

PalArch's Journal of Archaeology of Egypt / Egyptology

FACIAL ADORNMENT (MAKE-UP) AND ITS JURISPRUDENTIAL RULINGS

Assistant. Professor. Dr. Mohammed Jasim Naser Al-Zaidi

Diyala University / College of Education for Pure Sciences

d.m6767@yahoo.com T.7717013671

Dr. Mohammed Jasim Naser Al-Zaidi, Facial adornment (make-up) and its jurisprudential rulings-Palarch's Journal of Archaeology of Egypt/Egyptology 17(7), ISSN 1567-214x

Abstract

I am in this research in which I touched on the provisions of Islam I have completed my research entitled (decoration of the face (make-up) and its provisions of jurisprudence) and I have talked about the decoration of women and its provisions of jurisprudence and showed that by the evidence of the Shari'a book and Sanaa. I divided my research into an introduction and four demands: the first is the definition of adornment and makeup, the second is the ruling on adorning the face with cosmetics, the third is the rule for peeling the face, and the fourth is the embossing with pigments or khudab. It discusses Sharia provisions that directly affect society, and after that I presented the opinions and sayings of oulama and jurists and took the most correct opinion and concluded with the results. Then I wrote the most important sources and references that I relied on in writing this research.

Introduction:-

As for the reason for choosing this topic because of the spread of Unusual adornment among foreign women, and that some women can analyze this thing and some of them do not know the provisions for adornment, my Muslim sister, I loved to put in your pure hands a research that includes what you need from your religion in order to rise to the level that puts you at the forefront as a mother and teacher. I divided my research into an introduction and four demands: the first is the definition of adornment and makeup, the second is the ruling on adorning the face with cosmetics, the third is the rule for peeling the face, and the fourth is the embossing with pigments or khudab. It discusses Sharia provisions that directly affect society, and after that I presented the opinions and sayings of oulama and jurists and took the most correct opinion and concluded with the results.

Requirement 1: Definition of Make –up (Tabarruj) and adornment

First: Adornment in language

The name of the everything that is adorned, and the decoration is what it is decorated with, like the day of the decoration: The Eid, and we say: The earth was adorned with its grass, the Adornment: the name of the collector for what adorns it. Almighty saying : that they should not display their beauty and ornaments except what [must ordinarily] appear thereof;¹. Meaning that they do not show the inner adornment such as the choker, anklets and bracelet, which shows the garment and the face²

Second: Adornment in the term: -

A name is located on the virtues of creation that God created and on what man is adorned with as a good for clothes, ornament or other.³ The adornment is said in his Almighty's words like beautiful clothes and ornaments, clothes She must have them. God Almighty said , (except what appeared from them): the visible clothes that are traditionally worn .⁴

Third: definition of Tabarruj or makeup , Ibn Manzur⁵ defines Tabarruj as: Showing off her adornment for men, in other words, beautifying her face with makeup. Makeup should not be for strangers and should only be done for Husbands.

Al-tanrkhi⁶ notes that in his time (4th century) women were beautifying their faces and reddening it with the substance of "GolGoun" (Persian material means from flowers) and there is also the "derem" (دیرم) made of walnut shell. Where the woman puts it on the lips and left it for a while, the lips were dyed a reddish brown color⁷.

As for women at the present time, they are no longer satisfied with old dyes such as henna, nor old paints such as saffron. Instead, she began to dye her eyelids and under her eyes and used various paints to massage her face, reddening her cheeks, and dyeing her lips with kinds of dyes .And such

¹SURA 24. Nur

²Lisan al-Arab by Imam Ibn Manzur (p. 4) (p. 451-p. 452, Lexicon of the Modern Arabic Language (2/1018), and The Kuwaiti Fiqh Encyclopedia (11/264)

³ Features of Muslim women's personality in the light of the Quran and Sunnah (P. 372-P. 374)

⁴Tafsir as-Sa'di

⁵Lisan al-Arab / 1 / 369-370.

⁶Nashwar Al_Mohazereh: 2/344

⁷ Women in the Islamic civilization. (Pp. 260- 261)

modern dyes are not prevented, because they do not change the creation of God⁸.

It is not permissible to change something of creation from the adjective on which it is . It was said that the change that remains such as paints and powders that stain women's faces, which can be removed with soapy water, is not prohibited (Changed for Allah's creation⁹).

