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**THE WAAJIB
FIST-LENGTH
BEARD**

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QUESTION

A Mufti, namely, Mufti Abdullah al-Mahmudi, in an article/fatwa says that according to many Hanafi Ulama it is permissible to trim the beard to less than one fist-length. This is a new version of the mas'alah as it has hitherto been known to us. Please check the fatwa and comment, especially on the following section:

“However, many Hanafi Ulama have considered trimming the beard shorter than a fist’s length to be permissible as there is no explicit prohibition for trimming the Beard under a fist’s length in the original Hanafi texts. It was only Imam Ibnul Humam (D.861) and those who came after him like Allamah Ibn Abideen Shami who declared it to be Haraam in the Hanafi Madh-hab.

Further-more, no mention of prohibition has been recorded in the original Hanafi texts from Imam Abu Hanifah himself, nor from Imam Abu Yusuf, Muhammed or Zufar (Rahimahumullah). Also, the Hadith emphasizes the lengthening of the Beard but has not explicitly prohibited trimming it. Infact, in Kitabul Aathaar of Imam Abu Yusuf, the following narration is recorded:

Translation: Imam Abu Yusuf narrates from Imam Abu Hanifah, who narrates from Hammad who narrated from Ibrahim an-Nakha-ee (Rahimahullah) that he said: “There is nothing wrong for a man to trim his beard as long as he does not imitate the people of Shirk” (Kitabul Aathaar by Abu Yusuf, Pg:235)

Based on this, many Hanafi Ulama are of the opinion that if one does trim his Beard under a fist’s length, he will not be sinful as long as one does not shave it off completely. All Hanafi Ulama are unanimous that the Sunnah and recommended length of the beard is that it should be a fist’s length all around.”

ANSWER

The moron, jaahil ‘mufti’ *maajin* does not name some of the ‘many Hanafi Ulama’ who believe that trimming the beard less than a fist length is permissible. His argument presented in conflict with the more than 14 century unanimous Ruling of the fist-length beard is baseless. He displays his liberal leanings and lack of understanding of the mas’alah with his corrupt and convoluted opinion.

Who are the Hanafi Ulama who believe that it is not sinful to cut the beard to less than a fist length, and that such a sinner will not be a flagrant faasiq? Perhaps he has in mind moron ‘ulama’ of this age. But their views have no validity in the Shariah. There is *Ijmaa’* of the Hanafi Math-hab on the fist-length beard and that it is haraam to cut/trim it to a size less than a fist-length.

His claim that trimming shorter than a fist length is only the view of Ibnul Humaam (died 861 Hijri), is the product of his convoluted opinion. There is not a single Hanafi Faqeeh who had held the view of permissibility of the ‘shorter’ length. Since the time of the Sahaabah, the practice was the fist length. The practical example of the Sahaabah and which example all the Hanafi Fuqaha adopted, is the clearest and strongest evidence for the *Ijmaa’* of the Math-hab on this issue. It is the height of stupidity to contend that the prohibition was initiated by Ibn Humaam. There is not a single Hanafi Faqeeh in any age who had averred a contrary opinion. The opinion of the liberal morons of our time are devoid of Shar’i substance, and have no validity in the Shariah.

The maajin mufti’s claim: “*there is no explicit prohibition for trimming the beard under a fist’s length in the original Hanafi texts*”, is a portrayal of his *jahaalat*. When there is *Ijmaa’* of all

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the Ulama of former times and later times, on this prohibition, the explicitness is glaringly conspicuous. No Aalim of Haq and no evil aalim of former times had ever understood that it was permissible to cut the beard shorter than a fist length. Not even the ulama-e-soo' of former times held the corrupt opinion which this maajin 'mufti' is propagating in stark conflict with the *Ijmaa'i* stance of all our Ulama.

Ibn Humaam (Rahmatullah alayh) was not a mufti maajin. If his explicit statement in this regard had been erroneous, there would have been numerous Hanafi Ulama of his age and subsequent ages who would have refuted his contention. But there is not a single Hanafi Faqeeh or Aalim from his time and thereafter, who had ever refuted or even contested the mas'alah as stated by Ibn Humaam. This 'mufti' maajin appears to be the first *mujrim* or one of the liberal *mujrimeen* of this age who propagates the haraam view of permissibility of cutting shorter than a fist length.

