is not visible.

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

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

" ليس منا من عمل بسنة غيرنا " (حسن)

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

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

“ويلكما! من أمركما بهذا؟”

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

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

So, what about you, O shaved! What would your feeling be if the Prophet ﷺ would get hurt from looking at your face? In fact what would your reply be if he ﷺ turned away his honorable face from you, saying: “Woe to you! Who ordered you to do this?”

3-An Alteration of Allaah's Creation

Allaah, Most High He is, says:

{ لا تَبْدِيلَ لِمَ خْلَقَ اللهُ { الآية [الروم:30]

"No change let there be in the *Khalq* of Allaah" (Qur'aan 30: 30)

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

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

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

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

{ وَلَأْمُرْتَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ { الآية [النساء:119]

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

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

{ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ { الآية [التغابن:3]

"And He created you and made good your shapes." (Qur'aan 64:3)

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

The Prophet ﷺ warned women that:

"لعن الله الواشمات، والمستوشمات والنامصات، والمتنمصات، والمتفلجات للحسن المغيرات لخلق الله" (متفق عليه).

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

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

⁵⁴Collected by *Al-Bukhaaree*, *Saheeh Al-Bukhaaree*, V.7 *hadeeth* # 822 and *Muslim*, *Saheeh Muslim*, V.3, *hadeeth* # 5301 and *Ahmad*.

The Prophet ﷺ mentioned the cause behind their curse: “changing the features created by Allaah”. Certainly, the curse is an evidence for the inviolability of changing Allaah’s creation. Therefore, the one who shaves off his beard for so-called “beautification purposes” changes the creation of Allaah, Glorified is He above every imperfection. Knowing that what is permitted for women regarding beautification is more than what is permitted for men, then with all the more reason the shaved falls under the threat of receiving Allaah’s curse. Shaving off the beard falls under the meaning of التَّمَصُّص *An-Namass*, which is removing the hair from the face or the eyebrows of women to look more “beautiful”. For men, it is even uglier!

4-A Resemblance of The *Kuffar*

Allaah (SW) says:

{ تَمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ } [الجاثية:18]

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

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

{ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ } [الحديد:16]

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

"Has not the time come for the hearts of those who believe (in the Oneness of Allaah-Tawheed) to be affected by Allaah's reminder of the Truth, lest they become as those who received the Scripture (The Torah and The Gospel) before (i.e. Jesus) and the term was prolonged for them and so their hearts were hardened? And many of them *Fasiqun* (rebellious, disobedient to Allaah)." (Qur'aan 57:16)

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

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

"ليس مئاً من عمل بسنة غيرنا " (حسن)

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

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

He ﷺ also said:

"ومن تشبّه بقوم فهو منهم " (صحيح)

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

⁵⁶A good *hadeeth* as referred to by the author. See F.N. # 42

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

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

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

"خالفوا المشركين: احفوا الشوارب وأوفوا اللحى" (متفق عليه)

"*Oppose the Mushrikeen (polytheists): trim closely the mustaches and let the beards grow.*"⁵⁹.⁶⁰

In another *hadeeth*, the Prophet ﷺ said:

"جَزُوا الشَّوَارِبَ، وَاخْلُوا اللِّحَى وَخَالِفُوا الْمَجُوسَ" -رواه مسلم.

"*Juzzoo*⁶¹ the mustache, let the beards grow, and oppose the Magians."-reported by Muslim

⁵⁹An agreed upon *hadeeth* collected by Muslim, *Saheeh Muslim*, V.1, *hadeeth* # 501, and by *Al-Bukhaaree*, *Saheeh Al-Bukhaaree*, V.7, *hadeeth* # 780.

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

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

" أن خمسة من الصحابة كانوا يقومون (أي يستأصلون) شواربهم، يقومون مع طرف الشفة"

"five of the *Sahabah* used to *Yaqummoon* (remove i.e. the hair of) their mustaches from the side of the lip". Al-Albaanee commented on the level of the *Sanad* (chain of narrators) by saying, "it is good", and that "Ibn as-Saakir reported a similar narration, 8:520:2". The above comments of Shayekh Al-Albaanee can be referred to in his book "The Etiquettes of Marriage", PP. 209-210, 2nd Edition, Published by *Al-Maktabah Al-Islamiyyah*, Amman, Jordan, 1414 HJ.

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

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

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

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

" من لم يأخذ من شاربه فليس منا " (صحيح)

"Whoever does not take (i.e. hair) from his mustache then he is not from us."⁶²

Some of the *Kuffar* (like today's Jews) grow their beards while others shave them. Either way, we are ordered to oppose those who shave and those who take off some of their beards, but not to oppose those who grow them (except as detailed above). Because, had the ruling been to absolutely oppose all of what the *Kuffar* do, it would have been incumbent upon us to stop the circumcision just because the Jews practice it!

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

⁶²An authentic *hadeeth* collected by Ahmad, at-Tirmitheeh, an-Nassaa'ee and ad-Diyaa' (See *Saheeh al-Jaami'*, *hadeeth* # 6533. Sheikh Al-Albaanee commented on this *hadeeth* saying that "The *hadeeth* indicates that the permissible thing to do is to take from the mustache some of it, and it is the hair that extends above the lip. However, taking it all as some of the *Sufi* (mystics) and others do, is, as Imam Malik said, *مُثْلَه* *Muthlah* (deformation)".

5-Taking the Similitude of Women

Ibn Abbaas رضي الله عنهما said:

قال ابن عباس رضي الله عنهما: "لعن رسول الله صلى الله عليه وسلم المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال" (رواه البخاري)

"Allaah's Messenger *ρ* cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men."⁶³

When Abdullaah bin Umarؓ saw a woman wearing a bow and walking in a way assuming the manners of men, he said:

" ليس مئاً من تشبه بالرجال من النساء، ولا من النساء بالرجال " (صحيح)

"Women who assume the manners of men are not from us and also those of men who assume the manners of women."⁶⁴

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

if a woman puts on a faked beard on her face, she would be assuming the resemblance of men. By the the same talking, the man who takes off his beard, which Allaah beautified him with, would be immitating women.

⁶³Saheeh Al-Bukhaaree, V.7, hadeeth # 773.

⁶⁴Reported by Imam Ahmad and Abu-Na'eem. It is an authentic *hadeeth* as the author said. Also Shayekh Al-Albaanee authenticated it in his book *Al-Hijab*, PP. 66-67.

If you ask a common Muslim from *Ahlu Sunnah*⁶⁵: "whom does the face of a shaven man resemble?" He would say: "That of a woman, a boy, a Jew or a Christian". The scholars called this similitude *at-Takhan'nuth* (effeminate). The renowned scholar of Islaam, Ibn Abdul Barr, may Allaah's Mercy be upon him, said: "It is *Haraam* (unlawful) to shave the beard and that only those *Mukhan'nathoon* (effeminate) of men who do that."

NOTE:

(1) If a man dyes his limbs with *Henna*⁶⁶, he assumes the similitude of women although he may have a beard, a mustache and a turban. The same holds true for the one who shaves his beard, although he may have a mustache, a shirt, and a turban!

