

## Hair Style and Long Hair

Rasool Allah<sup>-saww</sup> did not keep long hair, as is generally believed. However, only once Rasool Allah<sup>-saww</sup> did not get a haircut and that was due to the treaty of Hudaibiyya. In 9 A.H., Rasool Allah<sup>-saww</sup> came to Makkah with the intention of performing Hajj but it was rescheduled to the next year, as per the conditions of the Treaty of Hudaibiyya. Therefore, Rasool Allah<sup>-saww</sup> observed the conditions of Ihraam and let his<sup>-saww</sup> hair grow and got his<sup>-saww</sup> head hair shaved after completing the Hajj. This is the only time Rasool Allah<sup>-saww</sup> had long hair, reaching the level of his<sup>-saww</sup> ear lobe and that was not by choice but due to the conditions, imposed by the nonbelievers of Makkah. Rasool Allah<sup>-saww</sup> had to agree to these conditions in order to save the lives of believing men and women who were residing in Makkah, under the control of non-believers, e.g., <https://www.hubeali.com/article/hudaybiyya-treaty/>.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ أَبِي نَصْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ فَهَلْ فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ نَعَمْ قُلْتُ كَيْفَ فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَيْسَ مِنَ السُّنَّةِ قَالَ مَنْ أَصَابَهُ مَا أَصَابَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَفْرُقُ كَمَا فَرَّقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَدْ أَصَابَ سُنَّةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِلَّا فَلَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The parting (of the hair) is from the Sunnah?' He<sup>-asws</sup> said: 'No'. I said, 'So did Rasool-Allah<sup>-saww</sup> part (the hair)?' He<sup>-asws</sup> said: 'Yes'. I said, 'How is it that Rasool-Allah<sup>-saww</sup> parted and it is not from the Sunnah?' He<sup>-asws</sup> said: 'The one who is hit by what Rasool-Allah<sup>-saww</sup> was hit by would be parting just as Rasool-Allah<sup>-saww</sup> parted, so he would have abided by the Sunnah, or else, so no'.

قُلْتُ لَهُ كَيْفَ ذَلِكَ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ صَدَّ عَنِ الْبَيْتِ وَ قَدْ كَانَ سَاقِ الْهُدْيِ وَ أَحْرَمَ أَرَاهُ اللَّهُ الرَّؤْيَا الَّتِي أَخْبَرَهُ اللَّهُ بِهَا فِي كِتَابِهِ إِذْ يَقُولُ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرَّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّقِينَ رُؤُسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ

I said to him<sup>-asws</sup>, 'How is that?' He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> was turned away from the House (Kabah after the treaty of Hudaibiyya)<sup>1</sup>, and he<sup>-saww</sup> had ushered the sacrificial animal, and wore the *Ihraam*, Allah<sup>-azwj</sup> Showed him<sup>-saww</sup> the vision in which Allah<sup>-azwj</sup> Informed him<sup>-saww</sup> of it in His<sup>-azwj</sup> Book **[48:27] Certainly Allah had Endorsed to His Rasool the vision with the truth: you shall enter the Sacred Masjid, if Allah Pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not be fearing.**

فَعَلِمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّ اللَّهَ سَيَفِي لَهُ بِمَا أَرَاهُ فَمِنْ ثَمَّ وَفَرَ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَحْرَمَ انْتِظَارًا لِخَلْقِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا خَلَقَهُ لَمْ يُعَدَّ فِي تَوْفِيرِ الشَّعْرِ وَ لَأَكَانَ ذَلِكَ مِنْ قَبْلِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Thus, Rasool-Allah<sup>-saww</sup> knew that Allah<sup>-azwj</sup> would be Fulfilling for him<sup>-saww</sup> with what He<sup>-azwj</sup> had Shown him<sup>-saww</sup>. So, from then onwards, he<sup>-saww</sup> preserved the hair (did

<sup>1</sup> <https://www.hubeali.com/article/hudaybiyya-treaty/>

not cut) which was upon his<sup>-saww</sup> head when he<sup>-saww</sup> was in *Ihraam*, awaiting to shave it off in the Sanctuary, since Allah<sup>-azwj</sup> Mighty and Majestic has Promised him<sup>-saww</sup>. So, when he<sup>-saww</sup> did shave it off, (and) did not repeat the preservation of the hair, nor was that from his<sup>-saww</sup> own self'.<sup>2</sup>

وَمِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: لَا تَخْلِفُوا الصَّبِيَانَ الْفَرْعَ.

And from the book 'Nawadir Al Hikmah' –

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Do not shave the young boys like the broken clouds''.<sup>3</sup>

وَمِنْ تَهْذِيبِ الْأَحْكَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُتِيَ النَّبِيُّ ص بِصَبِيٍّ يَدْعُو لَهُ وَ لَهُ قَنَازِعُ فَأَبَى أَنْ يَدْعُو لَهُ وَ أَمَرَ بِحَلْقِ رَأْسِهِ.

