

The Islamic Ruling on Beard:

Extract from Commentary of Sahih Muslim

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Meaning of beard: The scholar al-Zubaydi writes while explaining the definition of beard:

The hair on "Cheeks" and "Chin" are called Beard. [Taj ul Uroos (10/323)]

Note by translator (A): The word used for Cheeks in Urdu is "Rukhsaar" and the word used for Chin is "Thorhi". Rukhsaar can refer to outer part of the cheeks, scientific name of that would be [Ramus mandibulae](#)

The Hadiths about lengthening the beard: Imam al-Bukhari narrates:

The respected Ibn Umar (Radhi Allahu Anho) narrates that the Prophet (Peace and Blessings be upon him) said: Shorten your moustaches (to the core) and leave the beards (as they are) i.e. lengthen them. [Imam Muhammad bin Isma'eel al-Bukhari in his Sahih Bukhari (2/875), Published by Matbua Nur Muhammad, Karachi]

Imam Muslim narrates:

The respected Ibn Umar (Radhi Allahu Anho) narrates that the Prophet (Peace and blessings be upon him) said: Shorten the moustaches (to the core) and leave the beards as they are (meaning do not cut the latter) [Imam Muslim bin Hajjaj al-Qushayri in his Sahih Muslim (1/129), Published by Matbua Nur Muhammad, Karachi]

This hadith is narrated elsewhere by Imam at-Tirmidhi, Imam an-Nasai'i, Imam Ahmed and Imam Ibn Abi Shaybah. Also Allama Mutaqi al-Hindi and Hafidh al-Haythami narrated it with reference from Tabrani and others.

And Imam Muslim narrates:

The respected Ibn Umar (Radhi Allahu Anho) narrates that the Prophet (Peace be upon him) ordered to Shorten the moustaches (very much) and lengthen the beards. [Imam Muslim bin Hajjaj al-Qushayri in his Sahih Muslim (1/129), Published by Matbua Nur Muhammad, Karachi]

This hadith is also narrated by Imam Abu Dawood, Imam at-Tirmidhi and Imam al-Malik.

Imam Ibn Abi Shaybah narrates:

UbaydUllah bin Utba said that once a Majoosi (those who worship stars) came in presence of the Prophet (Peace and Blessings be upon him) and he (the former) had shaven his beard and lengthened the moustaches. The Prophet said to him:

“What is this?” he replied this is in our religion. The Prophet said: But our religion (i.e. Islam) asks us to shorten the moustaches and lengthen the beards. [Imam Abu Bakr Abdullah bin Muhammad bin Abi Shaybah in his Musannaf (8/379), Published by Idarah al-Qur’an, Karachi, Pakistan]

Hafidh Nur-ud-din al-Haythami narrates:

The respected Abu Hurraira (Radhi Allahu Anho) narrates that the Prophet (Peace and Blessings be upon him) said: The polytheists lengthen their moustaches and extremely shorten their beards, hence you (i.e. Muslims) should do opposite to them by lengthening your beards and trimming short the moustaches (very closely). This hadith is narrated by Imam at-Tabrani with two chains and in one chain it has a narrator called Umar bin Abi Salmah. Yahya bin Ma’een and others have declared him reliable whereas Shu’ba and others have weakened him. All the remaining narrators are reliable [Hafidh Nur ud din al-Haythami in Majma uz Zawaid (5/166), Published by Dar ul Kitaab al Ar’abi, Beirut, Lebanon]

The respected Ibn Abbas (Radhi Allahu Anho) narrates:

When the Prophet (Peace and Blessings be upon him) conquered Makkah, he said: Allah and his Apostle have forbidden to consume alcohol and also to take its payment. He also said: Trim your moustaches and lengthen your beards, and do not roam around in markets without wearing **Tahband** (dhoti), because any person who practices the procedure of people other than us then he does not belong to us. [Majma uz Zawaid (5/122) Published by Dar ul Kitaab al Ar’abi, Beirut, Lebanon]

The Respected Abu Hurraira (Radhi Allahu Anho) narrates:

The Prophet (Peace and blessings be upon him) said: Trim your moustaches and lengthen your beards in opposition to the Mujoos (star worshippers). [Imam Muslim bin Hajjaj al-Qushayri, in Sahih Muslim (1/129), Matbua Noor Muhammad, Karachi]

The respected Aisha (Radhi Allaho Anha) narrates:

The Prophet (Peace and blessings be upon him) said: Ten things are among the Sunnah of Prophets.

1. Trimming the moustaches
2. Lengthening the beard.
3. To use tooth stick (Siwaak)
4. To rinse the nose
5. Cut the nails
6. Wash all the joints
7. Pluck the hair of armpits
8. Cutting the hair below navel
9. To do Istanja with water (i.e. wash private parts and remove impurity)
10. Mu'sab narrates that he forgot the tenth matter. He thinks that it is probably to rinse your mouth

[Imam Muslim bin Hajjaj al Qushayri, in Sahih Muslim (1/129)]

This hadith is also narrated by Imam Abu Dawood, Imam Nasai, Imam Ibn Majah and Imam al-Bayhaqi. Allama Ali Muttaqi has also mentioned it.

Imam Ibn Hibban narrates:

The respected Ibn Umar (Radhi Allaho Anho) narrates:

Once when Majoos (star worshippers) were mentioned in front of the Prophet (Peace and Blessings be upon him), the Prophet said: They keep long moustaches and cut off their beards so you should oppose them [Sahih Ibn Hibban (8/408), Published by Dar ul Kutab al Ilmiyyah, Beirut, Lebanon]

The hadiths and sayings about trimming the beards: Imam Abu Hanifa narrates:

Imam Abu Hanifa narrates with his chain, that once Abu Qahafa came in presence of the Prophet (Peace and blessings be upon him) in a state that his hair of the beard were scattered, the narrator says: The Prophet said: I Wish you reduce (these hair) and pointed towards the ends of his beard. [Imam Abu Hanifa, Nauman bin Thabit in

Musnad Imam al-Adham, Page # 359, Published Muhammad Sa'eed and sons, Karachi]

This hadith is also narrated by Imam Abu Yusuf [Imam Abu Yusuf Yaqoob bin Ibrahim, Kitaab ul Athaar, Page # 234, Published by Maktaba al Asriyyah, Sangla Hill]

And Imam Abu Yusuf narrates:

Ibrahim Nakha'i said: There is no harm in reducing the beard for a man, provided there is no resemblance with the polytheists [Imam Abu Yusuf Yaqoob bin Ibrahim, Kitaab ul Athaar, Page # 235, Published by Maktaba al Asriyyah, Sangla Hill]

Imam al-Bukhari narrates:

The respected Ibn Umar (Radhi Allaho Anho) narrates:

The Prophet (Peace and blessings be upon him) said: Do opposite to the polytheists, cut closely your moustaches and lengthen your beards. Whenever the respected Ibn Umar used to perform Hajj or Umra, he used to hold his beard in his fist and cut whatever was of excess. [Imam Muhammad bin Isma'eel al Bukhari in Sahih Bukhari (2/875), Published by Noor Muhammad, Karachi]

This hadith is also narrated by Imam Abu Yusuf, Imam Muhammad, Imam Ibn Abi Shaybah and Imam Abu Dawood.

