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The Verdict of Hair Attachment And Hair Transplant According To Islamic Sharia

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Abstract

Hair attachment is one of the most performed action today, most often young guys, and women do it, in order to increase their beauty, at the same time now a day's people remove their hair via modern tools, whereas they are unaware regarding their verdict in Islamic Sharia and meanwhile we do have many makeup chemists, and they run their daily business and remove the hair of other women, especially makeup their eyebrows, so this is very crucial issue and needs to be researched.

The research problem is; people now a day's attach other hair with their one hair and remove their hair via modern tools, whereas they don't understand their religious and legal verdict, on the other hand they are unaware of their harms as well.

My aim is to let youngsters and women know the verdict of hair attachment, hair transplant, removing hair via modern tools and at the same time know their harms as well, in order to get them out of problems.

I have conducted this study library based method, I have utilized the pertinent resources and prominent internet sides as well.

In the conclusion, I want to clearly say that; Attaching other hair with own hair is not permissible in Islam, because it's cheating and deceiving. Meanwhile, cutting hair with modern tools has no problem. This issue is very essential and importance therefore I want to disclose its religious and legal verdict to people. Finally, I would better say that modern tools should be used with much concentration and full attention

Key words: *verdict, hair attachment and hair plant.*

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1. Introduction

All Islamic scholars have the same view and are agreed that attaching other hair with own hair is not permissible (Ibn Abidin, al-Qawanin- al-Faqhia) they have some Hadiths as a reason that are about removing hair; some of them are as below:

- a. Ibn Omar (May Allah be pleased with him) narrates: Mohammad (Peace be upon him) said: (Allah Almighty has cursed on those women who attach other hair with their hair, meanwhile has also cursed the one who makes it) (Bokhari and Muslim).
 - b. Its Narrated from Aaisha (May Allah be pleased with her) one of the woman from Ansar Tribe has given her daughter marriage contract, later on she got sick and lost her all hair, the woman comes to Mohammad (peace be upon him) and told him: hey, the messenger of Allah Almighty I have given my daughter's marriage contract, and after that she become sick and lost her all hair, the woman asked Mohammad (peace be upon him) that can she attach other hair with her hair? Mohammad (peace be upon him) replied: ((Allah Almighty has cursed on those women who attach other hair with their hair, meanwhile has also cursed the one who makes it. (Bokhari and Muslim).
 - c. Its Narrated from Sayed Bin Maseeb: Mawyia (May Allah be pleased with him) has come to Madina, he had speech there, and regarding hair he had a bunch of hair in his hand and said: (I thought that without Jewish no one else does this; because when Mohammad (peace be upon him) got informed about this activity, he refused it and named it unlawful))
- in another narration, Mawayia (May Allah be pleased with him) asked the residents of Madina that where are your scholars? I have heard from Mohammad (peace be upon him) that he has forbidden attaching other hair with hair, and said ((Israills have become destructed and down whenever their women started this activity(Bokhari and Muslim).

2. views of Islamic scholars regarding the forbiddingness of hair attachment

Some scholars believe that attaching of hair brings changes in the creation of Allah Almighty, this is the believe of Malikii and Zahiri Scholars (Al-Montaqi, publication: Al-bajaji) their reason is this; Ayia of Holy Quran:

(وَلَا ضِلَّاهُمْ وَلَا مَنِيَهُمْ وَلَا أَمْرَهُمْ فَلْيَتَّبِعْكُمُ أَذَانَ الْإِنْعَامِ وَلَا مَنِيَهُمْ فَلْيَغَيِّرُنَّ خَلْقَ اللَّهِ) (Al-Nisa:118)

translation: I will certainly mislead them and delude them with empty hopes. Also, I will order them and they will slit the ears of cattle¹ and alter Allah's creation.

Meanwhile, they also have the Hadith of Abdullah Bin Masood, as he said: Mohammad (peace be upon him) said: (Allah Almighty) has cursed upon those women who put tattoos or marks, and whoever does it for them, and also has cursed upon those women who remove hair from their faces and whoever does this activity for them, and also have cursed those women who make distance between their teeth for beauty, as they bring changes in the creation of Allah Almighty (Bokhari and Muslim).

Whereas, some scholars think the forbiddance of hair attachment is because hair is the part of others peoples' body. This is the view of Hanafi Scholars (Al-fatawa al-Handia).