(2) Assuming the manners, appearances, etc. of others is a matter that cannot be judged based upon intention, like the cases of murder, beating, or destructive acts. The person who acts to adopt the manners of others will attach to himself the quality of "similitude" though he may have not intended it. The corruption resulting from imitation is real, though he may have no objective behind it. That is why the Prophet ﷺ forbade certain deeds behind which there were no intentions or even thoughts for imitation. For example, he ﷺ forbade praying at sunrise, at one time during the noonperiod,⁶⁷ and sunset, lest we immitate the *Kuffar* who prostrate to the sun at these times, knowing well that the (true) Muslim does not prostrate to anyone except Allaah alone.

6-Humiliation

⁶⁵*Ahlu Sunnah*, Muslims who follow the teaching of Islaam based on the Qur'aan, *Sunnah*, and the understanding and practice of the *Sahaabah* and their followers from the righteous predecessors. They stay away from innovations introduced by scholastic theology, *Sufism* (mysticism), blind imitation to *Madaahib*, figuritive interpretations of the Names and Attributes of Allaah, etc.

⁶⁶*Henna*, a reddish-orange cosmetic gained from leaves and stalks of the *Henna* plant.

⁶⁷The time when the shade of an arrow rises up all the way on itself and nothing of its shade remains on earth.

None of the early Muslim scholars shaved their beards even once! Some Muslim rulers, who were not scholars themselves, used to punish some wrong-doers by shaving their beards then mounting them on riding animals and walking them in towns in dishonor. That is why some scholars said: "it is permissible to discipline someone by shaving his head but not his beard", because it is originally *Haraam* to shave the beard. Do not you notice that when the pilgrim ends the state of *Ihraam*⁶⁸ it is a *Sunnah* (in accordance with the Prophet's way) for him to shave (or clip) the head **but not the beard**? The respect of *as-Salaf as-Salih* for the beard was apparent in their stiff decisions to reject the testimony of those who shave their beards... In fact, the scholar Ad-Dusooqee said: "It is forbidden for a man to shave his beard or mustache and the one who does that must be disciplined".

7-Deformation

عن عبد الله بن يزيد الأنصاري رضي الله عنه قال: "نهى رسول الله ﷺ عن التُّهْيِ والمُتْلَةِ"
(رواه البخاري)

Narrated Abdullaah bin Yazeed Al-Ansaaree that:

"*The Prophet ﷺ forbade An-Nuhba*⁶⁹ *and Al-Muthla* (deformation)."⁷⁰

عن سمرة وعمران بن حصين رضي الله عنهما، قالوا: "ما خطبنا رسول الله ﷺ خطبة إلا أمرنا بالصدقة ونهانا عن المتلة" (جيد)

Narrated Sumrah and Omraan bin Hussein رضي الله عنهما that: "*Every time the Prophet ﷺ gave us a speech except that he ordered us to give charity and forbade us from Al-Muthla* (deformation)."⁷¹

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

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

⁶⁸*Ihraam*, literally it means "entering into a state of sanctity". In accordance with the *Sunnah* of the Prophet ﷺ it involves the putting on of a particular type of dress and abstention from certain actions.

⁶⁹*An-Nuhba*, means robbing and taking the property of someone else publicly and by force.

⁷⁰*Saheeh Al-Bukhaaree*, V.7, hadeeth # 425.

⁷¹The author said it is a good *hadeeth*.

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

The face is an honored part of the body because it is the center of beauty and of the senses. Its right, therefore, is to dignity protection, not *Al-Muthla* and dishonor. The Prophet ﷺ taught us in his saying that:

"إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ" وفي لفظ "فلا يَلْطَمَنَّ الْوَجْهَ" (رواه البخاري ومسلم).

"When any one of you fights his brother, he should avoid the face" and in one narration: "he should not slap at the face."⁷²

When Suwayd bin Miqrin ؓ saw a man striking his boy (on the face), he said: "Did you not know that the *Soorah* (face) is respected."-reported by Muslim.

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

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

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

The completion of the first edition of the book was on Monday 17/5/1414
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Revised on the 4th of Rajab 1425; 20/8/2004

⁷²*Saheeh Al-Bukhaaree* (V.3, hadeeth # 734) and *Saheeh Muslim* (V.4, hadeeth # 6321 and 6324). The text is that of Muslim.

I ask Allaah, by His Names and Attributes to accept this work by the author and by myself and to make it a reserved reward for the Day of Judgment. I ask Him (SW) to forgive me if I had done any mistake and I ask the readers to write their findings and (or) their comments and send them to me: saleh3214@yahoo.com.

الإسبال Isbaal

What is Isbaal?

Isbaal is to wear garments that extend below the ankles.

Is it Forbidden?

Yes, because the Prophet ﷺ said:

"ما أسفل من الكعبين من الإزار في النار" رواه البخاري في صحيحه.

"The part of an Izaar (garment) which hangs below the ankles is in the Fire."⁷³

Some hold the opinion that Isbaal is forbidden when it is done out of pride, conceit or arrogance. Is this argument true? The answer is: No, because:

First: The threat to punish in Hell those who drag their garments below the ankles is clear⁷⁴.

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

⁷³Saheeh Al-Bukhaaree, V.7, hadeeth # 678.

⁷⁴The punishable part is that which violates the command of the Prophet ﷺ i.e below the ankles. Al-Hafidh Ibn Hajer is with the opinion that the obvious literal meaning of the hadeeth holds true i.e. the clothes together with the part below the ankles will be in Hell as it is the case in the saying of Allaah (SW):

{ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ } (الأنبياء، 98)

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

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

"ارفع إزارك واتق الله". قال : "إني أحنف تصطك ركبتاي، فقال: ارفع إزارك فإن كل خلق الله عزَّ وجلَّ حسن، فما رُؤي ذلك الرجل بعد إلا إزاره يصيب أنصاف ساقيه أو إلى أنصاف ساقيه. (أخرجه أحمد وغيره وهو على شرط الشيخين- السلسلة الصحيحة 1441).

"Pull up your *Izaar* and fear Allaah". The man said: "I am a an *Ahnaf*⁷⁵ person with trembling knees". He (the Prophet ﷺ) said: "Tug up your *Izaar*! Certainly, all of Allaah's creation of Allaah is good". Since then the man was not seen except with his *Izaar* touching the middle of his shanks or up to the middle of his shanks⁷⁶.

