



## 13660 - Ruling on one who trims his beard

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### the question

What is the ruling on one who trims his beard and makes all parts of it even in length?

### Detailed answer

Praise be to Allah.

It is obligatory to leave the beard alone and let it grow, and not do anything to it, because it was proven that the Prophet (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow; be different from the mushrikeen." (Saheeh, agreed upon, narrated from Ibn 'Umar). Al-Bukhaari (may Allaah have mercy on him) narrated in his Saheeh from 'Ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Cut the moustache and leave the beard alone; be different from the mushrikeen." Muslim narrated in his Saheeh from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow; be different from the Magians (Zoroastrians)."

All of these ahaadeeth indicate that it is obligatory to leave the beard alone and let it grow, and that it is obligatory to trim the moustache. This is what is obligatory as taught and enjoined by the Prophet (peace and blessings of Allaah be upon him). This was the example set by the Prophet (peace and blessings of Allaah be upon him) and his companions (may Allaah be pleased with them), to be different from the mushrikeen and to avoid resembling them or resembling women.

With regard to the report narrated by al-Tirmidhi (may Allaah have mercy on him), that the Prophet (peace and blessings of Allaah be upon him) used to trim something from the length and breadth of his beard, this is a false report according to the scholars, and it is not a saheeh report from the Prophet (peace and blessings of Allaah be upon him). Some people clung to this hadeeth to prove their point, but it is a report which is not saheeh, because its isnaad includes 'Umar ibn



Haaroon al-Balkhi, who was accused of lying.

It is not permissible for the believer to pay any attention to this false hadeeth, or to take what some of the scholars say as a concession. The Sunnah applies to everyone, and Allaah says (interpretation of the meaning):

“He who obeys the Messenger (Muhammad), has indeed obeyed Allaah”

[al-Nisa' 4:80]

“Say: ‘Obey Allaah and obey the Messenger, but if you turn away, he (Messenger Muhammad) is only responsible for the duty placed on him (i.e. to convey Allaah’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)’”

[al-Noor 24:54]

“O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination”

[al-Nisa' 4:59]