

# Can a Beard Speak Truth? Exploring Its Role in Muslim Intellectual and Cultural Identity

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**Abstract:** The Muslim beard, far more than facial hair, emerges as a dynamic symbol of faith, intellect, and resistance in a globalized world. Rooted in prophetic injunctions to “trim the moustache and grow the beard” (Sahih Muslim), this practice transcends grooming to embody Sunnah adherence, fitrah (natural disposition), and communal identity. Drawing on qualitative analysis of classical jurisprudence, sociological theories, and ethnographic interviews across the Middle East and Southeast Asia, this study reveals the beard as “lived theology” (de Rooij, 2020)—a marker of piety, scholarly gravitas, and political dissent. In Egypt, post-2011 beard-wearing symbolized reclaiming public space (Fahim, 2012), while Tajikistan’s 2015 crackdown, shaving 13,000 men (U.S. Commission on Religious Freedom, 2024), underscores its weaponization. Regionally, the beard adapts: from Gulf clerical authority to Southeast Asia’s blend of trimmed beards and songkok caps (Olivier, 2018). The study challenges homogenizing narratives, advocating for policies that respect diversity (e.g., Malaysia’s civil-service guidelines) and educational initiatives linking the beard to Islamic ethics and sustainability. This work sheds light on the function of the beard in negotiating modernity, facilitating interfaith discourse, and regaining Muslim identity in the face of secular and Islamophobic forces. It calls for stakeholders—educators, imams, policymakers—to transform this ancient tradition into a resilient, ethical emblem for the 21<sup>st</sup> century.

**Keywords:** Islamic Beard Semiotics, Embodied Islamic Piety, Muslim Intellectual Identity, Symbolic Capital in Islam, Eco-Theology and Sustainability

## Introduction

In an era where identity is both a shield and a battlefield, the Muslim beard stands as a profound testament to resilience, piety, and intellectual tradition. Far more than facial hair, it is a living scripture—a symbol etched into the visage of Muslim men, echoing centuries of religious devotion, cultural belonging, and silent defiance. Rooted in the prophetic injunction to “trim the moustache and grow the beard” (Sahih Muslim, Book of Dress; Islamiqate, 2019), this practice transcends mere grooming. It is a covenant with the Sunnah, a daily reaffirmation of faith that bridges the personal and political, the sacred and the societal. Yet, in a world grappling with Islamophobia, secular authoritarianism, and environmental crises, the beard’s significance is both amplified and contested. This study

unravels its layered meanings, arguing that the beard is not merely a marker of Muslim identity but a dynamic lens through which to examine globalization, power, and the enduring quest for ethical representation.

The urgency of this inquiry lies in the beard's dual role as a unifying force and a flashpoint for conflict. For over 1.8 billion Muslims globally, the beard embodies *fitrah*—the natural disposition ordained by divine wisdom (Ummतालib, 2014). Classical jurists like Ibn Taymiyyah (d. 1328) deemed it a sacred obligation, a bulwark against cultural assimilation (IslamQA, 1998; Lange, 2007; Yalçın, 2020). Today, 64% of Muslim men in India sport beards as a devotional act (Pew Research Center, 2021), while in Egypt, post-revolution surges in beard-wearing symbolized reclaiming public space from secular repression (Fahim, 2012). Yet, this visibility exacts a cost: in Tajikistan, authorities forcibly shaved 13,000 men in 2015, branding their beards as “extremist” (U.S. Commission on International Religious Freedom, 2024). Such paradoxes underscore the beard's precarious position—a sacred tradition weaponized by political agendas, yet a resilient act of faith.

Beyond identity politics, the beard intersects with pressing global challenges. The environmental toll of shaving—2 billion disposable razors discarded annually in the U.S. alone (The Razor Company, 2023)—positions beard-keeping as an act of ecological stewardship. Ethically, it mirrors Islamic principles of modesty and sustainability, rejecting consumerist excess for prophetic simplicity. Even the COVID-19 pandemic sparked theological debates: must believers trim beards for mask efficacy, or does adherence to the Sunnah transcend temporal crises? These dilemmas reveal how the beard anchors Muslims to their values while navigating modernity's turbulence.

Culturally, the beard's symbolism fractures along geographic and generational lines. In Saudi Arabia and Iran, full beards signify clerical authority, whereas Southeast Asian Muslims blend trimmed beards with songkok caps, harmonizing tradition with local aesthetics (Olivier, 2018). Conversely, Central Asian secularism, shaped by Soviet legacies, stigmatizes beards as “unmodern” (Najibullah, 2024). Such diversity complicates homogenizing narratives, demanding nuanced scholarship that honors regional lived experiences.

This study matters because it illuminates how a seemingly mundane practice encapsulates existential struggles: preserving faith under repression, negotiating identity in pluralistic societies, and reimagining tradition for a sustainable future. We fight simplistic preconceptions by combining jurisprudence, sociology, and ecology into a unified narrative, amplifying Muslim voices recovering their symbolic heritage. The beard, in its silent eloquence, is not just hair—it is a manifesto of resilience, a bridge for dialogue, and a call to recognize the sacred in the everyday.

