# Can Someone Who Does Not Naturally Grow a Beard Lead Salāh?

Darulifta Ahlesunnat (Dawateislami)

**(Translated Fatwa)**

## Question

What do the noble scholars and jurists of Islamic law say about the following: If someone naturally does not grow a beard, can he lead the salāh?

## Answer

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡجَوَابُ بِعَوۡنِ الۡمَلِکِ الۡوَھَّابِ اَللّٰھُمَّ ھِدَایَۃَ الۡحَقِّ وَالصَّوَابِ

Someone who is eligible to lead salāh, meaning that he is a sane and bāligh male who holds the correct beliefs and has proper recitation and is not a sharʿī maʿzūr, can lead salāh even if he has not naturally grown a beard. This is because having a beard is not a condition for leading salāh. However, if due to not having a beard, the person is an amrad, i.e., an attractive and handsome young man, and this will be a cause of temptation for immoral individuals, then offering salāh behind them is makrūh tanzīhī and disliked, but the salāh will be valid.

It should remain clear that the above-mentioned ruling is regarding someone who naturally doesn't have a beard. As for the one who does grow a beard, but then shaves it or shortens it to less than a fistful, they are a fāsiq muʿlin due to openly committing a sin. Offering salāh behind them is makrūh taḥrīmī, meaning that offering salāh behind such a person without any valid reason is impermissible and the salāh offered behind them must be repeated.

The Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمة الله تعالى عليه (d. 1340 AH/1921 CE) writes:

پنجگانہ میں ہر شخص صحیح الایمان، صحیح القرأۃ، صحیح الطہارۃ، مرد، عاقل، بالغ، غیر معذور امامت کرسکتا ہے یعنی اس کے پیچھے نماز ہوجائے گی، اگرچہ بوجہ فسق وغیرہ مکروہ تحریمی واجب الاعادہ ہو۔

Translation: In the five daily salāt, every person who holds the correct beliefs, has accurate recitation, and has proper purity, is a male, sane, baligh, and non-maʿzūr can lead the salāh. This means that the salāh offered behind him will be valid, even if it is declared makrūh taḥrīmī and wājib al-ʾiʿādah due to fisq or any other reason. (Fatāwā Razawiyah, Vol. 06, p. 515, Publ. Razā Foundation, Lahore)

He رحمة الله تعالى عليه also writes:

اگر بالغ ہے تو ہر نماز یہاں تک کہ فرائض پنجگانہ بھی اس کے پیچھے ہو تو جائیں گے کہ **داڑھی مونچھ شرط صحت امامت نہیں**، بلوغ درکار ہے اور وہ ظہور آثار مثل احتلام وغیرہ سے لڑکوں میں بارہ برس کی عمر سے ممکن۔

Translation: If the person is baligh, all salāt offered behind him will be valid, even the five daily salāt, because having a beard and mustache is not a condition for the validity of leading salāh. Being baligh is required, and this is possible from the age

of 12 for boys when its signs appear, such as nocturnal emission. (Fatāwā Razawiyah, Vol. 06, p. 389, Publ. Razā Foundation, Lahore)

ʿAllāmah Abū al-Khayr, Muftī Muḥammad Nūrullāh Naʿīmī Basīrpūrī رحمة الله تعالى عليه (d. 1403 AH/1983 CE) writes:

اگر قدرتی طور پر داڑھی نہ ہو یا تازہ بالغ ہوا اور ابھی داڑھی اتری نہیں تو وہ امام بن سکتا ہے۔ ... شرائط امامت بالغین سے ہے کہ امام بھی بالغ ہو اور یہ شرط کسی آیت یا حدیث یا کتاب فقہ میں ہرگز ہرگز نہیں کہ بالغ ہونے کے بعد داڑھی بھی اتر چکی ہے تو نماز جائز ہے ورنہ نہیں۔

Translation: If one naturally does not have a beard or he has recently become baligh and has not yet grown a beard, he can become an imām… To lead the salāh of baligh individuals, it is a condition for the imām to be baligh. There is absolutely no condition mentioned in any verse, ḥadīth, or book of fiqh which states that the salāh is valid only if a person has grown a beard after becoming bāligh and otherwise it is invalid. (Fatāwā Nūriyah, Vol. 01, p. 353-356, Summarized, Publ. Faqīh-E-Aʿzam Publications, Basīrpūr, Okara)

ʿAllāmah Ibn ʿĀbidīn Syed Muḥammad Bin ʿUmar al-Shāmī رحمة الله تعالى عليه (d. 1252 AH/1836 CE) writes:

تكره خلف أمرد الظاهر أنها تنزيهية أيضا والظاهر أيضا كما قال الرحمتي أن المراد به الصبيح الوجه لأنه محل الفتنة