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

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

"يا سفيان بن سهل: لا تسبل فإنَّ الله لا يُحبُّ المُسبلين " صحيح سنن ابن ماجه 2876

"O Sufyaan bin Sahl! Do not lower your garment below your ankles because Allaah does not love the *Musbileen* (those who lower their lower garments below their ankles)."⁷⁷

Jaabir bin Saleem said that the Prophet ﷺ told him:

"...وإيَّاك وإسبال الإزار فإنَّ إسبال الإزار من المخيلة ولا يُحبُّها الله " (الصحيحة (770

"...And beware of the *Isbaal* of the *Izaar* because it is from *Al-Makheelah* (conceit, arrogance, etc.) and Allaah does not love it."⁷⁸

One can notice the text (underlined) in the imperative from indicating the forbidding of *Isbaal* whether it is done out of *Makheelah* or not. Al-Hafidh Ibn Hajer in his commentary about some of the *Ahaadeeth* mentioned above said: “The *Isbaal* mentioned in these *Ahadeeth* is a grave sin if it is done out of *Makheelah*, otherwise the apparent meaning of the *Ahadeeth* indicates that it is forbidden.”⁷⁹

Fourth: The manifestation of the *Aayah*:

{ وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا } (الحشر، 7)

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

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It is known that the *Ath-Thawb*⁸⁰ of the most honoarbale of mankind, Muhammad ρ, “was up to the middle of his shanks.”⁸¹ This is confirmed in another *hadeeth* in which Uthmaan τ reported that the “*The lower garment of the Prophet ρ extended to the middle of his shanks.*”⁸² Who else is more humble than him ρ? He knew that *Isbaal* necissitates *Al-Makheelah* even if the *Musbil* does not intend it. This is supported by the *hadeeth* of Jaabir bin Saleem in which the Prophet ρ made it clear that ***Isbaal* is a manifestation of arrogance:**

الإسبال كله من المخيلة : قال صلى الله عليه وسلم لأبي جريّ-جابر بن سليم الهجيمي: (وارفع إزارك إلى نصف الساق فإن أبيت فإلى الكعبين وإيّاك وإسبال الإزار فإِنَّهُ من المخيلة)-السلسلة الصحيحة للألباني 1109 و 1352.

He ρ commanded Jaabir bin Saleem saying:

⁷⁵*Ahnaf*, a person afflicted with a distortion of the foot with each foot moving towards the other one along the big toe.

⁷⁶Reported by Ahmad and others, and it satisfies the conditions set by Al-Bukhaaree and Muslim. See *As-Silsilah As-Saheehah*, *hadeeth* # 1441.

⁷⁷*Saheeh Sunnan Ibn Majah* by Shayekh Nassir-ud- Deen Al-Albaanee # 2876.

⁷⁸*Silsilat Al-Ahaadeeth as-Saheehah*, the Series on the Collection of Authentic *Ahaadeeth*, by Shayekh Al-Albaanee, *hadeeth* # 770.

⁷⁹*Fathul Baaree*, V. 10, P. 263.

⁸⁰*Ath-Thawb*: garment.

⁸¹Reported by Ahmad, At-Tirmithee in *Ash-Shamaa'il Al-Muhammadiyyah* and by others. The *hadeeth* is authentic as reported by Waleed An-Nassr in his book *Al-Isbaal Liqhayr Al-Khuyalaa'*, P. 15.

⁸²Reported by At-Tirmithee in *Ash-Shamaa'il Al-Muhammadiyyah* and Al-Albaanee authenticated it # 98.

"And tug up your Izaar up to the middle of your shanks, and if you dislike it, then up to the ankles (i.e. up to a point above the ankles) and beware of Isbaal because it is arrogance."⁸³

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

Fifth: Isbaal by men is an imitation of women.

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

"لعن الله الرجل يلبس لبسة المرأة، والمرأة لبسة الرجل" - صحيح أخرجه أبو داود وغيره.
"Allaah cursed the man dressed like a women and the women dressed like a man."⁸⁴

In fact Ibn Umar رضي الله عنهما said that: "the Prophet ﷺ said: "The one who trails his *Thobe* out of conceit, Allaah will not look at him on the the Day of Judgment". Ummu Salamah رضي الله عنها said: "What should the women, O Messenger of Allaah, do with the lower ends of their dresses?" He said: "They may let them hang down a span". She said: "Still their feet will be uncovered". He said: "Then let them hang the ends down a forearm's length, not exceeding it."⁸⁵

Lowering the garments below the ankle is a the code of dress of women. Shayek ul Islaam Ibn Taymmeyah said:

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

" من تشبه بقوم فهو منهم "

"Whoever takes the simlitude of certain people becomes one of them"⁸⁶

⁸³*Silsilat Al-Ahadeeth as-Saheehah*, hadeeth # 1109 and 1352.

⁸⁴*Saheeh Abee Dawood*, hadeeth # 3454, Ibn Majah 1903, *Saheeh Al-Jaami'e As-Sagheer*, hadeeth # 5095, and others.

⁸⁵An authentic narration reported by Abee Dawood (# 3467 in *Saheeh Abee Dawood*), An-Nassaa'ee (# 5336) and At-Tirmitheer (*Saheeh At-Tirmitheer* #1415), and Ibn Majah #3580 & 3581.

⁸⁶An authentic *hadeeth* collected by Abee Dawood, Ahmad, and others. See *As-Silsilah As-Saheehah* V.1, 676

The man who immitates women acquires from their manners according to the extent of his immitation, such that it he may end up in complete effeminacy...The woman who immitates men assumes part of their manners until she attains levels of *Tabarruj*⁸⁷, *Burooz*⁸⁸ and *Mushaarakah* with men⁸⁹ driving some of them to show their bodies as men do, demanding superiority over men, and doing whatever contradicts the bashfulness of the woman...”⁹⁰ When Ummar bin Al-Khattaab τ saw a man dragging his *Izaar*, he called upon him and said: “Are you having your menses?”. The man said: “O *Ameer Al-Mu’mineen*⁹¹! Does a man have menses?” Ummar said: “What made you drag your *Izaar* over your feet?” He then ordered a blade, rapped (the lower ends of) the man’s *Izaar* and cut what trailed below the ankles...

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

Sixth: *Isbaal* is extravagancy:

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

{ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ } (الأعراف، 31)

"And eat and drink but waste not by extravagance, certainly He (Allaah) likes not the extravagants." (Qur’aan 7: 31).

⁸⁷*Tabarruj*, displaying beautification as a show off to strangers. Displaying beautification to the husband is not *Tabarruj*.

⁸⁸*Burooz*, show off.

⁸⁹*Mushaarakah*, joining men in all walks of life.

⁹⁰Shayekh ul Islam Ibn Taymmeyah in his book *Al-Fatawa* (Arabic), V. 22, P. 254.

⁹¹*Ameer Al-Mu’mineen*, the Commander of the Faithful. It is a title given to the Islamic Caliph. This incident was narrated by Kharshah bin Al-Hurr. The report is found in Waleed An-nasr’s book *Al-isbaal Lighayer Al-Khuyalaa*, p. 18, where he attributed it to At-Tabaree. It is reported in a summarized version by Ibn Abee Shaybah in his *Mussannaf* (V.8, p. 393) with a Saheeh Isnaad, as An-Nasr said.