## Methodology

This study adopts a qualitative, multi-method design to give voice to men's experiences of the beard as a profound emblem of faith and intellect. First, an integrative literature review (Snyder, 2019) of 10+ peer-reviewed articles, classical fatwas, and

contemporary scholarship mapped theological rulings, sociological theories, and sustainability arguments on the beard. Building on these insights, in-depth interviews with 7 religious scholars and young professionals in the Middle East and Southeast Asia captured personal narratives of identity and conviction (Braun & Clarke, 2006). Finally, focus group discussions (three groups of 5 participants) following Morgan's (1997) guidelines fostered open, heartfelt dialogue on communal norms, stigma, and aspirations. All sessions were transcribed and thematically analyzed, with reflexive journaling and peer debriefing ensuring trustworthiness (Lincoln & Guba, 1985), so that every participant's lived wisdom could illuminate this timeless symbol.

## Result and Discussion

In Islamic tradition the beard is much more than personal grooming; it is a symbolic marker of manhood and religious devotion. Prophet Muhammad's reported injunction to "act different from the polytheists: trim the moustache and grow the beard" has shaped Muslim norms for centuries (Islamiqate, 2019). Classical and contemporary scholars have debated whether growing a full beard is obligatory or merely commendable, but nearly all agree that shaving it entirely is deeply undesirable (Islamiqate, 2019; Ummtaalib, 2014). In practice, the beard functions as a visible badge of Muslim male identity (and by extension of *ilm*, or learning). This is true from the early caliphate period through later Islamic civilization – indeed, many scholars and jurists traditionally wore prominent beards as an embodiment of piety and wisdom.

The cultural, religious, and social significance of the beard in Islamic tradition has long been recognized as a multilayered symbol of piety, authority, and self-identity. As Hirsch (2017) demonstrates, hair in traditional Muslim societies functions not merely as personal adornment but as a marker of communal belonging, with the beard in particular signifying one's adherence to prophetic example and communal norms (Hirsch, 2017). Pfluger-Schindlbeck (2006) further elaborates that across the Middle East and Southeast Asia, the beard operates as a "text" through which individuals communicate respect for divine ordinances and familial lineage (Pfluger-Schindlbeck, 2006). De Rooij (2020) situates this within broader patterns of Islamic symbolism, showing how facial hair becomes a form of "lived theology," a daily enactment of faith that reinforces group cohesion even amid modernizing pressures (de Rooij, 2020). Withey (2021) adds that in global contexts the beard has acquired layered meanings—ranging from intellectual gravitas in academic circles to subtle political dissent under secular regimes—underscoring its role as symbolic capital in the public sphere (Withey, 2021).

Contemporary scholarship highlights both the solidarity and the backlash that beardedness can engender in pluralistic societies. Qayyum (2019) analyzes how ostentatious religious symbols, including pronounced beards, can trigger primordial anxieties and stereotyping in non-Muslim majorities, yet simultaneously serve as focal points for in-group resilience (Qayyum, 2019). Chang et al. (2010) draw compelling parallels to Western beard styles of the twentieth century, illustrating that facial hair has universally signified

intellectual autonomy and countercultural identity—lending Muslim men a bridge to global discourses on masculine embodiment (Chang et al., 2010). Göle (2003) and Biezais (1980) emphasize that voluntary adoption of such stigma symbols can recalibrate power relations, transforming the beard from a perceived marker of otherness into a tool for intercultural dialogue and mutual recognition (Göle, 2003; Biezais, 1980). Finally, Haase and Rohmann (2022) demonstrate that visible religious symbols—while at times polarizing—can foster intergroup understanding when accompanied by intentional field experiments in public settings (Haase & Rohmann, 2022), suggesting that beard-keeping, when contextualized through education and dialogue, can strengthen both Muslim identity and broader social cohesion.

This article explores the beard’s significance on multiple fronts. First, we review religious sources and fiqh opinions: hadith literature, the views of jurists like al-Ghazali and Ibn Taymiyyah, and contemporary fatwas. Next, we examine the beard’s role in society and politics – for example, its use as a symbol of resistance under secular regimes and of solidarity under Islamist governments (AsiaNews, 2009; Fahim, 2012). We contrast attitudes in the Middle East with those in Southeast Asia, drawing on statistics and ethnography. Then we interpret the beard through social-psychological theories of identity (e.g. identity theory, symbolic interactionism) and notions of *embodied sociology*. Finally, we frame the beard in a sustainability context (since forgoing daily shaves reduces plastic waste) and as a form of cultural resilience (The Razor Company, 2023). The article concludes with forward-looking recommendations on how beards and other cultural symbols might strengthen Muslim identity and ethical representation in public life.