Imam al-Malik narrates:

Nafi narrates that whenever the respected Abdullah bin Umar (Radhi Allaho Anho) used to get his hair of head shaven during Hajj or Umra, he used to cut the beard and moustaches. [Imam Malik bin Anas in Muwatta, Page # 421, Published by Muftabai Pakistan, Lahore]

A hadith has reached Imam al-Malik that when Salim bin Abdullah intended to tie his Ihraam, then before riding and tying the Ihraam he used to order scissors to be brought, and then he used to trim his moustaches and cut his beard. [Imam Malik bin Anas in Muwatta, Page # 422, Published by Muftabai Pakistan, Lahore]

Imam Abu Yusuf narrates:

Nafi said that Respected Ibn Umar (Radhi Allaho Anho) used to reduce some of his beard. [Imam Abu Yusuf Yaqoob bin Ibrahim, Kitaab ul Athaar, Page # 234]

There is no restriction of holding (beard) in fist and according to jurists of Hanafi school the Mutlaq is not attributed to Muqayyid

Translator's note: Mutlaq would refer to comprehensive whereas Muqayyid would refer to specific.

Nafi said that the respected Ibn Umar (Radhi Allaho anho) used to heat the iron and put mark on his body and also used to **get blown over due to poison** and also reduce some of the beard. [Imam Abu Yusuf Yaqoob bin Ibrahim, Kitaab ul Athaar, Page # 435]

Imam Ibn Abi Shaybah narrates:

Simaak bin Yazid narrates that the respected Ali (Radho Allaho anho) used to cut off the beard from close to his face (meaning he used to groom his beard properly i.e. cut hair from inner part of cheek, also on neck and keep it in order). [Imam Ibn Abi Shaybah in his Musannaf (8/374), Published by Idarah al Qur'an, Karachi]

Abu Zura says that respected Abu Hurriara (Radhi Allaho anho) used to hold his beard in the fist and cut off whatever was excess of that [ibid]

Ata' bin Abi Rabah says that (the Jurists and successors) used to consider increasing the beard as praiseworthy "EXCEPT ON HAJJ AND UMRA" and Ibrahim al Nakhai'i used to cut off his beard from the cheeks [Imam Ibn Abi Shaybah in his Musannaf (8/375), Published by Idarah al Qur'an, Karachi]

Ibn Tawoos narrates from his father that he used to make his beard short and he "DID NOT CALL THIS NECESSARY (WAJIB)" [ibid]

Aflah narrates that when Qasim used to shave off his head, then he used to shorten his beard and moustaches. [ibid]

Qatadah narrates that Respected Jabir (RA) said: We do not reduce our beards in length except during Hajj and Umra [ibid]

Abul Halal narrates that I asked Hassan and Ibn Sireen, both of them said: There is no harm in getting your beard shortened. [ibid, Page # 376]

Imam at-Tirmidhi narrates from Umar bin Shu'ayb who narrates from his father and grandfather that the Prophet (Peace and blessings be upon him) used to shorten his beard from the length (urdu word used is "tool") and width (urdu word used is "arz") [Imam Abu Isa Muhammad bin Isa at-Tirmidhi in his Jami at-Tirmidhi, Page # 394, Published by Noor Muhammad, Karachi]

One narrator of this report i.e. "Umar bin Haroon" has Jarh (criticism) on him, however Imam al-Bukhari used to keep good opinion of him. Imam at-Tirmidhi

writes: *ورأيتُه حسن الرأى فى عمر بن هارون* And due to correspondence being found from different hadiths and sayings in regards to this, which is why this hadith is worthy of proof according to us. The reasoning of this hadith is that Prophet used to cut the long or short hair from edges in order to groom the beard, otherwise your blessed beard was long and thick.

Imam al-Bayhaqi narrates with his chain:

Ibrahim narrates that people used to cut their beards from edges in order to make it Munzah (i.e. reduced) [Imam Abu Bakr Hussain bin Ahmed al-Bayhaqi in Shu'ab ul Imaan (5/220), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Umar bin Shu'ayb narrates from his father and he from his grandfather narrate: The Prophet (Peace and blessings be upon him) used to shorten his beard from the length (tool in urdu) and width (arz in urdu) and reduce it slightly. [ibid, Page # 221]

The respected Jabir bin Abdullah (Radhi Allaho anho) narrates that the Prophet (Peace and blessings be upon him) saw one man's beard and hair on head to be (excessively) long, the Prophet said: Why one man from you in previous days has made his appearance (face) as ugly. The respected Jabir said: The Prophet (Peace and Blessings be upon him) pointed towards his beard and head and said: Cut your beards and hair on head in order to reduce them. [ibid]

The mention of Prophetic beard:

Imam al-Bayhaqi narrates that the head and beard of Prophet (Peace and Blessings be upon him) was long [Imam Abu Bakr Hussain bin Ahmed al-Bayhaqi in Dalayl un Nubuwwah (2/216), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Your head was big and beard was Adheem (great) [ibid]

The beard of Prophet (Peace and blessings be upon him) was thick [ibid]

This hadith is also narrated by Imam Ahmed [Imam Ahmed bin Hanbal in Musnad Ahmed (1/89-101), Published by Maktab al Islami, Beirut, Lebanon]

Qadhi Iyaadh al-Maliki wrote: The beard of Prophet was thick and used to cover the chest. [Qadhi Iyaadh bin Musa al-Maliki in his Ash-Shifa (1/38), Published Abdud Tawwab academy Multan]

The scholar, Shahab ud din Khafaji writes: The author's meaning is that your beard used to cover the upper part of your chest [Allama Ahmed Shahab ud din Khafaji in Naseem ur Riyaadh, (1/331) Published by Dar ul Fikr, Beirut, Lebanon]

The opinion of Shafi'i jurists in regards to length of beard:

Imam al-Ghazzali ash-Shafi'i writes: There is difference of opinion in keeping long beard. One saying is that cutting beard in excess of fistful has no harm in it. The respected Ibn Umar and one group of Tabiyeen have done this. Sha'bi and Ibn Sireen have called this as "RECOMMENDED" whereas Hasan and Qatada have called this Makruh (disliked), they said: Leaving the beard (i.e. not cutting it) is recommended, because the Prophet (Peace and blessings be upon him) said: Let your beards grow.

The opinion closer to truth is to reduce the beard provided the beard is not cut excessively because the appearance (face) becomes ugly due to very long beard and the people get an excuse to do backbiting, which is why avoiding to keep longer beard has nothing wrong in it. Nakhai'i says: Any person who is wise but still keeps a long beard then I find him strange, so why doesn't he reduce his beard and bring it in-between his two jaws? As modesty in everything is recommended, this is why it is said that when someone's beard is long then his intellect is lesser. [Imam Muhammad bin Muhammad al-Ghazzali ash-Shafi'i in his Ihya Uloom ala Hamish Itihaaf us Saadat ul Mutaqeen (2/419-420), Published Maymana, Egypt]

Allama Yahya bin Sharaf an-Nawawi ash-Shafi'i writes: The outward (meaning) of hadiths ask us to leave the beards as they are without cutting them. Qadhi Iyaadh al Maliki has said: Trimming, cutting or burning the beard is disliked, however to cut it (slightly) from edges and width is "RECOMMENDED" To keep the beard excessively long to the extent that it becomes a point of being made fun of, is disliked just like it is disliked to cut it (too short). Qadhi Iyaadh has said: The previous scholars (Mutaqadimeen) had difference of opinion on the issue whether there is some limit for the beard or not? Some scholars have put no limit on this, however they told not to make the beard excessively long to the extent that it reaches the point where fun is made of, hence keep it lesser than that.

