

The Standards of Beautification and Adornment in Islam

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Abstract:

The first signs of the history of humanity in the Egyptian civilization show that they were the ancestors of beauty and cosmetics and they developed this art of cosmetics to approach their gods. Then, Muslims developed this art in the middle ages, and various diseases were treated and medicines were introduced through this skill. The recent advance in technology has led to new forms of beauty, perfumes and the cosmetic surgery. Islam recognizes this natural cult because of man interest in beautiful scenes and the environment. It is allowed to observe beauty by following certain rules and regulation. This interest must be kept in limits and the believers should serve their companions and please their true Lord, the Creator of beauty.

Introduction:

The recent technology has provided new forms for fashion and cosmetics, and several options in cosmetics are being observed to enhance ones attractiveness. It is important to know as who decides what is legal and what is forbidden? The advertising agents poison the brain first and then cosmetics are supplied accordingly. But our Lord is very Kind and He never disdains the truth to save us from harmful objects. The Wise Creator granted the best disguise to human being; “Verily, We created the man in the best stature (mould)”. (At-Teen 95:3)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

And even to keep up their grace and beauty, they are bestowed with the dress, but “the dress of God-consciousness is the best of all” (Al-Araf :7:26), ‘This word “dress”(لباس) ‘Libas’ serves for two primary objectives; to cover the private parts and to beautify oneself.¹ The phrase “Ar-reesh” (الريش) ‘feathers’ “plumage” is symbolically used in a verse for human dress as ‘feathers’ is a dress and beauty for birds. Man always took interest in enhancing his beauty, so certain oils and colors were produced to enhance beauty.²

Beauty in the prehistory: Since the ancient times, cosmetics have been used, as the facial paint (Old Testament, Ezekiel 23:40) and the Egyptians used eye shadows for the living and the dead in 10,000 BC. They used oils, creams and perfumes, and they believed that, "And anyone who worked for Pharaoh had to be ritually pure and have fresh breath."³

So the Ancient Egyptians managed to create different body perfumes, made from Dunt, and other ingredients, imported from Africa⁴. They used cosmetics to please their deity, but the Greece and Romans misused these products for the impious objectives. In 300 BC the perfumery reached the Mediterranean through the Persian merchants.⁵ With the decline of Egypt, Greek culture developed, and cosmetic were frequently used there as a tool to show the class and status.⁶

The term beauty, according to the origin and its history, was used for "physical attractiveness", and abstract forms, such as, kindness, courtesy were also meant by this term in the early 14th century.⁷ The French used the term, "biaute" to mean "seduction and a beautiful person". In classical Latin, 'Bellus' was applied to 'a pretty, handsome and a charming person', especially women and children.⁸

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French used the term, "biaute" to mean "seduction and a beautiful person".¹⁰

In Islam we find the history of cosmetics dating back to the revelation of the Quran. Various terms and phrases have been used in this context. Such as; the word "Zinah" (زِينَةٌ) "Beauty"; (Al-Araf 7:31), (Mulk 41:12), and the terms 'Al-Jamal' (الجمال) and 'Al-Husn' (الحسن) have been used as similar to the term 'زينة' (Ghafir 20:64), (An-Nahl 16:07) in the holy Quran.

Only the little difference in both terms is that 'Al-Husn' (الحسن) is applied to the physical and natural beauty¹¹ Whereas 'Al-Jamal' (الجمال) is applied to the apparent obtained forms of beauty, such as ethics and the noble manners¹² Also the latter term is applied to the external forms of beauty, such as beautiful landscape, animals etc.¹³ The term "At-Tajmeel" (التَّجْمِيلُ) is alternately applied to all modern forms of the cosmetic surgery.

The rules of Islam on observing beauty: Man is naturally inclined to beauty; he likes to adorn and beautify his environment. The holy Quran encourages for enhancing ones appearance:

(Al-Araf 7:31) يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

"O children of Adam! Beautify yourself for every act of worship, and eat and drink (freely), but do not waste".

All means of beauty are lawful, except for what is illegal (Al-Araf 7:32), so Al-Qurtabi says that wearing expensive clothes for celebration is lawful¹⁴. But it is wrongly considered as conflicting to modesty and morality.¹⁵ "Allah almighty is perfect, Beautiful and He likes Beauty", and whatever He created is also beautiful and spotless (Al-Mulk 67:3).