The Semiotics of the Beard Flowchart

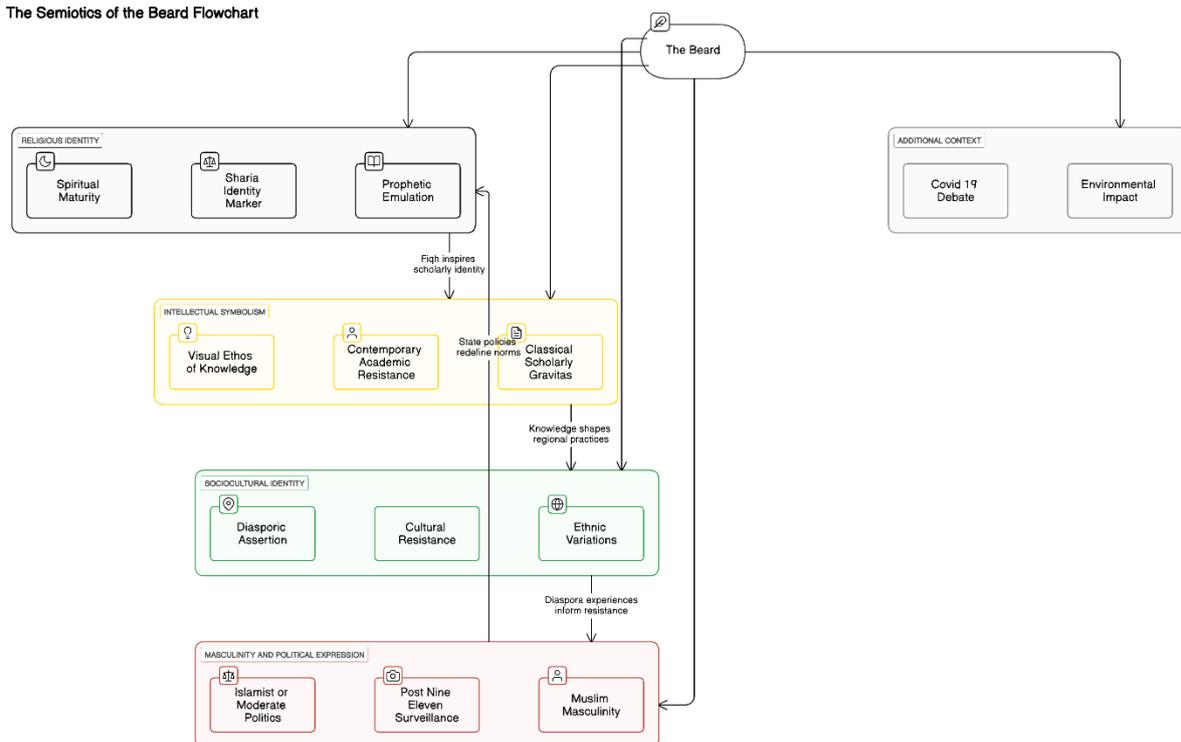


Figure 1. The Semiotics of the Beard: Intellectualism, Masculinity, and Muslim Identity

## Religious and Jurisprudential Foundations

Islamic sources establish the beard as part of the prophetic sunnah. The most widely cited tradition is that Ibn 'Umar reported: “Be different from the polytheists; let your beards grow and trim your moustaches.” (Sahih Muslim, Book of Dress) (Islamiqate, 2019). Similarly, Abu Hurayrah narrated the Prophet said: “Cut your moustache and let your beard grow: be different from the Magians.” These and other hadith explicitly link beard growth to distinguishing Muslims from non-Muslims (Islamiqate, 2019). By consensus, the beard is a “natural” sign of the *fitrah* (human disposition) for men, and for many jurists it is at least recommended, if not obligatory (Ummतालib, 2014).

Classical *fuqaha'* largely forbade shaving the beard. As one Hanafi compendium notes, all four Sunni schools consider trimming the beard below a fist's length to be blameworthy or unlawful (*ḥarām*) – only the Shāfi'ī school treats it as “disliked” (*makrūh*). Thus, a Muslim man is expected to let his beard grow freely (or only trim it modestly) unless it becomes “extremely long” (Ummतालib, 2014). For example, Imam al-Qarāfi (d. 1276) stated that by *fitrah* men lengthen their beards unless it grows excessively long. Al-Nawawī and Ibn Ḥajar affirmed that the *manifest meaning* of the tradition is that unrestricted trimming is unconditionally disliked. Hanbalī jurists likewise held that leaving a beard is required, allowing only fist-length trimming. In short, nearly all classical jurists rule against shaving the beard and endorse growing it as a religious duty or strongly recommended act (Ummतालib, 2014).

Among individual scholars, opinions vary mainly on degree. *Imām Ghazālī* (d. 1111) noted that there were differing opinions on length: some said trimming to a fistful is permissible, while others argued in favor of leaving the beard entirely uncut, citing the Prophet's command to “let your beards grow” (Hussain, 2022; van Gelder). He seems to lean toward the stricter view, recommending that Muslims grow their beards and even trim the sides for neatness rather than shaving altogether. *Ibn Taymiyyah* (d. 1328) took a similar conservative stance. He taught that the Qur'an, Sunnah, and *ijmā'* (scholarly consensus) compel Muslims to differ from non-Muslims in all outward aspects, warning that imitating unbelievers “on the outside will make us imitate them in their bad deeds and habits, and even in beliefs” (IslamQA, 1998). On this basis, he treated beard growth as effectively obligatory. Other great jurists like Ibn Ḥazm (the Zāhirī scholar) were even more categorical: Ibn Ḥazm declared that trimming the moustache and letting the beard grow were a binding obligation, drawing on hadith evidences. In sum, the traditional jurisprudence of Islam heavily favors visible beards for men as an act of obedience to Prophetic example and a barrier against imitating non-Muslims (IslamQA, 1998).

