

The Scientists Opinions About The Rule of Hair Implantation

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Abstract

This paper contains the summary to clarify the reviews of scientists in the Islamic rule of hair implantation, and its elongationthe statement of the legality of the plastic surgery , this research states hair implantation in terms of definition, and scientists and doctors pinions in terms of legitimacy.

The aim of this research is to enrich the proper knowledge, and that does not contradict the premise of research with the ethical framework and principles of the protection of human beings and the society in which they live and then to know the rule of the Islamic Sharia in respect to hair implantation.

The induction approach and analysis of issueswere followed in terms of legitimacy and medical views .

1. The hair implantation is a permissible process to make someone pretty and also it is the process of displacing damage that takes place on someone`s body.
2. The human hair is Tahir (pure) whether he was alive or dead , this is the majority of scholars opinion.
3. Hair elongate is impermissible , according to the view of majority of scholars.
4. Hair elongate with other hair, like wool or threads is impermissible regarding Maaliki and Ahmad`s.
5. The prevention of elongation is notonly concerns women but also men are prevented from elongation of their hair.

Research Plan:

The research were divided into an introduction, two main chapters, a conclusion and indexes as follows:

*** Introduction**

*** Chapter One: The Islamic rule of hair elongation**

- **First theme :** Definition of Islamic rule

First requirement: The definition of Islamic rule idiomatically and in language.

Second requirement: The definition of elongation

Third requirement: The definition of hair

- **The second theme:** Types of hair implantation.

The first requirement: necessary implantation.

The second requirement: improvement implantation.

Third requirement: What is meant by hair implantation.

Fourth requirement: the Islamic rule of hair implantation

Fifth requirement : legality of cosmetic plastic surgery

*** Chapter Two :**

- **First theme:** the definition of hair elongation

First requirement: the language of the definition of elongation idiomatically and in language.

The second requirement: the evidence of hair elongation.

Third requirement: human hair purity (Tohoriyat)

- **The second theme :** Materials that are used in hair elongation and reasons behind prohibition of elongation.

The first requirement: elongating hair with hair

The second requirement: elongating hair with other materials.

Third requirement: Is forbidden concerns women only or both men and women?

Fourth requirement: Why prohibition?

*** Conclusion**

*** Sources and References Index**

Introduction

Praise be to Allah, prayer and peace be upon the prophet who has been sent as a mercy to all the universe .

The God creates human in the best image and well figure, he said (*and has given you shape- and made your shapes beautiful*)¹ and Allah urges beautification, saying: (*O Children of Adam! wear your beautiful apparel at every time and place of prayer*)² the Prophet, peace be upon him, urged the beauty, he said: (Allah is beautiful and he loves beauty) the news are true on the function of the inadmissibility of changing the creation of God .It is known that women usually change the purpose of procreation through what is known as hair implantation or elongation, many women don't know the Islamic rule and the reality of elongation. I had to make this research for the Taseel magazine at the University of the Holy Quran. This issue (hair implantation) is one of the modern issues in this era of so-called implantation or hair grow which is a modern surgery operation, but on the other hand elongation is different topic, I left it for the next chapter³.

1- Surat Ghafir , verse no 64.

2- Surat al Araf verse no 31.

3- Muslim , Kitab AL Eman

I ask God, the Almighty, that this work is purely for Allah's sake and that benefits the Islamic nation.

Chapter Two

The Islamic rule of hair implantation

First topic

The definition of the Islamic rule of hair implantation

This issue emerges in this era which is so-called implanting hair in the head through a plastic surgery which has not been known before.

First requirement

The definition of the Islamic rule both in language and idiomatically first in language :

Fayoumi says, originally it is judgment and initially it is the prevention¹, idiomatically the Islamic rule.

The fundamentalists defined it as the God's speech concerning the acts of in case of needs or giving choice².

The second requirement

The definition of implanting

Planting language:

Ahmed bin Mohammed Fayoumi says that : I plant (gharastu) the tree³, (ghars) with opened (gha) and (ghirs) with the reduced (gha) are the same pronunciation as anoun.

Third requirement

Hair definition

Hair in language:

The body's sprout or a plant, which is not wool, animal hair or human hair or others, «AL Mujam AL Waseet» Hair: threads grow on human skin and other mammals, like feathers in birds, and peels in fish⁴.

