83639 - Ruling on dyeing ones hair black for the purpose of beautification not to change grey hair

the question

I have read more than three fatwas on your site which say that it is haram to dye the hair black, but the discussion is about dyeing grey hair or black hair. If a woman dyes her hair black at home for the purpose of beautification, is that also haram?
I have heard that the ruling is different if it is done for beautification. I hope that you can answer my question so that I may put my mind at rest for good, in sha Allah.

Detailed answer

Praise be to Allah.

Firstly:

As the questioner mentioned, there is more than one answer which discusses dyeing the hair black for men and women. Please see the answers to questions no. 7227, 476 and 1008.

Secondly:

The ruling on dyeing the hair black is one of the well known issues in which there is a difference of scholarly opinion with regard to men. We have mentioned enough evidence in the answers mentioned above which shows that it is definitely haram for men.

Some scholars are of the view that this prohibition applies only to men, not women.

But the correct view is that it is general and applies to both. This had been clearly explained in the answers mentioned above.

Those who say that it is permissible for a woman to dye her hair black with the intention of beautifying herself for her husband have numerous reasons.

Some of them regard it as permissible – in principle – for men, so they say it is permissible for women too. Some of them limit the prohibition to men only, such as al-Haleemi among the Shaafa'is.

But some of the scholars who are of the view that the prohibition applies to both men and women regard it as permissible for a woman who is adorning herself for her husband to dye her hair black. They said: It is only forbidden if some deceit will result from that, which does not apply if a woman is dyeing her hair black for her husband. Among these scholars was Ishaaq ibn Raahawayh.

The author of 'Awn al-Ma'bood said (11/178):

Most of the scholars are of the view that it is makrooh to dye the hair black, and al-Nawawi was of the view that it is makrooh in the sense of being haram. Some of the scholars granted a concession in the case of jihad but not in other cases. Some of them made a distinction between men and women, and allowed it for women but not men. This was the view favoured by al-Haleemi. End quote.

Ibn Qudamah (may Allah have mercy on him) said:

Ishaaq also granted a concession with regard to that – i.e., dyeing the hair black – to a woman who is adorning herself for her husband.

Al-Mughni (1/105)

Ibn al-Qayyim (may Allah have mercy on him) said:

Others also granted a concession with regard to that – i.e., dyeing the hair black – to women who are adorning themselves for their husbands, but not to men.

This is the view of Ishaaq ibn Raahawayh. It is as if he thought that the prohibition applies only to men. It is also allowed for women to dye their hands and feet (with henna) which is not allowed for

men.

Haashiyat Ibn al-Qayyim ‘ala Tahdheeb Sunan Abi Dawood (11/173).

The correct view is that the prohibition on dyeing the hair black is general and applies to both men and women. There should be no hesitation in saying that it is haram to dye the hair black with the intention of cheating and deceiving people; if the intention is for a woman to adorn herself for her husband, it is better to avoid it.

In the answer to question no. 47652 we said:

It is better to be on the safe side and avoid that, because of the wording of the hadeeth and in accordance with it, especially since the reason mentioned – namely cheating and deception – is an implicit reason which some of the scholars stated was what was meant here, but it was not stated expressly by the Prophet (peace and blessings of Allah be upon him).

End quote.

And Allah knows best.