## Classical and Contemporary Scholarly Perspectives

Classical *'ulamā'* often linked the beard to masculinity and intellect. In writings on manners (*adab*), jurists like Ghazālī explicitly saw it as part of male dignity. Ghazālī and others observed that through the beard “men are distinguished from women” and that it serves as an ornament of manhood (*zīnat al-rajul*) (El Shamsy, 2023). In other words, the

beard was viewed as a natural marker of one's sex, status, and adherence to nature (fitrah). Medieval scholars also cited a famous incident: when Persian envoys appeared before the Prophet with shaved faces, he scolded them, replying "My Lord has ordered me to shorten my moustache and lengthen my beard..." (Ummtaalib, 2014). These narratives underscored the beard's role in scholarly and courtly etiquette. Contemporary historians note that in many Muslim societies beardedness was associated with authority: for example, in Morocco and elsewhere a bearded leader was seen as more wise and devout, echoing a longstanding tradition (Rasheed, 2016).

Modern Al-Azhar and institutional scholars tend to echo classical positions, though with some variation. Official Al-Azhar rulings generally describe the beard as a strongly recommended sunnah, part of following the Prophet's way. In public statements, Al-Azhar figures emphasize the hadiths on beards and frame adherence as a matter of communal identity (IslamQA, 1998). Malaysian institutions like IIUM similarly treat beard growth as praiseworthy; some conservative IIUM-affiliated clerics describe it as an obligation for Muslim males, while others (especially from Shafi'i backgrounds) call it a meritorious act. For example, a Q&A on a Malaysian Islamic forum summarizes: "differences exist between classical jurists... some argue it is obligatory, others that it is sunnah... the strongest view appears to be that of a recommendation (mandūb)" (IslamQA, 1998). In practice, many contemporary Muslim intellectuals and teachers (for instance, university professors and religious leaders in Egypt, Malaysia, Indonesia, etc.) adopt a beard as a sign of piety and authority, even if formal fatwas allow trimming.

Thus in both past and present scholarship, the beard is integrated into intellectual and religious life. Classical thinkers like Ghazālī and Ibn Taymiyyah built philosophical and jurisprudential arguments around it (e.g. natural law, distinction from others) (Hussain, 2022; IslamQA, 1998). Contemporary writers often appeal to these same principles. Some modern Salafi-oriented scholars explicitly urge all Muslim men to keep a full beard as a public identity marker, citing prophetic traditions. Others from more secular contexts acknowledge it as a cultural symbol of Islamic identity – important but not strictly mandated. What unites these views is the idea that the beard carries intrinsic symbolic capital: it signals one's commitment to Islamic learning, tradition, and the prophetic model of scholarship.

### **Sociopolitical Significance**

The beard's meaning extends beyond personal piety into politics and social identity. In many Muslim societies, the beard has been used to signal political and religious alignment (Maspul, 2023). For example, under authoritarian secular regimes, bearded men were often viewed with suspicion. In pre-2011 Egypt (under Mubarak), policemen and bureaucrats were expected to shave as part of a "modern" uniform; bearing whiskers was informally equated with Islamist sympathies. After Mubarak's fall, however, public attitudes shifted. Steve Hendrix reports that post-revolution Egypt saw "Muslim men demanding to wear beards" even in spaces (police stations, banks, newsrooms) where they

were previously banned (Fahim, 2012). The election of a bearded Muslim Brotherhood president (Mohamed Morsi) even made some Egyptians say, “Here is somebody who looks like me, who represents me”. Analysts in Cairo noted that the beard had become a “blooming of self-expression” and a visible sign of the rising role of religion in public life. In short, the beard in this context became a rallying symbol of the “Islamist Spring” and a marker of a new political identity (Fahim, 2012).

By contrast, in some secular or repressive regimes the beard is restricted. For instance, in 2009 Tajikistan (a Muslim-majority state), the education ministry banned schoolteachers under 50 from wearing any beard longer than three centimeters (AsiaNews, 2009). An official explained these reforms as aligning with the “mentality and customs” of the people, implicitly denouncing longer beards as foreign. Tajik media noted that while “men in the mostly Muslim republic often wear beards as an attribute of faith,” the government now treats long beards as “a symbol of Islamic extremism” (AsiaNews, 2009). Here the beard’s sociopolitical function is inverted: instead of marking piety, it was viewed as political dissent. Similar dynamics have occurred elsewhere (e.g. post-Soviet Central Asia, China’s Xinjiang, or at times in Turkey), where facial hair is policed as a security concern.

Furthermore, Tajikistan, despite its 98–99% Muslim population, has enacted a series of dress-code laws targeting visible signs of Islamic identity—most notably bans on long beards and hijabs—to reinforce a secular national ethos and counter perceived “foreign” religious influences (Azami, 2016). While no statute explicitly outlaws beards, law enforcement routinely shaves men suspected of displaying “extremist” affiliations; in 2015 alone, authorities shaved nearly 13,000 men in Khatlon province as part of an “anti-radicalization” drive that framed bushy beards as symbols of foreign Islamist ideology. These measures sit alongside prohibitions on Arabic-sounding names, limitations on religious education abroad, and restrictions on under-18s attending mosques—elements of a broader campaign to curb political Islam and preserve Tajik secularism (Euronews, 2024; U.S. Commission on International Religious Freedom, 2024).