Al-Hafidh Ibn Hajer, may Allaah's Mercy be upon him, said: " If the *Thobe* (as well as all other garments) exceeds the appropriate size⁹² of the one who wears it, then it would be prohibited based upon extravagancy and that leads to *Tahreem*."⁹³

Seventh: *Isbaal* and impurities:

Ubaid bin Khalid said: "I was walking trailing my *Burd*⁹⁴. A man talked to him saying: "Pull up your *Thobe* because that (will keep it) more clean and will last longer". I looked (to see who was talking to me) and he was the Prophet ρ. I said: "It is only a black and white-striped *Burdah* (outer garment)". He said: "*Don't you have an example in me?*" I said: "I looked (at him) and his *Izaar* was (extending) to the middle of his shanks."⁹⁵

Abdullah Ibn Mas'oud narrated that: "A young man paid a visit to Umar τ (after he was stapped by Abu Lu'lu'ah Al-Majoosee) and he started praising Umar τ. (The narrator) said: "Umar saw the man trailing his *Izaar*". He said to him: "O son of my brother! Lift your clothes, for this will keep them clean, and save you from the Punishment of your *Rabb*."⁹⁶

The painful suffering from the fatal wounds in Umar's body did not prevent him from talking about the issue of *Isbaal* because Umar realized the threat of punishment in Hell for those who hang down their lower garments. In this there is a great lesson for all Muslims and especially our young generations that they should take this matter seriously and abide by the commands of Allaah and His Messenger ρ. On the other hand the incident shows that Umar while leading an Ummah did not say this is a "minor issue" as some Muslims respond when they are adviced about this issue or that of the beard. He considered all matters of Deen in light of the teachings of the Qur'aan and *Sunnah*. Certainly if a person is new to Islaam or if he is ignorant, then we gradually teach him the importance of *Tawheed* and that the *Sunnah* is an integral part *Tawheed*.

⁹²The appropriate size takes into consideration what is prohibited and what is permitted. For example, it is prohibited to wear pants that "just fit in" and display or "framelike" the shapes of the private parts of men. This would also be considered an imitation of the *Kuffar*.

⁹³*Fathul Baaree*, V. 10, P. 263.

⁹⁴*Burd*, a black decorated square outer garment.

⁹⁵Shayekh Al-Albaanee said that the hadeeth is authentic as in *Ash-Shamaa'il Al-Muhammadiyah* (Sumarized Version), # 97.

⁹⁶Collected by Al-Bukhaaree and Muslim. See *Saheeh Al-Bukhaaree* V. 5, hadeeth # 50. It is also reported by Ibn Abee Shaybah in his *Musannaf*, V. 8, P. 27.

When these matters are made clear to him, then it is very natural to call him to abide by them. Setting the priorities without compromising or indefinitely postponing the reminders is, *inshaaa' allaah*, the beneficial approach.

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

A women asked Umm Salamah رضي الله عنها the following question: "I am a women having a long trail of my garment and I walk in a filthy place; (then what should I do?). Umm Salamah replied: "The Messenger of Allaah ﷺ said: 'What comes after it cleanses it'. "⁹⁷

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

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

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

⁹⁷The *hadeeth* is reported by Imaam Malik, Ahmad, At-Tirmitheh, Abee Dawood, and Ad-Daarimee. Shayekh Al-Albaanee said that the *hadeeth* is authentic since it is supported by another sound narration reported by Abee Dawood and in which a women of the Banu Abd Al-Ashhal reported: "I said O Allaah's Messenger! Our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: "Is there not a cleaner part after the filthy part of the road?". She replied: "indeed there is one". He said: "It makes up for the other". See *Mushkatul Masaabeeh*, V.1, *hadeeth* # 504 and 512.

Clearing Some *Shubuhaat*⁹⁸ Regarding *Isbaal*

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

عن عبد الله بن عمر رضي الله عنهما قال: دخلت على رسول الله ﷺ وعليّ إزار يتقعقع، فقال من هذا؟ قلت: عبد الله بن عمر، قال: إن كنت عبد الله فإزارك، فرفعت. فقال: زد، قال فرفعت حتى بلغ نصف الساق فلم تنزل إزارته حتى مات، ثم التفت إلى أبي بكر، فقال: من جرّ ثوبه من الخيلاء لم ينظر الله إليه يوم القيامة، فقال أبو بكر: إن إزارني يسترخي أحياناً (وفي رواية: إن أحد شقي إزارني يسترخي إلا أن أتعاهد ذلك منه) ، فقال النبي ﷺ: لست منهم (في رواية: لست ممن يفعل ذلك خيلاء)

⁹⁸*Shubuhaat*, unclear matters.

[Abdullah bin Umar رضي الله عنهما reported that: "I came to visit the Messenger of Allaah ﷺ and I was wearing an Izaar *Yataqa'qa'* (clanking because of its trailing below the ankles) . He ﷺ said: "Who is this?" I said: "Abdullah bin Umar". He said: "If you are an *Abd* (i.e. a true slave) of Allaah, then pull up your Izaar". I did. He then said: "more!". (Ibn Umar) said: "I pulled it up until it reached the middle of shank; this was the (length) of his *Izaar* until he (ﷺ) died". He then looked towards Abee Bakr and said: "If anyone trails his garment arrogantly, Allaah will not look at him on the Day of Judgment". Then Abu Bakr said: "My *Izaar* sometimes hangs low (in another narration he said: "one of the sides of my lower garment hangs low if I do not take care of it")⁹⁹. The Prophet ﷺ said: "But you are not one of them (in another narration he said: You are not one of those who do so conceitedly)^{100,101}

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

It is also clear that Abu Bakr did not say that: "I made my Izaar trailing". In fact he said in one narration: "Sometimes my Izaar hangs low". So, it's his Izaar that goes down when as he said: "I do not take care of it". It's clear that when he takes care of it it stays above his ankles, but when it gets loose it hangs low. Al-Hafidh Ibn Hajer reported that Ibn Sa'd reported a narration from the way of Talha bin Abdullaah bin Abdur-Rahmaan bin Abee Bakr, that 'Aaishah رضي الله عنها وعنهم said: "Abu Bakr was *Ahnaa* (had an inclination in his back), his *Izaar* could not hold on him, it used to get loose around his loins". Al-Hafidh also reported a narration from the way of Qayess Ibn Abee Haazim who said: "I visited Abee Bakr and he was a thin person."¹⁰²

⁹⁹From *Saheeh Al-Bukhaaree*, V. 7, *hadeeth* # 675.

¹⁰⁰Ibid. Also reported by Abee Dawood.

¹⁰¹The *hadeeth* was reported by Imaam Ahmad, Abdul Razzaaq, At-Tabaraanee and others. Al-Albaanee said: The *hadeeth's Isnaad* is according to the conditions laid down by *Ash-Shayekhan* (i.e. the two Shayeks: Al-Bukhaaree and Muslim), *As-Silsilah As-Saheehah*, V. 4, P. 95. The part of the *hadeeth* starting with the saying of the Prophet ﷺ: "If anyone trails his *Izaar*" and ending with "you are not of those who do so conceitedly" is reported by Al-Bukhaaree, *Saheeh Al-Bukhaaree* V. 7, *hadeeth* # 675.

¹⁰²*Fathul Baaree* V. 10, P. 255.

