

257088 - False eyelashes come under the same ruling as hair extensions

the question

Are artificial false lashes haraam? How do they fall under the ruling of extensions when they are not hair on your head and mascara is allowed which also lengthens? Also, we are allowed to dye and use black cosmetics on our eyelashes and not our hair so surely they fall under different categories. As for deception, in this case wouldn't all makeup be deception not just lashes?

Detailed answer

Firstly:

False eyelashes are used in two scenarios:

The first scenario is when they are worn to correct a deformity resulting from sickness or burns. This does not come under the heading of cosmetic procedures that are haram; rather it comes under the heading of remediating a defect.

The Prophet (blessings and peace of Allah be upon him) gave permission [to one of his companions] to wear a nose made of gold, and he gave permission to change it [from a previous one made of silver] because it was by way of correcting a defect.

Abu Dawud (4232), at-Tirmidhi (1770) and an-Nasa'i (5161) narrated from 'Abd ar-Rahman ibn Tarafah that his grandfather 'Arfajah ibn As'ad had his nose cut off in the battle of al-Kulaab, and he wore a nose made of silver, but it began to stink, so the Prophet (blessings and peace of Allah be upon him) told him to get a nose made of gold. This hadith was classed as hasan by al-Albani in *Sahih Abi Dawud*.

Abu Dawud (4170) narrated that Ibn 'Abbaas said: The woman who does hair extensions and the woman for whom that is done, the woman who plucks eyebrows and the woman for

whom that is done, the woman who does tattoos and the woman for whom that is done when there is no ailment (that would justify doing those things) are cursed.

Ahmad (3945) narrated that Ibn Mas'ud said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) forbid plucking eyebrows, filing teeth, adding hair extensions and doing tattoos, except in the case of ailments.

Ash-Shawkani (may Allah have mercy on him) said: The apparent meaning of the phrase "except in the case of ailments" indicates that the prohibition mentioned only applies in cases where these things are done for the purpose of beautification, and not as a remedy for an ailment or problem, in which case they are not haram." (*Nayl al-Awtar* 6/229).

The second scenario is when the eyelashes are already there, and the false eyelashes are only worn for cosmetic reasons and enhancing beauty. This is forbidden for two reasons:

Firstly: because that comes under the heading of hair extensions, which are prohibited.

Secondly: because of the harm that results from applying these false eyelashes.

It says in *Fatawa al-Lajnah ad-Daa'imah* (17/133): It is not permissible to use artificial nails, artificial eyelashes and coloured contact lenses, because of what that involves of causing harm to the place where these things are applied to the body, and because it also comes under the heading of deceit, trickery and changing the creation of Allah. End quote.

Shaykh Ibn 'Uthaymin (may Allah have mercy on him) was asked: What is the ruling on wearing false eyelashes for the purpose of beautifying oneself for one's husband?

He (may Allah have mercy on him) replied: False eyelashes are not permissible, because they are akin to hair extensions, which means adding to the hair on the head. The Prophet (blessings and peace of Allah be upon him) cursed the woman who does hair extensions and the woman for whom that is done.

If these false eyelashes are as I imagine them to be now, where black threads like hair are placed on the eyelashes so that it looks as if they are thicker, to make the eyes look

beautiful, then if that is the case, they come under the heading of hair extensions, concerning which the Prophet (blessings and peace of Allah be upon him) cursed the woman who does that for the hair on her head.

But if what is meant is colouring the natural eyelashes (mascara), then it is not haram." (*Fatawa Nur 'ala ad-Darb*).

Shaykh Ibn Jibrin (may Allah have mercy on him) was asked: There are false eyelashes which are applied along the edge of the entire eyelid for those whose eyelashes are short, or they may be applied to part of the edge of the eyelid in areas where the lashes are short, and they are removed after the event, like any other kind of makeup. What is the ruling on that? Please advise us, may Allah reward you.

He replied: Eyelashes are the hair along the eyelids, which Allah, may He be exalted, has created to protect the eyes from dust and dirt. Hence the eyelashes are present from birth, and they are also found in most animals. They are hairs that are of a fixed length, and grow neither long nor short. If the eyelash is plucked, it grows back, but some people may feel pain in the eyelashes and need to pluck this area in order to reduce the pain.

If that is the case, then I think that it is not permissible to wear false eyelashes, because it comes under the heading of hair extensions. It is proven that the Prophet (blessings and peace of Allah be upon him) cursed the woman who does hair extensions and the one who asks for that to be done. As he forbade adding extensions to the hair of the head, the same applies to the eyelashes. It is not permissible to add extensions to the eyelashes or to wear false eyelashes because the original eyelashes are short. Rather the woman should accept what Allah has decreed, and not do anything that involves deceit or fake beauty, for the one who pretends to have something that he does not have is like the one who wears two garments of falsehood. And Allah knows best." (*'Ulama' al-Balad al-Haram*, p. 1209).

Dr. Muhammad ibn 'Abd al-'Aziz al-Musnid said in his book *Zinat al-Mar'ah bayna at-Tibb wa'sh-Shar'* (p. 33): As for false eyelashes and substances that are used on the false eyelashes, doctors say that they are composed of nickel salts or some types of artificial

rubber, which may cause infection of the eyelids and lead to loss of the eyelashes. End quote.

These false eyelashes are also not allowed for a third reason, which is deceit and trickery if they are worn for anyone other than the husband. In that case, they are the same as all other forms of deceit, even dyeing the hair.

Secondly:

With regard to what the questioner mentioned about there being a difference between eyelashes and the hair on the head, in reality there is no difference between them, because it is permissible to use kohl on the eyelashes, which makes them grow longer, just as it is permissible to use henna, oils and olive oil on the hair on one's head to make it grow long.

Dyeing the hair black it is only forbidden in the case of grey hair; it is not forbidden if there is no issue of grey hair.

Most of the scholars say that false eyelashes come under the ruling on hair extensions. Some of them say that they are the same as hair extensions, and some of them say that they are akin to hair extensions, therefore they are subject to the same ruling. If we assume that the mention of hair extensions in the hadith refers to the hair on the head, then false eyelashes come under the same ruling by analogy with the hair.

And Allah knows best.