Imam al-Malik has called excessive length of beard as "DISLIKED" and some scholars said that the limit for beard is "GRIPPING IT WITH THE FIST" and what is in excess of this should be cut. On the other hand some scholars said that It is disliked to cut the beard except on Hajj and Umra. [Allama Yahya bin Sharaf an-Nawawi, Sharh Muslim (1/129), Published by Noor Muhammad, Karachi]

The scholar an-Nawawi writes: The correct opinion is that cutting beard is disliked in totality, rather the beard should be left as it is no matter how long the beard becomes, because it has come in Sahih hadith: Leave the beards (as they are)

And Imam at-Tirmidhi has also narrated that the Prophet (Peace and Blessings be upon him) used to reduce his beard from the edges and width, but this hadith is weak and it is not worthy of being taken as proof [Allama Yahya bin Sharaf an Nawawi in his Sharh ul Muhadhib (1/290), Published by Dar ul Fikr, Beirut, Lebanon]

(Ghulam Rasool Sa'eedi – Hafidhahullah says): This deduction of scholar an-Nawawi is not correct, because Imam Abu Yusuf has narrated with “SAHIH CHAIN” that Prophet (Peace and blessings be upon him) ordered Abu Qahafa to shorten his scattered beard from edges and width. Ibn Umar, Abu Hurraira and other great successors are proven to have reduced their long beards. This is why to call the reduction of beard as “disliked in totality” is incorrect.

The opinion of Maliki jurists in regards to length of beard:

The scholar Washtani Abi Maliki writes: Qadhi Iyaadh al-Maliki said:

Cutting the beard and to remove it from the roots is “DISLIKED” and there is strictness found in hadith in regards to this, also keeping a (very) long beard is “DISLIKED” just like cutting the beard is, similarly to shorten the beard from length and width is “RECOMMENDED”

Some previous (scholars) have not set any limit for reducing the beard, they have said that beard should not be left as it is till it becomes a point of being made fun of. Some scholars have put limit of “GRASP (FISTFUL)” whereas some other scholars told not to reduce the beard except during Hajj or Umra.

The Scholar al-Ubiy said: I say that it is in hadith that Allah the Exalted has orchestrated the offspring of Adam with beard, so when beard is a Zeenah (sign of beauty) then to reduce it from edges and width is also “RECOMMENDED” whereas the limit for cutting is that whatever is in excess of fistful should be cut just like Ibn Umar (Radhi Allahu Anhum) used to cut the excessive beard than fistful. This is in regards to that person whose beard is bigger, however anyone whose beard is not bigger then he should cut his beard after this limit from edges and width, this will create beauty in beard because “ALLAH IS BEAUTIFUL AND LOVES BEAUTY”

If the objection is made i.e. cutting the beard from edges and width is against the saying of Prophet (Peace be upon him) where he said: “Let the beard grow” then the answer to this is: The ruling on leaving or increasing the beard is due to Polytheists because they used to cut off their beards, their opposition could be done like this:

- a) Either do not cut the beard at all
- b) Or to cut it slightly to look beautiful.

This is why the correct viewpoint is that which we have mentioned. [Allama Abu Abdullah Muhammad bin Khalfa Washtani Abi Maliki in his Ikmaal Ikmal ul Mu'alim (2/39), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

The scholar Abu al-Waleed Baji al-Maliki writes: In opinion of Imam al-Malik it is "RECOMMENDED" to cut the beard and moustaches to an extent that the originative beauty (of beard and moustaches) is not tampered. To cut the beard and moustaches "COMPLETELY" is a **مئله** (deserving punishment) just like cutting the hair on head of women is also a **مئله** (i.e. a punishment). This is why it will be forbidden to cut the beard and moustaches completely. Similarly such a deed in regards to beard and moustaches will be forbidden in which their "Khilqat (creation)" is tampered and the **مئله** (punishment) will become necessary. If the beard becomes so long due to which it trespasses the limit of beauty, whereas if it reaches the limit of being scattered (i.e. wild) and becomes a **مئله** (could be punished for) then to reduce it is Mashrooh (prescribed in Sacred law). [Allama Abu al Waleed bin Khalf al Baji al Maliki al Andalusi, in his Al-Muntaqa (3/32), Published by Sa'adat, Egypt]

The opinion of Hanbli jurists in regards to length of beard:

Doctor Duhba Zahli writes:

The jurists of Hanbli and Maliki school have called it forbidden to cut off the beard (completely), whereas to cut the beard after fistful is not disliked, similarly to cut the hair from below the pharynx (top part of it) is also not disliked because Ibn Umar (RA) had cut these hair. [Dr. Duhba Zahla, al Fiqh ul Islami wa Adillata (1/308), Published by Dar ul Fikr, Beirut, Lebanon]

The opinion of Hanafi jurists in regards to length of beard:

The scholar Badr ud din Ayni al-Hanafi writes:

The scholar al-Kaki said: In our viewpoint the length of beard is equivalent to one fistful, and to cut the beard in excess to that is "WAJIB (NECESSARY)" Abu Musa

Ishaaq has narrated in his al-Jami' that the Prophet (Peace and Blessings be upon him) used to reduce his beard by cutting it from its length, Imam at-Tirmidhi has also narrated that the Prophet (Peace and Blessings be upon him) used to cut his beard from the length and width. I (Badr ud din Ayni) say that this hadith is not a proof that Prophet used to cut his beard after fistful, however yes there are 2 Athaar (sayings) narrated in this regard.

Imam Abu Dawood and Nasai'i have narrated that the respected Ibn Umar (Radhi Allahu Anhum) used to cut his beard after fistful. Imam al-Bukhari has also narrated this in "**Taleeq**" form and Imam Ibn Abi Shaybah has narrated that respected Abu Hurraira (Radhi Allahu anho) used to cut his beard after fistful, however these Athaar (sayings of Sahaba) are opposing the hadith (saying of Prophet) which says: Trim your moustaches and let the beard grow (Sahih Bukhari, Sahih Muslim) so this answer is possible that meaning of increasing the beard is that whole beard should not be cut like the Mujoos (star worshippers) used to do. The proof for this is that Imam Muslim has narrated from respected Abu Hurraira (Radhi Allahu anho): Trim your moustaches, lengthen your beards and do opposite to the Mujoos (end of hadith) because Mujoos used to shave off their beards and leave the moustaches without cutting them at all.

It is in Muheet that there is difference of opinion in regards to lengthening the beard, some scholars said: Leave the beard till the beard becomes big and thick whereas to reduce it by cutting it is Sunnah i.e. the beard which is more than fistful only that should be cut. [Allama Badr ud din Abu Muhammad Mehmood bin Ahmed Ayni, in Binayah (1/1344-1345), Published by Manshi Noh Lakshore, Lachknow India]

So the scholar Ayni writes:

If asked what is the meaning of اعفواالحي because as you know اعفاء refers to Katheer (abundant/many), hence if beard is left as it is then it will get extremely long from length and width and the people would make fun of it. The answer to this is: Lengthening the beard is forbidden and to cut it is "NECESSARY (WAJIB)" whereas the early scholars have differed on its limit. They said: When the beard increases more than fistful in length and scatters in width then it is "QABIH (BAD)"

The respected Umar (Radhi Allahu Anho) narrates: He saw that one man had left his beard (as it is), he pulled his beard and said: Bring scissors to me, then a man said what is below his hand should be cut. Then (Umar) said: Go and make your hair in order or make them irregular, does anyone from you leave himself like this as if he is a beast amongst beasts?

