



**The Legislated Ruling on Dying the Hair Black**

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Kaale Khidaab ka Shar'ee Hukm<sup>1</sup>

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

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All praise is due to Allaah alone, the Lord of the worlds, and peace and blessing be upon the leader of the messengers, and his family, and his companions.

To proceed:

Many Ahaadeeth have been reported with the incitement to change the whiteness of the hair in the books of Saheeh Ahaadeeth, Sunan, Masaaneed and Ma'aajim. They mention Henna, Katam and Safrah (pale yellow), whereas many Ahaadeeth have come with prohibiting and warning against dying the hair black. This is the reason Allamah ibn Hajar al-Haithami counted this from Kabaa'ir<sup>2</sup> in az-Zawaajir an 'Iqtiraafil Kabaa'ir, p.157. The wisdom behind this is that the creation is mentioned in the Qur'an, "... *then after strength gave (you) weakness and gray hair.*" (Surah Rum 30:54)

Meaning, Allaah brings weakness and old age after youth and by using black dye this sign is weakened. Secondly, this contains fraud and deception. (By doing this) a man can deceive in many dealings like trade, marriage, witness, and other than them, due to which this is declared forbidden. Recently I received a request for a religious advice that contained mention of a weak Hadeeth in support of using black hair dye. What I have written as a reply with the Tawfeeq of Allaah is being presented to you.

Abu Muhammad Badeeuddin Shah ar-Raashidee al-Makkee.

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<sup>1</sup> [Translators Footnote] This is a translation of a treatise published as a small booklet.

<sup>2</sup>[Translators Footnote] Kabaa'ir: meaning here the Major sins.

## Request for Religious Advice

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Question: Is it permissible in the Sharee'ah of Muhammad to dye ones beard or hair in black? I have heard there exists a Hadeeth in ibn Maajah permitting the black hair dye. What is the rank of this Hadeeth?

Questioner: Safeeullaah Ahle Hadeeth Laandhi – Karachi.

The answer (follows) with the Tawfeeq of Allaah.

## It is Forbidden to Dye ones Hair Black

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It is impermissible and forbidden to dye ones hair black and its forbiddance and severity is related in many Ahaadeeth.

### First Hadeeth

*It is narrated from Jaabir radiallaahu anhu that on the day of the taking of Makkah, Abu Bakr's radiallaahu anhu father, Abu Qahaafah was brought. His hair and beard was completely white. The Messenger of Allaah sallallaahu alaihi wasallam said, 'Change its color and stay away from black.'*<sup>3</sup>

This Hadeeth is present in Sahih Muslim and it is also in Nisaa'ee, Abu Dawood and ibn Maajah with a different chain. It contains the words, to keep it away from black color. Here the command is for abstinence and constraint, and a command implies obligation. So its opposition is forbidden and not permissible.

Imaam Nawawi says regarding this Hadeeth in Sharh Muslim, 'the correct thing is that black hair dye is forbidden. Some have abhorred it but the correct saying is of forbiddance. Because the Prophet sallallaahu alaihi wasallam commanded to stay away from it and Haafidh ibn Hajar says in Fath'hul Baari<sup>4</sup>, 'The only dye permitted in this Hadeeth is that which is not black in color.' And Allaamah Abul Hasan as-Sindhi says in the marginal notes of ibn Maajah<sup>5</sup>, 'This Hadeeth contains proof that black hair dye is forbidden or abhorred.' Similarly it is in Tuhfahtul Ahwadhi Sharh Jaami' Tirmidhi<sup>6</sup>, 'This saying of the Messenger of Allaah sallallaahu alaihi wasallam is a clear proof regarding the forbiddance of black hair dye.'

## Those who Dye their Hair Black will not Smell the Fragrance of the Paradise

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### Second Hadeeth

*It is narrated from ibn Abbaas radiallaahu anhu that the Messenger of Allaah sallallaahu alaihi wasallam said, 'There will come such nations in the end of*

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<sup>3</sup>Imaam Muslim v.2, p.199 in the Sharh of Imaam an-Nawawi

<sup>4</sup>Fath'hul Baari v.2, p.499

<sup>5</sup>Haashiyatu ibn Maajah v.2, p.382

<sup>6</sup>Tuhfahtul Ahwadhi Sharh Jaami' Tirmidhi v.3, p.57

*time who will dye their hair black like the crop of pigeons. They will not even smell the fragrance of the Paradise.'*

This Hadeeth is in Abu Dawood, Nisaa'ee, ibn Hibbaan and Haakim and Imaam Haakim said its chain is Sahih. And Haafidh ibn Munzaree said that its chain contains a person by the name Abdul Kareem, who many consider to be Abdul Kareem bin Abee Mukhariq, who is a weak narrator. And on this basis consider the Hadeeth to be weak. But the correct saying is that he is not that person, rather he is Abdul Kareem bin Maalik Jazari, who is trustworthy, and Bukhari and Muslim used his Ahaadeeth as a proof. This means that the Hadeeth is Saheeh. Haafidh ibn Hajar said that the chains of this Hadeeth are strong.