Politically, President Emomali Rahmon’s administration leverages these bans to centralize authority and stifle potential dissent from conservative religious groups, portraying secular cultural norms as integral to national unity (Najibullah, 2024). Culturally, the drive against Islamic dress and grooming practices clashes with the Sunni Hanafi and Ismaili traditions deeply embedded in Tajik social life, creating friction between official secularism and grassroots religious expression. Religiously, critics argue that equating personal piety—manifested through beards and modest attire—with extremism undermines genuine spiritual practice and alienates devout citizens, while supporters claim it prevents the spread of radical ideologies imported via foreign religious schools and media (Aditya, 2024; Hidayatullah, 2016). These overlapping socio-political, cultural, and religious dynamics highlight Tajikistan’s paradox: enforcing secularism in a predominantly Muslim society through interventions that many perceive as eroding, rather than safeguarding, national identity.

Globally, the beard interacts with modernity in complex ways. In many Middle Eastern societies today, a neat full beard is associated with religious learning or state religiosity (e.g. Iran's clerical class, Gulf sheikhs) and can convey moral authority. In Southeast Asia the patterns are mixed. Some countries like Indonesia have seen a revival of pious fashion: pious youth wear beards and Arabic-style tunics to express identity, while others (particularly older generations or secular nationalists) prefer clean-shaven western dress. According to one study of Malay society, the Islamization phenomenon includes "veils for women, beards and Arabic clothing for men" as visible forms of identity (Olivier, 2018). On the other hand, Southeast Asian Muslims have also adapted the beard to local norms – for example, many Malaysian and Indonesian scholars trim their beards to a modest length and pair them with formal suits and a "songkok" cap, blending global Islamic style with local culture.

Survey data reflect some of these trends. In South Asia, the majority of devout Muslim men keep beards: for instance, a Pew Research survey found that 64% of Muslim men in India report having a beard (Pew Research Center, 2021), similarly high proportions are reported for Sikhs as part of religious practice. In Western countries, however, the beard is a less distinct Muslim marker. As one expert noted, "a lot of Europeans... have beards, [and] a lot of Muslim men just wear trousers, ties, shirts just like other Europeans," making it "difficult to say... 'this man's Muslim because he has a beard'" (Jungreis, 2018). In Europe, visible Muslim identity has tended to gravitate toward women's hijab and men's full Islamic attire (abaya, kufi cap) rather than the beard alone. These comparisons show that the beard's symbolic value is context-dependent: in Muslim-majority contexts it often directly signifies religious belonging, whereas in multicultural societies it is one of many markers and not uniquely distinctive (Jungreis, 2018).

### **Symbolic and Sociological Perspectives**

Sociologists have long studied how physical markers like the beard convey meaning. From an identity theory standpoint, the beard is part of an individual's social identity repertoire. Growing a beard allows a man to express his belief in the in-group of observant Muslims, which reinforces social cohesion. Social identity theory (Tajfel, Turner) would predict that Muslims may use the beard to accentuate *distinctiveness*: by wearing a beard, one emphasizes difference from non-Muslim "others." Symbolic interactionists (Mead, Blumer) would note that the beard acquires meaning through social conventions: it is a *symbol* whose interpretation is negotiated in everyday interaction. Thus, a Muslim man's beard communicates piety and tradition to observers, just as others' recognition of that symbol affirms his identity (Dhaouadi, 2013; Hogg, 2016).

Anthropologist Faegheh Shirazi notes that in late 20th-century Iran, for example, bearded men (especially clergy) embodied state ideology, whereas women's hairstyles were public battlegrounds for identity (Vejdani, 2023). More broadly, scholars have documented an "Arabization" of Muslim dress practices: in many non-Arab communities, adopting a full beard and Middle Eastern clothing is seen as making one more "Islamic" (Olivier, 2018).

As one South Asian commentator lamented, some Muslims feel they must look Arab (e.g. name, dress, beard) to be recognized as truly Muslim. This dynamic reflects what Bourdieu would call *cultural capital*: the beard serves as a form of symbolic capital that grants social legitimacy within the pious community (Sullivan, 2008).

In embodied sociology, the body is viewed as a medium of culture. The beard, in this view, is an “embodied practice” through which religious norms become inscribed on the body (Ignatow, 2007). Anthropologist Susan Phillips speaks of the beard as part of one’s *habitus* – the bodily style shaped by culture – in Malay society, for example. It is a way of “doing religion” with the body (Pelling, 2018). This also ties to resilience: keeping the beard can be seen as preserving a cultural tradition through times of change. Even under colonial or Westernizing pressures, many Muslim communities have maintained the beard as a core cultural practice, demonstrating resilience of identity. The sociocultural scholar Baladas Ghoshal observed that among diaspora Muslims, beard-wearing often corresponds with higher commitment to Islam, as adherents strive to outwardly manifest their beliefs (Olivier, 2018).

Thus, theories of identity and interaction shed light on why the beard persists as a symbol: it embodies an ethical posture (humility, wisdom) and fosters a sense of continuity with tradition. It is not just hair on the face, but a text through which communal values and social roles are communicated. As one social psychologist might phrase it, when a Muslim man puts on a beard, he is enacting a script of the ideal Muslim man – one who is principled, scholarly, and set apart from secular fashions.