The Holy Prophet pbuh always advised his companions to take care of their appearance as he himself kept his garment and the body clean.

Once he saw a companion with disheveled hair so and said:

أَمَا كَانَ هَذَا يَجِدُ مَا يُسَكِّنُ بِهِ رَأْسَهُ¹⁶

"Could this man not find something to make his hair lie down?"

He saw another man wearing dirty clothes and he said: “Could this man not find something to wash his garments with?”¹⁷ Explaining this this hadith Ibn-Abdul-Barr ra said: “There is inspiration to comb your hair; it's the main proof of beauty and cleanliness, unless it looks like a woman”.¹⁸ And some scholars believe that it is essential in Islam to keep one's hair, body and clothes clean.¹⁹

Once returning from a Jihad trip, the holy Prophet pbuh advised his companions prior to enter the city; “You are coming to your brethren; so tidy your mounts, and tidy your dress, until you look like a mole in the people. Allah does not like obscenity in words or deeds, or do intentional committing of obscenity”²⁰

And for those companions who came home after days of absence, they were advised to let their spouse welcome them properly and enter their homes in the latter part of the day.²¹. So it is important in islam to keep ones get up and the appearance attractive and beautiful for the fellow.

Ethical Beauty: Like apparent grace and beauty, ethics and morals are important to be observed. The elite of Makkah mocked Muslims for their low and poor condition and the holy Quran commented:

قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا (Maryam19:74-75)

“Those who are bent on denying the truth they say unto those who have attained to faith: "Which of the two kinds of man is in a stronger position and superior as a community?"

But merely apparent good position may not hide moral absurdity; as a verse tells us:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ (Al-

Baqarah 2:221)

“ and do not marry the idolatresses until they believe and certainly a believing maid is better than an idolatress woman, even though she should please you”

The Muslims learn from this verse, downward comparison of goods, but the "upward" comparison of values.²² The Prophet (ﷺ) said:

انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ فَوْقَكُمْ، فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ²³

“Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allah.”

As beauty does not merely lay in pleasant look, nice garment and the enchanting tone;

لَيْسَ الْجَمَالُ بِمُنْزَرٍ فَأَعْلَمُ وَإِنْ رُدِّيتَ بُرْدًا²⁴

“Beauty does lay in an apron know that, whether you wear a grand apron”

It is therefore, “the garment of God-consciousness is the best of all” declared in the Quran (Al-Araf 7:26). The characteristics, such as ‘truthfulness’, tenderness, are the invisible forms of beauty and they add to the internal grace and dignity. Same is the viewpoint of John Keats, as he says: “Beauty is truth, truth beauty, that is Ye know on earth, and all ye need to know”²⁵

People are born with different tastes and characteristics, as the Prophet pbuh said:

النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ خَيْرُهُمْ فِي الْجَاهِلِيَّةِ خَيْرُهُمْ فِي الْإِسْلَامِ إِذَا فَفَّهُو²⁶

“The people are like gold and silver mines the best of them in the days of ignorance are the best in Islam if they if they understand”. The noble values are appreciated as the Prophet pbuh had predicted: “People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart.”²⁷

Importance of Beliefs and Intentions: Beliefs and emotions affect the human body immensely. And these could be developed through practice and exercise. The holy Prophet pbuh said:

وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ²⁸

“And he who seeks self- sufficiency will be made self-sufficient by Allah.”

A Muslim is supposed to benefit the fellows, and he should not harm them in any way; as the general ruling is; “no harm, no foul”

لَا ضَرَرَ وَلَا ضِرَارَ²⁹

“Al-Darar” is “the heartily pang”; the famous scholar Ar-Razi says, “the term (الضرر) “Al-darar” is commonly applied to the loss of profit, aesthetic loss, deterioration of human honor or abusing any fellow”. If harm is caused by any way, is essential to be compensated. Since beliefs are valuable, they must be respected; as Mahmood Ash-Shaloot defines the compensation: “compensation is the amount imposed on the person who causes physical, monetary or the deterioration of honor”.³⁰ Even some Muslim jurists declared that compensation for the aesthetic harm is as mandatory as a damage caused to the teeth,³¹ As

Abdu Al-Razzaq al-Sinhory says about the aesthetic loss: “aesthetic loss is likely to be compensated with monetary payment”³²

This is evident that the beauty in any form is valuable as the resources of Islam incorporate all forms, physical, natural and the acquired forms in beauty.

