202884 - She has developed white hair early; can she dye the white hairs black?

the question

I am young and I suffer from extreme white hair and I am feeling so depressed that if I get Married my husband will laugh at me as Im too young to have white hair. Can I dye them black as I'm not deceiving my age and also could you please recommend a duah for my hair to help the white hair stop

Detailed answer

Praise be to Allah.

Firstly:

The Sunnah enjoins dyeing white hairs.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) said: “The Jews and Christians do not dye their hair, so be different from them.”

Narrated by al-Bukhari (5899).

It was narrated that Jaabir ibn ‘Abdullah said: Abu Quhaafah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allah (blessings and peace of Allah be upon him) said: “Change this with something, but avoid black.”

Narrated by Muslim (2102).

An-Nawawi (may Allah have mercy on him) said:

With regard to hyssop … Abu ‘Ubayd said: It is a plant with white flowers and fruits; the whiteness of his hair was likened to it. Ibn al-A‘raabi said: It is a plant that is white, as if it were salt.

Abu Quhaafah’s name was ‘Uthmaan; he was the father of Abu Bakr as-Siddeeq. He became Muslim on the day of the conquest of Makkah.

End quote from Sharh Saheeh Muslim (14/79-80)

Ibn Qudaamah (may Allah be pleased with him) said:

It is mustahabb to dye white hairs any colour except black. Ahmad said: When I see an old man with dyed hair, I rejoice at the sight. He talked to a man and said: Why do you not dye your hair? He said: I feel embarrassed. He said: Subhaan Allah! It is the Sunnah of the Messenger of Allah (blessings and peace of Allah be upon him)!

End quote from al-Mughni (1/125). See also: Kifaayat at-Taalib ar-Rabbaani ‘ala Risaalat Ibn Abi Zayd al-Qayrawaani (4/334)

An-Nawawi (may Allah have mercy on him) said:

Our view – i.e., the Shaafa‘is – is that it is mustahabb to dye white hairs, for both men and women, with yellow or red.

End quote from Sharh Saheeh Muslim (14/80).

In al-Mawsoo‘ah al-Fiqhiyyah al-Kuwaitiyyah (2/281) it says:

The fuqaha’ are unanimously agreed that changing white hairs by dyeing them with henna and the like is mustahabb for women just as it is mustahabb for men. End quote.

Secondly:

It is mustahabb to change white hairs to any colour except black. As for changing them to black, most scholars are of the view that this is not allowed, because the prohibition to that effect is

narrated in the Sunnah.

It was narrated that Jaabir ibn ‘Abdullah said: Abu Quhaafah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allah (blessings and peace of Allah be upon him) said: “Change this with something, but avoid black.”

Narrated by Muslim (2102).

It was narrated that Ibn ‘Abbaas said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “At the end of time, some people will dye their hair with black like the crops of pigeons. They will not even smell the fragrance of Paradise.”

Narrated by Abu Dawood (4212); classed as saheeh by al-Albaani in Saheeh Sunan Abi Dawood (4212)

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said:

Its isnaad is qawiy, but there is a difference of opinion as to whether it is marfoo‘ [i.e., the chain of narrators is uninterrupted all the way back to the Prophet (blessings and peace of Allah be upon him)] or mawqoof [i.e., the report is narrated from a Sahaabi]. Even if we assume that it is most likely to be mawqoof, such a comment cannot be regarded as having been expressed on the basis of personal opinion, so it is deemed to be marfoo‘ (i.e., attributable to the Prophet (blessings and peace of Allah be upon him)).

End quote from Fath al-Baari (6/499)

In ‘Awn al-Ma‘bood Sharh Sunan Abi Dawood (11/266) it says:

“will dye their hair” i.e., they change white hairs that may appear on the head or in the beard “with black like the crops of pigeons”– i.e., like their chests because they are usually black. End quote.

The scholars differed as to whether dyeing the hair black is makrooh (disliked) or haraam (prohibited).

Most of the scholars are of the view that it is makrooh.

In ‘Awn al-Ma‘bood Sharh Sunan Abi Dawood (11/266) it says:

Mayrak said: Most of the scholars are of the view that it is makrooh to dye the hair black. End quote.

In al-Mawsoo‘ah al-Fiqhiyyah al-Kuwaitiyyah (2/280) it says:

The fuqaha’ differed concerning the ruling on dyeing the hair black. The Hanbalis, Maalikis and Hanafis – apart from Abu Yoosuf – say that it is makrooh to dye the hair black, other than at times of war. End quote.

A number of the scholars are of the view that it is haraam to dye the hair black. Among those who stated this clearly is Imam an-Nawawi (may Allah have mercy on him).

It says in al-Majmoo‘ (1/345)

They are agreed that it is blameworthy to dye the head or beard black. Then it was stated by al-Ghazaali in al-Ihya’, al-Baghawi in at-Tahdheeb and others among our companions that it is makrooh. The apparent meaning of their expressions is that it is makrooh in the sense of being disliked (but not haraam); however the correct view is that it is haraam. End quote.

