



Mocking bearded Muslims is an act of Munkar (an act disapproved by Islamic law) which is Ridda (apostasy)

Fatwa No. (2196):

Q: Growing a beard is an act of Sunnah of the Prophet (peace be upon him). However, many Muslims shave it, others pluck it, others trim it and yet others deny its being an act of Sunnah. Others say that it is an act of Sunnah which is rewardable if observed and not punishable if abandoned. Some foolish people say that if there had been any good in growing one's beard, it would not have grown in the place of pubic hair. How does Islam judge the people of these different viewpoints? What is the ruling on one who denies one of the Prophet's acts of Sunnah?

A: The Sahih (authentic) Sunnah of the Messenger of Allah (peace be upon him) indicates the obligation of both letting and keeping one's beard growing. It also indicates the prohibition to cut or shave it. It is narrated in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of [Ibn `Umar](#) (may Allah be pleased with them both) that the Prophet (peace be upon him) said:

(Part No : 2, Page No: 41)

[\(Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers. \)](#) It is also narrated in the Sahih of [Muslim](#) on the authority of [Abu Hurayrah](#) (may Allah be pleased with him) that the prophet (peace be upon him) said: [\(Trim closely the moustache, and grow beard, and thus act against the fire-worshippers. \)](#) These two and other Hadiths narrated to the same effect clearly indicate the obligation of both letting and keeping the beard growing and the prohibition to cut or shave it as mentioned earlier. It would be a violation of the authentic Hadiths to mistakenly claim that if a person grows their beard, they will be rewarded for it, but will not be punished if they do not. The reason being that the 'imperative mode' in any of the Prophet's Hadiths basically implies obligation while the 'negative mode' implies prohibition. Therefore, no one is allowed to hold an opinion that contradicts the apparent meaning of the authentic Hadiths unless there circumstantial evidence exists to warrant otherwise. No such circumstantial evidence is known to exist in the Hadiths mentioned above.

As for the Hadith narrated by [Al-Tirmidhy](#) on the authority of [Abu Hurayrah](#) (may Allah be pleased with

him) that: (The Messenger of Allah (peace be upon him) used to shave parts of the width and the length of his beard.), this is a Batil (null and void) Hadith which is not known to have been authentically narrated from the Messenger of Allah (peace be upon him) as its Sanad (chain of narrators) includes a narrator who is notorious for lying.

It is an act of Munkar which would render a person an apostate if they liken the hair growing on one's beard to the public hair. Mocking anything approved by the Qur'an

(Part No : 2, Page No: 42)

or Sunnah of the Prophet (peace be upon him) is considered an act of Kufir (disbelief) and Riddah (apostasy). Allah (may He be Glorified and Exalted) says: (Say: "Was it at Allâh (Exalted and Sublime), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?") (Make no excuse; you have disbelieved after you had believed....)

May Allah grant us and all Muslims true guidance, success and protection from misleading temptations!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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