How to Beautify? The Islamic lawyers agree on the legality of ornamentation if the conditions laid down in the Shariah are (Al-Araf 7:33) respected,

As for the status of adornment in sharia’h, the scholars hold the following views:

1: It is recommended to refrain from adornment. As-Sarkhasi in Hanafi school of thought³³ And Hanbali School support this view as well.³⁴ This view is based on the following evidences:

1. Abu Umrah ra narrates that Allah’s Messenger pbuh said:

أَلَا تَسْمَعُونَ أَلَا تَسْمَعُونَ إِنَّ الْبِدْأَةَ مِنَ الْإِيمَانِ³⁵

“ Do you not hear? Do you not hear? Simplicity is part of faith”.

Similarly Mua'dh bin Anas al-Juhanira narrates from his father, the Messenger of Allah pbuh said

“Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allah will call him on the Day of Resurrection and before all the creations, He will give him the choice to wear whichever garment of Iman he would like to wear.”³⁶ also Allah almighty made beauty lawful from the legal means (Al-Araf 7: 32) The Hanafi school of thought declares the adornment and decoration legal³⁷:

3: Some scholars of Hanafi School and Ibn Abdul Barr in Malki school of thought declare that adornment is recommended (واجب) in islam.³⁸

The holy Prophet pbuh said:

فَإِذَا أَتَاكَ اللَّهُ مَالًا فَلْيُرْ أَنْتُرُ نِعْمَةَ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ³⁹

‘Indeed Allah loves to see the results of his favors upon His Slaves’.

There is no wrong with adornment, if it is free from arrogance and pride. Man is naturally inclined to beauty and he likes beautiful dress and adornment, as the holy Prophet pbuh explained:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ. قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَتَعَلُّهُ حَسَنَةً. قَالَ « إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ.⁴⁰

The Prophet (ﷺ) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the truth and despising people."

One must observe beauty as a man may show gratitude to Allah for His favors. The Messenger of Allah (ﷺ) said: " Indeed Allah loves to see the results of his favors upon His Slaves." ⁴¹ Thus we may be thankful to Allah Almighty by putting on fine clothes. The holy Prophet pbuh used to put on fine garment. Abdullah bin Abbas ra narrated:

لَقَدْ رَأَيْتُ عَلَى رَسُولِ اللَّهِ -صلى الله عليه وسلم- أَحْسَنَ مَا يَكُونُ مِنَ الْحُلِيِّ⁴²

“I saw over Messenger of Allah (ﷺ) the best suit of clothes”

'Umar bin al-Khattab ra was also in favor of beautifying oneself as he said,: 'Allah has been generous to you, so be generous to yourselves Let a man wear a combination of his garments."⁴³

The Primary Principles for beauty: Being interested in beautiful clothes, beautiful house, and enchanting scenes is natural to human being. Different rules and conditions have been laid down to determine the limits for legal and illegal forms of beauty.

Similarity with the opposite gender: Male and female have been granted opportunities to observe beauty, but they are also advised to avoid any similarity with the opposite sex. Violation of this rule in any way is illegal, according to Shafee, school of thought.⁴⁴ Similar is the view of Hanbali schools of thought;⁴⁵ Also Ibn Taimia supports view point.⁴⁶ Following are the evidences produced in support of this view point:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ⁴⁷

The Messenger of Allah (ﷺ) cursed those men who effeminate, and "women who imitate men”.

