

Ruling of Attaching Gems to the Teeth

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following:
There is a new fashion trend in which a small crystals, bead, or stone is attached to a tooth. This is known as "tooth gem" or "dental jewelry". This is more prevalent amongst females. So, I wanted to ask, is it allowed to attach this crystal, bead, or stone to the teeth as a form of beautification? Please provide guidance.

(Questioner: Akbar Madani, Pakpattan)

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Before mentioning the sharī'ah ruling of using these "tooth gems" or "dental jewelry", it is important to understand why they are used, who attaches them, and what method is used to attach them. The information we have gathered by the help of dentists and from the internet is that "tooth gems/dental jewelry" is a cosmetic accessory which is attached to the surface of the tooth to enhance and add a unique sparkle to the smile. When applying them, the tooth is first cleansed and then it is attached using a special dental glue. This procedure is usually carried out by a dentist or a professional beauty technician so that the teeth do not get damaged. These gems and stones are not permanently fixed on the tooth, instead they are temporary, lasting anywhere from a few months till over a year.

The Sharī'ah Ruling:

Islām has allowed males and females to beautify themselves while staying within the boundaries of sharī'ah. Especially for females, they have been commanded to adorn themselves in permissible ways for their husbands and they will be rewarded for this. But adopting such an adornment which requires one to commit an impermissible act or it becomes an obstacle in fulfilling any religious obligation while there is no need for it, is not permitted. Although the type of fashion that has been described in the question (in which small crystals, beads, or stones are attached to the teeth) is a form of adornment, this type of fashion is prohibited for many reasons: **Firstly:** The purpose of applying these gems, stones, etc., is so that it becomes visible when smiling or laughing and it enhances one's beauty. But this is not practiced by religious and well-mannered honorable people, rather such trends, which become popular through social media, are an imitation of fāsiq (sinful) individuals, such as singers, pop-stars, musicians, or social media influencers, as is written about this trend on various different websites. Furthermore, the prevalence of this amongst women is even more harmful because if their intention is to show it off in front of non-maḥram men, this is severely impermissible, ḥarām, and contrary to the teachings of the Qur'ān. Safety lies in avoiding such things because our beautiful religion teaches us to avoid imitation of disbelievers and sinners and encourages us to imitate the righteous ones.

Secondly: Adopting this fashion involves putting oneself in a situation which hinders the performance of a sunnah mu'akkadah and a fard without any valid purpose or necessity. This is because attaching such a thing to the teeth prevents water from flowing beneath it, whereas rinsing the mouth in such a way that water flows over every crevice of the mouth is sunnah mu'akkadah in wudū and fard in ghusl. Therefore, putting oneself in such a situation which hinders the performance of these obligations is impermissible.

Thirdly: Because this is prevalent amongst women, this also contains the issue that this procedure is carried out by dentist and professional beauty technicians and a large number of them are males, whom are non-maḥram. Having them carry out this procedure can involve multiple sins, such as uncovering the face in front of non-maḥram males without any valid sharī'ah reason, whereas scholars have declared it wājib to veil the face in this era of fitnah and prohibited unveiling the face in front of non-maḥram men without a necessity. Furthermore, in certain situation, there may also be seclusion with non-maḥrams which is impermissible and ḥarām. Even if these issues do not occur, even then, the other issues mentioned above still exist.

Conclusion: Because of the presence of these multiple sharī'ah concerns, this fashion is prohibited in sharī'ah.

Text Excerpts in order:

Regarding imitation of a certain group, the Messenger of Allāh ﷺ stated:

من تشبه بقوم فهو منهم

Translation: The one who imitates a people is one from them.

(Sunan Abī Dawūd, Book of Clothing, Vol. 02, p. 203, Publ. Lahore)

‘Allāmah Alī Qārī Ḥanafī رحمه الله تعالى (d. 1014 AH/ 1605 CE) writes:

أي من شبه نفسه بالكفار مثلاً في اللباس وغيره، أو بالفساق أو بالفجار أو بأهل التصوف والصلحاء الأبرار. (فهو منهم): أي في الإثم والخير.