Benefits of hair:

The hair has many benefits, including:

1. Protects the body from external influences such as shocks that occur to the head.

1- AL Misbah AL Muneer 140.

2- AL ahkam / Amdi49 /1.

3- AL Misbah AL Muneer 145.

4- AL Mujam AL Waseet 484.

2. Protects the body from different rays and the heat of the sun
3. Prevents the entry of foreign objects into the nostrils, as well as maintenance of the eyes from dust and others.

The second theme

Types of hair implantation

First requirement

Necessary implanting

It is all self-implantations that considered necessary and needed. which is dispensable and life can go on without but with some.

Examples:

- skin implantation
- Implantation of bones
- implantation of strings and others.

The second requirement

Complementary and beautifying implantation

It is all self-implantation required complement or beauty, and life is not be ashamed without it, but the observance of it is a sense of morals or habits, so it is just a way of looking good and acceptable in front of people, and it is not a matter of looking strange or draw attention, such as plastic surgery operations.

Examples:

- Face surface repair after burns
- Repair low and twisted noses.
- Grafting cracked lips.
- Implantation of hair or beard¹.

Third requirement

What is hair implantation

Dr. Samir mentions that hair implantation process aimed at the transfer of natural sound hair bulbs from permanent hair zones behind the head and sides to the bald affected areas.

This process takes several hours, the patient carries on his work on the second day of the operation, and 24 hours later implanted grafts become an integral part of the body.

The implanted hair begins to grow, three months after the implantation,

1- Hukm AL Intifa`a Biladad al bashariyawa AL Haywaniya , kamal al Deen JUMA`A 179- 180.

and it seems natural, but little intensity which can be increased, if the patient sits down for additional operation¹.

According to Arab magazine, about this kind of operations some doctors say that (In fact, hair implantations are not just to implant the hair, but implanting a portion of the skin, for example, the case of burns, where taken sound leather is taken and replaced by burnt skin².

Some of the side effects of this process:

There are not any long-term side effects of this process, but there are some temporary effects that disappear after a specific period, including:

1. Pain: where it is performed under local anesthesia, after the operation the patient is given pain reliever, the majority of patients don't need it.
2. Itching or creepiness, may commonly occur in wounds.
3. Slight swelling at the front, happens to 10% of patients and it may last for several days and then disappears.

Fourth requirement

The Islamic rule of hair implantation

The Islamic scholars disagreed about the rules of hair implantation. Three matters should be stated here:

The first: implanted hair should be of non-human being.

The second: implanted hair should be taken from another human being.

The third thing is that the hair is implanted from the same person, contemporary jurists don't agree with the same opinion on this case, there are two views:

First opinion:

This type of operation is not permissible, because the intention here is decorations and adornment, dr. ShawkiSahi³ dr. Abdulsalam AL Sukkari⁴ and Sheikh Tantawi⁵ dr. Muhammad ibn Muhammad Shanqeeti⁶.

The evidence of this opinion includes:

1. God's words about the devil: (*and to deface the [fair] nature created by Allah*)⁷ The evidence of this verse is in the context of the statement of forbidden deeds that the devil guides people to do them, such changes

1- Silsilat AL Buhooth AL FIQHIYA AL Muhakama.120- 121.

2- Majalat al Arabi no 177p. 132.

3- Al fikr AL Eslamiya AL Gadya AL Tibiya al Mua'asira136.

4- NaglwaZiraat AL Ada'a AL A'adamiya min MandhoorIslami.

5- Fatawi ALI al Tantawi 67.

6- Ahkam AL Jiraha al tibiya 193.

7- Surat al Nisa'a verse no 119.

of the creation of God, which is forbidden because they are actions of the devil. This type of plastic surgery, but it is a change of God's creation and it is not permissible.

2. What was narrated by Abdullah bin Masood may Allah be pleased with him, he said: (God damn splited, cracked and tattooed women who do so to change God's creation), Allah says (*So take what the Messenger assign to you, and deny yourselves that which he withholds from you*)¹.

The point of evidence is that «it is not permitted² because those who do so try to change the God creation: This evidence has been discussed in three aspects:

First aspect:

The change of this type of operations is for the need, shall be excluded from the provisions to change the creation of God, and that what was said by AL Nawawion the Previous Hadeeth of Ibn Mas'ud³.

