The Mubarak Hair of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam

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

(23) Hadith Number 1.

Anas R.A. reported: "The hair of Rasulullah Sallallahu Alaihe Wasallam reached till half of his ears".

(24) Hadith Number 2.

Ayesha R.A. reported: Rasulullah Sallallahu Alaihe Wasallam and I bathed in one utensil, and the mubarak hair of Rasulullah Sallallahu Alaihe Wasallam was longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of a medium length).

Commentary.

It is not clear from this hadith if both bathed in a state of undress. Ayesha R.A. herself says: 'I did not see the private parts of Sayyidina Rasulullah Sallallahu Alaihe Wasallam, nor did he see my private parts'. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another. From this hadith we also learn of the bathing together of husband and wife. The ulama are unanimous in accepting Imaam Nawawi's saying that this is jaa'iz (permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shaafi'ees and the Maalikis. The Hunbalis says it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject have been mentioned briefly in Arabic

commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore to better to abstain from it.

(25) Hadith Number 3.

Baraa bin Aazib R.A. reports: "Rasulullah Sallallahu Alaihe Wasallam was of average height, and the portion between the two shoulders was wide. His hair was till his ear lobes".

Commentary.

This hadith has been explained in the chapter on the mubarak features of Sayyidina Rasulullah Sallallahu Alaihe Wasallam. Because of the hair is briefly mentioned here again.

(26) Hadith Number 4.

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

(27) Hadith Number 5.

Umme Haani bint Abi Taalib R.A. says: "Rasulullah Sallallahu Alaihe Wasallam came to Makkah once after the hijrah. His mubarak hair had four plaits".

Commentary.

According to well-known sources Sayyidina Rasulullah Sallallahu Alaihe Wasallam came to Makkah Mukarramah four times after the hijrah. The first, at the time of Umratul Qadhaa in the 7th year hijri, then at the time of Fathu Makkah in the 8th year hijri and in the same journey for Umratul Ja'iraanah. Lastly in the 10th year hijri for Hajj. The journey mentioned in this hadith under discussion, according to Bayjuri is at the time of Fath (conquest) of Makkah Mukarramah. The same has been stated in the Mazaahire Haq. The Ulama have stated other times also. For men to make plaits like women is Makruh. By the word Ghadaa'ir in this hadith, one should take to mean that, 'in which that there is no similitude', because Sayyidina Rasulullah Sallallahu Alaihe Wasallam forbade himself.

(28) Hadith Number 6.

It is reported from Anas R.A. that the hair of Sayyidina Rasulullah Sallallahu Alaihe Wasallam reached till the middle of the ears.

(29) Hadith Number 7.

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

(30) Hadith Number 8.

Umme Haani R.A. reports: "I saw Rasulullah Sallallahu Alaihe Wasallam with four side locks (on his hair)".

Commentary.

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