

# Hair and Head-Coverings

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The Way of the Most High

‘Exalting belief in our Father, the Most High **יְהוָה** (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).’

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## HAIR, BEARDS, AND HEAD-COVERINGS

There are a few things that we can be very sure about in terms of comparing the Tent of **אֶל־יְהוָה** (YaH) with our bodily tents, starting from the top of our body. The goat-hair covering is symbolic of our own hair, one would think. This is the covering of your bodily tent and is regarded highly. So why is there a need for wearing head-coverings when our hair is likened to the goat-hair coverings of the Tent of YaH? Well, there was another covering that went over the goat-hair covering. That was the covering of skins (Ex. 26:14).

The Turah (Scripture) gives example after example of males covering their heads in prayer, worship, mourning, etc. These are not only priests either, but regular males, rulers and prophets. Common robes often had a hood attached to them. But let us start with the priests and work our way through other common people as examples.

The Scriptural priests had to have their heads covered, as can be seen in Sh'moot (Ex.) 28:40. A special head-covering was to be worn by the high priest, noted in 28:36-38. Even in times of mourning, the high priest was never allowed to take off his head-covering (Wa'y'qora (Lev.) 21: 10-11).

In Aibreit (Hebrew), we have two concepts. One being "pay'ar" (turban), and another being "ahpair" (ashes). This kind of play on words is common in Turah (Scripture), and is the reason for much confusion in English texts when they don't see the relation of the words in the original text. Pay'ar and ahpair both refer to something that is placed on the head. In the case of "pay'ar," it is a beautiful turban that a person wears when they are well and rejoicing or praying. In the case of "ahpair," it is the ashes of mourning, sadness and death. Sometimes "pay'ar," is translated as an "embellishment" or "fancy headdress" as in a wedding. **Can you recall any weddings you have been to, where the bridegroom is wearing a fancy turban?** I wish I had known about this before Alish'bai and I were married. But truth is progressive. One step at a time.

Turn again now to the Tent of the Most High which was with His people in the wilderness. Think about the ark of **אֲרוֹן־יְהוָה** (YaHUAH) which was in the most set-apart place, with the karabim (cherubs) facing one another on top of the ark (Ex. 25:18). It is clear that the karabim (cherubs) covered their faces in the presence of the Most High. Do people deem themselves more pure than the messengers while they pray lazily in their bed, in the nude, singing praises in the shower, bath or with uncovered heads? It is the "come as you are" attitude of irreverence.

The turban is a nice alternative to baseball caps, cowboy hats or the traditional "Jewish kippah." We now have a video on our YouTube channel that teaches how to tie the turban. Besides ours, there are a number of other videos one could watch. My personal favourites are the "Double Patti" or "Dhamulla" styles which some Sikhs use. These styles are rare though and any turban will definitely stand out from modern society. The one I currently use most is a simple wrapping around and around from the top of the ears across and above the eyebrows and upwards... it looks much like a crown.

Once you learn the basics of doing a turban you can invent your own way of tying it and styling it.

Muslims and Sikhs seem to be amongst the few of those who kept this ancient truth of Scriptural head-coverings. They don't wear pope-hats/kippas like some Jews.

Surely it would be absurd to think that messengers (angels) who dwell with the Most High in their exalted and pure state have to cover their faces before the Most High, and yet so-called Scriptural believers think it fine to appear before Him in prayer and worship with uncovered heads, poor dress, irreverence and laziness..

Our experience is that the Scriptural turban is much more stylish than a kapeh (proper ancient Aibreeth (Heb.) for kippa) or "bonnet-bandana" type of head-covering. I have received a lot of compliments and respect. To be truthful, most people call me M'shih (Moses – honoured by his name of which I am not worthy) or "Jesus" (which I despise) rather than think I'm a Muslim or Sikh... although I get that sometimes as well. But I can relate stories of how I seem to receive some kind of special anointing when I wear my turban and robes. People treat you differently and you will see what the Most High will do for you. People will ask questions and you will witness to them of Scripture and **יְהוָה** (YaHUAH). YaH did call us to be different.

There are a couple of other options for head coverings for males at times. One is to make a prayer shawl or mantle known as "adarat." We enjoy the use of this kind of covering at times, but unless it is something you wear, it is annoying to have to keep on your shoulders or carry around. We mostly use this at home. Another choice which I use when going to work, is what most people call a "commando" hat. It is like a kapeh (kippah) except that it actually looks more like a crown and actually covers your head and not only the balding spot. It fits slightly above the eyebrows and goes around the head above the ears. I like to use this when going to work, as it goes fairly well with regular work clothes and yet people still recognize that it is a Scriptural covering. It has often started a conversation at work.

