

**Shaykh Mashhūr Hasan Āl Salmān**

**(hafīdhahullāh)**

**THE RULING ON WEARING FAKE  
EYELASHES<sup>1</sup>**

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Also a matter connected to beautification about which there are many questions, is the issue of fake eyelashes. Fake eyelashes are a type of adornment which are used by a woman and placed above her eyelids, over her natural eyelashes so as to make her lashes look voluminous, long and beautiful. A specific glue is used for these [fake eyelashes] to remain fixed in place. Doctors have almost reached a consensus that this lash glue has a negative impact on the body and can lead to chronic irritation on the body and in the eye. These fake eyelashes can also affect the natural eyelashes. As a result, the view of medical doctors is almost concurred on advising women not to use these fake eyelashes.

If we want to look at the Sharee'ah and know the ruling on these eyelashes in the Divine Legislation of Allāh, Mighty and Majestic, we would say that there is no text regarding eyelashes, however the 'Ulama make a ruling based on something resembling something else, and the Divine Legislation is sufficient. Clear and authentic ahadeeth have been relayed on the prohibition of Wasl [hair extensions] and some simple words on this matter will make clear to us the ruling on these eyelashes. Al-Bukhārī reported from Fātimah bint al-Mudhir that she said: I heard Asmā' (*radi Allāhu 'anhā*) say: A woman asked the Prophet (*sallallāhu 'alayhi wassallam*): 'O Messenger of Allāh, my daughter's hair has thinned lost due to an illness', and in another narration it indicates that she

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<sup>1</sup> From a lecture by Shaykh Mashhūr entitled *Ahkām ut-Tajmeel wa Bayān Ba'd ul-Mukhālifāt in-Nisā fīhi* [Rulings on Beautification and an Explanation of Some Oppositions of Women in the Issue] it can be listened to here after 49 mins.: <http://www.youtube.com/watch?v=HskyDT6LROA>

in fact had no hair whatsoever, the Prophet (*sallallāhu 'alayhi wassallam*) said: “*Allāh has cursed the Wāsilah [the one who connects hair] and the Mansūlah [the one who asks for this connection of the hair].*” In Bukhārī it is mentioned that Mu’awiyah was conducting the Hajj rites and gave the sermon on the Minbar. He took a tuft of hair which was in the hand of one of the guards and said: “Where are our ’Ulama?” Or he said “Where are your ’Ulama?” Mu’awiyah continued: “I heard the Prophet (*sallallāhu 'alayhi wassallam*) prohibit this and prohibit falsification. For the women of Bani Isrā’īl were destroyed when their women did this.”

Thus, taking tufts of hair to place on top of the hair. There is a difference among the people of knowledge about Wasl of the hair. Some prohibit it unless the husband is pleased with it and this is a mistake, as in the narration is that which shows that the girl deserved it. There are also those who prohibited it if it is from human hair but if from other hair then it is allowed. This view is also wrong due to what is verified in Saheeh Muslim from the hadeeth of Jābir ibn ’Abdullāh who said: “Allāh’s Messenger (*sallallāhu 'alayhi wassallam*) reprimanded a woman for joining [extending] her hair with anything.” “Shay’a” [anything] includes her own hair and other hair from elsewhere. All of what a woman wears on her head which can be thought to be her own hair is prohibited [in the Divine Legislation]. Thus, from all of this it can be seen that fake eyelashes are the same as Wasl of the hair as it could be thought that the fake hair is actually the natural hair. Therefore, the most accurate view is that fake eyelashes in order to make them appear longer are prohibited based on sharing the same features of the indications for which Wasl of the hair has been prohibited, and Allāh knows best.