There is not a single Math-hab which holds the corrupt opinion propagated by the maajin character. On the contrary, the other Math-habs, prohibit even any type of beard-cutting. According to the other Math-habs, cutting to even a fist length is haraam. They do not consider the fist-length Hadith sufficiently sound for permitting any kind of cutting.

The mas'alah as it appears in *Faidhul Baari –Sharah Saheehul Baari*, is:

“Verily, they (the Fuqaha) have differed regarding the beard. What is afdhal (better)? It has been said that cutting that which is in excess of a fist is afdhal as is mentioned in Kitaabul Aathaar of Imaam Muhammad. And, it has been said that I'faa' mutlaqan

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(leaving it to grow unrestrictively) is afdhal. But, to cut it less than a fist length is haraam Ijmaa-an (i.e. there is Consensus on prohibition) among the Aimmah (Rahimahumullaahu ta'ala)."

Should the explicit statement in *Faidhul Baari* be accepted or the stupid, haraam view of the 'mufti' maajin of this day? Did this unbaked maajin 'mufti' understand the mas'alah better than Allaamah Anwar Shah Kashmiri (Rahmatullah alayh), Author of *Faidhul Baari* wherein he explicitly mentions *Ijmaa'* on the *hurmat* of cutting shorter than a fist length?

In all the Kutub it is explicitly mentioned that cutting the beard is only when it is longer than a fist length. No one has ever advocated cutting less than a fist length as the moron 'mufti' alleges baselessly.

"Al-Kaaki said: 'The length of the beard is the extent of a qubdhah (fist-length) according to us (Ahnaaf). Whatever is in excess of this (qubdhah), its cutting is incumbent (waajib)..." (Al-Binaayah)

Cutting only the 'excess' is permissible. The excess is more than a fist-length. Explaining this fact further, it is stated in *Nukhbul Afkaar*:

"The Salaf differed regarding the limit for (its length to grow) Among them are those who have not placed any limit (on its growth) except that it should not be grown for the sake of shuhrat (fame/attracting attention/pride and the like). (For then) he should cut from it. Maalik has disliked excessive lengthening. Among them (i.e. Fuqaha) are those who limit it to a qubdhah. Thus, the excess over a qubdhah should be removed. Among them are those who regard it reprehensible (Makrooh Tahrimi) to remove anything from it except in Hajj and Umrah."

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“Abu Haamid said: ‘There is difference regarding the length of the beard. It has been said that if a man cuts from his beard the portion beyond his qubdhah, then there is nothing wrong with it. Verily, Ibn Umar and a Jamaa’at of the Salf-e-Taabieen had done so (i.e. cut off the excess below a qubdhah). Ash-Sha’bi and Ibn Sireen preferred this. Al-Hasan and Qataadah said: ‘Leaving it (to grow) is more preferable).....”

It should be palpably clear that the difference of opinion among the Fuqaha is applicable to **only** the excess below one *qubdhah*. There is no difference regarding the prohibition of cutting less than a fist-length. There is *Ijmaa’* of all authorities of all Math-habs that such cutting is haraam.

In *Durarul Hukkaam Sharh Ghuraril Ahkaam*, it is mentioned:

“Cutting from the beard less than a fist-length as is the practice of some westerners and hermaphrodites, no one (among the Ulama/Fuqaha) had permitted it.

Regarding lengthening the beard, Muhammad narrating from Imaam Abu Hanifah said: ‘It should be left (to grow) until it is thick and abundant. Cutting from it is Sunnah in that portion in excess of a qubdhah.”

Imaam Muhammad narrated Imaam Abu Hanifah’s statement in which he explicitly states that cutting applies to only the ‘excess’, not to anything else as the maajin ‘mufti’ hallucinates. ‘Sunnah’ in the context means the incumbent practice for adoption. It does not mean permissibility for discardence. The Fardh Salaat is also ‘Sunnah’ in the meaning of it being the practice of Rasulullah (Sallallahu alayhi wasallam). It is not a practice of Islam to shorten the beard to less than a fist length. There is not a single authority of

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Islam since the inception of Islam, who has ever advocated the permissibility of shortening the beard as the moron ‘mufti’ promotes.