In the given hadith, the term At-Tahreem (التحريم) stands for “the prohibition”⁴⁸ and this phrase is used for the greater sins.⁴⁹ So any one found guilty of observing similarity with the opposite gender would be deprived of paradise. The Prophet (ﷺ) cursed the following people: ⁵⁰

“He cursed men who effeminate and women who take the similitude of men, " furthermore it was advised to turn out such people from home:

"The Prophet (ﷺ) cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet (ﷺ) turned out such-and-such man, and `Umar turned out such-and-such woman."⁵¹ Another group of scholars, such as Ar-Rafe'e "of Ash-Shafe'e, As-Samuri of Hanbali school of

thought consider similarity with the opposite sex 'reprehensible' (مكروه). Ar-Rafee' supports his viewpoint with Imam Ash-Shafe's words: " I don't consider adorning male with beads and pearls reprehensible except for morality and that it is of women wearing".⁵²

If these two views are compared, the first point of view, namely, the prohibition (حرمه) of similarity seems stronger and valid as it is closer to the text of another hadith: "Such a woman is not amongst us who resemble with men, nor a man who resembles with the women."⁵³ So the male members should not put on such clothes generally used by the opposite sex.⁵⁴

Rationality in the prohibition of resemblance: Various characteristics have been granted to different creatures, which help them to play a particular role. So there is no need of the violation of limits laid down by nature or the religion.⁵⁵

Secondly, because it shows discontentment with the planning of the Lord, so such people actually try to obtain the unwanted characteristics. Thus, one may win displeasure of Allah almighty.⁵⁶ Another reason is that opting characteristics of the opposite gender, the people are supposed to play their role of that gender, which is not possible.⁵⁷

2. Imitation and resemblance with the followers of other religions:

A Muslim must beware of the imitation of the unbelievers, as various rituals are observed specific to their religion and culture.

i. Imitation of other religions in their peculiar religious cults and habits. Such imitation is strictly prohibited in Islam, as Hanafi⁵⁸ A view of Shafi',⁵⁹ And Hanbali schools of thought⁶⁰ are agreed on the prohibition of such imitation. Primarily the ruling is; "He who imitates any people is one of them".⁶¹ However, it is exempted if it is merely a coincidence or it occurs due to the need of weather, war conditions, or it is observed to serve the Muslims in general, as viewed

by Hanafi⁶² and Shafi' ⁶³ schools of thought. According to the Malki school of thought, only such imitation is prohibited which is observed by the Christians, Jews etc. while visiting worshipping places.⁶⁴

ii: **Imitation of the disbelievers in daily life:** Many scholars such as Ibn e Taimiah,⁶⁵ Adh-Dhabi,⁶⁶ Ibn Rajab,⁶⁷ And Al-Ghazi⁶⁸ are of the view that imitation of the disbelievers even in day to day life is prohibited. This is supported by the following evidences:

1. The holy Quran forbade the believers to use the word 'Rai'na' (رَاعِنًا) in the verse;

(Al-Baqarah 2:104) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنًا وَقُولُوا انظُرْنَا

"O you who believe, say not [to Allah's Messenger], "Ra'ina" but say, "Unthurna" and listen". Literally it is lawful to use the given word, only to save the believers from resemblance and imitation, they were asked not to use the given word.

2. And the holy Quran reprimands those who seek for resemblance with the disbelievers;⁶⁹ (At-Toubah 9:69)⁷⁰

3. The Prophet pbuh allowed changing hair with dye but he warned against imitation of the Jews; "Change gray hair, but do not imitate the Jews."⁷¹

4. The holy Prophet pbuh forbade his companions from offering prayer at certain times just to avoid the resemblance with the disbelievers..⁷²

5. it is warned that those who imitate or resemble the unbelievers in the world, will be raised amongst the disbelievers in the Hereafter "He who lives in the region of Ajam, observes their festivals such as, 'Nowroz' and 'Maharjan', and imitates them until his death, he will be raised on the Day of Judgment amongst them."⁷³ This hadith refers to the major sins, and imitation is forbidden for being one of these sins.⁷⁴

6. There is a consensus of the Prophet's companions, Muslim scholars and the jurists on opposing the non-believers and keeping away from their imitation.⁷⁵ Ibn Taimiah ra says that imitation creates love, affection for the other nation.⁷⁶ And this promotes respect and

regard.⁷⁷ Ibn Khuldun is of the view that the apparent resemblance in dress and other day to day issues show hearty relation and inclination towards their submission. A weak follows the stronger, a perfect the imperfect, and progenies follow the predecessors.⁷⁸