### **KAPEH (KIPPAH) VS. TURBAN**

If you search diligently you will find that the "kippa" or "yarmulke" is not Scriptural. It goes back to the popes of Rome, Zarathustra (Zoroaster – Zoroastrian religion), the Greeks who worshipped Hermes, other false religions and traditions. The Roman Catholic pope continues to wear the very same style of bald-spot-covering to this day. Do you want to look like the pope or do something that he does... which is undoubtedly rooted in Roman falsehood? Under Roman rule, slaves and servants were forced to wear the kapeh (kippa).

Some have linked the origin of the kapeh (kippa) to the "Cap of Cybele." And this seems to make a lot of sense when you think of how the pope wears his kapeh (kippa) under his "mitre" when he speaks in all those famous pictures of him with his augur (magic staff). "The Cap of Cybele is one of the oldest and most sacred religious symbols of humanity. It is a thin, slightly rounded skullcap now commonly known by various titles including Kippa, Yarmulke, Kufi and Zucchetti. The Cap of Cybele was traditionally worn by senior priests underneath other official ceremonial head dress such as the Mitre of Dagon, or the Cap of Attis. The cap was also worn in later years by penitents undertaking the purification of pilgrimage and had completely shaven their head and facial hair (men and women). ... In Rome and upon the Vatican Hill there are strong grounds for making the connection to Cybele as the Vatican was the site of the largest ancient temple and neocropolis to Cybele from 200 BCE onwards."<sup>1</sup>

Observing Islam we can see that Muslims wear something similar to a kapeh (kippa), known as "taqiyah" or "kufi." This is also strange considering that Muhammad wore a turban and gave instructions to his followers regarding it. Some Muslims do wear a turban, but not normally on a regular basis unless they are an imam or something. But at least the "taqiyah" or "kufi" is not related to the smaller pope hat.

The bottom line is what Scripture says about male head-coverings. Some time ago we came across an article written by a Jew who admits the truth about wearing turbans in the past. Interestingly, he did not talk about whether people should wear the Scriptural turban today or not. It

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<sup>1</sup> [http://one-evil.org/acts\\_symbols/symbols\\_hat\\_cybele.htm](http://one-evil.org/acts_symbols/symbols_hat_cybele.htm).

seems he is probably comfortable with wearing the traditional Hermes-hat/pope-hat (*yarmulke*). His article spoke to the effect that Muslims and Sikhs today have a hard time keeping a turban on their head due to economic and social pressures. Pressure in their employment or school system. The writer of this article wanted to bring awareness to the fact that we should all stand up against such oppression, due to the fact that at one time, the people of Y'shr'Al (Israel) wore turbans. One statement worth quoting is when the author of this article said that "the daily prayers recited by observant Jews include a benediction praising (the Most High) 'Who crowns Israel with (esteem).' ... Though the common practice currently is to recite this (saying) in the synagogue, **the original custom was to say it as one was getting dressed. ... while wrapping the turban around his head.**

Newcomers to Hebrew have to learn that the Hebrew word for 'to wear' (*labash*) can be used for most garments, but a different verb must be used to indicate the wearing of a hat: *habash*. The verb actually means 'to wrap' (and is the root of the word for 'bandage' for example).<sup>2</sup>

With time, Y'shr'Al (Israel) abandoned the use of the turban for the most part, although some areas like Yemen and Africa seemed to maintain this reverence for the Most High. But a great dent in the use of the Scriptural head-covering was made through a number of oppressive enactments on the part of Islamic leaders. The turban was to be considered a distinction of Arabs and Islam. The Pact of Umar II, established in the 17<sup>th</sup> century, according to one translation in English reads that "the people of the Book" will not "seek to resemble the Muslims by imitating any of their garments, the qalansuwa, the turban, footwear, or the parting of the hair. We shall not speak as they do, nor shall we adopt their kunyas."<sup>3</sup> By order of Mamluk Sultan al-Malik al-Salih, a length was determined for those who were not Muslims, as to how long their wrapping cloth could be (1354 CE). Later on, Sultan Murad the third banned turbans altogether from those who followed the Turah (Scripture).<sup>4</sup>

It should be noted also that Eastern Orthodox New Testament believers continue to use turbans, reflecting this ancient truth.