The second requirement: Ruling on adorning yourself with cosmetic (make-up) tools:

A woman has the right to adorn herself and to enjoy her beauty and adornment, and this comes under the Almighty saying: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?¹⁰

But this is conditional on her being decorated for her husband only, and that she should not appear with it in front of anyone else. Al-Tirmidhi narrated from the Abu Moses that he said: "Every Eye is an adulterer , and a woman if she show up in Public she will be adulterous¹¹ . Al-Tirmidhi narrated about Maimounabintsa'dan from the messenger of Allah (muhammed), who said that Every Women show her adornment to others except her family Her sin will be like the darkness of the day of judgment, which there is no light.

Al_ Oulama (Clergymens) differed on this into two groups: -

The first group: - they said decorating with cosmetic tools is Makruh. Evidence that they measured the adornment with cosmetic tools on the peel. Because of its harm to the skin and significant risks, it was medically proven. Dr. Mustafa Hussein Abdel Maksoud, professor of dermatology and reproductive diseases at the Faculty of Medicine Tanta, said when asked about the damage of the industrial makeup, which is very damaging to the skin . the damage of the makeup are:

1. it causes the skin to atrophy and wrinkling, leading to early skin failure.
2. It leads to dry and cracked skin.

⁸Musnad Ahmad ibn Hanbal (P / 7) (p. 197/4129)

⁹Provisions of women and the Muslim house in Islamic law (Part 3) (p. 396 - p. 398)

¹⁰Sura 32/ Al-A'raf

¹¹Jami' at-Tirmidhi. (Part 5) p. 106/278 6. And () Sunan al-Tirmidhi. (Part / 3), pp. 468/1176. Tuhfat Al-Ahwadhi .: (Part / 4) - (p.276)

3. It leads to dermatitis, irritation, allergies and eczema.
4. It leads to a change in the color of the skin, either through an increase in color and the appearance of brown areas. Or a lack of pigments and the appearance of some white spots¹².
5. Some colors lead to the absorption of radiation and the appearance of light sensitivity of the skin or the proliferation of facial hair growth.
6. These substances may lead to a change in the composition of skin cells, which may result in some tumors
7. Creams used as a foundation seal the pores of the skin and some acne-like grains appear.
8. The makeup also irritated acne in the patients and did not respond to treatment.¹³

As for the second group: - who said the permissibility of dyes called (Make-up) both in married and unmarried women subject to three conditions, namely :

1. The purpose of these adornment is not to show them to foreigners and to show the charms.
2. It should not be intended to cheat and defraud the applicant of the marriage .
3. These materials should not be made of oily or waxy substances that prevent the access of water to the skin during the Wudu or washing of janabeh¹⁴

Third requirement: the rule of facial peeling) نقشير الوجه (

The peel at the present time: say zamakhshari (peel or veneer) to treat her face with Cosmetics until it crushes the top of the skin and as a color, and this is what most women do through the use of special chemical preparations, Massage their faces with these preparations may be liquids or paints of red or yellow color so that they look red or yellow and until they become soft in touch, women may go to what is known as beauty salons to do so.

Meaning of peel and peeled off: -

It concludes for us from the sayings of oulama about the peel and the peeling that its meaning is that the peel: it is the one that treats its face or the face of

¹²Sunnah jurisprudence for women and what you should know every Muslim of the provisions – (P. 420-p. 421)

¹³Sunnah jurisprudence for women and what you should know every Muslim of the provisions – (P. 420-p. 421)

¹⁴Characteristics of a Muslim woman in light of the Qur'an and Sunnah (pp. 390 - p. 391)

others . As if in doing this, she peels off the skin of the face and removes the top layer of it until it goes like soft and the skin color appears clear and saturated with Makeup color.

Face peeling judgment and wisdom of judgment:-

The peeling is cursed , and for this reason The judgment on peeling is Haram , because cursing is evidence of Haram.

As for the wisdom of judgment it is because of its harm to the woman herself, as well as the fact that it is a fraud on the man and her face appear in unnatural color and softness. So it came in the Hadith of Aisha said : the Prophet (Muhammed) (curses the peel and the who do this work)¹⁵. It is also Haram to request, order or consent to do so.¹⁶

Fourth requirement: inscription with Pigment or khudab¹⁷

The oulama are agreed that changing gray hair with henna or something similar is Mustahabb for women as it is Mustahabb for men.

And they agreed that the inscription is not Mustahabb.