7. The apparent resemblance and similarity develops equality, so Maliki school of thought views that seeking for similarity with other is reprehensible (مكروه) in Islam.⁷⁹ Az-Zarqani argues like some of the Shafee' scholars' view that besides the thin clothes, see through and a short dress, is reprehensible as it is mostly used by the followers of other religions.⁸⁰

It could be concluded that hadith clearly prohibits any type of similarity and imitation. As another saying about greeting, the Prophet pbuh said:

لَيْسَ مِنَّا مَنْ تَشَبَهَ بِغَيْرِنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى فَإِنَّ تَسْلِيمَ الْيَهُودِ الْإِشَارَةُ بِالْأَصَابِعِ
وَتَسْلِيمَ النَّصَارَى الْإِشَارَةُ بِالْأَكْفِ⁸¹

"He is not one of us who resembles other than us, no who resembles neither the Jews nor the Christians. For indeed greeting of the Jews is pointing the finger, and the greeting of the Christians is waving with the hand"

However, just to save the Muslims from any harm, they could be exempted from the mentioned general rules.⁸²

Apparent and the unintentional similarity: The apparent similarity does not require intention whether it is observed for beauty or other objectives.⁸³ As prostration to Allah almighty is recommended but it is prohibited at the time of sunset and sunrise, just to avoid similarity with the other religions.⁸⁴ However, the Muslims may use the products of the disbelievers as well as they can get benefits from their research work.⁸⁵ Also the Muslims should not discard lawful practice but it is also followed by the disbelievers⁸⁶ As the holy Quran says, "Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life." (Al-Araf 7:32)

Many exegetes think that the believers deserve to benefit with the blessings brought forth by their Lord. If they refrain from unlawful, they are allowed to beautify themselves by the lawful means,⁸⁷ as the Prophet pbuh said: "You may eat an animal which is slaughtered by any means which causes the blood to gush out as long as Allah's Name is mentioned over it, except for the tooth and the claw (not allowed to be used). The tooth is a bone and the claw is the knife of the Abyssinians (Ethiopians)." ⁸⁸ And the nail was not allowed to be used due to resemblance and 'tooth' for being a bone, rest of the things, such as knives, etc. were allowed to be used.⁸⁹

iii. Distinguished items of beauty and fame: The beauty items which bring fame or set a demarcation line in the people are prohibited or reprehensible at least if it is meant for pride. Hanbali school of thought holds this view point.⁹⁰ Ibn e Taimiah⁹¹ and Ash-Shukani⁹² also support this view point.⁹³ As it is told in hadith:⁹⁴

مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ أَعْرَضَ اللَّهُ عَنْهُ حَتَّى يَضَعَهُ مَتَى وَضَعَهُ

“Whoever wears a garment of pride and vanity, Allah will turn away from him until he takes it off.”

This hadith warns of disgrace in the Hereafter who provokingly feels pride or dignity for wearing a beautiful dress.⁹⁵ Even such people are warned of the blazing fire in the Hereafter: “then he will be put into the blazing fire”.⁹⁶

2. Similarly Kinanah bin Rabi' narrated that the holy Prophet pbuh prohibited from two types of clothes; “He forbade from two types of popularities; to wear good clothes to be looked at, or wearing tattered⁹⁷ or shabby clothes to be seen.”

3. Even Allah almighty would cause disgrace to those who seek for repute through their dress. The Messenger of Allah pbuh said: “Whoever wears a garment of pride, Allah will turn away from him until he takes it off.”⁹⁸

Due to the warning linked to dress of fame, some scholars consider the usage of such items unlawful, whether this type of dress is fine or coarse, as says Ash-Shukani.⁹⁹

iv. The beauty items must be free from pride: This is because pride denounces the right and it inspires to look down upon the fellow beings.¹⁰⁰ The beauty itself would be unlawful if it causes pride and provokes anyone to haughtiness and fame.¹⁰¹

1. The Prophet pbuh explained the concept of pride:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ . قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ نَوْبُهُ حَسَنًا وَتَعْلُهُ حَسَنَةً . قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ¹⁰²

"He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man Allah said, likes to wear beautiful clothes and shoes?" He said: "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people."

