

## BALD PEOPLE IN THE HISTORY OF THE ARAB ISLAMIC STATE

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### Abstract

The primary purpose of this article is to examine the historical phenomenon of baldness, as documented in historical books, revealing its prevalence among both common people and the elite in the Arab Islamic State. Through an examination of historical texts, we identify notable figures—caliphs, princes, leaders, poets, and writers—who were known for their baldness. The study also highlights the cultural and linguistic aspects associated with baldness, including the terminology used to describe bald individuals and the anecdotes surrounding them. Additionally, the research delves into the perceived causes of baldness during this period, offering insights into societal attitudes and the broader historical context. This exploration contributes to the understanding of the social and cultural dimensions of physical traits in historical narratives.

**Keywords:** Bald People, Arab Islamic State, History, Physical Traits.

### 1. INTRODUCTION

Revising the heritage of the ancient scholars brings much good and useful knowledge, and also shows that they - may Allah have mercy on them - did not leave a small or large study that could be researched but they dealt with it through research and analysis, and among these studies are Al-Sal'an in the history of the Arab Islamic state.

What is society's attitude towards bald people, and what are the reasons that led to the emergence of baldness, especially since many of those whose names are immortalized in Islamic history were bald: The first of the human beings to go bald was Adam, peace be upon him; because of his height, the heat of the sun affected him; because his height was sixty cubits, and among the caliphs, companions and scholars, such as Caliph Umar bin al-Khattab (13-23 AH), he was a very bald and bald man, and he went bald before thirty, and he was very white, and Uthman bin Affan (23- 35 AH). 35 AH), good-faced, thin-skinned, with a face with pox marks, neither short nor tall, with a large and great beard, brown in color, great in color, great in the cradles, far between the shoulders, bald, and Ali ibn Abi Talib (35-40 AH), who had a large belly and a great beard that filled his chest, in his eyes he had a bald and very bald cheek, on whose head was villi and many hairs of the chest and shoulders.

As for the difficulties faced by the study, they are represented by the scarcity of historical texts, in addition to the lack of a study specialized in this type of study, hence my choice of the research topic because of its great importance, in addition to several things that prompted me to write under this title, the first of which is the need at present for such

studies and research that deal with important topics in social history, as they are considered rare and of great importance.

## 2. BALDNESS IN LANGUAGE

From the article Bald: He is bald, and he is bald, and bald is pluralized as bald, and he is the one whose head hair has receded from the front to the back of the head, and Sulaye, the diminutive of bald<sup>(1)</sup>.

A bald land, in which there is no vegetation, and a bald mountain, which is smooth: A bald man between the bald, and a bald bramble, the heads of whose branches have fallen off, and the bald, the shrewd, and the bald of the sand, what has no trees, and the bald, of the snakes, the delicate neck, as if his head was a nut, and the sun shone and split, it rose, and the day is bald: It is said: The sun's expulsion, as it lies in the middle of the sky, and the sun's expulsion, its heat, and the broad expanse of the rock, one of which is Salla'a, and Salla'a: A place where there is no vegetation; it is said: It is the stone; Sala'a, the flat, wide, empty land; a severe calamity; Sala'a, a mountain that has no dust on it; and Sala'a, a man who lays his weapon flat on the ground, or a man who lays his weapon flat on the ground<sup>(2)</sup>. It was said: "Baldness is a cleansing and a sign of the righteous<sup>(3)</sup>. It has been reported on the authority of 'Ikrimah on the authority of Ibn 'Abbaas that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah has purified some people from sins by the baldness on their heads, and 'Ali is the first of them"<sup>(4)</sup>. It is also mentioned that the people of the Torah shaved the center of their heads in imitation of the righteous<sup>(5)</sup>.