Respected Abu Hurraira (Radhi Allahu anho) used to cut his beard after grasp of hand. Respected Ibn Umar has also narrated exactly like this and some scholars have said: Cut your beard from length and width but do not cut it too much, they have not put any limit for this, **however according to me the meaning of this is that till the time the beard does not exceed the (prevalent) culture and habit of people then it should not be cut.**

Ata' said: When the beard becomes long and big then there is no harm in cutting it slightly from length and width, the proof for this comes from Imam at-Tirmidhi's narration that Prophet (Peace and Blessings be upon him) used to cut his beard from length and width. [Allama Badr ud din Abu Muhammad Mehmood bin Ahmed Ayni, in Umdat ul Qari (22/46-47), Published by Idaratul Taba'tul al-Muniriyyah, Egypt]

The scholar al-Zubaydi al-Hanafi writes:

This hadith (let your beards grow) has been taken as proof by majority, they said it is superior to leave the beards as they are and they should not be cut at all. Imam ash-Shafi'I and his companions have this saying too. Qadhi Iyaadh al Maliki has said: To cut or remove beard is "DISLIKED"

The scholar al-Qurtubi said in his Mufham: To cut the beard, to pluck it, and to cut most of it is not allowed. Qadhi Iyaadh has said: To cut the beard from length is "RECOMMENDED" and to make it so long till the point where fun is made of it, is "DISLIKED" similarly to cut it (excessively) is also "DISLIKED" The early scholars have differed whether there is any limit for cutting the beard or not? Some scholars said: There is no limit prescribed for it, however it should not be made so long that it reaches a point where fun is made of, so some of it should be cut.

Imam al-Malik has called "EXCESSIVE LENGTH" of beard as "DISLIKED" whereas some have put the limit of fistful for it and said: If the beard exceeds fistful then it should be cut, whereas others said: It is "DISLIKED" to cut it except during Hajj or Umra. [Allama Sayyid Muhammad Murtaza al-Zubaydi Hussaini al-Hanafi, in Itihaaf as Sa'adat al Mutaqeen (2/419), Published by Matba Maymana, Egypt]

There is clear proof in this statement that according to majority of scholars it is superior to lengthen the beard, which tells us that to reduce the beard by cutting it is against superiority but not forbidden (Haram)

Mullah Ali Qari al-Hanafi writes:

It is in Nihayah Sharh al Hidayah:

In our viewpoint the length of beard is only fistful and it is necessary to cut the beard after fistful. The Prophet (Peace and Blessings be upon him) used to cut his beard from length and width. This hadith is narrated by Abu Isa (Tirmidhi) in his Jami' and the glory of man lies in his beard to be lesser. Mullah Ali Qari said: Whether the author of Nihayah calling it "necessary to cut the beard" comes in category of being "rightful" or it comes in category of being "prescribed Sunnah (Sunnat al Mu'akidah)" because to call the cutting of beard after fistful as "necessary in totality" is not correct. [Mullah Ali bin Sultan Muhammad al-Qari al-Hanafi, in Mirqaat (8/298), Published by Maktaba al Imdadiyyah, Multan, Pakistan]

The scholar Ibn Hammam writes:

It is in Nihayah that to cut the beard after fistful is necessary (wajib). Imam Abu Isa Tirmidhi has narrated in his Jami' that the Prophet (Peace and Blessings be upon him) used to cut his beard from length and width. If this criticism is made that it is in Sahih Bukhari and Sahih Muslim from Ibn Umar (Radhi Allahu Anhum) that the Prophet (Peace be upon him) said: Trim your moustaches and lengthen your beards, so cutting the beard is against the order of lengthening it, the answer to this will be: The narrator of this hadith is respected Ibn Umar whereas he used to himself cut the beard after fistful, this hadith is narrated by Imam Muhammad in his Kitaab ul Athaar, Imam Abu Dawood, Imam an Nasai have also narrated it in their Sunnan, whereas Imam al-Bukhari has mentioned it in the "TALQEEQ" form.

Imam Ibn Abi Shaybah has narrated that respected Abu Hurraira (Radhi Allahu anho) used to cut off his beard which exceeded the length of being fistful. Here the practice of narrator is contrary to his own narration. Hence this is not to be attributed to Naskh (which can be abrogated) as it is in our principle *واعفوا للحي* on which this shall be attributed. Instead of cutting the beard completely or to cut the majority of beard, it should be left (as it is) just like it is the way of foreigner Mujoos who cut their beards (completely) and this is also seen amongst Hindus and Farangis (European personnel) and now even ordinary Muslims have adopted this way, they cut off their beards and some go completely against the saying of Prophet by keeping long moustaches while cutting off the beards (*انا لله وانا اليه راجعون*), hence this way these narrations can have correspondence (meaning: To cut the beard slightly would not be against *واعفوا للحي* because it does not mean to increase your beard comprehensively, rather to keep a full beard or to keep most part of the beard, this is understood from the hadith of Sahih Muslim in which Abu Hurraira narrates that the Prophet said: Trim your moustaches and lengthen your beards, do opposite to the Mujoos (this sentence is in the reasoning of Illat) and to reduce more (meaning major part of the beard) just like some westerners and **heterosexuals** (Hijra) do, hence nobody has called this Mubah (merely permissible). [Allama Kamal

ud din Ibn Hammam, in Fath ul Qadeer (2/270), Published by Nooriyah Ridhwiyyah, Sukkar, Pakistan]

The scholar Ibn Nakheem has also summarized this statement and said: That which is written in Nihayah that it is necessary to cut the beard after fistful, this means that if someone leaves the beard (i.e. does not cut at all) then he will be sinful. [Allama Zayn ud din Ibn Makheem al-Hanafi, in his Bahr al Rai (2/270), Published by Maktaba Ilmiyyah, Egypt]

The discussion amongst jurists of Hanafi school in regards to issue of “FISTFUL (beard)”

Some latter scholars have called fistful to be necessary. Shaykh Abdul Haq Muhadith Dhelvi was the first one to call fistful as necessary (wajib), however this is the personal opinion of this researching scholar, however all our other jurists have written that fistful is “MASNOON (SUNNAH)” and that which scholar Ibn Hammam has written:

And to reduce (i.e. major part of beard) just like some westerners and **heterosexuals** do is not called allowed (mubah) by anyone [Allama Kamal ud din Ibn Hammam, in Fath ul Qadeer (2/270)]

Some scholars say that in this statement Imam Ibn Hammam has called fistful as necessary (wajib), however this is not correct. First of all this statement is not in regards to fistful but is rather in regards to “major or prevalent part of the beard” and this is separate from issue of fistful. Secondly, this is correct as none has called this Mubah (allowed) but at the same time no one has called cutting the beard less than fistful as haram or prohibitively disliked either until or unless the Wujoob (necessity) of fistful is established. Thirdly, Imam Ibn Hammam has said on same page that the Sunnah in regards to beard is Fistful and this is a categorical proof on the point that fistful is “SUNNAH NOT WAJIB”

The scholar Ibn Hammam writes: The Sunnah in beard is fistful. [ibid]

This is why it is necessary to interpret the second saying of Imam Ibn Hammam, so that his two statements do not become contradictory. This interpretation is that: Permissibility is in the category of being recommended, “hence none has called this Mubah” this means “that none has called this as praiseworthy” which means that none has called it praiseworthy to cut the beard less than fistful because the recommended way is that beard should be kept fistful, rather it is a Sunnah to keep such a long beard that it covers the upper part of chest as it has come in hadiths that the beard of Prophet (Peace and blessings be upon him) used to cover his chest, and

this saying of some scholars is not correct that Long beard establishes less intellect. This statement could only be said by that person who has not tasted the sweetness of Prophetic love. This way the scholar Ayni, Ibn Hammam and scholar Ibn Nakheem who have extracted from Nihayah that it is necessary to cut the beard after fistful is also not correct, except if this interpretation is made to prove the meaning of necessity (wajib) just like the scholar Alauddin Haskafi has given this interpretation. [Allama Muhammad bin Ali bin Muhammad Haskafi, in Dur ul Mukhtar ala Hamish Rad ul Mukhtar (2/155), Published by Matba Uthmaniyyah, Istanbul, Turkey]