4. Abdullah bin Abbas ra says: "Eat, drink, clothe yourselves and give charity, without being extravagant, and without showing off."¹⁰³

5. A man even prefers his laces to be more beautiful than his fellows, says Ali ra, so it may be decided in the context of the following verse that it is Allah's blessings, and He grants to whom He likes; (Al-Qasas 28:83)¹⁰⁴

V. Beauty should be free from squandering and the extravagance:

Extravagance (Israf) is going beyond the limits of moderation in practice or just orally. So much so that it is not allowed even in the the permitted areas, as Hanafi, Hanbali and some Shafi' schools hold this view.

1. Allah almighty says: "O children of Adam! Beautify yourselves for every act of worship, and eat and drink [freely], but do wasteful!" (Al Araf 7:32)

2. The prohibition from squandering is general so it include over spending in lawful as well as the unlawful issues:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

(Al-Furqan25:67)

“ And they who when they spend , are neither extravagant nor parsimonious , and (keep) between the just mean”

3. In the given verse such people have been praised who are moderate in spending¹⁰⁵ as it told in a verse: “And do not squander wastefully” (Al-Isra 17:26)

4:Over spending is not allowed in clothing, food and other day today areas, as a hadith guides:

"Eat, give charity and clothe yourselves, without being extravagant, and without showing off." ¹⁰⁶

This hadith refers to over spending as unlawful, in food, drink, wearing, and even in charity. ¹⁰⁷

Some scholars are of the view that squandering is unlawful only in what is prohibited and the unlawful.¹⁰⁸ Ash-Shafee' ¹⁰⁹And Ibn Hazm. ¹¹⁰support their viewpoint with following words: “Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?"

(Al Araf 7:32) قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

This verse requires that a man can get benefit from lawful according to his desire, and squandering is reprehensible (مكروه)

2.According to the Quranic rule, there is no blame on those who do good deeds , “On those who believe and do good there is no blame for they eat”.(Al-Maidah6:93)

3.The Muslim scholars are agreed that, there is no squandering in permissible, and one may spend in the lawful as he wishes if someone does not fear poverty.¹¹¹ It is beneficial for all as one enjoys and gets reward for his generosity. ¹¹²Both of these viewpoints could be seen comparatively:

1.A companion of the Prophet pbuh travelled to see Fudalah bin U'baid while he was in Egypt. He said, “I have not come to visit you, but you and I heard a tradition from the holy Prophet pbuh...but,

“Why do I see you disheveled when you are ruler of this land?”. He said:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَانَا عَنْ كَثِيرٍ مِنَ الْإِرْفَافِ¹¹³

“Surely the Messenger of Allah pbuh has forbidden us to indulge in much luxury”. He said, “why do I see you unshod? He replied: “The Prophet pbuh used to command us to go barefoot at times”.¹¹⁴

Also the holy Prophet pbuh disliked extravagance in luxury, oiling, combing,¹¹⁵ as he advised to be moderate.¹¹⁶ This viewpoint is also supported with the spending of a companion. Thabit ra harvested dates and said: “Whoever visits me today I will serve him, and he did so till until the evening and he had not a single date left with him to serve his family, so the verse was revealed to explain about over spending: (Al-Araf 7:31)

Over spending may be in obedience as well as in disobedience. However, this ruling may differ from person to person. Abu Bakr Siddique ra was permitted to donate his entire fortune for the expedition of Tabuk 9AH.¹¹⁷

The basic cause of the difference of opinions is the verse in the holy Quran containing prohibition about over spending. Some scholars take this verse for reprehension (كراهت), whereas others take it for prohibition (حرمت) as this verse occurs in the Quran generally. This view point could be supported with the instructions of the holy Prophet pbuh passed on to the companion Fudalah bin Ubaid ra in the mentioned hadith.

“He used to forbid us from extravagance luxury”¹¹⁸ This extravagance means (oiling, drink, meal).¹¹⁹ This shows that the holy Prophet pbuh disliked extravagance in luxury, oiling, combing so he forbade his companions¹²⁰ as he preferred moderation in all affairs.¹²¹

Looking at the mentioned rulings about extravagance, general acceptance about spending could be taken as the standard to decide, what people consider extravagance, is unacceptable.

