

262029 - Ruling on using contouring to change the appearance of the face and make the cheeks look thinner

the question

What is the ruling on wearing certain makeup products called contouring in which a dark powder is applied under the cheek bones to make the face look thinner and more defined. Does it come under the ruling of changing the creation of Allah azza wa jal, as it makes the face look much shaped and thinner than originally. Also this trend was started by the west but now it is common all over the world muslim or non muslim. If so then isn't all makeup doing that as it is supposed to enhance the features for eg using eyebrows pencil to fill in the brows without plucking them or wearing concealer to hide imperfections. That is shaping like contouring does. I'm really confused about this

Detailed answer

There is nothing wrong with using cosmetics subject to certain conditions:

1.

They should not contain anything that is harmful to the user, because the Prophet (blessings and peace of Allah be upon him) said: "There should be neither harm nor reciprocating harm." Narrated by Ahmad (2865) and Ibn Maajah (2341); classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

2.

Using it should not involve imitation of disbelieving women, because the Prophet (blessings and peace of Allah be upon him) said: "Whoever imitates a people is one of them." Narrated by Abu Daawood (4031); classed as saheeh by al-Albaani in Saheeh Sunan Abi Daawood.

Guideline on what is meant by imitating: if this is something that is unique to disbelieving women, or a woman does that in imitation of a particular disbelieving woman.

If that is widespread among Muslim women, and is not unique to disbelieving women, and it is not done for the purpose of imitating disbelieving women, then the issue of imitation that is prohibited no longer applies.

3.

That no impure (najis) substance is added to its components, such as fat from improperly slaughtered animals or pigs, unless it is a very small amount that is fully absorbed into the other substance or transformed (chemically) into another substance. See the answers to questions no. [59899](#) and [10337](#).

4.

That the woman should not flaunt herself wearing those cosmetics in front of non-mahram men.

This is not regarded as changing the creation of Allah, because it is not permanent. Rather it is like henna, wars [*memecylon tinctorium*, a plant used for dye] and so on.

Hence there is also nothing wrong with using eyebrow pencils, or using cream to hide blemishes, so long as that is not done to deceive a suitor and the like.

The women of the Sahaabah used to put wars on their faces for the purpose of beautifying and brightening their faces.

It was narrated that Umm Salamah (may Allah be pleased with her) said: We used to put wars on our faces to hide freckles. Narrated by Abu Daawood (311) and Imam Ahmad (26561), with a hasan isnad, as stated by Shaykh al-Albaani.

Al-'Iraqi said: Wars is a yellow plant that grows in Yemen, from which a cosmetic for the face is taken.

End quote from Tarh at-Tathreeb (5/49).

Ibn al-Jawzi said: With regard to medicines that remove freckles and beautify the face for the husband, I do not see anything wrong with them.

End quote from Ahkaam an-Nisaa' (p. 160).

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked: What is the ruling on using creams to whiten the skin; is there anything wrong with that for women?

He (may Allah have mercy on him) replied:

If they whiten the skin permanently, that is not permissible, because that is akin to tattooing, filing the teeth and creating gaps between the teeth.

But if it whitens the skin for a certain length of time, then when it is washed, that effect disappears, there is nothing wrong with it.

End quote from Fataawa Noor 'ala ad-Darb

Conclusion:

These cosmetics come under the same ruling as wars and henna.

This is in contrast to substances that are injected under the skin or bone which, if their effects are permanent, come under the same ruling as tattoos and are not permissible unless they are used to treat or remove a defect, not for the purpose of beautification or enhancing beauty.

And Allah knows best.