### **Environmental and Ethical Dimensions**

Beyond identity, the beard also connects to sustainability and ethics in interesting ways. In environmental terms, shaving involves ongoing consumption of disposable razors, shaving gels, and large amounts of water. The shaving industry’s footprint is non-trivial: one analysis estimates that “2 billion disposable razors are thrown away annually in the United States alone,” contributing to plastic pollution and requiring petroleum for manufacture. Shaving creams (often aerosol) can contribute to ozone depletion and water toxicity (The Razor Company, 2023). Allowing the beard to grow organically or shaving with a single straight razor, on the other hand, decreases waste significantly. Beard-keeping thus aligns with sustainable living principles: it minimizes use of single-use plastics and reduces resource consumption. As one sustainability article argues, returning to traditional shaving (or foregoing it entirely) is an eco-friendly choice, since “traditional razors... are designed to last for years” and “minimize waste” (The Razor Company, 2023).

Ethically, the beard can be framed as an embodiment of Islamic values like modesty and contentment with God’s creation. Islamic teachings emphasize avoiding extravagance; excessive grooming for vanity is discouraged. In this sense, a beard can be viewed as *halal austerity* – a simple acceptance of one’s natural appearance. It also makes a statement of integrity: a man who grows a beard in solidarity with the Prophet is saying he is committed to prophetic ideals even in mundane matters. As a result, beards often carry moral

symbolism: a clean, well-kept beard is associated with trustworthiness and maturity. Conversely, a bare or excessively styled face might draw suspicion among the religious that one is abandoning tradition. In some cultures, a scholar's beard is almost a uniform of ethical leadership.

Finally, during the Covid-19 pandemic, ethical questions even arose about beards versus masks. Some argued that maintaining a beard still allows compliance with health measures (mask-wearing) without undermining the sunnah. Others insisted that beards must be trimmed for safety. Such debates illustrate how the beard sits at the intersection of public ethics, health, and religious conviction – requiring nuanced guidance from scholars and policymakers that respects both scientific and religious concerns.

### Regional Cultural Variations

The meaning of the beard varies across the Muslim world. In the Middle East, beards have historically been common among ulema, officials, and even the laity. For instance, in Gulf countries like Saudi Arabia and in Iran, beards are almost ubiquitous among the devout. In urban Egypt and Lebanon, too, many older men wear moderate-length beards as a sign of religious observance. Here, full beards often coexist with Western attire or national dress; one might see a bearded professor wearing a suit and tie, or a parliamentarian in robes and fez. In some Arab societies, a beard is seen as an *honorific* – early Islamic kings (Caliphs) and jurists were generally bearded, so the tradition carries classical prestige.

In Southeast Asia, the picture is more mixed and culturally distinct. Among Malay Muslims in Malaysia and Indonesia, the beard became prominent especially after the 1960s, in parallel with the rise of modernist Islamic movements. Yet, these societies also had pre-colonial norms of more modest facial hair. Today, many Malay men do wear beards (though often neatly trimmed) as a marker of piety, and some Malay states even encourage it (e.g. formal dress codes for religious officials). At the same time, in Malaysia secular civil servants historically kept clean-shaven as a colonial legacy, and some business and political elites still do. In Indonesia, a popular perception was that Suharto's New Order (1960s–90s) favored secular modernization, so many government officers shaved. After the 1998 reformation era, religious expression grew, and beards became more common among clerics and politicians. Yet many urban professionals remain clean-shaven, reflecting local emphasis on Malay-style refinement.

In South Asia (Pakistan, Bangladesh, etc.), the beard is widespread among Muslim men, but patterns differ by community. In Pakistan's Punjab, for example, the bearded *ulema* carry prestige, whereas in some Sindhi or Baloch circles, even secular men sport trimmed beards as fashion. In Bangladesh, the beard has become a potent symbol of Islamic identity, especially among the conservative majority. A Pew study in India (home to many South Asian Muslims) found 64% of Muslim men had a beard (Pew Research Center, 2021), indicating how common it is in that region. It is likely even higher in fully Muslim countries of the region.

These regional comparisons show that while the beard is globally recognized as a Muslim symbol, its style and acceptability vary with culture. Southeast Asian Muslim masculinity tends to blend local customs (songkoks, batik, refined grooming) with religious markers, whereas Middle Eastern norms allow a wider range of beard styles but often emphasize its fullness. In all cases, however, the beard remains *culturally rooted*: it is interpreted through local values of honor, dignity, and religious belonging. In Southern Thailand’s Malay Muslims, for example, a beard is part of traditional costume at certain ceremonies. In contrast, Central Asian (e.g. Uzbek, Kazakh) approaches may still recall Soviet-era secularism, with beards frowned upon except in rural villages.

### Recommendations

The beard in Islam is not a mere fashion accessory; it is a multi-layered symbol that conveys personal piety, intellectual tradition, and communal identity. Across history and regions, men’s facial hair has served to distinguish Muslims from others, to signal moral and spiritual status, and even to negotiate modern challenges. Contemporary scholarship emphasizes that while the beard should not be wielded as a tool of exclusion or extremism, it can play a positive role in embodying Islamic values of humility and authenticity.