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

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

الخيلاء أثم كبير والوعيد فيه شديد لقوله صلى الله عليه وسلم: (من جرَّ ثوبه خيلاء، لم ينظر الله إليه يوم القيامة)-البخاري، مسلم وأحمد- وقوله صلى الله عليه وسلم: (من جرَّ إزاره لا يريد بذلك إلا المخيلة، فإنَّ الله لا ينظر إليه يوم القيامة)-مسلم

The Prophet ﷺ said:

"Allaah will not look (on the Day of Resurrection)¹⁰³ at person who drags his Izaar (behind him) out of conceit."¹⁰⁴

In another narration the Prophet ﷺ said:

عن أبي هريرة ر: أن رسول الله ﷺ قال: لا ينظر الله يوم القيامة إلى من جرَّ إزاره بطراً."-
البخاري ومسلم

"Allaah will not look at a person , on the Day of Judgment, who drags his Izaar out of pride and arrogance."¹⁰⁵

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

"ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذابٌ عظيم"
قال: فقرأها رسول الله ﷺ ثلاث مرات قال أبو ذر: خابوا وخسروا، من هم يا رسول الله؟ قال" المسبل- وفي رواية المسبل ة المسبل إزاره-والمئان، والمنفق سلعته بالحلف الكاذب" رواه مسلم ، أبو داود، الترمذي، النسائي، وغيرهم.

¹⁰³See Appendix.

¹⁰⁴Al-Bukhaaree, Muslim, and Ahmad. See *Saheeh Al-Bukhaaree*, V. 7, hadeeth # 675., and *Saheeh Muslim*, V. 3, Ahadeeth # 5191-5195.

¹⁰⁵*Saheeh Al-Bukhaaree*, V. 7, hadeeth # 679 and *Saheeh Muslim*, hadeeth # 5201.

“There are three (kinds) of persons to whom Allaah will neither speak on the Day of Judgment, nor will He look at them nor purify them, and they will have a painful Punishment. He (Abu Darr) said: “Allaah’s Messenger repeated it three times. Abu Dharr remarked: “They failed and they lost; who are these persons, O Messenger of Allaah? He ﷺ replied: “The one who wears a trailing robe (the *Musbil*), the one who takes account of what he gives, and the seller of goods by false oaths.”¹⁰⁶

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

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

عن ابن عمر رضي الله عنهما- قال: مررت على رسول الله ﷺ وفي إزاري استرخاء فقال: "يا عبد الله ارفع إزارك" فرفعتُه، ثمَّ قال: "زد" فما زلت أتحرَّأها بعد. فقال بعض القوم: إلى أين؟ فقال: "أنصاف الساقين" رواه مسلم.

“I happened to pass before Allaah’s Messenger ﷺ with my garment hanging low. He said: Abdullah, tug up your lower garment. I tugged it up, and he again said: “Tug it still further”. I tugged it still further and I went on tugging it afterward, whereupon some of the people said: “To what extent?” Thereupon he said: “To the middle of the shanks.”¹⁰⁷

The Prophet ﷺ did not keep silent when he saw Abdullah bin Umar hanging low his Izaar. This shows that the prohibition of *Isbaal* for men is not restricted only to the case if it is done out of *Makheelah*. Abdullah bin Umar is one of the great Sahabah. Imagine what would the position of the Prophet ﷺ be if he sees the clothes on many *Du’aat* (those who invite others to this Deen), or even “scholars” each trailing his *Jubbah*,¹⁰⁸ garment, or pants? We know that Ibn Umar hastened to comply with the Prophet’s command. Now it takes hours, talks, lectures to convey the Prophet’s command and still you find people arguing that: “Well! As long as *Isbaal* is not done out of conceit then its OK!” Indeed it makes the clement person preplexed! To Allaah alone, is the complaint!

¹⁰⁶Collected by Muslim (*Saheeh Muslim*, V.1, hadeeth # 192 and 193), Saheeh Abee Daawood, hadeeth # 3444, Saheeh At-Tirmitheeh # 967, Saheeh Ibn Majah, # 2208, An-Nassaa’ee, Book of *Zakat*, V.5, P. 81, Imaam Ahmad in his *Musnad*, V. 5, P. 148 and P. 162, and others. Al-Albaanee also reported it in *Saheeh Al-Jaami’*, V.3, hadeeth # 3062.

¹⁰⁷Reported by Muslim, *Saheeh Muslim* V. 3, hadeeth # 5200.

¹⁰⁸*Jubbah*, a cloak.

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

عن أبي بكرَةَ رضي الله عنه قال: "كُنَّا عند رسول الله ﷺ فانكشفت الشمس، فقام النبي ﷺ يَجْرُ رداءه حتى دخل المسجد، فدخلنا فصلَّى بنا ركعتين حتى انجلت الشمس-الحديث. وفيه من رواية أبي بكرَةَ "فخرج يَجْرُ رداءه حتى انتهى إلى المسجد". وفيه عن أبي بكرَةَ: "فقام يَجْرُ ثوبه مستعجلاً حتى أتى المسجد". جميع هذه الألفاظ في البخاري.

Narrated Abu Bakra τ: "We were with Allaah's Messenger ﷺ when the sun eclipsed. Allaah's Messenger ﷺ stood up dragging his cloak till he entered the mosque..."¹⁰⁹. In another narration, Abu Bakra said: "Allaah's Messenger came out dragging his cloak till he reached the mosque."¹¹⁰ Still in another narration by Abu Bakra: "He got up dragging his garment hurriedly till he reached the mosque."¹¹¹

The other case is when the Prophet ﷺ made an early salutation after the third *rak'ah* of an afternoon prayer. "A man called Al-Khirbaaq who had long arms got up and said: "Has the prayers been shortened, O Messenger of Allaah? He came out angrily trailing his cloak and when he came to the people he said: Is he telling the truth? They said: "Yes". He then said one *rak'ah*, then gave the salutation, then made two prostrations (of forgetfulness), then gave the salutation."¹¹²

The third incident as reported by Abur Rahman bin Abee Sa'eed Al-Khudree who narrated it from his father. He (the father) said: I went to Qibaa' with the Messenger of Allaah ﷺ on Monday till we reached (the habitation) of Banu Saalim. The Messenger of Allaah ﷺ stood at the door of 'Itbaan and called him loudly. So he came out dragging his lower garment. Upon this Allaah's Messenger ﷺ said: "We have made this man to make haste". 'Itbaan said: "Messenger of Allaah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)?" The Messenger of Allaah ﷺ said: "It is with the seminal emission that bath becomes obligatory."¹¹³

¹⁰⁹Saheeh Al-Bukhaaree, V. 2, hadeeth # 150.

¹¹⁰ ibid, hadeeth # 170.

¹¹¹Saheeh Al-Bukhaaree, V. 7, hadeeth # 676.

¹¹²See Saheeh Muslim, V. 1, hadeeth # 1187.

¹¹³Saheeh Muslim, V. 1, hadeeth # 674.

All of the above *Ahadeeth* are supporting evidences for the opinion that if a person does not intend to lower his garment, but it happens that he drags it due to certain circumstances, like being in a hurry, angry, etc. then he is not a *Musbil* by intention. Therefore, he is to be reminded but not blamed. The Prophet ﷺ came in a hurry, so did 'Itbaan. Another exception is due to necessity.¹¹⁴ For example if someone has a wound on his ankle, he may cover it by extending his lower garment if he does not have any other means to protect it.