They say: to use the part of someone else's body is the insult of human, because it is forbidden in Islam, and its unlawful. (Hashia Ibn Abideen)

Popular Scholars (جمهور علماء); like Shafian and Hanabila state that the reason behind the forbiddance of hair attachment is cheating and deceive, they have the hadith of Bin Maseeb; as Narrated from Sayed Bin Maseeb: Mawya (May Allah be pleased with him) has come to Madina, he had speech there, and regarding hair he had a bunch of hair in his hand and said: (I thought that without Jewish no one else does this; because when Mohammad (peace be upon him) got informed about this activity, he refused it and named it unlawful and cheating)). So attaching other hair with own hair is cheating, and cheating is much forbidden in Islam.

It seems that the last reason is fair enough, as it's called cheating and deceive by the prophet of Allah Almighty, whereas the other reasons of the scholars are challenged. The view of some scholars that they say it is a kind of changes in the creation of Allah Almighty this is not a reasonable reason, if we have a close look at this action and its forbiddance level, so we can clearly say it's a weak reason. On the other hand, the another reason of some scholars for hair attachment forbiddance which is the utilization of others parts of body, which is insult to other human, is also somehow a weak view, because it doesn't underestimate the value of others, and meanwhile it isn't insult.

So, with the agreement of all scholars attaching other hair with hair is not permissible. Nawee (the blessings of Allah be upon him) states: if a woman attaches other hair with her own hair it is forbidden and unlawful, it doesn't

matter whether the attached hair is from male' or female' hair that she attaches with her hair, because Hadiths are common, and includes all kind of hair.

On the other hand, attaching other hair that are not human hair with own hair which can be understood in first look is not forbidden and it is lawful. But if people can't differ between original hair and attached hair, its unlawful, whether its wool or made hair. (al-majmo, publication: Nawee:(Nahetol mohtaj, al-Sharh al-Kabir, Kashaf al-Qana)

3. The difference between hair transplant and hair attachment

Those who have lost their hair of head, eyebrow, beard, mustache, forehead hair or other parts of body hair, so they do take skin from the part of their body that has hair and plant it in hairless part, this operation takes following steps:

- 1- First they faint the exact part of the body that they have chosen it for operation, because it avoids ach.
- 2- They chose the part of the body from where they take hair, most often it has one centimeter width and fifteen centimeters length.
- 3- This part is taken from backside of the head and is planted in hairless part.
- 4- After the operation this part is sewed, and rapidly they get close to one another, and after a while they lose the effect.
- 5- The taken part is distributed in small parts and later on they make a part of hair from them.
- 6- Where they plant hair, they make small holes in it via injections, in order to plant new hair there.
- 7- They pant the new hair in exact parts very professionally, to be raised with original hair with same look, and fill out the gaps.
- 8- This operation takes few hours because it is done with full consideration and concentration.
- 9- The operated person can get back to his house on the same day, means it doesn't keep the patent in hospital.
- 10- It takes three to four weeks for plant hair to be vanished and new hair get appeared which takes twelve to sixteen weeks.

After the discretion of the operation and medical explanation, we will come to the order of Islam regarding hair attachment that whether its permissible in Islam or not? Modern scholars have two different views regarding hair attachment.

First view: some scholars like; Shekh Mohammad Asmeen says (Fatawa al-Shekh, Ketab-al-Dawat: surgery operation, Mohammad Rafat,) hair attachment is allowable.

Second view: some other modern scholars believe that hair attachment is not permissible (Surgery Rules, publications: Doctor Mohammad Bashir, Modern medical cases: Al-Jarahatul- Al-Tajmelaton, Salih Fozan)

3.2 Reasons of first view:

1_ three people from Israel Tribe: Mohammad (peace be upon him) said: three people from Israel tribe infected with diseases, one of them had lost his hair, another had skin disease, and another of them was blind.

Allah almighty decided to examine them, so Allah almighty has sent them angel, first the angel acquired the one who had lost his all hair, that what do you like the most? He replied; beautiful hair, because I want people not to hate me because of my skin and ugliness, so angel touched him, in the consequence new hair got raised and his skin became fresh. (the rule of beatifying surgery in Islamic Sharia, publications: Martawee Mogala Drasat: third volume)

So, it means that in order to vanish the dirt, and make people not to hate you, you can attach other hair into your hair and its permissible, so if it was not permissible then the angel would have never done it.

2_ hair attachment is not the change in Allah almighty creation, actually it is the try and struggle to increase the beauty, so it is not against the rules and regulation of Islam.

