



A Study of Selected *Aḥādīth* on Fashion in *Ṣaḥīḥu Al-Bukhārī* and Their Implications on The Contemporary Female Muslims

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ABSTRACT

Extreme self-beatification among female in the modern time has resulted into several cases of self-inflicted injuries. Despite the prohibition of Islām, on any form of practices that could lead to self-destruction or harm by Islām, some contemporary female Muslims are found of this attitudes even though adornments is not out rightly condemned in Islam but are regulated in different aḥādīth of the Prophet. This paper therefore attempts at examining some aḥādīth on fashion as related to women under the book of dress in Ṣaḥīḥu al-Bukhārī as well as their adverse implications on the contemporary female Muslims. The findings reveal that there are dangers in applying artificial hairs, eyelashes, and body tattooing, and that some cosmetics and beauty salons, despite the danger and detriment of artificial beauty to their clients, are unwilling to give up lucrative business. This paper concludes that, there is a dire need to curb extreme artificial adornments, in order to drastically reduce the high level of indecency, obscenity, vulgarity and immorality among the female Muslims, old or young in the contemporary society. It therefore, recommends that fashion and beauty policy should be made in addition to the efforts in creating awareness on the dangers in extreme artificial adornments.

Keywords: Fashion, female, extreme self-beatification, adornments

INTRODUCTION

Fashion and beauty are natural things desire by man as it is an inbuilt traits that cannot be ignored and jettison. This can be corroborated by Q57:20 which says:

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرِبُهُ مَصْفَرًّا ثُمَّ يَكُونُ حُطًّا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَعْفَرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

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“Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion”

The above verse is an indication of the fact that fashion and adornments are part of life enjoyment which are permitted for man by Allah. However, it should be noted that the permission of something does not connote using its excess. In the contemporary society, this allowance has been taken to the extreme end of enjoyment by making it to endanger lives and wasting of money. Despite the Islamic prohibition on life destruction and money wasting, some people among the womenfolk are still found of involving in extreme artificial beautification. Allah says in Q2:195 thus:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good

Allah also commands moderation in everything as contained in Q7:31 which says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess”

In the contemporary society every aspect of human life is full of excess especially in the area of fashion and beauty, which cut across the socio-economic and political life of man. Though the Qur’ān has not explicitly discussed the concept of fashion, the Prophet had explained it extensively in some of this *ahadith* as contained on many *hadith* collection. This paper therefore examines selected *ahadith* on fashion and beauty in *Ṣaḥīḥ al- Bukhārī* and their implications on the contemporary female Muslims.

CONCEPT OF FASHION IN ISLĀM

According to Oxford Dictionary fashion means a popular style of clothes wear at a particular time or place by masculine or feminine.³ Fashion also means a distinctive and often habitual trend in the style in which a person dresses especially in clothing, footwear, accessories, makeup, body piercing or furniture⁴. Fashion is a communal art through which a culture examined its notions of beauty and goodness symbolized purity and differentiates believers from non-believers⁵. Fashion combines all its component which are color, fabric, body shape, emphasizes, design line. These can be explained as follows:

3 A.S Hornby, *Oxford Advanced Learner Dictionary*, (Oxford: Oxford University press, 2015), 53.

4 The Fashion world “What is Fashion”; <https://sitesgoogle.com>sites>>, accessed on 27th March, 2020.

5 M. Ibrahim, *Concept of Fashion in Islam*, (Kumasi: Kumasi Technical university, 2015), 2.

1. **Color:** This is the first thing to be noticed in the garment The value either light or dark, and the intensity of color either bright or dull which are very important in identifying the beauty of a garment. Also the effective color scheme are used to enhance the look of the garment.
2. **Fabric:** This is to choose what is very important to you because there are different kind of fabric with different texture which can be known through the softness, swiftness, and the appearance.
3. **Body Shape:** People have different body shape such as Rectangle, triangle, oval, Round but a certain category is needed for a successful fashion garment.
4. **Emphasize:** This refers to the importance given to a design element to bring attention to something.
5. **Design line:** This refers to the design in a garment that separate its shape like waistline, neckline, hemline and some are basically seams.⁶