I say, there is clarification in the chain of Abu Dawood that he is Jazari. Accordingly in Sunan Abu Dawood v.4, p.139 and in Awnal Ma'bood the chain of this Hadeeth comes as, '*... on the authority of Abdul Kareem al-Jazari on the authority of Sa'eed bin Jubaiy on the authority of ibn Abbaas...*'

And Haafidh ibn Hajr says in al-Qawlul Mussadid, 'this Hadeeth is from Abdul Kareem Jazari, who is trustworthy. And his Hadeeth is related in the Sahih and from him this Hadeeth has been reported by ibn Hibbaan, Haakim, Dhiyauddeen Maqdissee in addition to Abu Dawood and Nisaa'ee in their Sihah. So there remains no doubt in its strength, and Allaamah Shamsul Haq Azeem'aabaadi says in Awnal Ma'bood, v.4, p.140, 'Those who say that he is Abdul Kareem Jazari, then their saying is strong, because in this Hadeeth he and his student, both are from the people of Jazeerah and they are known to report from Jazari.'

This Hadeeth is clear in its meaning. This kind of severity can only be for something that is forbidden. Imaam Munzaree writes a chapter title in at-Targheeb wat Tarheeb, v.3, p.118 as, 'Mentioning the warning for the one who dyes ones hair black', and in Tuhfahtul Ahwadhi it is mentioned, 'This Hadeeth is clear in making it forbidden the (act of) dying of hair black.'

### The Command to Stay Away from Black Hair Dye

#### Third Hadeeth

*It is reported from Muhammad bin Seereen that Anas radiallaahu anhu was asked regarding the Messenger of Allaah's sallallaahu alaihi wasallam dyeing (of the hair). He replied, 'The Messenger of Allaah had few white hairs, but after him Abu Bakr and Umar radiallaahu anhum dyed (their hair) with Henna and Katam.'* and he said, 'on the day of victory of Makkah, Abu Bakr brought his father, Abu Qahaafah, in front the Messenger of Allaah. He (sallallaahu alaihi wasallam) said, 'You should have left this old man at home, for your respect I would have visited him at home.' His hair and beard were completely white. The Messenger said, 'Change their color, but keep it away from black color.'

This narration is present in Ahmad, Abu Ya'laa and Bazaar, and the men of Ahmad are the men of Sahih.

Those who Dye their Hair Black will be Deprived of the Mercy of Allaah

#### Fourth Hadeeth

*It is reported from ibn Abbaas radiallaahu anhu that the Messenger of Allaah sallallaahu alaihi wasallam said, 'In the later times there will be people who will color their hair black. Allaah will not look (with Mercy) towards them.'*

This Hadeeth is in Tabaraani's Mu'jam and its chain is good. After hearing this restriction, how can someone give a ruling allowing it!

Allaah will Blacken the Faces of those who Used to Color their Hair Black

#### Fifth Hadeeth

*It is reported from Abu Darda' that the Messenger of Allaah sallallaahu alaihi wasallam said, 'Whosoever dyes his hair black, Allaah will blacken his face on the day of Judgment.'*

This Hadeeth is in Tabaraani. It's chain contains a person by the name Wadheen bin Ata', who has been declared trustworthy by the Imaams of Jarh wat Ta'deel, like Imaam Ahmad bin Hanbal, Yahya bin Ma'een and ibn Hibbaan, but there are some who consider him weak. But they are lower in rank than these Imaams. And the other narrators (of this Hadeeth) are trustworthy.

I say, Wadheen bin Ata' has been declared trustworthy by Imaam Raheem in addition to these three Imaams, and Abu Dawood said, 'Saalihul Hadeeth', and ibn Adee said, 'I do not find any harm in his Hadeeth'. And no one has written an antagonistic Jarh on him. His biography is recorded in at-Tahzeeb, v.11, p.120. So his narration is quite strong as a witness and support. Imaam Dhahabi said in al-Kashaf v.3, p.236 that he is trustworthy.

Opposition to Jews

#### Sixth Hadeeth

*Anas bin Maalik said that one day they were sitting with the Messenger of Allaah sallallaahu alaihi wasallam and some Jews entered upon them. The Messenger sallallaahu alaihi wasallam saw their beards all white and addressed them, 'Why do not you change its color?' It was said that these people disliked it. So he said, 'but you (O Muslims) should change its color but stay away from black color.'*

This Hadeeth is in Tabaraani's Mu'jam. In its chain is ibn Laheeyah who's Hadeeth reach the level of Hasan. All other narrators reach the level of

trustworthy. I say, Abdullaah bin Laheeyah's narration is good for witness and support.