## 3. THE MOST FAMOUS BALD MEN IN ISLAMIC HISTORY

There are many people whose names are immortalized in Islamic history who were bald. It was said that the first human to go bald was Adam, peace be upon him, because his height was affected by the heat of the sun, as his height was sixty cubits<sup>(6)</sup>, Among the caliphs, companions, and scholars, one of them was bald. Caliph Omar ibn al-Khattab (13-23 AH) was very bald, and he became bald before the age of thirty. May God be pleased with him, his hair was very white<sup>(7)</sup>, Uthman ibn Affan (23-35 AH), may God be pleased with him, had a handsome face, delicate skin, and smallpox spots on his face. He was neither short nor tall, had a large, thick beard, was dark in color, had a large forehead, and was widely spaced between his shoulders. He was bald<sup>(8)</sup>, Ali bin Abi Talib (35-40 AH), may God be pleased with him, had a large belly and a large beard that filled his chest, and in his eyes was thinning hair. He was very bald, and had tufts of hair on his head, and much hair on his chest and shoulders<sup>(9)</sup>. Also, Omar bin Abdul Aziz (99-101 AH). And the Umayyad Caliph Marwan bin Al-Hakam (64-65 AH), and after him, there was no bald Caliph, as for baldness, it stopped after Marwan bin Al-Hakam, so there was no bald person among their kings, nor our caliphs until this day. And whoever claims that there was no bald person after Marwan bin Al-Hakam is mistaken. The evidence is that Omar bin Abdul Aziz was more famous for his baldness than Marwan, as the jurist Malik bin Anas bin Malik bin Abi Amir (93-179 AH) was known as the tall, bald, with a large

head, bald, white head and beard, very white to blond, and he wore fine Adeni clothes, and he hated shaving the moustache and criticized it, and saw it as an example, as if he had mutilated himself<sup>(10)</sup>.

Abdullah bin Surayj (24-35 AH) was known as Al-Asla', Abu Yahya, a client of Banu Nawfal bin Abd Manaf, and it was said: a client of Banu Al-Harith bin Abd Al-Muttalib, and it was said: a client of Banu Makhzum, and it was said: a client of Banu Laith. He was born during the caliphate of Omar bin Al-Khattab, and he was a mourner; then he became one of the most famous and prominent singers. He was red-skinned, with blood dripping from his eyes, and a blemish on his head. He was devoted to Abdullah bin Jaafar<sup>(11)</sup>. And likewise, Abdullah bin Amr bin Haram, who died (in the year 3 AH), a companion of the Ansar, a reddish, bald man, not very tall<sup>(12)</sup>. Al-Farazdaq was an Arab Umayyad poet with a bald head<sup>(13)</sup>.

Al-Ash'ath bin Qais Al-Kindi (599-661 AH) is a companion who converted to Islam in the year of the delegations. He was a bald man with only a few hairs on his head. Harun bin Antara Al-Shaibani was a truthful and good hadith scholar who lived in: Kufa and died in the year (142 AH) as an old bald, one-eyed man, nicknamed Abu Amr. Utbah bin AbiSufyan was born during the era of the Prophet Muhammad and was nicknamed Abu Al-Walid. Umar bin Al-Khattab appointed him over Taif and he lived to see Uthman bin Affan. He was known for his baldness<sup>(14)</sup>.

Ammar bin Yasir was killed in the Battle of Siffin in Safar of the year 37 AH. He was a tall, bald man with hair in the front of his head and hair on the back of his head. It was said about him: Are you the one to whom our messengers come and you refuse to come to me<sup>(15)</sup>? He was one of the first to embrace Islam and was punished for the sake of Allah. He had two migrations. His migration to Abyssinia was disputed. He was a Badri. None of the believers witnessed Badr except him. His father, Yasir, and his mother, Sumayyah, converted to Islam. Sumayyah was the first female martyr in Islam. Adam was tall, bald, with some hair in the front of his head and some hair in the back. His nose was cut off. The Prophet, may God bless him and grant him peace, called him "the good, the fragrant"<sup>(16)</sup>.