Brief Information on *Ṣaḥīḥ al-Bukhārī*

Imam al-Bukhārī, the author of *Ṣaḥīḥ al-Bukhārī*, was born in Bukhara on 18th Shawwal, 194 A.H. in the territory of Khurasan.⁷ He is Abu ʿAbdullah bin Abu-Hassan, Ismail bin Ibrahim bin. Mughīrah Al-Tūfī. He was popularly known as Imām al-Bukhārī.⁸ His father died when he was very young, thus was raised by his mother.⁹ He started seeking knowledge at the age of 10 years. At the age of 16, he went to Makkah and was accompanied by his mother and his uncle. He spent 2 years in Makkah and advanced to Madinah where he spent 6 years at Hijaz. He travelled as far as Basrah, Kufah, Egypt and Syria for the purpose of acquiring knowledge. He kept himself away from the prince and princess in order not to write any *ḥadīth* in their favour. In fact, before he records any *ḥadīth* he will perform ablution and observe two *rak'ah*.¹⁰ Imam al-Bukhārī died on 1st Shawwal, 256 A.H, at the age of 62 in a town near Samarqand.¹¹

Imam al-Bukhārī which had written some works among which is a collection of *ḥadīth* that is recognized by majority of scholars all over the world as the most authentic book of *ḥadīth* after the Glorious Qur'ān.¹² It contains almost 7,568 *aḥādīth* with repetitions and 98 books starting with the book of revelation and ending with the book of *tawhīd*.¹³ However, Imam al-Bukhārī collected 600,000 *aḥādīth* from all available sources before having the present figure after thorough research. He was known to have collected the most authentic *aḥādīth* known as *Ṣaḥīḥ*. Abu ʿAli Ghazzali's submits, according to Mehedisloron thus:

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- 6 OSC College of Fashion "Important Element of Fashion" <https://sewguide.com>elementoffashiondesign>. Accessed on 11th April, 2020
 - 7 Salih-Uddin, *Imam al-Bukhārī and his Principles of Pedagogy* (Mardan: EDSCO publishing, 2014)
 - 8 Farooq, "Biography of Imam al-Bukhārī" (np 2008) 1-2 www.tarbiyah@googlegroup.com.imamal-bukhari. Accessed on Feb. 11, 2020.
 - 9 Farooq, "Biography of Imam al-Bukhari" ... 3.
 - 10 Muhammed Mushin Khan, *Summarized Sahih Bukhari* (Riyadh Daru-ssalam, 1996), 18.
 - 11 A.A ʿAli, *Tarikh Baghdad*, 1st edition, (Beirut: Darul Gharb al-Islam, 2002) 340.
 - 12 Mehed Islam, *Biography of Imam Bukhari* (U.K: Islam Text Society, 1995) 4
 - 13 Wister Hadith, "Introduction to Sahih Bukhari". www.gowister.com>bukhari>intro Retrieved on Feb 10, 2020 by 11:12 am.

*On the authority of Abu ʿAli al-Ghazzali who narrated from Imam al-Bukhārī that I compiled the Ṣaḥīḥ from 600,000 aḥādīth which I memorized.*¹⁴

In fact, this collection took him 16 years which makes it to be considered as the most authentic book of *ḥadīth* in the annals of Islamic history.¹⁵ The book was so unique because he was very careful in his compilation. He studied the lives of narrators so as to ensure that they don't fabricate the *ḥadīth* expressions, and if he noticed that someone in the chain is considered as a sinner he discards the *ḥadīth* immediately.¹⁶ By this, he was known to be the first to make a systematic approach to the classification *ḥadīth* as either *ṣaḥīḥ* (authentic), *ḥasan* (good), *mutawātir* (recurrent), *aḥād* (solitary), *daʿīf* (weak) or *mawḍūʿ* (fabricated) which later became the standard by which the Prophetic traditions were classified by other *ḥadīth* scholars. Among the relevance of his collection to the contemporary society is a chapter on the dressing of Muslims among which is fashion and beauty which contains number of *aḥādīth*. It is out of these *aḥādīth* that selection will be made for discussion in this paper.