The second aspect:

To return back to the situation of God's creation, which is a matter of removing the defect and it is not a matter of beautification, and therefore does not fall within changing the creation of God.

The third aspect:

That this type of plastic surgery does not include changing the creation of God intentionally, because its basic principle that it is intended to remove the injury, and beautification came accordingly⁴.

Second opinion:

Such plastic surgical procedures are permissible, there is nothing wrong in hair implantation, those who are supporting this opinion are: Dr. Mahmoud Sartawi, Dr. Othman Shabir and Dr. Hussain Ali, but they stipulated conditions for such operations, namely:

1. Unclean materials must not be used.
2. There should be no cheating and deceiving.
3. That does not change the creation of Almighty God.
4. That does not lead to greater harm.
5. Not be the intention of imitating the unbelievers or people of evil and debauchery.
6. Not intent to resemble other gender.

1- Surat al Hashr verse no 7.

2- Ahkam AL Jiraha al tibiya 193 -194.

3- Sharh Saheeh Muslim 14 /107.

4- Ahkam AL Jiraha al tibiya 186 -187.

Evidence of this to say:

Among the evidence of this view is that the process of hair implantation is not to change God's creation. It is a matter of restoring back what God created and to remove a defect, not be a matter of changing the creation of God¹.

Fifth requirement

Legality of plastic surgery:

The idea of beauty in Islam is permissible unless it leads to evil actions, man tends to the beauty by nature. The God, the Almighty created man in the best form, as He says (*and has given you shape- and made your shapes beautiful*)², Allah urged on the beauty and adornment as he said (*O Children of Adam! wear your beautiful apparel at every time and place of prayer*)³.

The Messenger of Allah, peace be upon him, urged on beauty saying: (God is beautiful and he loves beauty)⁴ Evidence could be argued that the road to beauty through the legal, medical and surgical operations is permissible, evidence including:

1. Allah says :(*O Children of Adam! wear your beautiful apparel at every time and place of prayer*)⁵, God Almighty had praise from the so-called for the revival of psychology, medical, surgery is often acclaimed achieve this goal, shall be unlawful to do so.
2. What generally came in the traditional Hadith concerning treating the wounds, also in Jaber's Hadith may Allah be pleased with him that the Prophet, peace be upon him -when he sent to Ibn Ka'ab⁶ and also types of surgical treatment, including bloodletting⁷ and others.
3. The general rules of the Islamic law allow these surgeries, as well as Al-Shara took into account the bringing of interests and warding off the evils and to maintain human's health and the plastic surgery is type of this⁸.

1- Fatawa Muiyassira, Sheikh Mohammad Bin Salih Al-Munajjid 292.

2- Surat Ghafir, verse 64.

3- Surat Al-A'raf, verse 31.

4- Previous p 3.

5- Surat Al-Maida, verse 31.

6- Muslim 4/ 1730.

7- Saheeh AL Bukhari, Kitab AL Tib.

8- AL Mawqif AL Fiqhi AL AKHLAQI Fii Zara' AL Adaa', Dr. Mohammad al Bar 101.

Chapter Two

The Islamic rule of Hair Elongation

First theme

The definition of elongation

First requirement

The definition of elongation in language and idiomatically

Elongation in the language: the Arabic word (wasala) (Waw), (Sad) and (Lam) As says Ibn Faris: it is the origin of one thin of two same parts attached together¹.

The focal point of the thing arrived thing is received a receipt link, connecting against abandonment, and the link: contact, and all contact with something between them and what is relevant.

Allah (swt) says in the Holy Quran: (*Now have We caused the Word to reach them themselves, in order that they may receive admonition*)². In the Hadith: God damn Al Wasilawa Al mustawsila³.

The technical and idiomatic meaning of elongation:

Idiomatic meaning is the same as linguistic meaning as defined by scholars it is the increase of hair from other hair⁴.

But Al Adawi Al Maliki Said : «AL Wasila»: any woman that elongate her hair with other woman`s hair»⁵.

Al Nawawi From Shafia said: AL Mustawsila is a woman who asked others to elongate her hair.»⁶.

Ibn Qudamah From Hanbali: «AL Wasila- any woman that elongate her hair with other woman`s hair»⁷.