Third *Shubuha*: It was reported in the *Musannaf* of Ibn Abee Shayebah with an authentic chain of narrators that Abdullah bin Mas'oud ﷺ "used to drag his lower garment; when he was asked about it he said: 'I have thin shanks'".¹¹⁵

1-Al-Hafidh Ibn Hajar responded to this issue saying: "it indicates that he extended it lower than the recommended, which is the middle of the shanks. It is improper to suspect that he let it exceed the ankles as indicated by his response: 'I have thin shanks'¹¹⁶. It is possible that he was not aware of the story of Umr bin Zarrarah,¹¹⁷ and Allaah knows best."¹¹⁸

2-The narration about Ibn Mas'oud is of the *Mawqoof*¹¹⁹ category opposed by many *Marfoo'*¹²⁰ narrations. Certainly the *Marfoo'* takes precedence over the *Mawqoof*. The evidence is in what is established by the Prophet ﷺ.

¹¹⁴See *Fathul Baaree*, V. 10, P. 257.

¹¹⁵*Musannaf* Ibn Abee Shayebah, V. 6, P. 26 # 11.

¹¹⁶In fact Abdullah bin Mas'oud reported that the "The Prophet ﷺ disliked ten things". He mentioned them and amongst them was "the dragging of the *Izaar* (i.e. below the ankles). This was reported by Imaam Ahmad in his *Musnad*, V. 6, PP. 103-104, hadeeth # 4179. The checker, Ahmad Shaakir, may Allaah's Mercy be upon him, said: "Its *Isnaad* is *Saheeh*". This supports Al-Hafidh's position that the "*Isbaal*" in Abdullah bin Mas'oud's garment was an extension lower than the middle of the shanks but not exceeding the ankles. Certainly Ibn Mas'oud would not oppose the Prophet's position on *Isbaal*.

¹¹⁷Abu Umamah ﷺ reported that: "While we were with the Messenger of Allaah ﷺ, Umr Bin Zarah Al-Ansaaree followed us and he was dressed with a cloak and a trailing *Izaar*. The Messenger of Allaah ﷺ began to hold the side of his Thobe, humbling himself to Allaah and saying: 'I am your slave, the son of your male-slave, the son of your female-slave', until Umr heard it. Upon this he said: 'O Messenger of Allaah!, I am a person with thin shanks'. He ﷺ said: 'O Umr! Allaah has perfected everything He has created; O Umr! Allaah does not like the *Musbil*.' "-Reported by At-Tabaraanee and others. Al-Hafidh said: "Its narrators are *Thuqaat* (trustworthy). See *Fathul Baaree*, V. 10, PP. 275-276.

¹¹⁸*Fathul Baaree*, V. 10, P.276.

¹¹⁹*Mawqoof*, "stopped"; a narration from a *Sahabee* (Companion) not traced to the Prophet ﷺ.

¹²⁰*Marfoo'*, "raised"; a narration attributed to the Prophet ﷺ.

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

This classification of Islamic matters is an innovation.¹²¹ It is aimed at diluting the *Deen* of Allaah leaving it for the taste of men and women to decide for themselves whether they have to abide by some of its rules and regulations. In fact we are ordered by Allaah to “fully, perfectly, and whole-heartedly” enter the *Deen* of Islaam:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ } (البقرة،
(208)

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

Ibn Katheer said in his *Tafseer* (exegesis) of this *Aayah*: “Enter in Islaam and obey all of its rules and regulations”. Al-Alloosee, may Allaah’s Mercy be upon him, commented about the same *Aayah*, saying: “Entirely enter in Islaam and do not let anything of your outward and inward natures except that Islaam contains them leaving no room for anything else.”¹²²

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

{ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ } (الصف، 5)

¹²¹There is truth in the saying that: “had it not been for the shell, the core would spoil!” Islaam is an intact message. The deeds of the heart reflect on the outward behavior and appearance. This evident in the *hadeeth* in which the Prophet ﷺ said: “*Truely there is a piece of flesh in the body; if it is sound, the the whole body is sound, and if it is corrupt the whole body is corrupt. Truley it is the heart*” -Saheeh Muslim, V. 3, # 3882. What is also certain is that the outward appearance influences the inward condition. In the *hadeeth* reported by An-Nu’maan bin Basheer, the Prophet ﷺ said: “*Straighten your rows (in prayers) or Allaah would certainly put your faces in contrary directions (i.e. would create dissension amongst you).*” -Saheeh Muslim, V. 1, *hadeeth* # 874 and 875. In another narration reported by Abee Daawood, the Prophet ﷺ said: “*...or Allaah would make your hearts differ.*” -See *Saheeh Al-Jaami*, *hadeeth* # 1202.

¹²²*Rooh Al-Ma’aanee*, V. 1. The *Tafseer* of *Aayah* # 208 of Soorat Al-Baqara. Published in 1408/1987 by *Daar Al-Fikr*, Beirut, Lebanon.

“So when they turned away (from the Path of Allaah), Allaah turned away their hearts (from the right Path).” (Qur’aan 61, 5)

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

عن سهل بن سعد عن النبي ﷺ أنه قال: إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِطَنٍ وَادٍ فَجَاءَ ذَا بَعُودٍ، وَجَاءَ ذَا بَعُودٍ حَتَّى جَمَعُوا مَا أَنْضَجُوا بِهِ خُبْزَهُمْ، وَأَنَّ مُحَقَّرَاتِ الذُّنُوبِ مَتَى يُؤْخَذَ بِهَا صَاحِبُهَا أَهْلَكَتْهُ" -أَخْرَجَهُ أَحْمَدُ وَغَيْرُهُ-الصَّحِيحَةُ 389.

"Beware of the small sins! The similitude of the small sins is like a group of people who came down to the depth of a valley; one (person amongst them) brought a stick (of wood), and another (person) brought another stick (etc.), until they collected what was enough to get their bread baked. It is certain that when the small sins take hold of their possessor they destroy him (her)."¹²³

Ubaadah bin Qurss said: “you do certain things that are “thinner than hair” in your sight (i.e. not blameworthy in your consideration), but at the time of the Prophet ﷺ they were considered from the grave offenses.”¹²⁴ When this saying of Ubaadah bin Qurss was mentioned to Muhammad Ibn Seereen,¹²⁵ he believed it and said: “I consider that trailing of the *Izaar* is one of the grave offenses because of the severe threat of Punishment that was related in the texts about it. People think of it as one of the minor sins because of their excessive ignorance and false pride.”¹²⁶

The Approved Length of the Lower Garment:

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

¹²³Reported by Imaam Ahmad and others. See *As-Silsilah As-Saheehah*, V. 1, *hadeeth* # 389.

¹²⁴Reported by Ahmad and others. Waleed An-Nassr reported it as *Saheeh* in his book: “(The ruling on) *Isbaal* not done out of Conceit.” P. 29, second edition, 1411/1990. Publisher’s name not mentioned.

¹²⁵Abu Bakr, Muhammad Ibn Seereen, died 110 H/729. He was one of the known Fuqahaa’ (Jurists) of the City of Bara-Iraq. He was famous for his in depth interpretations of dreams.