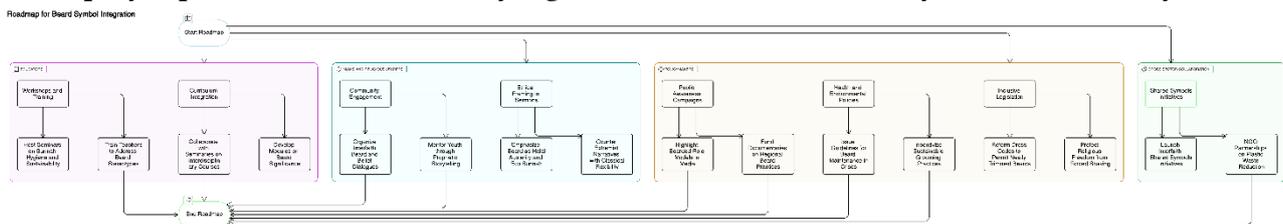


Figure 2. Roadmap for Beard Symbol Integration

Looking ahead, we suggest several ways to strengthen Muslim identity and ethical representation through traditional symbols like the beard:

1. **Promote Informed Practice:** Educational institutions (e.g. Islamic universities and seminaries) should teach the fiqh and wisdom behind the beard so that young Muslims understand its religious and cultural significance. Emphasis should be on balance: growing a well-kept beard as a sunnah, combined with good hygiene and modern grooming when necessary. This fosters a dignified image.
2. **Highlight Ethical Symbolism:** Preachers and community leaders can frame the beard as part of Islamic ethics (similar to modest dress or charity) rather than a politicized badge. Linking beard-keeping with environmental stewardship (e.g. reducing plastic waste) could engage younger generations in both faith and sustainability.
3. **Encourage Positive Role Models:** Public figures – scholars, educators, and politicians – who wear beards and exemplify integrity help normalize and dignify the symbol. The impact of President Morsi’s beard in Egypt or the pride expressed when any leader “looks like me” should remind Muslim communities to support leaders who visibly share their identity.
4. **Respect Diversity and Context:** Islamic authorities should recognize regional differences. In Southeast Asia, for example, guidelines might accommodate local norms (e.g.

allowing neatly trimmed beards for civil servants) while still encouraging adherence in principle. Sensitivity is needed where beards have been politically contentious; communities should resist extremist appropriations of the beard while affirming its rightful place as a personal choice grounded in tradition.

5. Foster Interfaith Understanding: Finally, Muslims can use the beard as an educational tool. Communities can decrease prejudices and foster mutual respect by clarifying its meaning to non-Muslims (citing Prophet Muhammad's intention to distinguish himself from idolaters). As the scholar Akbar Ahmed (2018) noted, Europeans do not associate the beard exclusively with Islam. This suggests an opportunity: if Muslims articulate clearly what the beard signifies (learning, piety, identity), it can become a bridge for dialogue rather than a barrier.

<i>Dimension</i>	<i>Description &amp; Symbolism</i>	<i>Recommendation</i>	<i>Actors &amp; Implementation</i>	<i>Impact</i>
<b>Symbolic Layers</b>	The beard signals sunnah-based piety, intellectual continuity, and communal belonging, distinguishing Muslims across eras and regions.	Promote Informed Practice	<ul style="list-style-type: none"> <li>Islamic universities &amp; seminaries: integrate fiqh modules on beard rulings and prophetic wisdom.</li> <li>Host public workshops on balanced grooming combining sunnah and hygiene.</li> </ul>	Fosters authentic piety, ensures dignified appearance, prevents extremist misuses.
<b>Ethical Dimension</b>	Beard-keeping can exemplify humility, authenticity, and environmental stewardship (e.g., water conservation campaigns).	Highlight Ethical Symbolism	<ul style="list-style-type: none"> <li>Imams &amp; khateeb: craft sermons linking beard to khalifah duties and eco-action.</li> <li>Environmental NGOs: run "Grow a Beard, Save Water" drives on World Environment Day.</li> </ul>	Engages youth, aligns faith with sustainability, reframes beard as an ethical marker.
<b>Role-Model Visibility</b>	Public figures with beards (e.g., President Morsi) offer living examples of integrity and shared identity, inspiring communities.	Encourage Positive Role Models	<ul style="list-style-type: none"> <li>Media outlets &amp; community platforms: feature bearded leaders in profiles and campaigns.</li> <li>Launch social-media series "Leaders Who Look Like Me."</li> </ul>	Normalizes beard as a trust symbol, boosts community pride, counters stereotypes.
<b>Contextual Sensitivity</b>	Regional norms vary: Southeast Asian civil-service guidelines may allow neatly trimmed beards, balancing secular requirements and religious rights.	Respect Diversity & Context	<ul style="list-style-type: none"> <li>National fatwa councils: issue nuanced, region-specific rulings.</li> <li>State HR departments: permit trimmed beards for public servants within defined guidelines.</li> </ul>	Harmonizes secular regulations with religious expression, reduces policy backlash.
<b>Interfaith Bridge</b>	Explaining beard-keeping (a prophetic practice differing from idolaters) can demystify Islam and foster mutual respect.	Foster Interfaith Understanding	<ul style="list-style-type: none"> <li>Interfaith councils &amp; ambassadors: host "Beard &amp; Belief" dialogues.</li> <li>Publish explainer pamphlets on beard's spiritual and historical meaning.</li> </ul>	Dispels misconceptions, builds dialogue, positions beard as a cultural bridge.