It is clear from these definitions that the scholars agree with the definitions of elongation in all the doctrines only the second Mawardi disagreed with those interpretation as he mentioned that (AL Wasila) is a woman that connects between men and women of immorality.

The second requirement

The evidence of hair elongation:

The evidence in this requirement are as follows:

Including the words of God for the devil: ([The Pagans], leaving Him, call

1- MUJAM Maqayees AL LUGHA, 115 /6.

2- Surat AL Qasas verse no 51.

3- AL Bukhari fii Kitab wasl AL Shaar.

4- Fath AL Bari 74/ 10.

5- Hashiyat Ala Qifayat AL Talib AL Rabbani 367 /3.

6- Sharh Saheeh Muslim 103 /14.

7- AL Mughni 67 /1.

but upon female deities: They call but upon Satan the persistent rebel! 118. Allah did curse him, but he said: *(I will take of Thy servants a portion Marked off; 119. «I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the [fair] nature created by Allah.» Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest)*¹.

It is the Sunnah: Asma`aBintAbiBakr narrated that the Messenger of Allah peace be upon him damned both elongated and the elongator².

Jabir may Allah be pleased with him narrated that : The Prophet peace be upon him, scolded the woman that elongates her hair with something³.

Third requirement

The purity(Thoria) of head hair:

The human hair dead is Tahir (pure), whether connected or separated hair, the majority of scholars⁴.

Evidence this opinion, some of these evidences are the words of Allah: *(We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation)*⁵.

The evidence:

The issue of recognition is that if some died this doesn't mean that he becomes impure .

The prophet, peace be upon him says : (that the believer does get impure) in a word of Daaraqutni (that the believer does get impure dead or alive)⁶.

Scholars have been agreed⁷ that it is not permissible to make use of human hair by using or selling it : *(We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation)*⁸.

1- Surat al Nisa`a verses 117 -119.

2- AL Bukhari 79 /4.

3- Muslim, Kitab AL Libas 1679 /3.

4- Hashiyat Ibn Aabdeen 109 /1.

5- Surat AL Israa verse 70.

6- AL Bukhari , Kitab AL Ghusl , 109, Muslim Kitab AL Tahara 282 /1.

7- Hashiyat AL Dusugi 49/ 1, Nihayat AL Muhtaj 228 /1, AL Mughni 66/ 1.

8- Surat AL Israa verse no 70.

The second theme

Hair elongation arrived and reasons behind forbidden

The first requirement

Attaching hair with hair

Scholars disagree with attaching hair with hair on three statements:

First statement: it is not permissible to elongate hair with another hair, public scholars give some evidence including:

(¹). Aa'ishah, God pleased her, narrated that the Messenger of Allah, peace be upon him, said: «May God curse the elongator and elongated woman»².

The evidence of the Hadith is that God damn the elongator and elongated woman, cursing and expulsion from the mercy of God, does not take place unless an action is forbidden,»³

(³). Jaber's Hadith, Allah be pleased with him, said: «The Prophet, peace be upon him restrained any woman elongates her hair»⁴.

The second statement: This saying is attributed to Om AL Mumineen Aisha, God pleased with her, she says that hair elongation is permissible⁵.

The evidence of this saying:

Those who agree with this opinion depend on Hadith Aisha who says that the elongator woman is not that who elongate hair with hair because there is nothing wrong in this action, but the elongator is a prostitute woman⁶.

The evidence clearly indicates that Aisha did not see anything wrong with connecting hair with hair.

This evidence was discussed in two ways:

First: that the Aisha's Hadith was proved weak by Ibn Hajar, AL Nawawi and AL Ghadi Ayyad and others⁷.

Second: If the saying of Sahabiais true it should be opposed by proper explicit evidence which says elongation is absolutely prohibited.

Third: if the hair is elongated with another human hair or impure it is absolutely forbidden, but when the elongated hair is pure, this is subject to further discussion:

1. It is forbidden and some say it is detested if she is not married.
2. If she is married, this is subject to three aspects:

1- Hashiyat Aabdeenwa AL Qawneen AL Fighiya, al Mughni, al Muhala.

2- Previous reference.

3- AL Mughni.

4- Previous reference.

5- SHARH Saheeh Muslim 104 / 14, Fath AL Bari, 375/ 10.