The last four narrations were related from Majmu'az Zawaa'id v.5, p.143. In addition to these there are many more narrations are recorded in Majmu'az Zawaa'id.

#### Imaam ibn Qayyim's rahimahullaah Frank Verdict

Haafidh ibnul Qayyim says in Tahzeebus Sunnah Li Abee Dawood v.2, p.103-104, 'The Ahaadeeth that have come regarding this have no contradiction in them. Because the Messenger of Allaah sallallaahu alaihi wasallam has only prohibited two things regarding the hair. One, the hair should not be pulled and the second, the hair dye should not be black. And other than black, he has permitted to dye in Henna and yellow (pale) color and this was how the companions radiallaahu anhum acted. Accordingly Haakim bin Umar al-Gafaari said, my brother and I entered upon Umar bin al-Khattaab. I had dyed my hair with Henna and my brother had colored it with Safrah (yellow (pale)). He said regarding me that it was an Islamic hair dye and he said regarding my brother that it was the dye of believers. And the Jamaa'ah of people of knowledge considered black hair dye wrong, and without doubt this is correct, as it has preceded above. Imaam Ahmad ibn Hanbal was asked, Do you consider the black hair dye to be wrong? He said, Yes, By Allaah. This matter is one of the few matters in which the Imaam has taken an oath by Allaah, (and) which have been mentioned in a collection of Abul Hasan. And the black hair dye is a kind of deception and fraud, that one has not reached an old age or the hair has not yet turned white. And other kinds of hair dyes do not have this deception. And some have permitted black hair dye, and from them are the followers of Imaam Abu Haneefah rahimahullaah, and similarly it is known from some of the companions like Hasan, Husain, Sa'ad bin Abee Waqqaas, Abdullaah bin Ja'far and Uqbah bin Aamir radiallaahu anhum. But their reports do not reach the level of proof, and if assumed that they are proven, even then after the verdict and saying of the Prophet sallallaahu alaihi wasallam, no ones saying can be an argument or proof. And his sallallaahu alaihi wasallam Sunnah is more worthy of being followed, even if anyone opposes it. '

#### Using a weak Hadeeth as a Support

The narration of ibn Maajah is in Sunan ibn Maajah on page 267 like this, '*The best hair dye for you is black which will cause love in the hearts of women and awe in the hearts of your enemies.*'

This Hadeeth is weak due to many reasons.

**Firstly:** Difa' bin Gafal (a narrator of this Hadeeth) is weak.

**Secondly:** The narrator Abdul Majeed bin Saifee in actuality is Abdul Majeed bin Ziyaad bin Saifee, and he is 'Leenul Hadeeth'. The biography of both is recorded in Taqreeb.

**Thirdly:** It is written in Taqreeb regarding Umar bin Khattaab ar-Raasibi 'Maqboolun', and in the introduction of Taqreeb Haafidh ibn Hajar writes, 'The sixth (type of narrators): are those narrators whose narrations are extremely less, but there is not any Jarh, so if there is any other narrator that follows (or supports) him then he is accepted otherwise he is 'Leenul Hadeeth', meaning, weak narrator. Since for him there is none that follows him so he is 'Leenul Hadeeth' here.

**Fourthly:** The father of Abdul Hameed, Saifee bin Suhaib is also mentioned as 'Maqbool' in Taqreeb, and since there is no support for him here so he also is 'Leenul Hadeeth' here, and so in this Hadeeth there are continuous four week narrators.

**Fifthly:** There is a doubt (or possibility) of discontinuance in its chain. Hence Haafidh Dhahabi says in Meezaanul I'tidaal v.2, p.14, 'In this chain Abdul Majeed bin Ziyaad bin Saifee bin Suhaib narrates from his father who narrates from his grandfather, Imaam Bukhari says that their hearing from each other is not known from others.' So this Hadeeth is weak and is in opposition to the Ahaadeeth recorded in the Saheeh of Muslim and other Ahaadeeth mentioned previously, so it is false and rejected. Ibn Maajah writes in the marginal notes of page 258 on the authority of Injaahul Haajah, written by Shaykh Abdul Ghani ad-Dehlawi al-Madani, 'Firstly the narration from ibn Maajah is in opposition to the Hadeeth of Sahih Muslim. Secondly it is in opposition to the Hadeeth found in Abu Dawood and Nisaa'ee where it says that those who will dye their hair black will be deprived of the smell of the Paradise, and it itself is weak because its narrator Difa' as-Sadusi is weak(Da'eef). The second narrator Abdul Hameed is 'Leenul Hadeeth' and in the Madh'hab of masses it (i.e. dying with black hair) is prohibited. May Allaah grant all of us Tawfeeq to act on Qur'an and Hadeeth.

This is what is with us and Allaah is most knowledgeable regarding what is correct.

Abu Muhammad Badeeuddin Shah ar-Raashidee al-Makkee