3_ baldness is a defect, which causes internal self-pain and people underestimate it, meanwhile in the above story when the bald was asked what he prefer the most, he replied, beautiful hair, in order to get my defect away and let people not to hate me, and stop making fun of me.

So, curing disease is something which is permissible in Islam, and hair attachment is also a type of treatment, and has many reasons for its permissibility, regarding defects treatment Nawee (the blessings of Allah be upon him) said: first he has narrated the Hadith of Ibn Masood, which is (Mohammad (peace be upon him) said: (Allah Almighty has cursed upon those women who put tattoos or marks, and whoever does it for them, and also has cursed upon those women who remove hair from their faces and whoever does this activity for them) so, for beauty to remove your face hair is not permissible, but for treatment it is permissible, for instance if there is a defect in tooth, and you want to finish this defect it is permissible. (Zaied, beautifying surgery, publications, Fozan,)

Nawee has explained that for increasing beauty level it is not permissible but for defect treatment it is permissible. (medical surgery rules and effects, publications, Shenqiti)

Those who side second view say that, hair plant is the same as hair attachment, so hair attachment is not allowable in Islam and hair plant also comes under the unlawful deed, which has no difference.

3.3 Preferred and the best view:

From the reason of scholars, we can say that hair planting is permissible, because they have more reasons and their reasons are strong as well, the opponent party who have said that hair plant is like hair attachment, it is a wrong idea and it is not correct, because hair plant and hair attachment have clear differences which are as below:

1_ in hair attachment we attach other hair with our hair, the attached or added will be hair or something else, whereas hair plant is your own hair that is removed from other part of your body and is planted in hairless part.

2_ in hair attachment we attach someone else's hair with our own hair, whereas in hair plant we plant our own hair.

3_ hair attachment means to connect other hair with your hair, it is the connection and joining of other hair with your own hair, while hair plant doesn't make connection with your old hair, but it is planting of hair in a part of head that is bald and has no hair.

4_ the concept behind hair attachment is increasing and making your hair long, while your hair doesn't get longer, on other hand in hair plant your hair gets longer and gets increased as well, and you can shave and cut it as well.

5_ in hair attachment the new attached hair is obvious and can be seen on the spot, while in hair plant the new planted hair can be explored after three or four months.

6_ hair attachment is used with the availability of other hair, for the purpose of long and nice hair, whereas hair plant is performed by those who have lost their hair, or when their specific part of body doesn't have hair. Hair attachment is a kind of deceive and cheating and hair plant is a treatment. Finally, the aim of hair attachment and hair plant differs (beautifying surgery, jurisprudence lectures, (Salih Fozan).

Hair plant includes all parts of hair, for instance head hair, beard, mustache, eyebrow and other parts of body hair.

Hair plant aim is to finish the defect, there for its permissible, but if it's for beauty it's not allowed than.

4. Hair removing via ancient tools:

It's a truth that hair increases human beauty, but in some parts of the body its muchness and rush, it really makes a person ugly and bad look, especially in

women. meanwhile, if there is much hair in a specific part of the body, it can be a center for dirtiness. We do have some ancient methods and ways of removing hair, whereas, today we have many modern and much easy tools for removing hair, some ancient methods of hair removing are as below:

- 1_ shaving hair, it's the most recognized and famous method.
- 2_ taking out hair, hair can be taken out by hand and candle.
- 3_ taking hair out via scissors, via scissors hair can be cut, but it should be in small number and in a limited part of the body.
- 4_ hair removing via chemical materials, this method is conducted by a medical procedure, for instance; very first a material should be used to make the hair soft, and later on be removed from the skin. (Zaidan, page)

Its mentionable that hair removing verdict differs place to place, sometimes it can be: Mostahab, Mobah and sometimes it can be unlawful. So, Islamic scholars have divided hair into three types:

- a. Hair that is ordered to be removed.
- b. Hair that is not discussed, whether to be removed or not. (Fatawee al-maratal- al-muslima, Shekh Asemeen)
- c. Hair that is unlawful to be removed, for instance beard, removing the hair of beard is unlawful whether its by shaving or cutting. (it is the view of Hanafi, Maliki and Hanabila and a number of Shafi Scholars, Fatah al-Qadir: Zarqani description, Kashaf al-Qena, Nehiatul mohtaj) even some have come up with an aggregate view of the scholars, Ibn Hazam (May Allah be pleased with him) has said: ((all scholars have the same view regarding the hair removing which is unlawful)). (Maratul-al-ejma).