## THE BEAUTY AND EXALTATION OF LADIES

During the ages, the hair of a lady has been considered one of the greatest aspects of female beauty and exaltation. Shampoo and conditioner ads hone in on this, picturing ladies shaking their long hair from side to side. But in today's age of feminism (which is not being as a female should be at all) and mingling of "unisex," these distinctions of long hair and reverence for the Most High have often been thrown out the window. Thus, some feminists cut their hair short, and most ladies today do not bother to cover their heads at all.

Females in ancient times would have different extravagant threads and decorations in their hair. Not much has changed, as we may find all kinds of hair accessories in abundance today. The difference though is that most of them are un-natural. Thus, cultures throughout the world, throughout the ages, have understood that the fairer sex should have long hair and cover their heads. The uncovering of the hair of a female was a beauty that was reserved for the intimate moments of marriage.

**It is only in shame that ladies in Scriptural times went with uncovered heads or bared their legs.** When a lady in Scriptural times showed her thighs or uncovered her hair, it was

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<sup>2</sup> [http://www.ucalgary.ca/~elsegal/Shokel/900406\\_Turbans.html](http://www.ucalgary.ca/~elsegal/Shokel/900406_Turbans.html). Emphasis mine. Words "the Most High," "esteem" and "saying" inserted to avoid pagan names or inappropriate terms.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

considered an exposure of nakedness and revelation of shame. The lady whose hair was covered, well done and adorned with beautiful threads, was considered the most beautiful and exalted of the people of the Most High. A lot of ladies in the land of the Middle East and Eastern nations continue to honour these practices.

## **VEILS AND HEAD-COVERINGS OF LADIES**

Modesty of the Scriptural lady goes a step further than the regular head-covering as we read the Turah (Scripture). Some will feel that this is to promote "Islamic chauvinistic oppression." But the truth of Scripture shows that some ladies wore the veil with great humility, modesty and love. Surely there are Islamic ladies who do the same and who have stated these things in interviews and articles. It is the opposite side of the coin that you won't get in the modern Western-agenda-slanted media. Everyone wants to think that there wouldn't be a single lady who would want to wear a veil. People want to think that such types of clothing are oppressive. But this only reveals ignorance to the Turah (Scripture) and ladies who belong to Islam who do not compromise with Western mindset.

Veils have been used in modest clothing of females in cultures of the world throughout history. Funny enough, veils are still used in marriage ceremonies in Western society as well. Albeit for a brief moment. But first and foremost, Scripture is littered with examples of the veil which ladies wore. "Tsai-eep" is used for the word "veil" with regards to the covering of the face in B'rasheet (Gen.) 24:65 and 38:14-19. "Mes-wah" is used as the "veil" in Sh'moot (Ex.) 34:33, to hide the great light of the presence of the Most High which shone in the face of M'shih (Moses).

As we learn from the Tent of the Most High, we recall the veil which separated the 1<sup>st</sup> compartment (the set-apart place) from the 2<sup>nd</sup> compartment (the most set-apart place) (Ex. 26:31). Thus, the veil may very well be used by ladies who follow Scripture in a very reverent way. They may even consider it as a separation of them from those who are not their husband, setting herself apart for her husband. Or even in the presence of their husband, they may consider that they are reserving themselves for times of intimacy.

There is no law which states that a lady must wear a veil in the Turah (Scripture), but what we are doing through this book is exposing a lot of little ways in which the modern lifestyle has departed from norms of the Turah (Scripture). First they left the veil. Then they left the head-covering. They threw out the long dresses and modesty. Then they cut their hair short. Such is feminism and the common hairstyle found among lesbians. What we are suggesting here is that as we look at the ancient path of the Most High in the Turah (Scripture), we ought to learn from it and apply its principles as best we can. The best thing is for a lady to read these examples in Scripture for themselves and pray about it.

There are all kinds of head-coverings and ways to tie for you ladies who are reading this, if you check at the library. Either that or you can visit a European store or African store and sometimes the ladies from those backgrounds know how to do those kinds of things. There are numerous instructive sites as well on the internet with regards to female head-coverings.

