

HEALTH VALUES IN THE HADITH ABOUT SHORTENING THE MUSTACHE AND MAINTAINING A BEARD

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ABSTRAK

Budaya memelihara janggut sudah ada bahkan sebelum Islam datang. Kemudian di masa kenabian, Rasulullah ﷺ memerintahkan laki-laki Muslim agar memendekkan kumis dan memelihara janggut untuk menyelisihi kebiasaan orang Majusi. Ulama berbeda pandangan mengenai hadis Rasulullah ﷺ tersebut, ada yang memahaminya secara tekstual seperti Nasir Al-Din Al-Albani, Abu Muhammad bin Hazm, Abdul Aziz bin Baz dan ada pula yang memahaminya secara kontekstual, seperti Al-Syarbasi, Al-Qaradawi, dan Syuhudi Ismail. Bagi orang-orang yang memahami hadis tersebut secara tekstual hingga saat ini, mereka memendekkan kumis dan memelihara janggutnya. Beberapa ilmuwan melakukan penelitian tentang kumis dan janggut dari sisi kesehatan. Penulis melakukan penelitian dengan tujuan mengemukakan hikmah kesehatan pada hadis dengan menggunakan metode penelitian kualitatif yang ditekankan pada kajian analisis studi pustaka. Penulis meneliti dan menganalisis hadis-hadis tentang kumis dan janggut melalui pendekatan kesehatan, ternyata keduanya saling mendukung dan menunjukkan korelasi. Jadi, dapat disimpulkan bahwa mencukur kumis dan memelihara janggut adalah syariat Islam yang memiliki pengaruh yang cukup penting dari sisi kesehatan.

Kata Kunci: Kumis, Janggut, Hadis, Kesehatan.

ABSTRACT

The culture of keeping beards existed even before Islam came. Later in the prophetic period, the Prophet ﷺ ordered Muslim men to shorten their mustaches and keep beards to contrast the customs of the Magi. Scholars have different views on the hadith of the Prophet ﷺ, some understand it textually such as Nasir Al-Din Al-Albani, Abu Muhammad bin Hazm, Abdul Aziz bin Baz and some understand it contextually, such as Al-Syarbasi, Al-Qaradawi, and Shuhudi Ismail. For those who understand the hadith textually to this day, they shorten their mustaches and keep their beards. Some scientists conduct research on mustache and beard from a health perspective. The author conducted research with the aim of presenting health wisdom in hadith using qualitative research methods that are emphasized in literature review analysis. The author researched and analyzed the hadiths about mustache and beard through a health approach, it turned out that the two supported each other and showed a correlation. So, it can be concluded that shaving a mustache and maintaining a beard is Islamic law that has a fairly important influence in terms of health.

Keywords: Mustache, Beard, Hadith, Health.

INTRODUCTION

Hadith is the second source of law after the Qur'an (Shalih, 2013). Functionally, hadith is an explanation of the Qur'an and establishes laws that are not actually mentioned in it, as well as a thorough practice of the Qur'an. The position of the hadith is so important, that the hadith must be truly valid and can be held accountable for its validity

coming from the Prophet ﷺ (Bay, 2011).

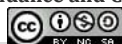
If viewed from its content, the hadith covers many aspects, not only related to Islamic teachings in the form of faith, worship, muamalah and morals. But it is also related to nature and habits in human life. This is because the hadith does not only consist of the revelation of Allah ﷻ, but also relates to the humanity of the Prophet ﷺ, in contrast to the Qur'an which is pure as a whole as a revelation (Afwadzi, 2014). One of the natural traits or habits that generally occur in humans mentioned in hadith, especially for men, is the growth of facial hair, namely mustache and beard.

In general, there are at least three major religions that do have special rules regarding beards, namely, Islam, Judaism, and Sikhism, growing beards in men is sunnah, because based on the hadith of the Prophet Muhammad ﷺ despite the various views of scholars who say that keeping a beard is obligatory. The Prophet Muhammad ﷺ said from Ibn Umar (may Allah be pleased with him), "Separate the polytheists, let your beards be long, and cut your mustaches thin!" (HR. Muslim No. 601), as well as many other postulates from the hadith that show that Muslim men should lengthen their beards and shave their mustaches. There are several reasons for this rule, namely: (1) to distinguish Muslims from Jews and Christians, where they are the people who keep beards and mustaches, as well as beards and (2) the beard is a man's jewelry, with the beard of God distinguishing between a man and a woman and including the signs of perfection.