Muhammad ibn Maslama from Banu Harithaibn al-Harithibn al-Khazraj, an ally of Banu Abd al-Ashhal. He was called: The Knight of the Messenger of Allah - may Allah bless him and grant him peace - and he was appointed as his deputy in the Battle of Qarqarat al-Kudr in Medina. His nickname was Abu Abd al-Rahman. He was a tall, bald, black man. He witnessed Badr and all the battles with the Messenger of Allah - may Allah bless him and grant him peace. After the Messenger of Allah - may Allah bless him and grant him peace - he took a sword made of wood and put it in a scabbard. He did not witness the Battle of the Camel or Siffin. He died in the year forty-three or forty-six in Medina, at the age of seventy-seven. It is said that Marwan ibn al-Hakam prayed over him<sup>(17)</sup>.

Muhammad bin Talha was a follower and one of the narrators of the Prophetic hadith, nicknamed Al-Sajjad for his diligence in worship. He was bald, lame, a master, and called

the Lion of the Hijaz. Abdullah bin Al-Zubayr appointed him to collect the taxes of Kufa, and he died in Mecca while he was in the state of ihram in the year (36 AH) <sup>(18)</sup>.

Al-Halab who was bald. The Prophet, may God bless him and grant him peace, wiped his hand over his head, and his hair grew, so he was called Al-Halab<sup>(19)</sup>.

#### 4. BALDNESS RARITIES

The author of the book Lectures of the Literati has given us many anecdotes and jokes about baldness, perhaps the most amusing of which is when a bald man was told: Baldness is due to the stench of the brain. He said: If that were the case, there would not be a hair on your head. Then he gave us another joke when he said: A bald man sat in front of a barber, so he shaved half of his head and they argued about the fee. The bald man said: Shave half of my head and you will get half the fee. The barber said: I shaved his armpits four cubits long as if they were two ovens in which skimmers are roasted because of their stench. So, he ruled that he would get the full fee. Another anecdote is when a bald man said to a man who saw a lot of scabies on him: I see you wearing a cloak <sup>(20)</sup>.

Al-Asma`i also narrated to us another anecdote that was narrated on the authority of `Umar, may God be pleased with him: "A man said to him: 'Is the bald man better or the one with long hair?' `Umar said: 'Rather, the one with long hair'. Far` is a lot of hair. It is said that a man is afra`, and a woman is a far`a, whose hair is hairless. It is the complete hair from which nothing has gone. The Messenger of God, may God bless him and grant him peace, had long hair, and Abu Bakr had long hair, and `Umar had long hair. He has a bald head<sup>(21)</sup>.

In the hadith of Omar, may God be pleased with him, he wanted to give preference to Abu Bakr, and may God be pleased with him, over himself. Omar was bald, and Abu Bakr had a fork, may God be pleased with them both. Nasr bin Al-Hajjaj said when Omar, may God be pleased with him, shaved his head:

(The Pharaoh was envious of the bald man who was not. When he walked with the Pharaoh, he was imaginary)

One of the most beautiful rare anecdotes that occurred between the Commander of the Faithful, Uthman ibn Affan, and his wife, Naila bint al-Farafisa al-Kalbiyya said: When he married her and she came to him, he sat on his bed and placed a bed opposite him for her, so she sat on it. Uthman, may God be pleased with him, took off his cap, and the baldness appeared, so he said: O daughter of Al-Farafisa, do not be alarmed by what you see of baldness, for behind it is what you love. She said: As for what you mentioned about baldness, I am one of the women whose husbands are most beloved to them by bald gentlemen, as the author of al-Musnad narrated to us a tariqa on the authority of Zuribn Hubaish Abu Maryam (died in 81 AH), a follower of Kufa, one of the narrators of the Prophetic hadith narrated on the authority of Hudhayfah, "The Prophet, may God bless him and grant him peace, was brought Al-Buraq - a white beast, bigger than a donkey and smaller than a mule. He and Gabriel did not leave its back until we reached

Jerusalem. Gabriel ascended with him to the heavens. Gabriel asked for the gate to be opened, and he showed him Paradise and Hell.