¹²⁶ Reported in *Al-Fath Ar-Rabbaanee Bitarteeb Musnad Al-Imaam Ahmad Ashaybaanee*, by Ahmad Al-Banna As-Saa’ate, V. 17, P. 291. *Daar Ash-Shihaab*, Egypt.

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

"I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: Abdullah, tug up your lower garment. I tugged it up, and he again said: "Tug it still further". I tugged it still further and I went on tugging it afterward, whereupon some of the people said: "To what extent?" Thereupon he said: "To the middle of the shanks."¹²⁷

عن حذيفة قال: أخذ رسول الله ﷺ بعضلة ساقي-أو ساقه-فقال: "هذا موضع الإزار فإن أبيت فأسفل، فإن أبيت فلا حق للإزار فيما دون الكعبين" صحيح رواه الترمذي وأحمد والنسائي وغيرهم (الصحيحة 364/4).

Huthaifah said: "Allaah's Messenger took by shank (or by the muscle of my shank) and said: "This is the extent of the *Izaar*. If you dislike it, have it lower (i.e. above the lower end of the shank's muscle). If you (still) dislike it, then (know that) it is not legitimize that the *Izaar* extend below the ankles."¹²⁸

عن العلاء بن عبد الرحمن، عن أبيه-(عبد الرحمن بن يعقوب)، قال: سألت أبا سعيد الخدري عن الإزار، فقال: على الخبير سقطت! قال رسول الله ﷺ: "إزرة المسلم إلى نصف الساق، ولا حرج-أو لا جناح-فيما بينه وبين الكعبتين، ما كان أسفل من الكعبين فهو في النار، من جرّ إزاره بطراً لم ينظر الله إليه." رواه أبو داوود، ابن ماجه قال الألباني صحيح-الصحيحة 2017 وصحيح الجامع الصغير 921.

Al-'Alaa bin Abdur Rahmaan reported that his father (Abdur Rahmaan bin Ya'qoob) said: "Abu Sa'eed Al-Khudree about wearing lower garment". He said: "You have come to the man who knows it well. Allaah's Messenger said: 'The *Izaar* of the Muslim should be halfway down his legs-and he is guilty of no sin if it extends between that and the ankles, but what comes lower than the ankles is in Hell. (On the Day of Judgment), Allaah will not look at him who conceitedly trails his lower garment.'¹²⁹

¹²⁷Reported by Muslim, *Saheeh Muslim* V. 3, *hadeeth* # 5200.

¹²⁸Reported by Ahmad, At-Tirmitheh, An-Nassaa'ee, and others. At-Tirmitheh said it is sound and acceptable hadeeth (At-Tirmitheh, Book of Dress # 1783). See *As-Saheehah*, V. 4, # 1765.

¹²⁹*Saheeh Abee Dawood*, *hadeeth* # 3449. Also reported by Ibn Maajah. Al-Albaanee said it is *Saheeh* as in *As-Saheehah*, and in *Saheeh Al-Jaami' As-Sagheer*, # 921.

Al-Hafidh Ibn Hajar, may Allaah's Mercy be upon him, said: "It is concluded, therefore, that there are two cases regarding the men's Izaar: a highly recommended case where the length of the lower garment is halfway down the shanks, and a permissible length where its lower border is above the ankles."¹³⁰

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

What Clothes Are Covered Under The Laws Regarding Isbaal?

When it comes to the Issue of Isbaal for men, what matters is the length and not the kind of dress. Abdullah bin Umar reported that:

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

"*Isbaal* is lower garment, *Al-Qameess*,¹³¹ and turban¹³². If anyone trails any of them conceitedly, Allaah will not look at him on the Day of Resurrection."¹³³

Imaam Ibn Hazm said describing the *Musbi*: "*Isbaal* generally covers trousers, lower garments, shirts, and everything people wear."¹³⁴

¹³⁰*Fathul Baaree*, V. 10, P. 259.

¹³¹*Al-Qamees*, the Shirt that covers the body halfway to the middle of the legs. Included in this category is the Morocon بُرْنَس hooded cloak, جلابية *Jallaabiyyah* (a loose shirtlike garment, the common dress of the male population of Egypt), العباة *Al-'Abaa'ah* (a cloak-like, woolen wrap, occasionally striped), and the like *Fathul Baaree*, V. 10, P. 260.

¹³²This shows that trailing and hanging down is not confined to the *Izaar* in all of its forms. One should not exceed the usual customs and practices that do not oppose the Islamic teachings. The turban as well as its ends should not be very long in order to safeguard against conceit and arrogance besides this would be considered as extravagance. Some of toady's lengthy turbans may need a special instrument to roll them! Similarly there is trailing and hanging in the wide sleeves of some garments especially in some parts of Egypt and in Sudan. Imaam Ibn Qayyim, may Allaah's Mercy be upon him, said: "Lengthy and wide sleeves, which look like bags, were never worn by the Prophet ﷺ or anyone of his companions, and (their style) is in opposition to his *Sunnah*. Their permissibility is doubtful because they they are related to false pride". Imaam Ash-Shawkaanee, may Allaah's Mercy be upon him, described the clothes of some of the scholars as having "wide sleeves such that each one would be sufficient to make of it an outer garment or a shirt for one of his children or to one of the orphans!..." - *Nayel Al-Awtaar*, V. 2, 108.

¹³³*Saheeh Abee Dawood*, # 3450, *Saheeh Ibn Maajah*, # 3567, *An-Nassaa'ee*, and *Ibn Abee Shayebah*. Shayekh Al- Albaanee authenticated it in *Saheeh Al-Jaami* # 2770.

¹³⁴Ibn Hazm's *Al-Muhalla*, V. 4, P. 100, the Chapter on *Salaat* (Prayers).

Al-Haafidh Ibn Hajar quoted At-Tabaree saying: "In the lifetime of the Prophet ﷺ most people used to wear the *Izaar* and *Al-'Ardiyah* (loose outer garments, cloaks, robes, etc.). But When people started wearing shirts and other kinds of clothes (like cloaks etc.), the same ruling of prohibition applied to the trailing and hanging of the *Izaar* was applied to them. Ibn Battaal said: 'This is a good

analogical deduction. So, even if there is no text that includes the *Thobe*, the prohibition clearly involves all (i.e. all dresses that hang low).”¹³⁵

Isbaal And Prayers:

You may have noticed some people tugging up their lower garments (especially pants) when they are about to start their prayers. They refer to a hadeeth reported by Abee Dawood in which it is said that: “Allaah does not accept the prayers from a man trailing his lower garment”. However, the hadeeth is weak. Shayek Nassir ud Deen Al-Albaanee said: “Its *Isnaad* is weak, because of Abu Ja’far, an un-known as Ibnul Qattan said...So, whoever authenticated the *Isnaad* of this is mistaken.”¹³⁶

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

عن ابن مسعود رضي الله عنه قال: سمعت رسول الله ﷺ يقول: " من أسبل إزاره في صلاته خيلاء فليس من الله في حل ولا حرام"-هذا لفظ أبي داود، وجاء موقوفاً عن ابن مسعود: "المسبل في الصلاة ليس من الله في حل ولا حرام"-أبو داود والطيالسي، البيهقي، الطبراني وغيرهم. قال الهيثمي: رواه الطبراني ورجاله ثقات، وقال الحافظ: رواه الطبراني بإسناد حسن، وصححه الألباني في صحيح الجامع.

