



## **466518 - What is the ruling on eyebrow gel, curling eyelashes, lip moisturiser and alternatives for perfumes?**

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### **the question**

I had a question I think a lot of sisters might be wondering about, and I would like to help other sisters with the answer Aof these questions in shaa Allah. So I recently stopped using makeup as I learned that tabarrujj is a very big sin. However I wanted to ask if using eyebrow gel (that has no color, and is only used to keep eyebrows from being messy and stay in shape) is allowed to use? As well as curling ones eyelashes, as one is not applying any makeup on the eyelashes but only curling them to make them more visible? Also what's the opinion regarding using lip oils and lip balms to keep lips from being chapped? They give no color but have some gloss, is these still considered tabarrujj? Lastly, as perfume is also tabarrujj, what can someone use as an alternative to perfume to feel more clean and feminine etc, is scented oils permissible?

### **Detailed answer**

Praise be to Allah.

Your question contains a number of issues:

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Eyebrow gel, which is a clear, sticky substance, is used to adjust the eyebrows and keep them in good shape. In other words, it is a kind of combing the eyebrows to make them look better.

The basic principle with regard to using this substance is that it is permissible, and it is regarded as a type of adornment. So for a woman who chooses to follow the juristic view that the face is not 'awrah and may be uncovered – because the issue of a woman uncovering her face is a controversial matter, and on our website we think that it is more likely that it is obligatory to cover the face, as discussed in the answer to question no. 219722 – it is not permissible for her to apply



this gel when going out, but it is permissible for her to use it in the presence of those in front of whom it is permissible for her to show her adornment.

The other issue here is that if this substance forms a layer over the eyebrows that prevents water from reaching them, then when doing wudu, the woman must make sure to remove it so that the water will wet her eyebrows.

If the condition of using this substance is that it should not be touched by water for one day, or for a longer or shorter period during which the times for prayer will come, then it is not permissible to use it in that case, if it means that the face will not be washed or that the eyes will not be washed when doing wudu because of that. Rather she may use it during her monthly period when she does not need to do wudu.

An-Nawawi (may Allah have mercy on him) said: If there is some wax, dough, henna or the like on some part of the body which prevents water from reaching some spots on that limb, then the individual's wudu is not valid, whether there is a lot of that substance or a little.

But if some trace or colour of henna is left on the hand, without the substance itself, or there is some trace of fluid oil, in such a way that the water can reach the skin and run over it but not remain, then his wudu is valid."(*Al-Majmu'* 1/467).

In *al-Mawsu'ah al-Fiqhiyyah*, it says: The Hanafis and Malikis stated that one of the conditions of wudu being valid is removing anything that prevents the water from reaching the skin because it forms a barrier, such as wax, fat, dough and mud. The Shafa'is and Hanbalis regarded removing anything that prevents water from reaching the skin as one of the conditions of wudu."(*Al-Mawsu'ah al-Fiqhiyyah al-Kuwaitiyyah* 43/329).

-2-

Curling eyelashes, which is done without adding any substance to them. This is also a kind of adornment. The basic principle is that it is permissible to do it, but for a woman who chooses to follow the juristic view that the face is not 'awrah and may be uncovered, it is not permissible for



her to do this when going out, but it is permissible for her to do it in the presence of those in front of whom it is permissible for her to show her adornment.

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Lip oils and lip balms are of many types, and most of them do not form a layer on the lips. Based on that, with regard to the ruling on wudu, they do not affect its validity.

But if they are the type that forms a layer on the lip and has substance, then this should be removed when doing wudu so that water will reach the skin.

Shaykh Ibn 'Uthaymin (may Allah have mercy on him) said: If the fat does not have substance - rather a trace of it remains on the part of the body to be washed when doing wudu - then it does not matter, but in that case you should make sure to rub the limb whilst pouring water over it, because usually the fat does not dissolve in water, and perhaps water may not reach the entire limb."(*Majmu' Fatawa Ibn 'Uthaymin* 11/147).

However, with regard to these things being adornment, they are of different types. If the lip balm is shiny in a manner that attracts attention like a cosmetic, then it is a type of adornment, and the basic principle is that wearing it is permissible. So for a woman who chooses to follow the juristic view that the face is not 'awrah and may be uncovered, it is not permissible for her to apply lip balm when going out, but it is permissible for her to use it in the presence of those in front of whom it is permissible for her to show her adornment.

-4-

Perfumed oils and alternatives to perfume.

The basic principle is that in the case of perfume of which the smell is detectable by others, it is not permissible for a woman to use it when going out of the house and passing by non-mahrams. There is a stern warning concerning that. It was narrated that Abu Musa al-Ash'ari said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Any woman who puts on perfume then passes by people so that they may smell her fragrance, is a zaniyah." Narrated by



an-Nasa'i (5126); classed as hasan by al-Albani.

It was narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Any woman who perfumes herself with bakhur (incense) should not attend 'Isha' prayer with us." Narrated by Muslim (444).

With regard to perfumed oils and alternatives to perfume, there are different types available in the marketplace. The guideline on the ruling concerning them is:

If their fragrance is detectable by others when going out, then the ruling is as mentioned above; that is not allowed and is prohibited. But if their fragrance is not obvious to others, and they are only worn to make the body smell good and remove any bad odours from it, then there is nothing wrong with using this type when going out.

It was narrated from 'Imran ibn Husayn that the Prophet of Allah (blessings and peace of Allah be upon him) said: "I do not ride on red saddle cloths and I do not wear clothes dyed with safflower or a shirt hemmed with silk." He said: Al-Hasan pointed to the neck of his shirt. He said: And he said: "Perfume for men should have a scent and no colour, and perfume for women should have a colour and no scent."

Narrated by Abu Dawud (4048), at-Tirmidhi (2788) and others; classed as sahih by al-Albani.

Sa'id ibn Abi 'Arubah - the narrator of the hadith - said, after narrating it, as is recorded by Abu Dawud:

I think he said: They understood his words concerning women's perfume as applying if she goes out; if she is with her husband then she may wear whatever perfume she wants.

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said: The woman is enjoined to cover herself when she goes out of her house, and if perfume that has a strong fragrance were permitted, that would attract attention and cause more temptation."(Fath al-Bari by Ibn Hajar 10/366).

And Allah knows best.