They quoted as follows:

1. What is narrated by Imam Ahmed According to Anas-may Allah be pleased with him-From the Prophet-peace be upon him - :

It's a thing in the Pigment to dip the whole hand in it.¹⁸

2. And according to what al-Tabarani narrated by Umm Laila, the woman of Abu Layla, from the hadith of Abu Layla, she said: {The Messenger of God - may God bless him and grant him peace –said : Put your hand deep in Pigment and Dont let your hands be empty of it.
3. Also what Al-Sanaani narrated in the Al- Musannaf on the authority of Abi Al-AlaaIbn Abdullah IbnShukheir, who said: A woman told me that she heard Umar ibn al-Khattab saying, If you do khudab, beware of inscription and infidelity and put your hand deep in till this and pointed to the location of the bracelet.

¹⁵Jami` at-Tirmidhi : (Part / 43) (pp. 226/26128)

¹⁶Provisions of women and the Muslim house in Islamic law (part 3) (Pp. 362- p. 364)

¹⁷Pigmentation in language: the use of pigmentation or khudab(such as henna) is what changes the color of a things like hair and so on . lisanAl_Arab (1/345)

¹⁸sharia ethics 3/537

Conclusion

Looking at this research, although I did not expand on this subject, it has concluded some important results through my study of this topic, namely :

1. Adornment is what a woman adorns with, so what was visible from her, such as eyeliner and pigment, there is nothing wrong with showing it to foreigners, and what is hidden from it, such as a bracelet, anklet and a necklace, must do not show it except to her husband.
2. A woman may show her husband as many decorations as she wishes.
3. Adornment or الزينة are permissible in the Sharia except what is Haram by the Quran and sonah.
4. Reducing the appearance of adornment keep out of sedition
5. adorns the face with powders and pigments, if she does not have a husband and she does it without his permission, then it is not the right thing to do.
6. Adorning the face does not change the creation of God . Rather, it is a temporary adornment that disappears when washing the face.
7. Dyes on the face, eyelids and eyebrows, and coloring them in different colors, peeling is not a acceptable adornment, and good taste does not accept it.
8. Recent studies have shown that industrial makeup damage is highly damaging the skin and leading to facial deformation or causes of skin cancer.
9. Al-Hassan, may God be pleased with him, narrated - on the Messenger of God - may God's prayers and peace be upon him and his family , Adornment should not become the woman's concern and her preoccupation in her life - (Golden redness and saffron book) 10, 83

And Praise be to Allah, the Lord of the Worlds....

Sources and references

1. Women in Islamic civilization, Dr. Raad Mahmoud Al-Barhawi - 1 - 2009 AD.
2. 2. Women's judgments Imam Ahmed, Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Shaibani, d. 241 AH, edited by: omar Abdel MoneimSalim, T1 - Rayyan Foundation for Publishing and Distribution 2002 AD.
3. Etiquette of Al – Sharia -Muhammad bin Muflih bin Muhammad al-Maqdisi, The World of Books – Beirut
4. The best demands in explaining Rawdat al-Taleb (الطالب أسنى المطالب في شرح روض), by Abu Yahya Zakaria bin Muhammad bin Zakaria al-Ansari, Dar Al- Kitab Al-Islami.