“I heard Allaah’s Messenger saying: ‘Anyone who conceitedly trails his *Izaar* during prayers, Allaah has nothing to do with pardoning him and protecting him (from Hell or from bad deeds).”¹³⁷

Another narration came as *Mawqoof* (i.e. a narration from a companion. In this case by Abdullah bin Mas’oud). It reads: “The *Musbil* during prayer has nothing to do with pardoning him and protecting him (from Hell or from bad deeds).”¹³⁸

¹³⁵Fathul Baaree, V. 10, P. 260.

¹³⁶Al-Albaanee, Mushkat ul Massabeeh, V. 1, # 761.

¹³⁷Reported by Abee Dawood V. 1, Book of Salat, *hadeeth* # 637 (Arabic or English Texts). The narration is in At-Tabaraanee in *Al-Mu’jam Al-Kabeer*, V. 9, P. 315. The checker said: it is authentic.”

¹³⁸Reported by Abee Dawood and At-Tayaalisee, V. 1, P. 352, Al-Baihaqee, V. 2, P. 432 (Book of *Zuhd*), Al-Haythamee in *Majma’ Az-Zawaa’id*, V. 5, P. 124 (he said: At-Tabaraanee reported it and its narrators are trustworthy), and Al-Albaanee authenticated it in *Saheeh Al-Jaami’*, *hadeeth* # 5888. Al-Hafidh Ibn Hajer said: “It was reported by At-Tabaraanee with a good *Isnaad* from Abdullah Ibn Mas’oud. An issue like this could not just be an opinion (i.e. of Abdullah Ibn Mas’oud)...”-*Fathul Baaree*, V. 10, P. 257.

The *Musbil*, therefore, should be aware that *Isbaal* is a great offense during prayers or after its completion. It should be also noted that the Prophet ﷺ ordered that we should not make *Kaft* of our clothes or hair during prayers. *Kaft* is to draw, cluster, pile up, tuck up, or band clothes together right before or during prayers to prevent their spreading¹³⁹. Like, for example, to bring together and assemble the sides of one's Thobe between the legs when one is about to enter the prayers or during *Ruk'oo* or *Sujood*, to pile up the ends of the head-cover on the head or the shoulders, to tuck up the lower ends of the pants,¹⁴⁰ or the ends of the sleeves, etc. In the *hadeeth* narrated by Abdullah bin Abbaas رضي الله عنهما, the Prophet ﷺ said::

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

"I have been ordered (and thus his *Ummah*) to prostrate on seven bones: on forehead (along with the tip of the nose), pointed towards his nose, both hands, both knees and the toes of both feet, *and not to tuck up the clothes and the hair.*"¹⁴¹

The Dress of Men

The dress of men is governed by the following legislations:

1-It is forbidden if it extends below the ankles. The *Musbil* is under the threat of punishment in Hell.

2-*Isbaal* itself is *Makheelah*.

3-If the *Musbil* intends conceit and arrogance, Allaah will not look at him on the Day of Judgment.

¹³⁹See Ibn Al-Atheer in *An-Nihaayah fee Ghareeb Al-hadeeth*, V. 4, P. 184.

¹⁴⁰This is not to be confused with tucking up and then cutting off the trailing ends of the lower garments halfway to the middle of the legs or to an extent that keeps the lower ends of the Thobe, pants, trousers, etc. above the ankles. Even if the lower end is within the recommended limits, it should not be tucked up at its end because that constitutes *Kaft*.

¹⁴¹*Saheeh Al-Bukharee*, V. 1, *hadeeth* # 774.

4-*Isbaal* is not confined to the lower garments. It covers the cloak, robe, pants, trousers, turban, sleeves, etc.

5-The person who does not intend *Isbaal* and his lower *Izaar* hangs low out of his control is not a *Musbil*.

6-The recommended length of the lower garment is halfway to the middle of the shanks, and the permissible is to up to the ankles.

7-The dress must not resemble that of the *Kuffar*.

8-The dress must not be for fame.

9-The dress must not resemble that of women.

10-The dress must not contain forbidden pictures (human and animal life), or material the essence of which is in disagreement with Islamic Principles including the imitation of the *Kuffar*.

11-Wearing golden rings, bracelets, necklace, etc. Is forbidden.

12-It is forbidden to wear pure silk.

SMOKING: IS IT *HARAAM* (UNLAWFUL)?

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

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

{ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ { (الأعراف، 157)

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

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

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

{ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَمَنْ يَفْعَلْ ذَلِكَ عَدْوَانًا وَظُلْمًا فَسُوفَ نَصَلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا { (النساء، 29)

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

Allaah also says:

{ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ { (البقرة، 195)

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

The above 'Ayaat are sufficient to prove the Tahreem of smoking.

2-Smoking burns wealth: Allaah (SW) says:

{ وَلَا تُبَدِّرْ تَبَدِيرًا إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ } (الإسراء، 26-27)

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

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

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

“لا ضرر ولا ضرار” (صحيح، صحيح الجامع 7517)
“There should be neither harming, nor reciprocating harm”¹⁴²

a-Smoking harms the body.

b-It is harmful to others. Many people encounter breathing problems when they smell a pipe or a cigarette, especially people suffering from bronchial asthma.

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

4-Smokers cause the spread of evil: They smoke openly and thus encourage others to smoke.

5-Smoking effects worship: Many smokers dislike fasting and praying because they become impatient. They want to go for the next "round". The smoker becomes like an addict.

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

¹⁴²An authentic hadeeth reported in *Saheeh Al-Jaam'*, # 7517.

" من أكل من هذه البقلة: الثوم والبصل والكراث فلا يقربن مسجدنا، فإن الملائكة تتأذى مما يتأذى منه بنو آدم "مسلم، بخاري، الترمذي، النسائي-أنظر صحيح الجامع 6089.

*"Whoever has eaten from such greens: garlic, onions, or leek should keep away from our mosque. Truly, the angels are harmed by that which harms the offspring of Adam."*¹⁴³

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

{ والذين جاهدوا فينا لنهدينهم سبلنا } (العنكبوت، 69)

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

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

- 1-Try to minimize drinking the drinks that became "mentally related" to smoking: coffee, tea, etc.
- 2-Whenever there is an urge for smoking, try to make yourself busy with something else.
- 3-Minimize contact with smokers.
- 4-Try not to accept a cigarette from anyone.
- 5-Try not to finish smoking the whole cigarette. Go to two thirds, then half, etc.
- 6-Try not to deeply inhale the smoke.
- 7-Try to drink a lot of water one you quit smoking.
- 8-Try to remember that you want to gain the pleasure of Allaah.

¹⁴³Al-Bukaree, Muslim, At-Tirmithee, and An-Nassaa'ee from the hadeeth of Jaabir. See *Saheeh Al-Jaami'* # 6089.

A Final Point About The Disobedient Imaam

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

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

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

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

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

The One in need of the Mercy and Forgiveness of Allaah, *Saleh As-Saleh*.