In *Ghaayatul Bayaan*, the noble Author, Qiwaamuddeen Itqaani (died 758 Hijri) states:

“Regarding I’faul Lihyah (lengthening the beard), there is difference of the people (i.e. of the Fuqaha). Some said that it should be left to grow (unrestrictedly) without cutting or clipping. That in reality is the meaning of I’faa’. Our Ashaab (i.e. the Ahnaaf) said that I’faa’ is to leave it to grow until it is thick and abundant, and cutting it is Sunnah and that is that a man should hold his beard in his fist and cut that portion which is more than it (his fist). So has Muhammad narrated in Kitaabul Aathaar narrating from Abu Hanifajh. This is what we accept.”

In *An-Nihaayah Sharh Al-Hidaayah*, it is mentioned:

“According to us (the Ahnaaf), the length of the beard is the extent of the qubdhah (fist). It is incumbent to cut that portion more than this.....In his Jaami, Abu Isaa said: ‘Lightening the beard is from the good fortune of a man.’”

It is the height of folly, capable from only a jaahil masquerading as a mufti, to interpret or misinterpret the term *khiffah* (lightening) to mean a licence to shorten the beard less than a *qubdhah*. The extent of shortening is prescribed in all the Kutub of the Shariah.

It is said in *Raddul Muhtaar*:

*“Regarding cutting from it whilst it is less than this (i.e. fist-length) as some westerners and hermaphrodites do, **no one** (among the Fuqaha) has permitted it.”*

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This negation is not attributed to only Ibnul Humaam. It states explicitly that “*no one*” has ever permitted it. It is only this upstart ‘mufti’ maajin of our time who is abortively attempting to peddle the idea that ‘cutting more than a fist length’ was a permitted practice since the inception of Islam. But his baatil is manifest.

The *qubdhah* stipulation which is the limit for cutting stated unanimously by all the Fuqaha since the inception of Islam, is in fact the explicit prohibition for cutting shorter than a fist-length. It is therefore absolutely moronic to aver that “*no mention of prohibition has been recorded in the original Hanafi texts.*” The moron ‘mufti’ displays extraordinary *jahaalat* in his baseless conclusion. The lack of understanding in the sphere of *Ifta* of this ‘mufti’ is staggeringly lamentable. He portrays complete ignorance of the consequences of the technical designations with which the Fuqaha have clothed the Ahkaam of the Shariah.

Mustahab and Sunnat in their technical sense do not mean a free license for the discardence of the ahkaam. Acts of such technical appellation remain practically and literally Waajib irrespective of the negation of the technical/Fiqhi meaning of *Wujoob*. For example, while facing the animal towards the Qiblah at the time of *Thabah* is not technically designated Waajib, it remains practically Waajib to face the animal towards the Qiblah. The emphasis of practical *Wujoob* is such that Sahaabah would refuse to consume the meat of an animal which had been intentionally turned away from the Qiblah.

Similarly, whilst there is no explicit prohibition of hanging an animal upside down, Sanha-MJC style- when effecting *Thabah*, only morons and those who have sold their souls to Iblees, contend

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that it is permissible to hang the chickens upside down when slaughtering. The permanent Shar'i method – the Sunnah method – is in fact the **explicit prohibition** for any other method. Thus deliberate discardence of technical Mustahab without valid reason, is gravely sinful and haraam. If the discardence is motivated by an attitude of insignificance, scorn or disdain, it will be termed *Istikhfaaf* which is kufr. If the discardence is the consequence of a lackadaisical attitude or monetary greed as is the case with the carrion halaalizers, it will be *Fisq* provided they believe in their hearts that their action is haraam. If they halaalize the haraam kuffaar method with which they have displaced the Sunnah method, then such discardence will be kufr.

The permanent Sunnah practice is Waajib irrespective of the technical categories to which the Fuqaha have assigned the Ahkaam. Ibnul Mulaqqeen states in his *Al-I'laamu bi Fawaaid Umdatil Ahkaam*:

“From the Hadith is gained the difference between Tanzeeh and Tahreem prohibition....And that (difference) in the Urf of the Sahaabah is related to Ilm. However, with regard to amal (practice), they did not differentiate in it. But they would totally abstain from Makrooh Tanzeehi and Tahreemi. Whoever has investigated their actions, statements and the principles of the Shariah will find the issue to be so.” Vol.4, page 468

Explicit prohibition is not reliant on explicit words. The explicit Sunnah method is in fact adequate for the explicit prohibition of the method/style which is at variance or in conflict with the teaching of the Shariah. Thus, the ‘mufti’s’ interpretation of ‘lack of explicit prohibition’ on the basis of which he halaalizes the *kabeerah* sin of cutting the beard shorter than a *qubdhah* is the effect of gross *jahaalat*.