There are differences of opinion among scholars, both fiqh and hadith about the law of shortening the mustache and maintaining a beard. The two major sects, al-Hanafiyyah and al-Hanabilah, strictly forbid a person who has a beard to shave it until it is finished. Because this action is clearly contrary to the hadiths of the Prophet. Meanwhile, the as-Shafii'iyah and al-Malikiyah schools do not prohibit shaving their beards (Al-Syarbasi, 1999). These two schools punish makruh tanzih.

Hadith scholars are also divided into two groups, some understand it textually and some understand it contextually. The textual group understands that keeping a beard is a sunnah that must be followed. They cite the hadith which means: (whoever resembles a people, then he belongs to that people) as a reinforcement of his argument, because Muslims and non-Muslims always keep mustaches and beards. Meanwhile, the contextual group understands that the hadith on keeping a beard is a hadith that is local and temporal in the time of the Prophet ﷺ where the Arabs have a tradition of keeping beards (Ismail, 2009).

According to Shaykh Muhammad Nashiruddin al-Albani (agreed with Abu Muhammad bin Hazm, 'Abdul 'Aziz bin 'Abdullah bin Baz and Ibn Utsaimin) shortening the mustache and maintaining a beard is obligatory, because his command has a mandatory meaning (Albani, 2005). This opinion can be classified into the textualist group. Meanwhile, hadith scholars who understand contextually include Shuhudi Ismail, Ahmad Al-Syarbasi, and al-Qaradawi. Syuhudi Ismail understood that the hadith was only local, only applicable to a people who had a natural level of beard fertility as in Arab countries. So, for this, for the Indonesian people whose beard fertility rate is lower, it cannot be forced. Ahmad al-Syarbasi argues that keeping a beard and not shaving it is an obligatory act, one will be rewarded for doing so, and one will not be guilty of forsaking it (Al-Syarbasi, 2009). Al-Qaradawi argues that the hadith shortening the mustache and



maintaining a beard contains the Prophet's command to Muslims to be different from people other than Muslims, besides that Muslims must have a different personality, not always emulating other Muslims but should even be an example for other Muslims (Al-Qaradawi, 2004).

From a health perspective, it is indeed recommended to shorten the mustache and maintain a beard, but with some notes, so that both types of hair have a positive impact on the health of the owner. Through research, health experts shorten the mustache and maintain a beard have been proven to have many benefits. A long, unmaintained mustache will cause germ and bacterial contamination of food.

Scientifically, hair is made up of proteins (keratin) that also make up the nails and the outer layer of human skin. The structure of hair is divided into three main layers, namely the cuticle, cortex, and medulla. The cuticle is the outermost layer that protects the hair from damage, while the cortex contains melanin that determines the color of the hair. The medulla, which is located in the deepest part, serves as a cellular communication center for hair growth. This unique composition makes hair not only serve as a skin protector from heat and cold but also as an indicator of a person's health.

The scholars agree that maintaining a beard is part of the recommended sunnah, as long as it is maintained and kept clean (An-Nawawi, 1998). In modern research, a well-groomed beard can protect the skin of the face from sun exposure and reduce the risk of skin infections (Tobin, 2005). Therefore, the sunnah of the Prophet ﷺ in maintaining a beard not only has worship value, but also has a positive impact on health.

RESEARCH METHOD

This research uses a qualitative library research method. This method aims to explore and analyze written sources that are relevant to the research theme, namely recommendations to shorten mustaches and maintain beards. The sources used include hadith books, hadith syarah literature, books and articles that discuss human body hair from a health perspective, as well as scientific journals related to research themes. Literature studies were chosen because the topics discussed focused on understanding religious texts that have been documented. In the analysis approach, this study uses the maudhu'i (thematic) method. This method is carried out by collecting relevant hadiths.

This method is carried out by collecting hadiths relevant to the theme of mustaches and beards, then thoroughly analyzed to find the patterns, meanings, and values contained in them. This step involves identifying the main themes of the hadiths being studied, such as health aspects. Through this approach, the study not only seeks to uncover the recommendation to shorten the mustache and maintain the beard in Islam, but also provide an in-depth analysis that is integrative between the textual and contextual dimensions, so that the results of this study are relevant to be applied in the lives of Muslim men.