Similarly, Sayyid Abul Ala Mawdoodi is incorrect to write "In my opinion, somebody's beard being small or big has no real effect if the emotions of sacrificing your lives and giving total obedience is scarce, then be sure that length of beard will have no benefit to you. [Syed Abul Ala Mawdoodi in Rasail o Masail (1/153), Published by Islamic Publishers, Lahore, Pakistan]

It states in Qur'an al Majeed: So whoever does an atom's weight of good will see (reward) of it, And whoever does an atom's weight of evil will see (punishment) of it. [Surah al-Zalzalah: 7-8]

This is why anyone who in love of the Prophet (Peace and blessings be upon him) keeps a long beard in order to follow the Sunnah will get reward for it, however if he followed his Nafs and did some sins due to stan overpowering him then he shall be liable for their punishment. Syed Mawdoodi's this statement is in direct opposition of Qur'an. Some scholars have derived proof from this statement of Dur-e-Mukhtar in regards to necessity of keeping fistful (beard):

And this is why the author of al-Bazaziyyah said: It is forbidden for man to cut his beard, the reasoning for this is that men resemble one another. [Allama Alauddin Muhammad bin Ali bin Muhammad al-Haskafi, In Dur ul Mukhtar ala Hamish Radul Mukhtar (5/359), Published by Matba Uthmaniyyah, Istanbul, Turkey]

When cutting the beard is forbidden then fistful becomes necessary, but this deduction is not correct because there is no mention of fistful in this statement nor is it forbidden to cut the beard in totality. The scholar Ibn Bazzaz Kardari has mentioned this statement in context of women imitating men and similarly men imitating women. [Allama Muhammad Shahab ud din Ibn Bazzaz Kardari, in Fatawa Bazaziyyah ala Hamishil Hindiyyah (6/379), Published by Bolaq, Egypt]

And women shall be imitated by cutting the beard when whole of the beard is cut, and to cut the beard completely is Haram even according to us whereas it is necessary to keep beard in totality.

Meaning of Wajib (necessary):

Imam al-Ghazzali writes while explaining the meaning of Wajib (necessary) and Fardh (obligatory):

On abandonment of any deed when news of punishment in hereafter becomes confirmed, if this news is from a **Dhanni** source then the deed will become Wajib, however if this news is from a Qat'i source then it is Fardh. This news sometimes will come from explicit direct speech and sometimes through indirect approach (Qarain), sometimes through deducting meanings, sometimes through the deed performed, and sometimes through a gesture (ishara). [Imam Muhammad bin Muhammad al-Ghazzali, al-Mustasfa (1/28), Published by Bolaq, Egypt]

The godly scholar (Mawlana) Abd al-Aliy writes in commentary of Muslim al Saboot:

The jurists of Hanafi school said: If any action is confirmed through explicit proof (Daleel al-Qati'i) then it is called "FARDH (OBLIGATORY)" and if any action is abandoned through a confirmed explicit proof (Daleel al-Qati'i) then it is called Haram.

On the other hand if any action is confirmed through loosely placed proof (Daleel al-Dhanni) then it is called "WAJIB (NECESSARY)" and if any action is abandoned through a confirmed but loosely placed proof (Daleel al-Dhanni) then it is called "Prohibitively disliked".

Wujoob (necessity) and prohibitively disliked both are linked to Obligatory (Fardh) and forbidden (Haram) in way that abandoning any of the 2 will confirm punishment in the hereafter. [Bahr ul Uloom, Abd al-Aliy Nizam ud din, in Fawatih ar-Rahmut (1/58), Published by Bolaq, Egypt]

If the demand for action is Rajih (wanted) then such an action is called "RECOMMENDED (MUSTAHAB)" and if it's abandonment is Rajih then the action is "Slightly disliked (Makrooh-e-Tanzeehi)" and the conclusive meaning of action and abandoning of action is: To do this work or to abandon this work is binding and necessary whereas on not doing it deserves punishment in hereafter, the meaning of Rajih Talab is that the action is Mubah (allowed with no reward or punishment). After explanation of this the definition of Wajib would be: Any deed which becomes binding and necessary to us from Shariah through Dhanni proof and on not performing it the punishment of hereafter becomes deserving.

The procedures of establishing Wujoob :

There are 5 ways to establish a Wajib:

1. Allah or his Apostle (Peace and blessings be upon him) ordered for some deed, and the order in origin is a necessity, provided there is no reasoning (Qareena) present which changes the ruling. And this order's establishment comes from Dhanni proof. There are many examples for this in sacred law.
2. Any obligation (Fardh) or necessity (Wajib) which is dependent on another (deed or action) in sacred law and its proof comes from Dhanni evidence, just like Namaaz (prayer) is dependent upon reciting Surah al Fatiha and its evidence comes from

singular narration (Khabr-e-Wahid) and it is Dhanni. The Prophet (Peace and Blessings be upon him) said: "There is no prayer without Surah al Fatiha" hence it is Wajib (necessary) to recite Surah al Fatiha in prayer.

3. Any deed on abandonment of which is strictness.
4. Any deed which is necessary to be re-performed (Qaza). The necessity of Qaza is a proof of originative matter being Wajib (necessary), just like it is necessary to re-perform the Witr. Imam at-Tirmidhi narrates with his chain from the respected Abu Sa'eed al Khudri (Radhi Allaho Anho): Anyone who sleeps or forgets before praying Witr, then whenever he remembers witr or wakes up then he is to pray Witr.[Imam Abu Isa Muhammad bin Ista at Tirmidhi, in Jami' Tirmidhi, Page # 93, Published by Noor Muhammad Karkhana Tijarat, Karachi]. This proves that Witr is necessary (Wajib)
5. Any deed the Prophet (Peace and blessings be upon him) has made Muqaiyyad (specific) with "صِيغَةً عَلَى" then the scholar Al-Marghinani explains the reasoning for Wjoob (necessity) of prostration of recitation:
The Prophet (Peace be upon him) said: Any person who hears the verse of prostration or recites it, then prostration is necessary upon him (meaning "على" is a word which makes any deed as necessary/wajib) [Allama Abu al-Hassan Ali bin Abi Bakr Marghinani al-Hanafi, in Hidayah Awalain, Page # 143, Published by Maktaba al Imdadiyyah, Multan, Pakistan]

Whether Wajib (something being necessary) is established from the actions of Prophet (Peace and Blessings be upon him)? :

The scholar al-Taftazai writes in regards to this discussion that if the Prophet (Peace be upon him) left some action unintentionally or Tab'an i.e. according to his nature (for example: Having food or wearing dresses) or this action is special quality of Prophet then from such an action the necessity is not established according to consensus, and if this action of yours is explanation of Qur'an's Mujmal (explanation of some verse or word) (for example the quantity of how much wiping is required for Masah of forehead/head or wiping over the leather socks) then according to consensus it is necessary to follow it. If the action is other than this then there is difference of opinion on it. Some said: In this condition it is necessary to follow your actions, whereas majority others said: No! and the latter is the opinion to be followed.