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Then, advertising his gross *jahaalat* the maajin ‘mufti’ presents a statement from *Kitaabul Aathaar* of Imaam Abu Yusuf (Rahmatullah alayh), which reads:

“There is nothing wrong for a man to trim from his beard as long as he does not imitate the people of shirk.”

On the basis of his understanding or misunderstanding of this citation, the maajin ‘mufti’ concludes: *“Based on this, many Hanafi Ulama are of the opinion that if one does trim his beard under a fist’s length, he will not be sinful as long as one does not shave it off completely.”*

The Ummah is incrementally being deprived of genuine Ulama. With the departure of the true Ulama, there remain only flotsam characters who are bereft of understanding, hence they disgorge such corrupt and convoluted *gutha* fatwas which distort and mutilate the Shariah thereby misleading the ignorant and the unwary.

If the interpretation by the maajin ‘mufti, given to Imaam Abu Yusuf’s statement had to be correct, it will follow that even a telescopic beard, short of complete facial barrenness, will also be permissible, and a haraam goatee beard with the sides bare will also be permissible. Only total shaving will be prohibited. In terms of his logic, besides the factor of *Tashabbuh bil kuffaar*, there is absolutely no restriction on trimming/cutting the beard in any way. This *baatil* conclusion is the effect of the wholesale chicanery which the moron ‘mufti’ has perpetrated regarding Imaam Abu Yusuf’s narration.

In his presentation of Imaam Abu Yusuf’s narration from *Kitaabul*

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Aathaar, the *Haatibul Lail* ‘mufti’ *maajin* is guilty of three shaitaani acts of chicanery:

(1) Concealing the Haqq. While he mentions the narration of Imaam Abu Yusuf in which appears the term ‘*ya’khuthu*’ (*he takes, meaning, cutting/trimming*), the ‘mufti’, in order to bolster his corrupt opinion based on misinterpretation, conveniently ignores four Hadith narrations accompanying the narration on which he basis his convolution.

(2) He ignores the explicit *tafseer* of the term ‘*ya’khuthu*’ mentioned in the Ahaadith which he has concealed, believing that his deception will go undetected.

(3) He presents his misinterpretation in diametric conflict and rejection of the *Ijma’ of the Ummah* on this issue.

Chicanery No.1

The Ahaadith which he has concealed are the following:

- (a) Yusuf narrates from his father who narrates from Abu Hanifah from Naafi’ from Ibn Umar (Radhiyallahu anhumah): “Verily he (i.e. Ibn Umar) used to *ya’khuthu*’ (*cut*) from his beard.”
- (b) Yusuf narrated from his father from Abu Hanifah from Al-Aithan, from Ibn Umar (Radhiyallahu anhumah) that verily he (Ibn Umar) used to hold with the fist on his beard, then *ya’kuthu* (*cut*) from it the portion which exceeded the *qubdhah* (*fist*). ”

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- (c) Yusuf narrated from his father from Abu Hanifah from Naafi' from Ibn Umar (Radhiyallahu anhumah): *'He (Ibn Umar) used to ya 'khuthu (cut) from his beard.*
- (d) Yusuf narrated from his father from Abu Hanifah from Naafi' from Ibn Umar (Radhiyallahu anhumah) that.....he (Ibn Umar) used to *ya 'khuthu (cut) from his beard.*"

These four narrations accompany the narration cited by the *maajin 'mufti'*, but whose concealment he deemed expedient for peddling his fallacy.

Chicanery No.2

In the narration cited by the 'mufti', appears the very same word *ya'khuthu (he cuts)*, and this narration is the very next one, No.1041, whilst its *tafseer*, viz., "*He would cut the portion which traversed the qubdhah*", appears in Hadith No.1040, just one line above the narration which the *maajin 'mufti'* had ripped from its context.

Narration No. 1039 in the same section, also mentions that Hadhrat Ibn Umar (Radhiyallahu anhumah) would *cut (ya'khuthu)* from his beard. The limit of the cutting is explicitly stated in narration 1040, which is the *qubdhah (fist)*. Furthermore, this limit of cutting (*ya'khuthu*) is explicitly stated in numerous kutub of the Shariah, and this is the view on which there exists *Ijmaa'* of the Ahnaaf, without a single voice of dissent since the inception of Islam to this day. The '*many Hanafi Ulama'* who allegedly differ, have not been named by the *maajin 'mufti'* – not a single one. Liberals of our era have no significance, for they all belong to the *Hufaalah* class of *ulama-e-soo'*.