RESULT AND DISCUSSION

Definition of Mustache and Beard

Human hair is a complex biological structure and has an important role in protection and aesthetics. Anatomically, hair is made up of several main parts that work in harmony



to support its growth and biological functions (Bergfeld, 2013). Human hair is formed from a key protein called keratin, which is also a major component of the nails and the epidermal layer of the skin (Tobin, 2005). The hair growth process occurs inside the hair follicles embedded in the dermis layer of the skin. These follicles contain hair roots that get a supply of nutrients from blood capillaries to support optimal hair growth (Randall, 2007).

Human hair is made up of three main layers, namely the cuticle, cortex, and medulla. The cuticle is the outermost layer that serves as a protective layer for the hair from physical and chemical damage. This layer is made up of thin cells that are stacked like scales, giving the hair its natural strength and shine (Robbins, 2012). The cortex is the middle layer that contains keratin fibers and melanin pigments that determine the color of a person's hair (Tobin, 2005). This layer is also responsible for the elasticity and strength of the hair. Meanwhile, the medulla is the deepest layer of hair that functions as a nutrient store and is only found in certain types of hair (Randall, 2007). The combination of these three layers provides a unique structure that defines the characteristics of each strand of human hair.

Hair follicles are an important part of the hair anatomy that is responsible for hair growth and regeneration. Each hair follicle has dermal papillae that contain blood vessels and stem cells that play a role in the hair growth cycle (Bergfeld, 2013). Hair follicle activity is influenced by various factors, including hormones, genetics, and the overall health condition of the body (Tobin, 2005). A mustache is facial hair that grows above the lips, below the nose. Generally, it only grows heavily in males (Wikipedia, 2022).

Whiskers are the name of hair that runs over the mouth. That is how the scholars of fiqh define it. There are no problems above and below the mustache, he does not resemble a beard. Which resembles a beard with two ends of a mustache called ash-syabbalin. Among the scholars of jurisprudence are of the opinion that both are mustachioed as in the opinion of Hanabilah, the opinion of Hanafiyah and Malikiyah. Among them are of the opinion that it includes a beard as Hanafiyah thinks. Or both include mustaches but think it is okay to leave them as Syafiiyah thinks.

A beard is hair that grows on the chin, cheeks and neck area of men. Hair in the area above the lips is sometimes also grouped as a beard, although it is more specifically called a mustache. The science that studies beards is called pogonology. Throughout history, bearded men have been associated with various attributes such as wise, masculine and high status. But it is also sometimes associated as being untidy or eccentric. In Islamic law, Muslims are sunnah to cut off their mustaches and maintain their beards.

Hadith About Mustache and Beard

In general, hadith is defined by scholars as the definition of the sunnah, which is as everything attributed to the Prophet Muhammad ﷺ, both speech, deeds and taqirir (decree), his physical and psychic nature ﷺ, both before he became a Prophet or after he became a Prophet. Hadith is also often called al-khabar, which means news, which is something that is discussed and transferred from one person to another, the same meaning as hadith (Suparta, 2016). Hadith with the meaning of khabar as mentioned above can be seen in several verses of the Qur'an, such as QS. Ath-Thur (52):34, QS. Al-



Kahfi (18):6, and QS. D-Dhuha (93):11.

Islam is a religion that pays attention to all aspects of life, including cleanliness and health. Hadith as one of the sources of Islamic law and is the most diligent reference to postulates after the Qur'an, also contains a lot of recommendations on cleanliness that contain benefits for health. A Muslim who claims to love the Prophet ﷺ should always try to live out his sunnahs ﷺ in his life, because the main consequence for a person who claims to love the Prophet ﷺ is always trying to follow his instructions and deeds ﷺ. One of the sunnah of the Prophet ﷺ that is abandoned by many people today, is shortening the mustache and maintaining a beard. In fact, in many hadiths, the Prophet ﷺ said about the recommendations to shorten the mustache and keep the beard, such as:

أَحْنَهُكَو الشَّوَارِبَ وَأَعْفُوا اللَّحَى

"Trim your mustache and let your beard (HR. Bukhari No. 5893)

خَالِفُوا الْمُشْرِكِينَ أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللَّحَى

"Separate the polytheists, cut off the mustache and keep the beard." (HR. Muslim No. 601)

جُزُوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ

"Shave your mustaches, let your beards go, separate the Magi." (HR. Muslim No. 601)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللَّحْيَةِ

"From Ibn Umar (may Allah be pleased with him), from the Prophet ﷺ: "Indeed, he ordered to cut off his mustache and keep his beard." (HR. Muslim No. 600)