SCOPE AND METHODOLOGY

This paper covers selected *aḥādīth* on fashion and beauty as well as their implications to the Contemporary Female Muslims. It is however limited to selected *aḥādīth* in *Ṣaḥīḥ al-Bukhārī* on force hair and artificial hair lengthening; the practice of tattooing and eyelashes. The methodologies adopted in this paper are descriptive, exegetical and phenomenological research method. Descriptive method has been used to explain how women folk involve in fashion and beautification. Exegetical method has been used to do textual study of the selected *aḥādīth* while phenomenological method was used in relating the discussion to the contemporary society.

Beauty in an Islamic Perspective

Beauty means the quality or aggregate of quality in a person or things that gives pleasure to the sense of mind.¹⁷ Beauty is integral part that is characterized not merely by physical expression but manifested by the creator for mankind.¹⁸ However, fashion is closely associated with physical attractiveness, especially feminine physical attractiveness. Women engage in different kinds of fashion which make them to appear on the wall of the city, in the movie and the newspapers as well as magazines by lengthening their hairs, fixing eye lashes, tattooing parts of their bodies' etc.¹⁹ Some women so extreme in beautify themselves just for fashion purpose. These excesses are also noticed though observations in the contemporary women include the Muslims who are adherents of Islamic faith and practices.

14 Ibn Hajar al-Asqalani, *Fathu'l al-Bari*, 1, (Misirah: al-Maktabatul as-Salafiyah, 1407A.H), 9.

15 A. al-Khali, *Mustalahu-Sunnah Watariq fann-l-Hadith*, (Riyadh: Daru-Kutab, nd) 45

16 E. Dawah Committee, *Biography of Imam of Hadith al-Bukhari*, Muslim, Abu Dawud, at-Trimidi, an Nisah, ibn Majah (np. 2013), 8.

17 Hornby, *Oxford Advanced Learner Dictionary...* 524

18 Khalilullah Zakariyyah, *Al-Jamal as a Concept of Islamic Aesthetic from a Perspective of Religion and Art* (UK: America Scientific publisher, 2015) 2.

19 J. Bovet, *Evolution of Feminine Beauty* (America: Stony Broak University, 2018) 2.

This attitude of the contemporary Muslim women is indicating either that Islam permits their actions or they are imitating their womenfolk in the western world.

It is pertinent to state here that the glorious Qur'ān has laid down rules and regulation for the Muslim women with regards to beautification and fashion which are either prohibition excesses not only in fashion but also other things or imitating the non-Muslim. This can be supported in the Q33:33 which says;

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification

The above verse explains that it is a practice of the pre-Islamic era for a female to display her artificial adornments in public places so as to invite people's attention towards herself as revealed in the tradition below:

عن أبي هريرة قال: قال رسول الله: صنفاً من أهل النار لم أرهما، قومٌ معهم سياطٌ كأذناب البقر يضربون بها الناس، ونساءٌ كاسياتٌ عارياتٌ، مميلاتٌ مائلاتٌ، رءوسهنَّ كأسنمة البخت المائلة، لا يدخلن الجنة، ولا يجدن ريحها، وإن ريحها لتوجد من مسيرة كذا وكذا (رواه مسلم)

Narrated Abū Hurāyah that the Messenger of Allah said: ‘There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, walking with an enticing gait with their heads like the humps of camels leaning to one side. They will not enter Paradise nor did smell its fragrance, and its fragrance may be detect from such and such a distance.²⁰

This above *hadith* speaks of two people whom the Prophet had not seen as they will appear after his demise and their abode would be hell because of their sins which amount is excess beautification leading to munity in the name of fashion. Hence, Islam does not prohibit fashion as much as it does not injuriously interfere with the limbs or the body, because in the ancient time there were many kinds of defacements practiced on the bodies for fashion.²¹ Al-Uthaymin submits that fashion means taking care of yourself and being presentable outside and inside which serve as excellence in religion and behavior.²²

20 Al-Hajaj bn Muslim, *Sahih Muslim*, (Beirut: Daru al-Kutub al-Ilmiyyah, 2006) .

21 “Beautification and Adornment”; <https://www.islammiscellaneous>beautification-and-adornment>. Accessed on 24 Feb., 2020.