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It is inconceivable that Imaam Abu Yusuf (Rahmatullah alayh) had a meaning other than *qubdhah* for the cutting (*ya'khuthu*) limit when he, himself presents Hadhrat Ibn Umar's *qubdhah* practice in substantiation of the permissibility of cutting the beard when it has exceeded the fist-length.

It should be noted that Imaam Abu Yusuf and all Hanafi Fuqaha of every age of Islam have cited Hadhrat Ibn Umar's practice of cutting to the limit of *qubdhah* in negation of the view of the Shaafi' Math-hab in its interpretation of the term '*I'faa*' (*to lengthen*). Rasulullah (Sallallahu alayhi wasallam) had ordered '*I'faa*' of the beard. According to the Shaafi' Fuqaha, the '*I'faa*' (*lengthening*) has to be unrestricted, cutting anything therefrom being haraam. However, the Ahnaaf Fuqaha interpret '*I'faa*' restrictively. The practice of Hadhrat Abdullah Ibn Umar and of other Sahaabah (Radhiyallahu anhum), explicitly permits cutting, hence precludes the Shaafi' view of unrestricted '*I'faa*'.

The Hanafi Fuqaha also cite the practice of Hadhrat Ibn Umar (Radhiyallahu anhum) in prescribing the permissible limit of cutting. Thus, the argument among the Fuqaha of the two Math-habs is on the term '*I'faa*'. While according to the Shaafis, '*I'faa*' is *mutlaq* (*unrestricted*), the Hanafis say that it is *muqayyad* (*restricted*) with the *qubdhah* length. This is the actual meaning of Imaam Abu Yusuf's statement of the permissibility of cutting (*ya'khuthu*) from the beard. He specifies that the cutting should not be in emulation of the people of shirk who also kept beards which entail restricted '*I'faa*', hence they would cut their beards. The Yahood keep beards longer than *qubdhah*, and perhaps other people of shirk also do, hence the warning that when restricting '*I'faa*', it should not be in imitation of the kuffaar. It NEVER means

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to cut and shorten to less than a fist length. This is a satanic inspiration.

The maajin ‘mufti’ has attempted with his own *baatil ta’weel* to negate the explicit *tafseer of the term ya’khuthu* mentioned by Imaam Abu Yusuf (Rahmatullah alayh) in his *Kitaabul Aathaar*.

Chicanery No.3

The third satanic act of fraud perpetrated by the *Haatibul Lail* ‘mufti’ is his reckless and stupid opposition to the *Ijmaa’* of **all** the Hanafi Fuqaha of all ages, and his ludicrous attempt of attributing the prohibition to Ibnul Humaam of the 8th century and to Ibn Aabideen of the 12th century. If Ibnul Humaam had been the first Faqeeh to have issued the Fatwa of prohibition as the ‘mufti’ hallucinates or stupidly presents, then most certainly there would have been many Hanafi Fuqaha who would have contested his Fatwa. But not a single Hanafi Aalim or Faqeeh had ever breathed a difference since his era to this day. This upstart maajin ‘mufti’ of today is the first moron who has stupidly ventured what no Faqeeh has ever stated.

In the entire history of Islam since its inception to this day, there has never been any difference of opinion among the Authorities – the Fuqaha, Muhadditheen and the Ulama-e-Haqq – regarding cutting the beard less than a *qubdhah*. The difference is confined to only *I’faa’* (*lengthening*). According to the Ahnaaf, *I’faa’* is restricted with *qubdhah*, while according to the Shawaaifi and also others, *I’faa’* is unrestricted, that is the beard must be allowed to grow irrespective of the length it reaches.

Imaam Abu Yusuf’s statement regarding *akhth* (*cutting*), applies to the *qubdhah* length, and to substantiate this, are the practices of

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the Sahaabah, notably Hadhrat Ibn Umar, Abu Hurairah and also of Rasulullah (Sallallahu alayhi wasallam). Less than a *qubdhah* is hallucination inspired by Iblees.