Regarding beard, we do have plenty of Hadiths that Mohammad (peace be upon him) has order for having beard, as an example we would better mention one Hadith that is narrated by Ibn Omar (may Allah be pleased with him): the messenger of Allah almighty has said: ((make a difference with pagans, leave your beard and cut your mustache(Bukhari and Muslim) in the narration of Muslim which is narrated by Abu Horira (may Allah be pleased with him) it has come: ((make your hair long)).

Nawee says: regarding beard we have five sayings:

((اعفوا)), ((اوفو)), ((ارخو)) , ((ارجوا)) ((وفرو))

All of them have the same concept that, let your beard in its own way. (the Nawee description in Muslim).

Hair leaving in its own way doesn't mean to cure your beard to be much. It's mentioned in Bukhari as well. (Sahih al-Bukhari) ((Bab Afa al-lahi, was Afwa: Kasoro Kasarat Amwalahom).

Ibn Daqiq has the description for the term (اعفاء) which is let it in its own way, means no to get it longer by a treatment or cure. (Fatah al-Bari: Faiz al-Qadir) Based on these narrations, we can say that treatment of beard to get longer is not permissible, and it's a change in the creation of Allah almighty. (Fozan), as Mohammad (peace be upon him) said that removing eyebrow is not permissible because it's a change in the creation of Allah almighty, so beard also comes under that verdict.

Scholars are agreed regarding removing the hair of face, they have agreed that removing the hair of face is not permissible and it is unlawful, whereas in some cases they have different views. (Al-Bahar al-rayiaq Hashia Ibn Abideen), some say that its taking out is unlawful while its shaving is permissible, because the verdict is regarding its taken out not shaving. (Hashia Ibn Abideen).

Some say, this is unlawful, but if the husband allows his wife than its permissible. Some other scholars have said that if it's for the sake of cheating than it totally unlawful and much impermissible. (Ahkam al-Nisa, Ibn al-jazawee).

The preferred view: hair removing is unlawful, whether it's taken out, shaved or removed by any other way, because the verdict is common, one another point to be discussed is the specific part of face, is only eyebrow's hair removing is unlawful or other part of the face also come under this verdict, regarding this issue, scholars have two views:

First view: this verdict is common, all parts of the face is included, so removing hair from any part of the face is unlawful, Imam Ahmad has this view, and a number of Shafi Scholars have also the same view. (al-sharh al-kabir fath al-bari)

They say that ((نمّص)) term is a common term and verbally its means hair from every part of the face is unlawful to be removed. (Tahzeeb al-loghat, publications: Azhari Arabic Language.)

Second view: the term ((نمّص)) is referred to eyebrow, this is the view of Abu-Dawood and a number of other scholars. (Sanan abu-Dawood, al-Majmogha.)

They have the Hadith of Ibn Masood (may Allah be pleased with him), where Allah almighty has cured the woman who removes her eyebrow and whoever does it for others. (beautifying surgery verdicts, publications Doctor Mohammad Bashir)

It seems that the last view is much near to truth, because without eyebrow, if there is hair in another part of the face of a woman, it makes her ugly, so scholars have let women to remove her beard and mustache.

Those hairs that scholars have ordered to be removed are the hair of armpit, vagina and mustache, we will discuss them with details as below:

Regarding the hair of armpit and vagina all scholars have the same view that can be shaved and taken out. (Al-Tamheed, publications: Ibn Abdul Bar, al – majmogha.) At has come in many Hadiths, as Abu Horira has narrated from Mohammad (Peace be upon him) as Mohammad (Peace be upon him) said: five things are natural and common: baby circumcision, removing armpit hair, cutting nails, cutting mustache, and removing the hair of vagina. (Bukhari and Muslim)

Scholars say that the best way for armpit hair to be removed is taking it out, while for vagina is to be shaved.

Mowafiq Ibn Qodama says: removing the hair of vagina is Mostahab, doesn't matter how it could be removed, but if it gets longer its ugliness. Imam Ahmad was told: can someone cut her vagina hair by scissors? He replied I hope it's okay, he was asked against: what do think of taking out the hair of vagina, so he replied: shaving is preferred because it is come in Hadith, while taking out the hair of armpit is also Sunna. (Al-Moghni: Al-Sharh al-Kabir.)