قال الطيبي: هذا عام في الخلق والخلق

(Mirqāt al-Mafātīḥ, Vol. 07, p. 2782, Publ. Dār al-Fikr, Beirut)

Sadr al-Sharī'ah Muftī Muḥammad Amjad 'Alī 'A'zamī رحمه الله تعالى (d. 1367 AH/1947 CE) writes:

یہ حدیث ایک اصل کلی ہے۔ لباس وعادات و اطوار میں کن لوگوں سے مشابہت کرنی چاہیے اور کن سے نہیں کرنی چاہیے۔ کفار و فساق و فجار سے مشابہت بُری ہے اور اہل صلاح و تقویٰ کی مشابہت اچھی ہے، پھر اس تشبہ کے بھی درجات ہیں اور انہیں کے اعتبار سے احکام بھی مختلف ہیں۔ کفار و فساق سے تشبہ کا ادنیٰ مرتبہ کراہت ہے، مسلمان اپنے کو ان لوگوں سے ممتاز رکھے کہ پہچانا جاسکے اور غیر مسلم کا شبہ اس پر نہ ہو سکے۔

Translation: This ḥadīth is a foundational principle which clarifies whom one should imitate in clothing, habits, and practices and those whom one should not imitate. Imitation of disbelievers and sinners is reprehensible and imitating the righteous and pious individuals is commendable. Furthermore, imitation has many levels and their rulings differ accordingly. The lowest level of imitation with disbelievers and sinners is karahah (dislike). A Muslim should maintain a distinction from them so that he can be recognized (as a Muslim) and not be mistaken for a non-Muslim.

(Bahār-E-Sharī'at, Vol. 03, p. 407, Publ. Maktaba-Tul-Madinah, Karachi)

Prohibiting women from revealing their beauty to non-maḥram, the Almighty Creator states:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَخْرُجْنَ عَلَى جُيُوبِهِنَّ﴾

Translation (Kanz-UI-‘Irfān): Command the Muslim women to lower their gaze, and protect their chastity, and to not reveal their adornment except that which is apparent itself, and they should draw their headscarves over their chests.

(Part 18, Sūrah al-Nūr, Verse 31)

Commentating on the part وَلَا يُبْدِينَ زِينَتَهُنَّ from the above-mentioned verse, it is stated in *Tafsīr Sirāt-UI-Jinān*:

ابو البرکات عبد اللہ بن احمد نسفی رحمۃ اللہ تعالیٰ علیہ فرماتے ہیں: "زینت سے مراد وہ چیزیں ہیں جن کے ذریعے عورت سبقتی سنورتی ہے جیسے زیور اور سرمہ وغیرہ اور چونکہ محض زینت کے سامان کو دکھانا مباح ہے اس لئے آیت کا معنی یہ ہے کہ مسلمان عورتیں اپنے بدن کے ان اعضا کو ظاہر نہ کریں جہاں زینت کرتی ہیں جیسے سر، کان، گردن، سینہ، بازو، کہنیاں اور پنڈلیاں۔

Translation: Abul-Barakāt, ‘Abdullāh Bin Aḥmad Nasafī رحمۃ اللہ تعالیٰ علیہ states: "Zeenat" refers to those things which a woman uses to adorn herself, such as jewelry, kohl, etc. But because showing the items of adornment is Mubāḥ, the meaning of this verse is that Muslim women should not reveal the parts of their body which they adorn, such as their head, ears, neck, chest, arms, elbows, shins.