It is observed that the maajin ‘mufti’ has designated himself “*al-Mahmudi*” ostensibly relating himself to Hadhrat Mahmudul Hasan Gangohi (Rahmatullah alayh) whose compilation of Fataawa is known as *Fataawa Mahmudiyyah*. This ‘mufti’ should have consulted *Fataawa Mahmudiyyah* to ascertain the view of his patron, Hadhrat Mahmudul Hasan. In *Fataawa Mahmudiyyah*, Hadhrat Mahmudul Hasan says:

*“Keeping a beard is Waajib. It is **haraam** to shave or cut it prior to it having reaching the prescribed limit.....Cutting the beard is of the practices of the Ajam (non-Arab kuffaar). Today it is a salient feature of many of the people of shirk and idolaters such as the English, Hindus and those who have no morality in Deen....(Mirkaat)*

Cutting in it (the beard) is Sunnat, and this is that a man should hold his beard with his hand, and cut off that portion which is longer than a fist. So has Muhammad narrated in Kitaabul Aathaar from Imaam Abu Hanifah. And this is what we adhere to....Muheetus Sarakhsi, Tahtaawi.” (Vol.6)

In the Hadith Shareef, it is explicitly said: “Increase the beard; lengthen the beard; make abundant the beard.” The (axiomatic) demand of these terms is that there should not have been a limit to increasing the beard (i.e. it should be allowed to grow unrestrictively), and that cutting (anything whatever) should have been totally impermissible. But, the amal of the Sahaabi narrator of the Hadith was to cut the portion of his beard in excess of one

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fist-length. Imaam Muhammad has narrated this Hadith in Kitaabul Aathaar, and he has stated that this is the Math-hab of Imaam Abu Hanifah.

It is not narrated from any Sahaabi that the beard was cut before it reached one fist length....It is thus known that this is what the Sahaabah had understood from the Hadith (pertaining to lengthening and cutting the beard). On this is enacted Ijmaa'. Thus, to interpret the Hadith in any way in conflict with the understanding of the Sahaabah is not permissible. (This is precisely what the maajin 'mufti' is guilty of). Such a meaning (as peddled by the maajin character) cannot be the meaning (intended by) Nabi Akram -Sallallahu alayhi wasallam. On the contrary, it is the meaning fabricated by the mind of the one who presents such a meaning which is a fabrication thrust on to the Hadith of Rasulullah (Sallallahu alayhi wasallam). For this there is severe warning of punishment. For such a person, is the warning of Jahannam.

*It is mentioned in Durr-e-Mukhtaar that **NO ONE** (i.e. no one among the Fuqaha) has averred that it is permissible to cut the beard before it has reached one fist length.. It is self-evident that since the command is to lengthen the beard, cutting will be nugatory of it, and conflicting with the command is sinful. Those who cut before the beard has reached one fist and content themselves with short-cropped beard or little more than this, should present the hadith proof for such cutting." (Vol.5)*

The Shar'i limit of the beard is one qubdhah (fist). Imaam Muhammad has narrated this in Kitaabul Aathaar with its Sanad. It is mentioned in Fathul Qadeer, Durr-e-Mukhtaar and in other

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Kutub of Fiqh to cut before the beard reaches one fist or to cut it to less than one fist is not permissible by anyone (of the Fuqaha). No one has stated that this is permissible. This is in the category of Ijmaa'” (Vol.1)

No one has ever said that cutting the beard before it has reached one fist or to cut it less than a fist-length is permissible. This shaving and cutting are tashabbuh with aliens (kuffaar). It is also self-evident that such a person's testimony is not acceptable nor is he an aadil.”. (Vol.14)

These explicit Fatwas of Hadhrat Mufti Mahmudul Hasan, as well as the fatwas of all our Akaabir Muftis and Ulama, categorically damn and reject the haraam rubbish disgorged by the maajin ‘mufti’ who relates himself to Mufti Mahmudul Hasan with the appellation, ‘*al-Mahmudi*’. There is not a vestige of proof for the haraam view of permissibility for cutting the beard less than a *qubdhah*.

We have dealt with mild severity with the propounder of the haraam opinion in view of the notriety of his fraud and falsehood. His crime is of the gravest proportions. He has attributed falsehood to all the Hanafi Fuqaha prior to the 8th century, including Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (Rahmatullah alayhim). Furthermore, he has rejected the unanimous view of all our Akaabuir Ulama, and he has fabricated the despicable lie of the prohibition having been fabricated by the illustrious Ibnul Humaam (Rahmatullah alayh) of the 8th century, when in reality Ibnul Humaam was merely narrating the official and the only one *Ijmaa-ee* view of the Ahnaaf which has been transmitted to him down the centuries by way of authoritative *Naql* (Narration).