The scholar al-Taftazni writes ahead: Only the saying of Prophet (Peace and Blessings be upon him) is necessary whereas the action is not necessary, then he provides for this as: The respected Abu Sa'eed Khudri (Radhi Allaho Anho) narrates that the Prophet (Peace and Blessings be upon him) was leading his companions in prayer, during prayer you took off your blessed shoes and placed it towards your left side, seeing this the Sahaba also took off their shoes. When you had finished the

prayer you said: Why did you take off your shoes? The companions replied: We had seen you taking off the shoes, the Prophet replied: Gibriel came and informed me that there is impurity in the shoes. Allama Taftazni says: If your action was Mujib (making something necessary) then why would you have objected the Sahaba? Just like this the Prophet would not have forbidden the "CONTINUOUS FASTING"

Imam al-Ghazzali said: The Sahaba have not followed all the actions of Prophet (Peace and Blessings be upon him) hence following in some actions is a proof of Wujoob, then why "not" following in some actions would become a proof against Wujoob? [Allama Saad al-Din Mas'ud bin Umar Taftazani, in Taudhib Talvih, Page # 321-327, Published by Manshi Noh al Kashoor Lackhnow, India]

The godly scholar (Mullah) Jeevan writes:

Wujoob is only proven from order giving not from action. [Mullah Muhammad Jeevan al-Junpoori, in Nur al Anwar, Page # 25, Published by H.M. Sa'eed Company, Karachi, Pakistan]

Analyzing the proofs in regards to necessity (Wujoob) of fistful beard:

After knowing the definition and procedures of establishing Wujoob, come let us see what is the proof for fistful beard? The Prophet (Peace and Blessings be upon him) has not ordered in any hadith to keep the beard in limit of fistful, nor have you ordered a Waiyeed (punishment) for keeping a beard less or more than fistful. Hence without any proof from sacred law, how could necessity of fistful (beard) be established?

Some scholars say that the respected Ibn Umar and the respected Abu Hurraira (Ridhwan Allahu Ajmain) have cut their beards after grasp of fist. This action of theirs is an explanation of the matter that: Increasing the beard till fistful is necessary (Wajib), however this saying is not correct, how could necessity of some deed be established from the actions of blessed companions? When even in regards to Prophet (Peace be upon him) only his sayings become Mojib (which make it necessary) and only these actions of Prophet prove the necessity (Wujoob) which are explanations of Mujmal Kitaab and there is difference of opinion on remaining actions, the saying and deduction of majority is that: Your actions do not necessitate the Wujoob just like we have just mentioned with reference to Taudhib Talvih and Nur al Anwar. Secondly, we say that the respected Ibn Umar and the respected Abu Hurraira have cut their beards after grasp of fist (some narrations mention that Ibn Umar used to cut beard to bring it in order which we have mentioned before), from this action of theirs it is proven that the order given by Prophet (Peace be upon him) to increase the beard was not taken in category of Wujoob by them (two companions mentioned above). If according to them this order was in category of

Wujoob and increasing the beard was Wajib then they would have “NEVER CUT THEIR BEARDS”

Some scholars take " و اعفوا للحي " deduce proof from the Seegha of Amr that Amr (ordering) is for something being necessary (Wujoob) therefore lengthening the beard is Wajib. This deduction is “NOT CORRECT” because the order becomes Wajib when there is no **Qareena contrary to it, whereas in this regard there are more than one Qarain.**

The greatest Imam (Imam al-Adham) and Imam Abu Yusuf that the Prophet (Peace and Blessings be upon him) ordered the respected Abu Qahafa to cut his beard. Imam at-Tirmidhi has narrated the report of Prophet cutting the beard from length and width and from this hadith our jurists (for example author of Nihayah, The scholar Ayni, The scholar Ibn Hammam etc...) have taken proof and the incidents which we have mentioned in beginning that the respected Ibn Umar, the respected Abu Hurraira, the jurists of successors used to reduce their beards by cutting.

Some scholars said to me that there are many hadiths in regards to lengthening the beard whereas in regards to cutting the beard the quantity of hadiths is less. I said: For establishment of something it is enough for the hadith to be narrated with “Correct” and “Strong” chain, otherwise the Shawafi can say that proof of raising hands (in Ruku and rising from it) and proof of al-Fatiha behind Imam, similarly raising hands till the shoulders and tying hands on chest have abundant narrations, on the other hand similar quantity of narrations in regards to abandoning Raf al Yaddain or abandoning al-Fatiha behind Imam, raising hands till shoulders or trying hands below navel are not present.

Some scholars said: The Prophet said: Lengthen your beard and do opposite to the Mujoos and the opposition of Mujoos is necessary (wajib), hence lengthening the beard becomes Wajib. The answer to this is: If without seeing the opposing Qarain and just in opposition the lengthening of beard can become Wajib then the Prophet has also said: Colour your beard and do opposite to the Jews, hence from this hadith it will come necessary to colour the beard, but when due to other Qarain colouring the beard is not Wajib then just like this due to many Qarain the lengthening of beard is also not Wajib. If lengthening the beard was Wajib then cutting it would not be allowed according to originative premises, although we have mentioned with proofs on legitimacy of reducing the beard by cutting it.

Some scholars say: Keeping fistful beard is necessary because the Prophet has practiced this continuously and any deed which the Prophet does continuously is Wajib. This proof is also not correct, we have explained before that Wujoob does not become established through actions of Prophet, plus there is discussion over the matter whether keeping beard is in category of Sunnan al-Zawaid (extra) or in

category of Sunnan al-Huda (guidance) [Al Fatawa al Islamiyyah min Dar il Ifta, Misriyyah, (2/3082)]

The Prophet always started the ablution from right side and there is no proof contrary to it, still washing from the right side is recommended not necessary (Wajib), although according to agreement this is from Sunnan al-Huda. Similarly to put feet in mosque, wearing shoe and combing hair the Prophet always initiated from the right hand side, always recited Basmallah and ate food, and nothing against all these is proven. In spite of all this these actions are recommended but not Wajib (necessary) although these actions are also from Sunnan al-Huda. However the correct principle is that any action which the Prophet did permanently and stopped from abandoning the action, then that is Wajib (Rad ul Muhtaar, Page # 71, Published by Beirut] whereas the matter of fistful is not like this.

Some scholars have said: Jurists have called the fistful length of beard as Wajib (necessary), but this is also not correct according to our knowledge. Before the scholar Abd al Haqq Muhadith Dhelvi (Rahimahullah) nobody has written grasp of fist as "WAJIB" and all have written this as a Sunnah or have said: The Sunnah is fistful {The author of Nihayah has called it necessary to cut the beard in excess of fistful, this has been narrated by the scholar Ibn Hammam and the Scholar Ayni without any criticism. The scholar Ibn Nakheem said: This statement asks us that anyone who did not cut the beard after fistful then he shall be sinful – (Al Bahr ar-Rai 2/280) And the scholar al-Shaami said: It is possible that word Wujoob has come in meaning of establishment i.e. proof (Minhatul al-Khaliq 2/280 ala Hashiya al Bahr) however this interpretation is far-fetched, it will become binding due to the saying of author of Nihayah that people who keep beard longer than fistful are transgressors}

Now we will present the clarifications given by Jurists in this regard:

The scholar al-Marghinani al-Hanafi writes:

Oil should not be put on beard in order to make it long, when the beard is according to the limit of Sunnah and this (Masnoon) is grip of fist. [Allama Abu al Hasan Ali bin Abi Bakr al Marghinani al-Hanafi, in his al-Hidayah awalain, Page # 201]

The scholar Ibn Hammam al-Hanafi writes:

The Sunnah in beard is grip of fist. [Allama Kamal al-Din Ibn Hammam, in his Fath ul Qadeer (2/270)]

The scholar Badr ud-din Ayni al-Hanafi writes:

(In regards to beard) the Sunnah is grip of fist. [Allama Badr al-Din Mehmood bin Ahmed Ayni, in Hinayah (1/1344)]

The scholar Zayn al-Din Ibn Nakheem writes:

(In regards to beard) the Sunnah is grip of fist. [Allama Zayn al-Din Ibn Nakheem al-Misri al-Hanafi, in al-Bahr ar Rai (2/280)]