6- Previous Reference p 14.

7- SHARH Saheeh Muslim 104/ 14, Fath AL Bari, 375/ 10 .

More correctly:

The first it is permissible when she gets her husband's permission. the second : absolutely forbidden, and the third: It is not forbidden and not detested at all, and this is the doctrine of Shafi'i¹.

The evidence of this saying:

1. Elongation hair with human hair is forbidden for two things:
First: It's because of dignity of human being that it does not permissible to benefit from anything of his body after death².
2. It is not permissible to elongate hair with impure hair because AL Mawardi said that a Muslim is obliged to avoid all what is impure and the prayer is invalid if part of the body is impure³.
3. The evidence of elongating hair with another pure hair is the following:
A- That if she does not have a husband, elongation is forbidden⁴.
B- If she has a husband on condition that he gives her permission.

The second requirement

Elongating hair with another material but not hair

There is another issue that elongating hair with another material but not hair such as wool and threads. Scholars have disagreed on this issue on two views:

First: Maalik said that it is not permissible to elongate hair with other materials⁵, but Hanbalis give details on this issue, that elongation is permissible only when it is not more than to tie her head, but if it is more than that there are two opinions: prohibition and hatred⁶ and this is Dhahiriya doctrine⁷.

The evidence of this opinion:

1. They rely on the absolute forbidden evidence like Jaber's Hadith: «The Prophet, peace be upon him, blamed the woman who elongate her hair with anything»⁸.

Ibn Hajar said: «This Hadith –Muawiya's Hadith- is an evidence to the public Scholars in preventing hair elongation with anything, and it is

1- Rawdat AL Talibeen.

2- Rawdat AL Talibeen 3811/, AL Majmoa 140 /3.

3- AL Azeez SHarh AL Wajeez 14 /2.

4- AL Hawi 256 /2.

5- AL Multaga 2767/, Hashyat AL Adwa, 367 /2.

6- Kashaf Al Ginaa, 81 /1.

7- AL Muhala 75/ 10.

8- Previous reference.

supported by Jabir's Hadith: The Prophet, peace be upon him that blamed the woman who elongates her hair with anything¹.

As well as there are rules of other evidence like hadeeth of Abu Hurayrah «God damn (al Wasila) the elongater and AL (Mustawsila) the elongated»².

Elongation is forbidden, whether it relates to elongate with, wool or other material «and they give the evidence of Jaber's Hadith mentioned by Imam Muslim after the Prophet, peace be upon him, that the woman mustn't elongate her hair with anything»³.

this inference is discussed in that these Ahadeeth of Forbidden is general and hadith Muawia is specific for hair elongation so it is forbidden only when hair is elongated with hair⁴.

2. AL Hanbali was mentioned that Ibn Qudamah, in his book (Almughni) said that: «that elongation is permissible only when it is not more than to tie her head, because it's needed,

Ibn Qudamah said that, elongation is forbidden only when it is elongated with human hair.

Discussion of this evidence:

3. Hanbalis said that it is not permissible to elongate human hair with other human hair and the evidence is that all the evidence of absolute forbidden of elongation⁵.

AL Hanafia⁶ and Maalikis⁷ and Shaafa'is⁸ said that elongation of hair with human hair is permissible.

The evidence of these opinions:

1. There is falsity when hair is elongated with another human hair, but if it is elongated with any other material there is not any indication of falsity⁹.

Ibn Abidin mentioned the reason said: (whether it is her hair or hair of another woman because it indicates falsity and)¹⁰.

Discussion of this reasoning:

That this defect is not particularly concerns elongation of hair with hair, it is also a phenomenon concerning elongation of hair with other

1- Fath AL Bari 75/ 10.

2- AL Jamia Li Ahkam AL Quran 252 /253 /5.

3- Saheeh Muslim 104 /4.

4- AL Mughni 67 /1.

5- AL Mughni 67/ 68/ 1.

6- Hashiyat Ibn Aabdeen 239 /5.

7- Hashiyat AL ADWI 267 /2.

8- Al Majmoa 141 /3.

9- AL Mughni 68 /1.

10- Hashiyat Ibn Aabdeen 239 /5

materials. arrived without hair Kkherq and others, but it might be said that this is in the non-hair than the hair, especially these days' time in which many materials look like hair.