Then he said to me: Did he pray in Jerusalem? I said: Yes. He said: What is your name, O bald one? I know your face, but I do not know your name. He said: I said: I am Zuribn Hubaish said: Where do you find him praying? So, I recited the verse: "Glory be to Him who took His servant by night" to the end of the verse. He said: If he prayed, you would pray as you pray in the Sacred Mosque. He said: I said to Hudhayfah: Should I tie the animal to the ring that the prophets were tied to? He said: Was he afraid that it would go away from him, while Allah had given it to him<sup>(22)</sup>?

The author of the book, Nathr Al-Durr, also told us that Abdul Malik bin Marwan (65-86 AH) married Lubababint Abdullah bin Jaafar. One day, she said to him, "If only you would keep quiet." He said, "Is there no way for you to keep quiet?" He divorced her, and she married Ali bin Abdullah bin Abbas, who was bald and never took off his skullcap. Abdul Malik sent a slave girl to him while he was sitting with Lubaba. She uncovered his head in surprise to see what was wrong with him. She said to the slave girl: "Tell him: A bald Hashemite is more beloved to us than a stingy Umayyad<sup>(23)</sup>."

## 5. TERMINOLOGIES USED TO DESCRIBE BALDNESS

One of the words used to describe baldness is "saqha," a Yemeni term used to describe baldness. It is also said that a man is "asqah" with a "seen" in the word<sup>(24)</sup>. It is said that a man is asqah with a sad, and both are used to refer to a bald man, as he is also called ajlah. If the receding hairline reaches half of his head, they say ajla and ajlahu. If it increases, they say bald. If all the hair is gone, they say ahhas. According to them, baldness is the loss of hair, and baldness is the loss of skin<sup>(25)</sup>. A bald, disobedient, and skinny man, the bald in some languages. The Sheikh of Dumaliq said, bald<sup>(26)</sup>. Ibn Sidah said: The word "A'saaj" means "bald," and it is a hideous language used by people from the outskirts of Yemen<sup>(27)</sup>

## 6. CAUSES OF BALDNESS

Baldness occurs when the moisture that nourishes the hair is exhausted. Baldness occurs when vapors are not retained in the bald spot or when the skin is so hard that no vapor can escape. It usually occurs in people with hot temperaments. As for the scarcity of baldness in women except rarely, this is due to the moisture of their temperament, as evidenced by what IbnSina said: Baldness does not happen to women due to the abundance of their moisture, nor to eunuchs due to the closeness of their temperaments to those of women. Eunuchs do not go bald, nor do they suffer from baldness, because no vapors descend from their heads. It was the custom of the Arabs that they did not like baldness, and it appeared more often among the elderly, the old, and the nobles. It was mentioned that most of the nobles among the Arabs were bald, that when a person advanced in age, baldness began to find a place for itself on his head. And from that is what people said on the day of Badr: "We killed only bald old men," meaning: old men who were too old for war. And Ibn al-A'rabi recited: "He looms on the edges of his dead



with baldness,” meaning: He avoids the scoundrels and only kills the nobles. And they prefer “afra” to “bald,” and “afra” is the one with much hair. Abu Bakr was “afra,” and Umar was bald, and the Messenger of God was “afra” with a thick mane. Baldness is better than “qarr” because qarr is a disease that affects the head, affecting its appearance<sup>(28)</sup>. Baldness is common in the elderly and young people, indicating a lack of moisture it. The treatment for it was to coat it with duck fat or chicken fat for one night, then coat it with tar, pitch, laban, syrup, mastic, and oil. Leave it on for one night, then wash it with water<sup>(29)</sup>. If a woman goes bald, it is because she is at the age of menopause and has reached old age<sup>(30)</sup>.

## 8. CONCLUSION

After this survey of the heritage books, it became clear to us through historical texts that the phenomenon of baldness was widespread among the common people and the elite. It was mentioned about caliphs, princes, leaders, poets, and writers who were known for their baldness. This is evidenced by what we have observed of names that became famous and distributed in the various regions of the Arab Islamic state. We also learned about the words that were given to the bald people, their anecdotes, and the reasons that led to baldness.

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