(Sirāt-UI-Jinān, Vol. 06, p. 620-621, Publ. Maktaba-Tul-Madinah, Karachi)

Stating the ruling of rinsing the mouth in wudū and ghusl, The Imām of Ahl al-Sunnah, ‘Alā Hazrat رحمۃ اللہ علیہ states:

منہ کے ہر ذرہ پر حلق تک پانی بہنا اور دونوں نکتوں میں ناک کی ہڈی شروع ہونے تک پانی چڑھنا غسل میں فرض اور وضو میں سنت موکدہ ہے۔

Translation: Allowing water to flow over every part of the mouth up to the throat and drawing water into both nostrils up to where the nasal bone begins is fard in ghusl and sunnah mu’akkadah in wudū.

(Fatāwā Razawiyah, Vol. 01, pt. 2, p. 595-596, Publ. Raza Foundation, Lahore)

It is stated in *Tanwīr al-Absār Wa al-Durr al-Mukhtār*:

"(وفرض الغسل، غسل) کل (فمہ)۔۔۔ (وائفہ) حتی ماتحت الدرن (و) باقی (بدنہ) "ملتقطاً

(Al-Durr al-Mukhtār Wa Radd al-Muḥtar, Vol. 02, p. 312, Publ. Quetta)

If something is stuck in such an area where it is fard for water to reach and it prevents water from reaching that area, it is necessary to remove it. Thus, Sadr al-Sharī‘ah, Badr al-Tarīqah, Muftī Muḥammad Amjad ‘Alī ‘A‘zamī رحمۃ اللہ تعالیٰ علیہ states:

دانتوں کی جڑوں یا کھڑکیوں میں کوئی ایسی چیز جو پانی پہنچنے سے روکے، جمی ہو تو اُس کا چھڑانا ضروری ہے اگر چھڑانے میں ضرر اور خرچ نہ ہو جیسے چھالیا کے دانے، گوشت کے ریشے۔

Translation: It is necessary to remove anything that is stuck in the roots or gaps of the teeth which prevents water from flowing, provided that removing it does not cause harm or difficulty, such as betel nut particles and the strands of meat.

(Bahār-E-Sharī‘at, Chapter of Ghusl, Vol. 01, pt. 2, p. 316, Publ. Maktaba-Tul-Madīnah, Karachi)

Instructing women to cover their faces, the creator of the universe عزوجل states in the Noble Qur’ān:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿٥٩﴾

Translation (Kanz-UI-‘Irfān): Dear Prophet! Ask your wives, your daughters, and believing women to cover themselves with a part of their cloaks. This is better for them to be recognised as chaste so they are not harassed—and Allah is Most-Forgiving, Most-Merciful.

‘Allāmah Ibn ‘Ābidīn al-Shāmī Dimishqī رحمه الله تعالى عليه (d. 1252 AH/ 1836 CE) writes:

تمنع من الكشف لخوف أن يرى الرجال وجهها فتقع الفتنة لأنه مع الكشف قد يقع النظر إليها بشهوة

(Radd al-Muḥtar, Vol. 01, p. 406, Publ. Dār al-Fikr, Beirut)

A‘lā Ḥazrat, The Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رحمه الله تعالى عليه (d. 1340 AH/ 1921 CE) writes:

اس طرح رفتہ رفتہ حاملان شریعت و حکمائے امت نے حکم حجاب دیا اور چہرہ چھپانا کہ صدر اول میں واجب نہ تھا واجب کر دیا۔ نہایہ میں ہے: سدل الشیء علی وجہها واجب علیہا۔ شرح لباب میں ہے: دلت المسئلة علی ان المرأة منہیة عن اظهار وجهها للاجانب بلا ضرورة۔

Translation: Those who hold authority in sharī‘ah and the sages of the ummah gradually gave the command to cover the face and declared it wājib to cover the face, which wasn't initially wājib in the earlier period. It is stated in *al-Nihāyah*: Hangings something over her face is wājib upon a woman. It is stated in *Sharḥ al-Lubāb*: This ruling proves that a woman is prohibited from revealing her face in front of non-Maḥrams without necessity.

(Fatāwā Razawiyah, Vol. 14, p. 551, Publ. Razā Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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