22 Vernis, Beauty in Islam, <https://vernishalal.eu/en/blog147-beautyinIslam.html> Accessed on Sep 56, 2020 by 11:40p.m.

However, the Sheikh based his opinion on A'raf verse 26. The Sharī'ah requires that women should abstain from exposing their adornments except to a restricted category of people.²³

And say to the believing women that They should lower their gaze and guard their modesty; that They should not display their beauty and ornaments except what (must ordinarily) appear thereof; that They should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small Children who have no sense of the Shame of sex; and that They should not strike their feet in order to draw attention to their hidden ornaments (Q24:31).

The above verse has highlighted the category of people who are entitled to see the inward adornments of a female Muslim, and warns them against actions that could make people to draw attention towards them.

Women Fashion in the Modern Society

Women are subjected to what the society defines as beauty such as exposing waist beads, narrow hip clothing, long and shining hair, which represent the trending fashion in the society. Garden submits that fashion is seen as potential pleasurable instruments of female agency.²⁴ This shows that the consumption through the body makeup represents symbolic and material ways of positioning themselves within the society. However, fashion includes the modern practice of women wigs which is made up of artificial hair that makes it appear longer. Thus, women find themselves trapped, and are conditioned making them eager to fit in the riddle of the ideal standards of fashion to make themselves look attractive to the opposite sex.²⁵

In the modern society, some women believed that one must suffer physically and mentally in the name of fashion, and to achieve their aims, they go through any steps such as eye brow plucking, false hair attachments, artificial eye lashes, tooth spacing, etc. Because, they presumed that things are not beautiful in their natural creation, hence, they engage in photo shops, wearing of high-heeled shoes, short skirts and extremely tight clothes.²⁶ In fact, fashion has a wide range of ideological meanings that portrayed a visual culture and expose their identity in a specific environment as well as their attitude because they believed that life changes from a choice to another.²⁷ Fashion is done in different ways by women such as painting of nails, tattooing, shaping of eye brows, make up, fixing of eyelashes, because it makes women feel more self-confidence during occasion or while going out and considered to gain fame with these than their natural look.²⁸

Among the common fashion in the modern society is fixing of eyelashes when going for any event or ceremony such as naming, wedding, funeral, as well as festivals in other to

23 "Beautification and Adornment", <https://www.islammiscellaneous>beautification-and-adornment>. Accessed on 24 Feb., 2020.

24 F. Sadew, Practice of beautification among Muslims (N.P: n.p, 2018) 3.

25 R.A. Asyariefah, *Redefining notion of Beauty in Todays Society* (N.P: Jakarte Magazine, 2018) 7.

26 Jenna Totalitarian, *The Influence and Impact of Beauty on Society* (N.P: n.p, 2014) 3

27 O. Saravanna, *Fashion Trends and Its Impacts on the Society* (Sathyamanglam: Bannariaman Institute of Technology, 2015) 10.

28 Annmarie, Britton, *The Beauty Industry Influence on Women in the Society* (Hamsphire: n.p, 2013) 3.

look beautiful. The excess in this as well as the improvement of the Muslim women in it has necessitated this itself. The Islamic position on it through the study of prophetic traditions (*Aḥādith*) as contained in *Saḥīh al-Bukhārī* is necessary. It is against the above that this paper tends to study common fashion and means of certification as well as their implication on the contemporary female Muslim. The *aḥādith* to be studied are categorized as follows:

- a. *Aḥādith* on false hair and artificial hair lengthening.
- b. *Hadīth* on the practice of tattooing.
- c. *Hadīth* on Eyelashes.