And from the book 'Tahzeeb Al Ahkaam' –

'From Abu Abdullah<sup>-asws</sup> having said: 'Someone came to the Prophet<sup>-saww</sup> with a young boy for him<sup>-saww</sup> to supplicate for him, and there were tufts of hair for him. He<sup>-saww</sup> refused to supplicate for him and instructed with shaving off his head''.<sup>4</sup>

وَ عَنِ الصَّادِقِ ع قَالَ: أَلْفُوا الشَّعْرَ عَنْكُمْ فَإِنَّهُ يُحْسِنُ.

And from Al-Sadiq<sup>-asws</sup> having said: 'Cast (comb) the hair away from you, for it is better''.<sup>5</sup>

وَ مِنْ كِتَابِ اللَّيْبَاسِ عَنْ أَيُّوبَ بْنِ هَارُونَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ ص يَفْرِقُ شَعْرَهُ

And from 'Kitab Al Libaas' – from Ayoub Bin Haroun who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'Did Rasool-Allah<sup>-saww</sup> used to part his<sup>-saww</sup> hair?'

قَالَ لَا وَ كَانَ شَعْرُ رَسُولِ اللَّهِ ص إِذَا طَالَ طَالَ إِلَى شَحْمَةِ أُذُنِهِ.

He<sup>-asws</sup> said: 'No, and the hair of Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> grew it long, it was long up to his<sup>-saww</sup> ear lobes''.<sup>6</sup>

عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنِ الصَّادِقِ ع قَالَ: إِهْمُ يَرُوُونَ أَنَّ الْفَرْقَ مِنَ السُّنَّةِ

From Amro Bin Sabit,

'From Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'They are reporting that the parting (of the hair) is from the Sunnah'.

<sup>2</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 5

<sup>3</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 3

<sup>4</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 4

<sup>5</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 13

<sup>6</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 14

قَالَ مَا هُوَ مِنَ السُّنَّةِ

He<sup>-asws</sup> said: 'It is not from the Sunnah'.

I said, 'They are claiming that the Prophet<sup>-saww</sup> parted (his<sup>-saww</sup> hair)!'.

قَالَ مَا فَزَقَ النَّبِيُّ صَ وَ مَا كَانَتِ الْأَنْبِيَاءُ تُمَسِّكُ الشَّعْرَ.

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> did not part (his<sup>-saww</sup> hair), and the Prophets<sup>-as</sup> did not used to withhold (keep long) hair'.<sup>7</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ نَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ قُلْتُ إِنَّهُمْ يَزُودُونَ أَنَّ الْفَرْقَ مِنَ السُّنَّةِ قَالَ مِنَ السُّنَّةِ قُلْتُ يَزْعُمُونَ أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَزَقَ قَالَ مَا فَزَقَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَا كَانَ الْأَنْبِيَاءُ (عَلَيْهِمُ السَّلَامُ) تُمَسِّكُ الشَّعْرَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Amro Bin Sabit,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said, 'They (people) are reporting that the parting (styling) is from the Sunnah'. He<sup>-asws</sup> said: 'From the Sunnah?' I said, 'They are alleging that the Prophet<sup>-saww</sup> parted'. He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> did not part, nor did the Prophets<sup>-as</sup> beforehand keep (long) hair'.<sup>8</sup>

وَ عَنْهُ ع قَالَ: مَنْ اتَّخَذَ شَعْرًا فَلَمْ يَفْرِقْهُ فَرَقَهُ اللَّهُ بِمِنْشَارٍ مِنْ نَارٍ وَ كَانَ شَعْرُ رَسُولِ اللَّهِ ص وَفَرَةً لَمْ يَبْلُغِ الْفَرْقَ.

And from him<sup>-asws</sup> having said: 'One who takes (keeps long) hair, but does not part it, Allah<sup>-azwj</sup> will Part him with a saw of Fire; and hair of Rasool-Allah<sup>-saww</sup> was abundant, not reaching the parting'.<sup>9</sup>

السراير من جامع البرزطي عن الحسن بن علي بن يقطين عن أبيه عن أبي الحسن الأول ع قال سمعته يقول إن الشعر على الرأس إذا طال أضعف البصر و ذهب بضوء نوره و طم الشعر مجلي البصر و يزيد في ضوء نوره.

(The book) 'Al Saraair', from 'Jamie' of Al Bazanty, from Al-Hassan Bin Ali Bin Yaqteen, from his father,

'From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'The hair upon the head, when it is long, weakens the sight, and does away with

<sup>7</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 15

<sup>8</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 4

<sup>9</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 12

illumination of his Noor, and covering the hair polishes the sight and increases in illumination of his Noor".<sup>10</sup>

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<sup>10</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 10