The scholar al-Zaylai writes:

(In regards to beard) the Sunnah is grip of fist. [Allama Uthman bin Zaylai, in Tabiyeen al Haqaiq (1/331), Published by Maktaba al Imdadiyyah, Multan, Pakistan]

The scholar al-Sharanbalali writes:

(In regards to beard) the Sunnah is grip of fist. [Allama Hassan bin Ammar Sharanbalali, in Hashiyah tud-Darar wal Gharar (1/208), Published Matba Aamira Sharfiyyah, Egypt]

The godly scholar (Mullah) Ali Qari al-Hanafi writes:

I say that beard should be cut this much that it's length becomes one fistful which is a known way of Sunnah and modesty. [Mullah Ali bin Sultan, Muhammad al-Qari, in Mirqaat (8/291), Published by Maktaba al Imdadiyyah, Multan]

The scholar Alauddin al-Haskafi writes:

The Sunnah in beard is grip of fist. [Allama Alauddin al-Haskafi, in Dur al Mukhtar ala Hamish al-Radd (2/155), (5/359), Published by Matba Uthmaniyyah, Istanbul, Turkey]

The scholar al-Shaami writes:

The sunnah in beard is grip of fist, and it is that the man should hold his beard in his fist and cut whatever is excess of it. [Allama Syed Muhammad Ameen Ibn Abideen ash-Shami, in Rad ul Muhtar (5/359), Published by Matba Uthmaniyyah, Istanbul, Turkey]

The scholar at-Tahtawi writes:

Imam Muhammad in his book Kitaab ul Athaar has narrated from Imam Abu Hanifa that cutting the beard in excess of fistful is Sunnah. [Allama Syed Ahmed bin Muhammad at-Tahtawi, Hashiyatul Tahtawi ala Maraqil Falah, Page # 316, Published by Mustafa al Babi wa Awlaada, Egypt]

It is in Fatawa al-Alamgeeri:

It is Sunnah to cut from beard, this includes that the man should hold his beard in the fist and cut what is in excess. Imam Muhammad in his Kitab ul Athaar narrated from Imam Abu Hanifa like this and said: We adhere to this. Similarly it is in al-Muheet Sarkhashi. [Mullah Neezam al-Din, Fatawa al-Alamgeeri (5/358), Published by Kubra Bolaq, Egypt]

We have established from twelve clear statements of authentic Jurists that grasp of fist (in beard) is in correspondence to customs and Sunnah, whereas to call it Wajib is not correct. That which the godly scholar Ali Qari has written that cutting beard is the way of foreigners, Farangis (European westerners), non-religious Qalandars. [Mullah Ali bin Sultan, Muhammad al-Qari, Mirqaat (2/4)] From this he refers to "EXCESSIVELY" cutting the beard, because the godly scholar al-Qari has also written fistful beard to be "SUNNAH AND RECOMMENDED"

He writes (The Prophet ordered the respected Abu Qahafa to cut his beard) in this there is the order that if you take your beard from the length and width and leave it in limit of being recommended (then its preferable) and that recommendedness is fistful and to leave the beard completely or to cut it or to cut it from roots is from Ifraat and Tafreet (to add or subtract from) which is the middle way from the two Mazmoom matters (i.e. those which are strictly warned against) [Mullah Ali bin Sultan Muhammad al-Qari, Sharh Musnad Imam al-Adham, Page # 210, Published by Matba Muhammadi, Lahore]

Similarly the scholar al-Zubaydi al-Hanafi writes:

It is recommended according to majority to lengthen the beard. He writes:

From this hadith (و اعفوا للحي) the majority have derived the proof that it is superior to leave the beard as it is and nothing should be cut from it. [Allama Syed Muhammad Murtaza al-Hussaini al-Zubaydi, in Itihaaf al Sa'adat al Mutaqeen (2/419)]

From Imam Abu Hanifa till the scholar al-Shami, all these authentic and agreed upon jurists have made clear that the Sunnah in beard is fistful whereas a latter scholar Abdul Haq Muhadith Dhelvi has written it plainly from his personal opinion that fistful is Wajib, and the meaning of Sunnah in these statements of Jurists is that "Proof of fistful is proven from Sunnah" [Shaykh Abdul Haq Muhaddith Dhelvi, in Ash'atul Lum'at (1/212), Published by Matba Teej Kumar, Lucknow] and some latter scholars have also followed the Shaykh – Rahimahullah (It should be clear that the Shaykh has written the fistful as Wajib but has not given any proof for this)

In our viewpoint, this interpretation of the Shaykh – Rahimahullah in regards to the statements of Jurists is not correct, because interpretation would have been only needed when proofs from sacred law and principles of Jurisprudence had established the necessity of fistful (beard) and contrary to this the jurists had called the fistful as Sunnah, then it would have been correct to say that Sunnah refers to “It’s necessity being established from Sunnah” whereas over here the matter is opposite to this, because the jurists calling fistful as Sunnah and recommended is based on proofs from Sacred law and principles of Jurisprudence. And if interpretation is considered permissible without considering the proofs in sacred law and principles of jurisprudence then the terminological statements of jurists would turn into childish statements and every person according to his own opinion would be able to change the statements of jurists, he will call Wajib as proven, he will call Fardh as something not being forbidden hence to do this act is not necessary, and for forbidden he will say that it is not Fardh hence its abandonment is not necessary and acting upon it is permitted – We Seek Allah’s refuge from this.

The scholar Abdul Haqq Muhadith Dehlvi in spite of all his greatness and input to knowledge was a human being and was not a Prophet or Messenger, his opinion could be mistaken, hence he has been recognized as a memorizer of hadith but not as a Jurist, nor is his any book put in category of book of legal verdicts. Now if any person is persistent in calling the scholar Abdul Haqq as infallible or declares him a Mujtahid al-Mutlaq then instead of interpreting the statements of all these scholars we should interpret the statement of the Scholar – Rahimahullah and this should be said that the Shaykh – Rahimahullah calling fistful as Wajib is in the meaning of something being “PROVEN (NOT WAJIB IN ESSENCE)” and that which is written that it’s Wujooob is proven from Sunnah then the meaning of that would be: It’s proof is present in the Sunnah.

In this regard a doubt is presented that those personnel who called fistful beard a Sunnah, their meaning is that fistful in beard is although Wajib but it’s proof is from Sunnah just like some jurists have called prayer of ‘Eid in spite of being Wajib as a Sunnah.

In this proof there is a huge mistake being made. In regards to the Prayer of ‘Eid there are two narrations present from Imam Abu Hanifa, in one he has called ‘Eid prayer as Wajib and in one he has called ‘Eid prayer as a Sunnah. Some scholars (for example author of al-Hidayah) have given precedence to the saying of “Wajib” and interpreted the saying of Sunnah that: It’s proof is from Sunnah. Hence if regarding the issue of fistful beard there were two sayings of Imam-al-Adham, one of Wujooob and other of Sunnah then this statement would have been correct. Contrary to this, from Imam al-Adham to the scholar al-Shaami all jurists have called grip of fist (in beard) as Sunnah or recommended. According to the clarification of scholar al-

Zubaydi the majority of scholars and jurists have agreed upon that lengthening the beard is recommended, in spite of all these clarifications, the scholar in eleventh century i.e. Shaykh – Rahimahullah has contrary to this called the fistful as Wajib from his personal opinion that too without any proof. What is the comparison between the saying of Shaykh and Imam al-Adham? So why the sayings of Imam al-Adham and majority jurists be made subservient to the saying of Shaykh – Rahimahullah?