Among contemporary scholars who are of the view that it is haraam are: Shaykh Ibn Baaz, al-Albaani and Ibn ‘Uthaymeen (may Allah have mercy on them)

Shaykh Ibn Baaz (may Allah have mercy on him) said: It is not permissible for a woman or anyone else to change white hairs by dyeing them black, because the Prophet (blessings and peace of Allah be upon him) said: “Change this white hair, but avoid black.” Narrated by Muslim in his Saheeh. As for changing it with any colour other than black, there is nothing wrong with that, or with using a mixture of henna and katam; there is nothing wrong with that if it comes out a colour that is not black, but is between black and red.

End quote from Majmoo‘ Fataawa Ibn Baaz (10/53)

He was also asked about the ruling on using some preparations, for a woman whose hair is black, but she has some white hairs that are not due to being of advanced age.

He (may Allah have mercy on him) replied: There is nothing wrong with using the preparations mentioned to soften the hair, if the woman who is using that does not have any white hairs. But if she has some white hairs, it is not permissible to use that which will make the white hairs black.

In fact, Shaykh Ibn ‘Uthaymeen indicated that dyeing the hair black is a major sin.

He (may Allah have mercy on him) said:

The Messenger (blessings and peace of Allah be upon him) instructed that white hair should be changed, but he enjoined us to avoid black, and warned that those who dyed their beards black would not even smell the fragrance of Paradise. This indicates that dyeing the hair black is a major sin. The individual should fear Allah, may He be glorified and exalted, and avoid that which was forbidden by the Messenger (blessings and peace of Allah be upon him), so that he may be one of those who obey Allah and His Messenger. Allah, may He be exalted, says (interpretation of the meaning):

“And whosoever obeys Allah and His Messenger (blessings and peace of Allah be upon him) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)”

[al-Ahzaab 33:71]

“And whoever disobeys Allah and His Messenger (blessings and peace of Allah be upon him), he has indeed strayed in a plain error”

[al-Ahzaab 33:36].

There is no difference between men and women with regard to this ruling; it is general in application.

End quote from Fataawa wa Rasaa’il Ibn ‘Uthaymeen (11/121)

Before him Ibn Hajar al-Haytami expressed a similar view in his book az-Zawaajir ‘an Iqtiraaf al-Kabaa’ir (1/165), where he said:

Major sin no. 111: dyeing the beard and the like black for any purpose other than jihad.

It was narrated by Abu Dawood, an-Nasaa’i and Ibn Hibbaan in his Saheeh, and al-Haakim, who said that its isnaad was saheeh, and to claim that it is da‘eef is not right – that Ibn ‘Abbaas (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “At the end of time, some people will dye their hair with black like the crops of pigeons. They will not even smell the fragrance of Paradise.”

Note: regarding this as a major sin is the apparent meaning of what is mentioned in this saheeh hadith of this stern warning, even though I [Ibn Hajar al-Haytami] have not seen anyone who regarded it as such. End quote.

We should point out that even according to the view that it is makrooh, according to those scholars who hold this view, that applies specifically to cases where the aim behind dyeing the hair black is not to cheat or deceive. But if the aim behind dyeing the hair black is to cheat and deceive, then they stated that doing so is haraam.

In Haashiyat al-‘Adawi (4/333), which is a book of Maaliki fiqh, it says:

But with regard to sales (of slaves) it is haraam” i.e., because it is deceit… Such as if a person sells a slave and dyes his beard, which was white. The same applies to someone who wants to marry a woman, so he dyes the white hair of his beard.

The point is, as Zarooq narrated from some of the scholars, that if it is done with the aim of deceit, it is haraam. End quote.

In Mataalib Ooli an-Nuha (1/89), which is a Hanbali book, it says: It is makrooh to change white hairs by dyeing them black other than at times of war, and it is haraam if it is done in order to deceive. End quote.

The purpose of changing the colour of white hairs or beautifying oneself for one's husband, which is the aim of dyeing the hair black, can be achieved by dyeing it some other colour that is available and permissible, of which there are many suitable options.

From the above it is clear that in order to avoid deceiving and cheating him, the suitor should be informed of the real situation before marriage, so that he will be aware of the situation. Such matters cannot usually be hidden, because when the husband sees her after that, the negative impact will be exacerbated and it may lead to him being put off and cause separation between the spouses.

Thirdly:

We do not know of any specific du'aa' (supplication) to stop the appearance of white hairs, but you can pray to Allah, may He be glorified and exalted, for whatever you like of the good of this world and the Hereafter, including what you are asking about here. It was narrated that Jaabir said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "There is no one who calls upon Allah in supplication but Allah will give him what he asked for, or He will divert from him an evil of similar degree, so long as his supplication does not involve sin or severing a family ties." At-Tirmidhi (3381); classed as hasan by al-Albaani in Saheeh at-Tirmidhi (3381).

Moreover it is also Islamically prescribed for you to consult a specialist doctor, because there may be a hormonal imbalance that is causing this problem, that can be treated or controlled medically.

Fourthly:

With regard to the depression that you are suffering because of that, what the believer must do is bear with patience whatever Allah wills and decrees for him, and he should understand that whatever befalls a believer is good for him and that there is nothing more comforting or more beneficial for a person than accepting and being content with the will and decree of Allah. Moreover you should understand that you are not the only young woman whose hair has turned white prematurely; there are many women like you. Look at those around you, young and old, who have been stricken with chronic illness, accidents and other calamities that have distracted them

from focusing on their day-to-day affairs, so praise Allah for your wellbeing and ask Him of His bounty.

And Allah knows best.