Regarding mustache, I would better say that it's better to be cut by sissors, while scholars have different views regarding removing the mustache, some say, its shaving is Makroh, while its cutting is Sunna, Ibn Qayum (May Allah bless him) says: ancient scholars had different views regarding mustache, some ordered for its shaving and some has ordered it to be cut. Imam Malik has said in his book (Mota): mustache should be cut in the level to let the lips be appeared. Iban Abdul Hakim has narrated from Imam Malik and says: you should leave your beard and remove your mustache, but removing mustache doesn't mean to shave, actually it means to cut it, and those who shave their mustache should be sentenced. Iban al-Qasim has narrated from Imam Malik and says: cutting and shaving mustache is the same, Imam Malik says: the discretion of the Hadith of Mohammad (Peace be upon him) is clear and its making the lips to be appeared, from the mustache. He adds I witness that shaving beard is something new in religion and those who shave their beard must be sentenced.

Tawee says: Imam Shafi hasn't said anything about this, but some companions like; Mazani and Rabi have cut their mustache, it seems that they have copied Imam Shafi.

He adds: Imam Abu Hanifa, Zafar, Abu Yousef and Mohammad (May Allah be pleased with them) say that to cut the hair of mustache and head is better and taking it out is not preferred.

Ibn Khawizmandad Maliki has narrated from Imam Shafi who has said that the view of Imam Shafi is the same as the view of Imam Abu Hanifi regarding mustache removing, Abu Omar also has this concept.

Regarding the view of Imam Ahmad, Asram says: I visited Imam Ahmad who had taken out his mustache, and I heard from him, as he was asked about mustache and he replied, its taking out is essential as narrated from Mohammad (Peace be upon him) ((احفوا الشوارب))

Imam Hanbal says: Abu Abdul was asked: what do you say about a person who cuts his mustache or takes it out? He replied: if he cuts it doesn't matter, if he takes it out it also doesn't matter.

In the consequence we can say that, regarding mustache, different scholars have different views, but its cutting, shaving and taking it out has no issue and is all right. Meanwhile, regarding other parts of body hair, if there is no verdict of Quran and Hadith, like; hand hair, knee hair, abdomen hair, back hair, scholars say that it can be removed and has no issue. (Shekh Ibn Asimeen has also this Fatwa, see, his comment.

Hafiz ibn Rajam said: ((its better to keep silent about some issues, in order to be kind over your people, because it could be unlawful or it could be obligation, and its deny will make people guilty, so now on its doing or denying doesn't matter.)) Jami –al-Olom wa al- Hakm)

5. Removing hair via modern medical tools:

The much famous tools of modern medical for removing hair are as below:

1_ removing hair via electrical shocks.

In this case an electrical device is getting into the hair, and fires the roots of the hair, so via electrical line they put a needle into the roots of the hair, and permanently the hair won't raise any more.

2_ removing hair via laser:

Via laser beams, they remove their hair from the specific place that they want, but laser beams don't remove hair permanently.

3_ removing hair via beams and lights:

Removing hair via beams and lights is the same as laser method that we mentioned above, but at the same time the main difference between lights and laser is; laser is so modern and professional than lights.

Regarding above tools, the verdict is simple, if the hair removing is permissible you can use the above all ways, but if the hair removing is not permissible than no way is fair.

Hair that is permissible to be removed, Scholars have the below verdicts about them:

_ armpit hair can be removed by medical tools, like; via laser, lights, beams, electrical shocks and so on, because the aim is to remove armpit hair, so you can use any way modern and ancient.

_ removing the hair of vagina, it is not permissible to remove the hair of vagina via modern medical tools, because the above methods need the vagina to be appeared and naked, which is totally against Islam, meanwhile, scholars say that showing vagina without a necessity is not permissible. (AlJaraha al-tahmilia, Salih Fozan).

Regarding mustache, we would better say that, its removing is makroh, and via modern medical tools its worse.

Regarding the other parts hair, that has no saying and verdict, like; hand, knee, abdomen, back and so on, so their removing is permissible via modern medical tools, as mentioned above.

6. Conclusion

After the completion of this study, I have the following findings:

- 1_ today young guys and women attach other hair with their own hair, actually it is cheating and deceive, so they should avoid doing it.
- 2_ hair plant has no problem, if there is no hair in any part of the head, so hair plant is permissible.
- 3_ removing hair via modern medical tools has no problem in accordance with Islamic Sharia, while medical has pointed out some tools harmful, there for we have to use them with full concentration and attention.

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