108860 - Are Breast Implants Prohibited in Islam?

the question

I am a young woman who is about to get married, but I suffer from the problem of having a small chest. Is it permissible for me to use creams that help to enlarge the breasts?

Summary of answer

It is not permissible to enlarge the breasts to increase beauty, because it is changing the creation of Allah. If the breasts are so small as to cause embarrassment and distress, then there is nothing wrong with enlarging them in ways that will not cause you harm, such as using creams and so on.

Detailed answer

Praise be to Allah.

Ruling on breast implants in Islam

If the aim in enlarging the breasts is to increase beauty, that is not permissible, because it is changing the creation of Allah. If the breasts are so small as to cause you embarrassment and distress, then there is nothing wrong with enlarging them in ways that will not cause you harm, such as using creams and so on.

Treating that with creams is easier than having surgery which involves anaesthesia or uncovering the `Awrah in the event that there is no specialised female doctor available.

The balance between beautification and removing faults

What we have mentioned about differentiating between beautification and removing faults is the general guideline with regard to cosmetic procedures. Please see the answer to question no. 47694 .

There follow some of the comments of scholars on this issue:

The scholars of the Standing Committee for Issuing Fatwas were asked:

I am a young man, eighteen years old. Four years ago my breast became prominent and that was accompanied by some pain. After a while, the pain went away, praise be to Allah, but the prominence remained. This prominence of my breast is obvious even under clothing. I asked the specialist about that and he said that this can easily be removed by means of cosmetic surgery . Is it permissible to have this surgery? Please note that this problem causes me embarrassment in front of other people.

They replied:

“It is permissible for you to have cosmetic surgery to remove this prominence if it is thought most likely that the surgery will be successful and that the harms will not outweigh or be equal to the benefits.

And Allah is the Source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions.” (`Abd Al-`Aziz ibn `Abdullah ibn Baz, `Abd Ar-Razzaq `Afifi, `Abdullah ibn Ghadyan, `Abdullah ibn Qa`ud, Fatawa Al-Lajnah Ad-Da’imah, 25/62)

They were also asked (25/59): one of my colleagues had gotten married, praise be to Allah, but he came to me and said that his wife wants to have cosmetic surgery on her face and breasts, because her nose is large and wide, and she wants to reduce it by means of the easy methods that modern science has developed. Is there any doubt about this surgery or is there any sin involved? Please note that not doing it may lead to psychological distress because this fault appears so prominently on her face.

They replied:

“If the situation is as described, and there is the hope that the surgery will be successful and will not lead to a greater or equal harm, then it is permissible to do it in order to achieve the desired purpose, otherwise it is not permissible.

And Allah is the Source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions." (`Abd Al-`Aziz ibn `Abdullah ibn Baz, `Abd Ar-Razzaq `Afifi, `Abdullah ibn Ghadyan, `Abdullah ibn Qa`ud)

Shaykh Ibn `Uthaymin (may Allah have mercy on him) was asked about some cosmetic procedures such as straightening the nose, liposuction, breast reduction or enhancement, and so on – what is the ruling on these procedures? What are the guidelines, may Allah bless and reward you and benefit others through you.

He replied:

"With regard to the beautification that you mentioned, beautification is of two types. The first type is done to remove faults and the second type is done to increase beauty. The first type – removing faults – is permissible; if a person's nose is bent, it is permissible for him to have surgery to straighten it, because this is removing a fault. The nose is not normal, rather it is bent, so he wants to straighten it. The same applies to a man who has a squint; this is undoubtedly a fault, so if he wants to have surgery to correct the fault, it is permissible and there is no reason why he should not, because this is removing a fault. If a man's nose is cut off due to an accident, can he have a prosthetic nose installed? An incident of this type occurred at the time of the Prophet (peace and blessings of Allah be upon him). The nose of one of the Companions was cut off in battle and the man had a nose of silver made, but the silver tarnished and developed an unpleasant smell, so the Prophet (peace and blessings of Allah be upon him) gave him permission to have a nose made of gold, so he did that. Hence we say: is it for beautification or to remove a fault? Removing a fault is permissible. The same applies if the lip is cleft (harelip); it is permissible to join the two sides because this is removing a fault.

With regard to the second type, which is increasing beauty, this is what is not permissible. Hence the Prophet (peace and blessings of Allah be upon him) cursed women who file their teeth for beauty, i.e., they file them and make gaps between them for the purpose of beautification. The Messenger of Allah (peace and blessings of Allah be upon him) cursed that, and he cursed women who put on hair extensions by adding hair to their short hair and so on.

It remains for us to examine whether an operation to enhance or reduce the breast is permissible or not. This is a kind of beautification, unless the woman who has small breasts wants to increase them so that they can hold more milk, i.e., if her breast is too small and cannot hold enough milk to satisfy for her child. In that case we may say that there is nothing wrong with it. But for the purpose of beautification it is not permissible. This is the guideline with regard to cosmetic surgery. Cosmetic surgery is of two types: the first is removing faults and there is nothing wrong with that; the second is increasing beauty and that is not permissible." (Al-Liqa' Ash-Shahri, 50/8)

And Allah knows best.