5. Tohfah Al-Al-Ahwazi explaining by Jame Al-Tirmidhi (نحلة الأحوذى بشرح جامع) (الترمذي) Written by: Abu Al-Ola Mohammed bin Abdulrahman Abdel Rahim al-MayarKfoury, T. 1353 AH, Beirut scientific books House, B.T.
6. Summarizing Al-Habir in the graduation of Hadiths Al-Rafei Al-Kabir (تلخيص الحبير في تخریج احاديث الرافي الكبير). Abu al-Fadl Ahmad bin Ali bin Hajar al-Asqalani, d. 852 AH, printed with al-Majmoo's footnote, b
7. Tafsir as-Sa'di : Alama Sheikh Abd al-Rahman Nasir al-Saadi. Edited by: Abd al-Rahman bin Mualla al-Luhaq, Hafs narration The revival of Islamic heritage, Kuwait 0.
8. Al-Jami al-Sahih, Sunan al-Tirmidhi or Jami' at-Tirmidhi . Muhammad bin Issa Abu Issa al-Tirmidhi al-Salami: Edited by: Ahmad Muhammad Shaker and others, House of Revival of Arab Heritage - Beirut - B.
9. Tofat Al-Mehtaj . Imam Shihab al-Din Abi al-Abbas Ahmad bin Muhammad bin Ali bin al-Haytami, d.974 AH, first edition, Dar al-Kutub al-Ilmiyya. Beirut, Lebanon, 2001 A.D.
10. Sunan Al-Tirmidhi - Al-Jami Al-Sahih - by Abu Issa Muhammad bin Isa bin Surah T 297 AH. I. Scientific Books House. Beirut, Lebanon, 1987.
11. Explanation of the Sunnah شرح السنة , Muhiyy al-Sunna, Abu Muhammad al-Husayn ibn Masud ibn Muhammad ibn al-Furra al-Baghawi al-Shafi'i, d. 516 AH, edited by: Shuaib Al-Arna'ut-Muhammad Zuhair Al-Shawish, Islamic Bureau - Damascus, Beirut, 2nd Edition, 1983.
12. Explanation of Muntaha Al-Iraadat called MinaquatAwali al-Nuha with Explanation of al-Muntaha, by Mansour bin Yunis bin Idris al-Bahouti, d. 1051 AH, Dar al-Fikr - Beirut B, T.
13. Women's Fatwas by Ashabalfadilah. 1. Yusef Al-Qaradawi 2. Mahmoud Shaltout 3. Abdel Halim Mahmoud 4. Muhammad Metwally Al-Shaarawi 5. Ahmed Hamani Prepared and arranged by Dr. Nasr Salman, Dr.
14. The Indian fatwas in the doctrine of the greatest imam Abu Hanifa al-Nu'man, authored by the Sheikh Nizam, and a group of Indian Oulama, the third edition, The Islamic Library of Muhammad Azmir - Turkey, 1973
15. The jurisprudence of the Sunnah for women and what every Muslim woman should know about it prepared for women by Abu Malik ibn al-Sayyid Salem presented to him by Abu Abdullah Mustafa bin al-Adawi, Abu Umair Majdi bin Irfan al-Masri, the archaeologist, and Abu Abdullah Ahmad bin Ahmed al-Aywi - Al-Tawfiqia Library -2008 AD.
16. Lisan Al Arab by Imam IbnManzur . A revised and corrected edition by a group of masters and professors specializing in Dar Al-Hadith, Cairo, 2003 AD.

17. The Musnad of Imam Ahmad IbnHanbal. Authored by: Ahmad IbnHanbal. Investigation: Shuaib Al-Arna`ut and others. 2nd Edition, The Message Foundation - 1999.
18. MusannafIbnAbiShaybah, Abdullah bin AbiShaybah Ibrahim bin Othman Abu Bakr bin AbiShaybah al-Kufi, .235 AH, edited by: Professor Abdul Razzaq Al-Afghani, 2nd Edition, Al-Dar Al-Salafia - Bombay - India, 1979 AD
19. MatalebOula Al-nahi Fee sharhQaieh Al-Montaha, by Mustafa bin Saad bin Abd al-Rahibani, The Islamic Office, b, d.
20. Characteristics of the Muslim woman's personality in light of the Qur'an and the Sunnah: Classifications: Sheikh Khaled Abdel Rahman Al-Ak - 5th Edition, Dar Al Maarifa - Beirut - Lebanon -2009 AD.
21. The Dictionary of Contemporary Arabic Language, Author: Dr. Ahmed Mukhtar Abdel Hamid Omar, d. 1424 AH with the help of a working group, First Edition, The World of Books, 2008
22. Al-Mahali. Imam Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm, d. 456 AH. I 1. Reviving the Arab heritage. Beirut, Lebanon, 1997.
23. The detailed rulings on women and the Muslim's home in Islamic law (المنصرل) (في احكام المرأة وبنت المسلم في الشرعة السالمة). Dr.: Abdel KarimZidan, Al-Resala Foundation, Beirut - Lebanon. , 2000 AD.
24. Al-MuntaqaSharhMuwatta of Imam Malik, by Judge Abu Al-Walid Suleiman bin Khalaf bin Saad bin Ayyub bin Warith Al-Baji Al-Andalusi, d. 494 AH, 1st Edition, Al-Saada Press - Egypt, 1331 AH.
25. The Kuwaiti Fiqh Encyclopedia, issued by: The Ministry of Endowments and Islamic Affairs - Kuwait , Dar Al-Salasil - Kuwait, 1423 AH.
26. Shi'ite means and mindsets (وسائل الشرعة ومسندركها) , by Sheikh Muhammad bin Al-Hasan Al-Hur Al-Amili, d.1104 AH, 2 ed.