There is an interest of hair elongation with And, it is that the woman becomes more beautify , and this makes her husband happy, and this is the adornment that the God has permitted as in the verse: *(Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this)*¹.

Nawawi said: «... because it is not in the sense of elongation , but it is an indication of beauty and improvement.»².

Discussion of this reasoning:

That this evidence is criticized and rejected at all, because the prophet , peace be upon him, damned the elongater and elongated woman even if it is for being more beautiful for her husband.

What is more preferable is that elongation of hair with other materials is impermissible .

Third requirement

Is elongation is absolutely forbidden for both women and men?

It is absolutely forbidden for both women and men because all evidence are expressed generally, elongation is mostly concern with women , but this doesn't mean that men are allowed to elongate their hair, because evidence are general.

AL Shafie: sai « Al Shobari words are : Elongation of hair with impure hair is forbidden Hair unclean forbidden even fo men.»³.

In his book AL Majmu'a, «he said, if a woman elongates her hair with another woman or man's hair, is considered forbidden and a married woman is the worse of all⁴.

1- Surat AL Aaraf verse no 33.

2- AL Majmou 141 /3.

3- Hashiat AL Jamal AlaSharh AL Manhaj 418 /1.

4- AL Majmoua 139 /3.

Fourth requirement

Why elongation is prohibition?

Here are some reasons why elongation is forbidden?:

First: the Hanafi's doctrine :

IbnAbidin, after he mentioned the forbidden of elongation, said: «Whether it is her hair or other hair because it is in the sense of falsity, in the hair of other there is a sense of making use of others,» he said, «the elongater is the woman who elongates falsely her hair with the hair of others hyphen that link hair hair of others¹, And also AL Musli said the same opinion².

Second: the Maliki Doctrine :

Al Nafrawi said: «... the forbidden of elongation of hair does not concern women only because it involves changing the creation of God³.

IbnGajisaid (It is not permissible for a woman to change the creation of the God, when she elongates her short hair with another long hair)⁴.

Third: the Shafi'i Doctrine:

AL Nawawi said: (It is absolutely forbidden that a woman elongates her hair with another woman's hair because she benefits from a human being part because of human's dignity that Allah (swt) awards it to him⁵.

Fourth: the Hanbali Doctrine :

The prohibition of elongation according to Hanbali takes place because of two reasons :

First: There is an indication of deceit (Tadlees).

Second: The use of impure materials in which Scholars disagree.

IbnQudaamah said: (It seems that what is forbidden is elongating hair with another hair because it involves deceit and the use of impure materials⁶.

AL Bahooti⁷ and AL Rahibani⁸ present the same opinion. These defects have been presented by scholars who give reasons behind forbidden of elongation including:

1. There are: falsity and delusion.
2. There is a benefit from a part of human body and this is forbidden for human dignity.

1- HashiyatIbnAabdeen 239 /5.

2- AL Ekhtiyar 426 /2.

3- AL Fawakih AL Dawani 410 /2.

4- Gawaneen AL Fagih 482.

5- Rawdat AL Talibeen381 /1.

6- AL Mughni 68 /1.

7- Kashaf AL GINAA 81 /1.

8- MatalibOli AL Nuha 90 /1.

3. There is a changing in the creation of God, which is forbidden
4. It makes impurity permissible when elongation takes place with impure hair.

All these defects are clear in the absolute prohibition of hair elongation which confirms that elongation is absolutely forbidden for both men and women with or without hair.

Conclusion

Praise be to God that His grace is righteous and peace and blessings be upon his faithful Messenger and his family and companions. After completing the search with the help of God the researcher has concluded the following conclusions:

1. Implantation of hair is permissible, because it is in the sense of allowed beauty and the removal of the moral damage. This allowance is on certain conditions: hair shouldn't be taken from the part of Human, man or woman, that should be covered with cloth and the doctor's opinion is important in this case, the doctor who implants a woman's hair should be female doctor.
2. The human hair is pure whether alive or dead, and this is opinion of the majority of scholars.
3. Inadmissibility arrived Hair Hair entertained, a view that majority of scholars.
4. It is not allowed to elongate hair with other hair like wool or threads and the like, this is Maalikis Ahmad's opinion.
5. The Prevention of hair elongation is not restricted only to women without men, but men are included.

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