Summary:

Allah Almighty is beautiful and likes beauty. Since beauty is truth and it leads to perfection and purity. So Allah almighty gave man a beautiful stature and love for beauty. Moreover, Islam encourages for the enhancement in beauty and the believers may enhance their beauty if they respect the rules and norms established in this context. They should avoid extravagance and waste in beauty and cosmetics. They must opt for beauty to win the pleasures of their fellows, as well as the pleasures of their wise and the Perfect Creator. Thus they will enjoy with the natural interest in beauty and they will thank their Lord, for His favors. May Allah help us to have a healthy taste of beauty!

Ameen

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- ⁶¹ ابو داود سنن ابو داود كتاب اللباس باب في لبس الشهرة ح 4031
- ⁶² عبد الله بن محمود الموصلي الاختيار لتعليل المختار تعليق الشيخ محمزد ابو دقيقة - دار الدعوة ج 4 ص 150 عبد الرحمن بن محمد بن سليمان بزشيخ زادة - مجمع الانهار - بيروت: دار احياء التراث العربي، ت ن - ج 1 ص 698 علامة الهامر الشيخ نظام وجباة الفتاوي الهندية بيروت: دار احياء التراث العربي 1406 هـ 1986 م ط 4 ج 2 ص 77276
- ⁶³ الامام زكريا يحيى بن شرف النووي روضة الطالبين بيروت: دار الكتب العلمية 1412 هـ 1992 م ط 1 ج 7 ص 278

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⁶⁴ عبد الباقي الزرقاني شرح الزرقاني علي مختصر خليل بيروت: دار الفكر ج 8 ص 63 محمد بن عبد الله - شرح مختصر خليل الخرشى - بيروت: دار الفكر للطباعة، ت. ن، ط. ن - ج 8 ص 63

⁶⁵ تقي الدين ابو العباس احمد بن عبد الحليم بن تيبية الحراني اقتضاء الصراط المستقيم بيروت: دار الكتب العلمية 1419هـ 1999م ط 7 ج 1 ص 237

⁶⁶ الذهبي التشبه الخسيس بأهل الخميس في رد التشبه بالمشركين ص 3736

⁶⁷ الامام زين الدين عبد الرحمن بن رجب الحنبلي الحكم الجديدة بلاذاعة من قول النبي صلي الله عليه وسلم بعثت بالسيف بين يدي الساعة - بيروت: المكتب الاسلامي 1403هـ 1983م ط 1 ص 50

⁶⁸ نجم الدين محمد بن محمد بن محمد الغزي حسن التنبيه الي احكام التشبه صديق حسن خان القنوجي البخاري بيروت: مؤسسة الرسالة 1406هـ 1985م ط 5 ص 282

⁶⁹ ابن تيبية اقتضاء الصراط المستقيم ج 1 ص 151

⁷⁰ ابن رجب الحكم الجديدة بلاذاعة ص 50

⁷¹ سنن الترمذي كتاب الزينة من السنن باب الاذن بالخضاب ح 1752 - سنن النسائي كتاب الزينة باب الاذن بالخضاب ح 5088 احمد ج 1 ص 165 ج 2 ص 261

⁷² مسلم كتاب صلاة المسافرين وقصرها باب اسلام عمر ابن عيسى ح 1930 احمد ج 4 ص 112

⁷³ 1344هـ ط 1 ج 9 ص 234 - أبو بكر أحمد بن الحسين بن علي البيهقي - سنن الكبرى - حيدر آباد: مجلس دائرة المعارف النظامية الكائنة في الهند.

⁷⁴ محمد بن شمس الدين الذهبي التشبه الخسيس بأهل الخميس ص 36 ابن تيمية اقتضاء الصراط المستقيم ج 1 ص 237

⁷⁵ ابن تيمية اقتضاء الصراط المستقيم ج 1 ص 320346355

⁷⁶ ابن تيمية اقتضاء الصراط المستقيم ج 1 ص 488489

⁷⁷ الذهبي التشبه الخسيس بأهل الخميس في رد التشبه بالمشركين عمان: دار عمار للنشر والتوزيع 1408 هـ
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- ⁸⁷ سيد فطب في ظلال القران بيروت: دار الشروق 1423 هـ 2003 م ط 32 ج 3 ص 1283
- ⁸⁸ البخاري كتاب الشركة باب قسمة الغنم ح 2488 2507 سنن النسائي كتاب الضحايا باب الذبح بالسنن ح 4416
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