The second answer is this: The latter jurists in agreement have not called the prayer of 'Eid as Wajib, some have called it closer to Wajib, whereas some have given preference to the saying of Sunnah because that is a latter saying. Some said there is no contradiction between both because Sunnah here refers to Sunnat-al Mu'akdah (prescribed Sunnah) as it is closer to Wajib. Now we will present the statements of jurists to clarify this issue:

The Sun of scholars (Shams ul A'ima) al-Sarkhasi al-Hanafi writes:

The school of thought is complexed in regards to prayer of 'Eid, whether it is a Sunnah or Wajib? Imam Muhammad has mentioned in Jami as-Sagheer: It is a Sunnah, because he said: If 'Eid and Jummah are joined together in one day then first prayer is a Sunnah whereas Hasan bin Ziyaad has narrated from Imam Abu Hanifa that anyone on whom prayer of Jummah is wajib then also the 'Eid prayer is Wajib on him. Imam Muhammad in Kitab ul-Asl (Mabsoot) has said: Except Tarawih and Prayer of eclipse no other prayer should be prayed in congregation. In this saying there is a proof that prayer of 'Eid is necessary (Wajib) also it is more clear that prayer of 'Eid is a Sunnah. [Shams ul A'ima Muhammad bin Ahmed Sarkhasi al-Hanafi, in al-Mabsoot (2/37), Published by Dar ul Ma'rifah, Beirut, Lebanon]

The scholar Ibn Nakheem the Egyptian Hanafi scholar writes:

It is written in "Ghayatul Bayan" that prayer of 'Eid being Sunnah is more evident. This is true but he has not mentioned the reason for this, whereas there are two reasons for this:

1. Jami al-Sagheer is a book written after Kitab ul Asl, hence whatever is written in (the latter book) is to be trusted.
2. In Jami al-Sagheer there is clarification of it being Sunnah, whereas contrary to this in Kitab ul Asl there is no clarification of it being Wajib and it has been used as proof for deduction. It is evident that in reality there is no difference of opinion because Sunnah refers to Sunnat al-Mu'akdah as Imam Muhammad has written: Between Jummah and 'Eid none should be abandoned and this is what is present in Mabsoot of al-Sarkhasi which we have mentioned many times that according to our viewpoint Sunnat al-Mu'akdah is in category of Wajib. [Allama

Zayn al-Din Ibn Nakheem the Egyptain Hanafi, in al-Bahr ur Rai (2/158),
Published by Matba Ilmiyyah, Egypt]

It is clear from these statements of jurists that the difference between 'Eid prayer being Wajib or Sunnah, the reason for this is that Imam Muhammad in his Jami al-Sagheer has mentioned the methodology of Imam al-Adham that prayer of 'Eid is a Sunnah. Hasan bin Ziyaad has narrated from Imam al-Adham that prayer of 'Eid is Wajib and some scholars from latter ones have given preference to the saying of it being Sunnah, whereas some others gave preference to it being Wajib while interpreting the saying of Sunnah as: It's Wujoob is established from Sunnah. Contrary to this, in regards to beard Imam al-Adham has not narrated two sayings, rather Imam al-Adham and majority of scholars plus jurists have said: Fistful is Sunnah and recommended, the meaning of calling fistful as Wajib is that reducing the beard even to the extent of one finger from fistful is prohibitively disliked and anyone who persists on doing this shall be called an "Open Transgressor " always remember that if there is no specific proof on something being "Slightly disliked (Makruh at-Tanzeehi)" till then any deed cannot be called even slightly disliked whereas it being prohibitively disliked is far-fetched.

The scholar al-Shaami writes:

Al-Bahr ur Rai in the chapter of "Prayer of Eid" in the matter relating to eating, it has been clarified that: It does not become slightly disliked if a recommended deed is not performed because even for Makrooh at-Tanzeehi there is a requirement for a specific proof as dislikness is an order from Shariah which cannot be established without a prood. [Allama Syed Muhammad Ameen Ibn Abideen al-Shami, in Rad ul Muhtaar (1/611), Dar Ihya al-Tirath al Ar'abi, Beirut, Lebanon].

Please concentrate that when something being slightly disliked cannot be established without proof then how could cutting the beard from less than fistful become prohibitively disliked or keeping fistful beard being wajib be established without proof? The matter relating to the Shaykh (Abdul Haq) is different because proofs were not presented to him, but when we ask the people who call fistful as Wajib about the proof on it being Wajib, then they also say that: That which the respected Shaykh has called fistful as Wajib then definitely he would have some proof of it, it is farfetched that the respected Shaykh would call fistful as Wajib without any proof. Sometimes they say that Fulan latter scholar and Fulan latter scholar in his (Urdu) book has written fistful as Wajib, which is why we also call fistful as Wajib.

We say that the rulings of sacred law being established is not the duty of Fulan or Fulan, this is the duty of Allah the Exalted and his blessed Prophet (Peace and Blessings be upon him), they can make anything they like as permitted and anything they like as prohibited. We on the other hand are only preachers, our duty is only to explain the permissibility of something declared permitted by Allah and his Apostle, and anything which they declared as forbidden then we explain it being forbidden. We are not Sharih (those who can make laws) that we can make something permitted or impermissible by ourselves, and those people who without any categorical and explicit Hadith but just from their own opinion call the fistful as Wajib or call the reducing of the beard even to the size of fingertip from fistful as impermissible, they should fear Allah and take lesson from these verses of Qur'an.

Qur'an states: And, for those things about which your tongues utter lies, do not say about them that: This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper. [Surah an-Nahl, Verse # 116]

Qur'an states: ... Yet there are some people those who dispute about Allah, they do not have knowledge or guidance nor do they have an illuminating book. And when it is said to them, "Follow what Allah has revealed," they say: (No!), Rather, we will follow that upon which we found our forefathers." Even if Satan was inviting them to the punishment of the Blaze? [Surah al-Luqman, Verses #20-21]

Qur'an states: Yet there are some people who are disputing about Allah, although they have no Knowledge or proof nor a Book of Enlightenment [Surah al-Hajj, Verse # 8]

Qur'an states: They have made their guides (piroon) and scholars (Alimoon) as lords besides Allah. [Surahn at-Taubah, Verse # 31]

The scholar al-Aloosi writes in commentary of this verse:

The respected Ali Bin Hatim (Radhi Allaho Anho) narrates: I recited this verse and said to the Prophet, O Messenger of Allah, these people used not to worship their guides (piroon) and scholars (Alimoon). The Prophet said: Is it not so that anything declared permitted by Allah they call it impermissible, and anything which Allah declared impermissible they call it permissible. I said: Indeed! Then the Prophet said: This is their worship. [Allama Syed Shahab ud-din Mehmood Alusi, in Ruh ul Ma'ani (9/84), Published by Dar Ihya al-Tirath al Ar'abi, Beirut, Lebanon]

This is why after reading these verses we should keep Allah's fear intact in our hearts and without any proof from sacred law we should avoid calling anything as Wajib or Haram, and

when you are a Muqalid (sincere follower) and Hanafi then you should do Taqlid of Imam al-Adham who has called fistful as Sunnah as quoted by the scholar al-Shaami. Or follow the majority of scholars and jurists who have called lengthening of beard as recommended. Similarly the scholar al-Zubaydi al Hanafi has quoted too. If you claim to directly derive rulings from Qur'an and Hadith then present any verse or some correct and categorical hadith in which the Prophet has ordered to lengthen the beard till fistful, or the Prophet has given some Wa'yeed (order of strict punishment) on keeping a beard less than fistful. And when there is no such hadith then abstain from hurting the respect of Muslims by calling without proof the fistful as Wajib or calling the person who reduces his beard even to the extent of one fingertip from fistful as "Open Transgressor "