The limit on what must be cut according to the selected opinion is to cut the mustache until the tip of the lip is visible without shaving it off. As for the narration that mentions ahfu as-syawareb, the meaning is to cut off the long mustache above the lips. Wallahu a'lam (An-Nawawi, 2013). As for keeping a beard, the meaning is to involve it and this is also the meaning of aufu al-liha which is found in other narrations. Including the custom of the Persians is to cut the beard, so the sharia prohibits this act (An-Nawawi, 2013). The words of the Prophet ﷺ wa arhu al-liha with hamzah aqth mean to leave it and do not cut it. Al-Qadhi Iyadh (may Allah have mercy on him) said: "Shaving a beard to the end, cutting it and burning it is makruh. As for cutting with the intention of tidying it up, it is something that is considered good (An-Nawawi, 2013).

Mustaches and Beard in a Health Perspective

Hair on the human body is a dead structure formed from keratin proteins and is located in tube-like holes known as hair follicles. Keratin proteins are embedded in the amorphous matrix to form hair fibers. There are three types of hair, namely lanugo hair, vellus hair and terminal hair. Lanugo hair is only found in fetuses and babies who shed after or before birth. The hairs that are retained during adulthood are vellus hair and terminal hair. Hair is essential for mammalian thermoregulation. Hair acts as an insulator during cold environmental conditions and also protects the skin from Ultra Violet (UV) rays. Terminal hair is coarsely structured, long, pigmented hair found on the legs, arms and scalp of men or women. During puberty, terminal hair begins to grow in the groin and upper jaw area of men and women as well as on the face of men.

The science of hair (trichoggi) divides human hair into two types, namely terminal hair which is generally rough, medull, and pigmented, such as in head, eyebrows, armpits, and genitals, and vellus hair which is in the form of fine, non-medullary hair, usually does not contain pigment, such as on the cheeks, arm skin, and back. Sometimes vellus hair can become terminal hair, for example in adult men vellus hair above the lips and chin becomes a rough mustache and beard (Indah, 2017).

Mustache is one of the icons of masculinity, but if not properly cared for, mustache can become a nest of germs that are harmful to health. Former chairman of the Indonesian Doctors Association (IDI), doctor Prijo stated, "Indeed, if the mustache is too long and not maintained, it will be susceptible to bacteria and germs. I myself always keep my mustache from exceeding the limits of the mouth. The goal is so that mustachers do not interfere with eating. Food that sticks to the whiskers and gets into the mouth will be a source of disease." Doctor Prijo also added, rather than being overgrown with germs that are not good for health, it is better to just shave the mustache and then be given an antiseptic.

Regarding the matter of cutting the mustache, Al-Bukhari said, Ibn Umar (may Allah be pleased with him) used to thin his mustache. He did so because the Prophet ﷺ ordered to cut his mustache short. The redaction in several hadith utterances clearly shows the command to keep a beard. This is felt to be in line with scientific research in the health sector. Quoted from a study published in the Journal of Hospital Infection, it is said that growing a beard is good for health. The study proved that beards do not increase the amount of bacteria accumulation. People without beards actually have three times greater quantities of bacteria than bearded ones. Including the bacteria Methicillin and Staphylococcus aureus.

Here is the function of the beard according to Dave Harvey, MD, dermatologist from Piedmont Healthcare:

1. Protects facial skin from sun damage, which helps reduce the risk of developing skin cancer.
2. Helps filter dust, pollen and harmful bacteria that enter the respiratory system.
3. Keeping warm on the face especially for people who live in areas with colder climates.

CONCLUSION

Mustache is facial hair that grows above the lips and below the nose. While a beard is facial hair that grows on the chin, cheeks and neck area of men. Socio-historically, keeping beards is a tradition that has existed in the societies of the Arabian Peninsula long before Islam came. In the hadith of the Prophet ﷺ, there are many hadith redactions that contain the commandment to shorten the mustache and maintain the beard. In terms of health, it turns out that this recommendation has an impact that has been proven by researchers by conducting research.

With this writing, the author hopes that Muslims, especially men, will be knowledgeable in carrying out their daily lives, as well as knowing that the recommendations that the Prophet ﷺ wrote in his hadith also have wisdom from other sides, such as from the health side. In addition to the differences in the views of Muslims in understanding these hadiths, there are those who understand them textually, and others understand them contextually. Allahu a'lam.



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