Translation: It is makrūh to offer salāh behind an amrad. It is clear that this is makrūh tanzīhī, and it is also clear, as mentioned by ʿAllāmah Raḥmatī, that amrad refers to a young man with an attractive face, as there is a potential risk of fitnah from him. (Radd al-Muḥtār ʿAlā al-Durr al-Mukhtār, Book of Salāh, Ch. of Imāmat, Vol. 01, p. 562, Publ. Dār al-Fikr, Beirut)

The Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمة الله تعالى عليه (d. 1340 AH/1921 CE) was asked:

زید کی عمر اٹھارہ سال کی ہے اور حافظ ہے، داڑھی نہیں ہے، آیا اس کے پیچھے نماز درست ہے یا نہیں؟

Translation: Zaid is 18 years old and he is a Ḥāfiz, but he does not have a beard. Is it permissible to offer salāh behind him?

He replied:

اگر حسین و جمیل خوب صورت ہو کہ فساق کے لیے محل شہوت ہو تو اس کی امامت خلاف اولیٰ ہے، ورنہ نہیں۔

Translation: If he is handsome, beautiful, and good-looking, such that he can be a cause of potential temptations for immoral people, then it is khilāf-e-awlā (not preferred) for him to lead the salāh, otherwise not. (Fatāwā Razawiyah, Vol. 06, p. 545, Publ. Razā Foundation, Lahore)

The jurist of Ḥanafī fiqh, ʿAllāmah Ḥasan Bin ʿAmmār Shurumbulālī رحمة الله تعالى عليه (d. 1069 AH/1658 CE) writes:

كره إمامة الفاسق العالم لأنه لا يهتم لأمر دينه ولأن في تقديمه للإمامة تعظيمه وقد وجب إهانته شرعا

Translation: The imāmat of a fāsiq imām is makrūh because he is careless in religious matters. Also, putting him forward for leading the salāh is a way of

honoring him, whereas it is wājib in sharīʿah to dishonor a fasiq. (Imdād al-Fattāḥ Sharḥ Nūr al-ʾĪḍāḥ, Book of Salāh, Ch. of Imāmat, p. 342, Publ. Quetta)

The Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمة الله تعالى عليه (d. 1340 AH/ 1921 CE) writes:

داڑھی منڈانا اور کتروا کر حد شرع سے کم کرانا دونوں حرام و فسق ہیں اور اس کا فسق بالاعلان ہونا ظاہر کہ ایسوں کے منہ پر جلی قلم سے فاسق لکھا ہوتا ہے اور فاسق معلن کی امامت ممنوع و گناہ ہے۔

Translation: Shaving the beard and trimming it less than the sharʿī limit are both ḥarām and fisq, and such a person's fisq being public is obvious. It is as if "fāsiq" is written on their face with invisible ink. The imāmat of an open fāsiq is prohibited and a sin. (Fatāwā Razawiyah, Vol. 06, p. 505, Publ. Razā Foundation, Lahore)

He رحمة الله تعالى عليه further states:

داڑھی ترشوانے والے کو امام بنانا گناہ ہے اور اس کے پیچھے نماز مکروہ تحریمی کہ پڑھنی گناہ اور پھیرنی واجب۔

Translation: Appointing someone who trims their beard as an imām is a sin and offering salāh behind them is makrūh taḥrīmī. That is, offering the salāh is a sin and repeating it is wājib. (Fatāwā Razawiyah, Vol. 06, p. 603, Publ. Razā Foundation, Lahore)

ʿAllāmah Abū al-Khayr, Muftī Muḥammad Nūrullāh Naʿīmī Basīrpūrī رحمة الله تعالى عليه (d. 1403 AH/1983 CE) writes:

منصب امامت بہت ہی بڑا دینی منصب ہے، داڑھی منڈانے والا فاسق اور گناہ گار اس بلند منصب کے لائق نہیں، لہذا اسے امام نہ بنایا جائے، اس کے پیچھے نماز مکروہ تحریمی ہے، لہذا اس کا لوٹانا واجب ہے۔

Translation: The post of imāmat is an honorable religious post. The one who shaves his beard is a fāsiq and a sinner, and he is not worthy of this esteemed post. Therefore, they should not be appointed as an imām. Offering salāh behind them is makrūh taḥrīmī, and therefore repeating it is wājib. (Fatāwā Nūriyah, Vol. 01, pp. 346-347, Publ. Faqīh-E-Aʿzam Publications, Basīrpūr, Okara)

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

Answered By: Mufti Muhammad Qasim Attari
Ref No: FAM-1154
Date: 21st Shawwāl al-Mukarram 1447 AH/ 10th April 2026

Dar-ul-IftaAhlesunnat (Dawat-e-Islami)
www.fatwaqa.com
daruliftaahlesunnat
DaruliftaAhlesunnat
Dar-ul-ifta AhleSunnat
feedback@daruliftaahlesunnat.net