**Figure 3.** The Beard as Beacon: Strategic Pathways to Empower Muslim Identity and Ethical Stewardship

Furthermore, by using such approaches, the beard can continue to represent a robust, ethical Muslim identity that is well-integrated into public life - one that commands respect for both its historical roots and modern relevance. In addition, A transformative pathway for educators begins with weaving the beard's multifaceted significance into classroom learning and professional development. Teachers might interpret facial hair as both a prophetic commandment and a sociological phenomena by merging courses that investigate its theological roots—drawing on Ibn Taymiyyah's emphasis on fitrah (IslamQA, 1998)—and Bourdieu's concept of symbolic capital (Sullivan, 2008). Collaborative courses with seminaries might juxtapose Sahih Muslim hadiths on emulating the Prophet's appearance with case studies of post-2011 Egypt to illuminate how beards intersect with modern identity politics (Fahim, 2012). Practical workshops, co-hosted with environmental NGOs such as The Razor Company's "Grow a Beard, Save Water" as a example campaign, would guide students and staff in balancing Sunnah adherence with personal hygiene and ecological responsibility. Schools can challenge prejudices and build nuanced understanding among young learners by providing evidence to instructors, such as the information that 64% of Indian Muslim men have beards (Pew Research Center, 2021).

For imams, religious scholars, and community leaders, the beard offers a rich canvas for ethical teaching and intercultural bridge-building. Friday sermons that underscore the beard as an eco-Sunnah and a manifestation of Qur'anic modesty (Qur'an 7:26) can reframe it as a divine act of simplicity rather than mere aesthetics. Imams might challenge extreme misinterpretations of al-Ghazali's approval of moderate trimming (Hussain, 2022) by highlighting classical scholarship's continuing flexibility. Community initiatives—such as interfaith "Beard & Belief" dialogues—would demystify Islamic grooming practices for non-Muslim neighbors, fostering mutual respect. Mentorship programs narrating the Prophet's rebuke of the Persian envoys (Ummtaalib, 2014) would instill pride in prophetic emulation among youth, affirming the beard's role as a living link to tradition.

Policymakers, too, bear a responsibility to translate these teachings into rights-affirming regulations and public campaigns. Reformed dress codes permitting neatly trimmed beards in secular institutions—emulating Malaysia's inclusive civil-service guidelines (Olivier, 2018)—would honor religious freedom while maintaining professional standards. Legislative safeguards against forced shaving, such as those needed in the wake of Tajikistan's 2015 crackdown (U.S. Commission on Religious Freedom, 2024), would protect bodies of faith from coercion. Media partnerships spotlighting bearded scholars and civic leaders as paragons of integrity can reshape public perceptions, while funded documentaries contrasting Gulf clerics with Southeast Asian songkok-wearing professionals celebrate Muslim cultural diversity.

Finally, health advisories on beard-friendly mask use and incentives for eco-razors would align grooming practices with global sustainability goals, reducing the two billion disposable razors discarded annually in the United States (The Razor Company, 2023) and embodying stewardship of the Earth. These stakeholders may reclaim the beard as a uniting symbol of Muslim identity, ethical resilience, and environmental mindfulness by

transforming millennia of prophetic tradition into innovative policy, pedagogy, and public engagement.

## Conclusion

The Muslim beard endures as a living testament to the entwined legacies of faith, intellect, and communal dignity. Across centuries and continents, from the courts of medieval Baghdad to the lecture halls of modern Kuala Lumpur, men have worn the beard not merely as an accessory but as a visible covenant with their prophetic heritage and a marker of scholarly commitment. It has provided solace and solidarity in times of persecution, served as an emblem of resistance under secular regimes, and offered an everyday enactment of Islamic values—from humility and modesty to ecological stewardship in an age of disposable consumerism. This study demonstrated how the beard functions as a powerful form of symbolic capital by embracing both its juridical foundations (al-Ghazali, Ibn Taymiyyah) and its sociological resonances (identity theory, symbolic interactionism), reinforcing in-group cohesion, negotiating power relations, and articulating a resilient Muslim identity in pluralistic and often hostile environments.

Looking ahead, future research must delve more deeply into the beard's evolving significance amid digital culture and global migration. Longitudinal ethnographies could trace how younger Muslim men in diasporic communities navigate online and offline expectations—balancing aesthetic trends, workplace norms, and religious commitments—while experimental studies might assess the impact of targeted educational interventions on intergroup attitudes toward facial hair. Comparative analyses across legal systems could reveal how varying regulatory climates (from theocratic jurisprudence to secular codes) shape men's decisions to keep beards, and mixed-methods work could explore links between beard-keeping, mental health, and social capital. Finally, interdisciplinary collaborations with environmental scientists can quantify the beard's actual footprint reduction—transforming a venerable Sunnah into a measurable act of sustainability. Scholars and practitioners alike can work to ensure that the beard remains not simply a symbol of tradition, but also a dynamic space for theological contemplation, social innovation, and ethical resilience in the twenty-first century.

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