## **BEARDS AND LONG HAIR**

If we turn to archaeology, there are statues and images of ancient cultures, generally long-haired males who grew out their beards and hair. They took pride in it. There was a difference between the people of the Turah (Scripture) and other people in this regard. The people of M'tsrayim (Egypt) were mostly clean shaven, but the Aibreem (Hebrews) were not. In fact, the only time that

Scripture tells us to shave is when there are diseases or plagues dealing with a person's hair (Wa'y'qora (Lev.) 13:33), or when a person took a vow of "separation" ("n'zeer," B'medbayr (Num.) 6:18). When a leper became clean, he would then wash his clothes, shave off all his hair, wash himself and then he could enter the camp again (Wa'y'qora (Lev.) 14:9).

While people today join gangs where they have to shave their heads and the "skinhead" style seems to be a "cool" thing to do, Scripture prohibits us from doing so. While some might become bald monks for Buddha, the people of **יאֲהוּאָה** (YaHUAH) must not do so. The command not to shave the head or cut off the sides of the beard is given in the midst of a chapter warning not to profane or defile oneself (Wa'y'qora (Lev.) 21:5). Thus, it is defiling in the sight of the Almighty to shave one's head or beard completely.

As for the length of hair that a male should have according to the Turah (Scripture), most did not have long hair. Exactly how long is debatable. But there are several Scriptural examples. There are those who take a vow of "n'zeer" (separation) who were commanded to grow their hair until the end of their vow (Num. 6:2-5). Males must understand that they are not to round the corners of their head, meaning a shortly shaved or cropped hairstyle like the heathen (gentiles) (Lev. 19:27). Scriptural males are to wear a longer style of hair. Nor are they to destroy the borders of their beards (jaw-line) by shaving (*ibid*). The Scriptural command of Wa'y'qora (Lev.) 19:27 is not to "destroy (sh'kheet) the borders (pay'at) of your beard." Plainly, this commandment is not to shave off our beard.

Let us get real honest. The only reason modern males are clean shaven and have close-cropped hairstyles is because of modern-day gentile fashion trends . . . and it is only since the later half of the 19th century . . . less than 100 years! Of course, there are exceptions to the rules about not shaving the hair or beard which we noted, but the commandment still stands as a whole. Some people of varying origins like Asian or Indian/Native sometimes have trouble growing facial hair. Within reason, whatever grows and can be maintained should not be destroyed.

In the Turah (Scripture) beards are a sign of maturity, the pride of a male, and nobility. The pulling out of someone's beard or the destruction of a beard by shaving was a great shame. The beard shows our maturity, like a grown lion. To shave the lion's mane down to the skin is to take the masculinity of the male lion; even as shaving our beards would be to make us like ladies. Like cross-dressing, the destruction of the beard is a fashion trend that has buried the line of demarcation between the sexes. One of our favourite quotes is a Greek saying which states that "There are two kinds of people in this world that go around beardless – boys and women – and I am neither one."<sup>5</sup> The command to keep our beards grown out is one that is both spiritual and literal. We are allowed to trim the beard, but not to destroy it by removing it completely.

The command to keep our beards grown is one that is both spiritual and literal. It shows our maturity like the mane of a lion. To shave the lion's mane is to steal the masculinity of the male lion, as shaving one's beard makes one look like a lady or boyish. Yes, there will be some who mock the beard and the robe. This calls for a little backbone and roar. What kind of lion are you? Tamed and caged? These are signs that our bodies are the Tent of the Most High. Signs of nobility as followers of **יאֲהוּאָה** (YaHUAH).

As for style, there are archaeological remnants in abundance of the people of Scripture. These remnants portray males who mostly have shoulder length hair or shorter, with beards that are full, usually to the chest. There are exceptions of course, which would include the abnormally long hair of one who takes a vow of "n'zeer" or "separation" (Nazarite vow). Olive oil works well to style the hair, give it shine, keep hair and scalp healthy. But people are killing their covering and defiling their tent with chemicals, dyes, gels and hairsprays which suck the health out of their hair

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<sup>5</sup> <http://en.wikipedia.org/wiki/beard>.

and scalp. The people of ancient Scripture had healthier hair. There are archaeological finds portraying straight hair, wavy, powdered with gold or silver dust, lined with gold or silver thread, and curled or ringlet-style hair and beards. The turban may be placed over this, with the remaining length of the hair hanging down from it to the shoulders. The curled and ringleted hairstyle is seen in most cases among the royals, down to the shoulders with the hair and beard reaching the robe. Others had locks.

## Sources

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