1. **False Hair and Artificial Hair Lengthening:** According to Imam al-Bukhārī in his book of *ḥadīth* entitled “*al-Jāmi‘u al-Ṣaḥīh*”. Aishah has recorded a *ḥadīth* on false hair as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ جَارِيَةً مِنَ الْأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرِضَتْ فَتَمَعَطَ شَعْرُهَا، فَأَرَادُوا أَنْ يَصِلُوهَا، فَسَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ"²⁷²⁹,

Narrated Aishah RA: An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet who said, Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened (al-Bukhārī: no. 5934).

False hair means fake hair or manufactured covering by natural or synthetic hair for the head.³⁰ The use of false hair and artificial hair lengthening has become a common phenomenon among ladies known as hair extension which means to add length or fullness to human hair, extension is usually sewn or glued on natural hair, clip in or clip on extension, fusion method, weaving method as well as wigs. Weaving additional human hair gives the hair length than that of their natural hair, and hair loss can occur when it leaves for long period of time, and such hair loss is known as traction alopecia. During the 17th century, wigs in various shapes and sizes became peoples’ choice than plaiting their normal hair but only the celebrities used it but later on it became wide spread among women, and most women false hairs are imported from Asia, India and China.³¹

It is unanimously agreed by scholars that it is impermissible to use false hair to beautify women’s hair which is in line with the above *Ḥadīth* of the Prophet. The scholars based their opinion on the *Ḥadīth* that the ruling covers using false hair for any kind of reason.³² The Hanafi School allows the use of wool only to beautify the hair for her husband, while the Shafi‘ School opined that the wool must be from lawful source with her husband’s permission. Malik School is of the opinion that the use of wool is not permissible because it resembles human hair, rather the hair could be packed with ribbon. Thus, the Hanbalite and Malikite schools viewed any form of false hair that is commonly used today as unlawful.³³

²⁹ Muhammad bin Ismail, *Saḥīh Al-Bukhārī*, (Beirut: Dar Ibn Kathir, 2002) Hadith number 5934

³⁰ Hornby, *Oxford Advanced Learner Dictionary*... 1699

³¹ Grivamax, “Side Effects of Hair Extension”. <https://www.grivamax.com-effect-of-hair-extension>. Retrieved on feb 13, 2020 by 11:30pm

³² Grievamax, “Side Effects of Hair Extension”... 4

³³ Grievamax, “Side Effects of Hair Extension”... 4

By contrast, the use of wool and rubber is considered blameworthy because it does not allow water to penetrate into the head while performing ablution.³⁴ Hair lengthening may resultantly lead to insignificant increase of hair weight, creating additional discomfort for the head, hair loss and breakage, hair tangling and permanent damage.³⁵ This false hair has led some ladies to become rape victims by drawing men attention and others were disgraced. In conclusion it is considered as major sin to attach false hair due to the wrathful expression used in the Prophetic tradition for the doers. In interview conducted with Miss Oluwaseun of the Princess Beauty Saloon Maraba, Ilorin, it was made clear that although, there are many effects of artificial hair lengthening they are making money from it as a business. In support of this opinion, a customer named Darasimi said that the artificial hair lengthening makes her more beautiful.³⁶

2. *Ḥadīth* on the Practice of Tattooing

The *hadīth* below had been rewarded by Imam al-Bukhārī: on the practice of tattooing

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "... وَنَهَى عَنِ الْوَشْمِ ."

Narrated Abu Hurairah RA: Allah's Apostle had forbade tattooing.³⁷

Tattooing is a form of body modification in which a body is piercing with a needle and indelible ink is inserted to change the pigment color.³⁸ It is one of the forbidden practices in Islām, as it makes the body look ugly once it remains permanent. However, tattoo has been forbidden by the Prophet. According to the above prophetic tradition, which is also reported by Imam Muslim but with slight difference. Thus, Tattoo is *haram* either it causes pain or not, because it involves changing the creation of Allah, and the Prophet has cursed those who engaged in it. Allah says:

وَلَا تُرَبِّعُوا آلَ اللَّهِ فليُعزِّبَنَّ حَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

I will bid them so that they shall alter Allah's creation; and whoever takes the Devil for a guardian rather than Allah he indeed shall suffer a manifest loss (Q4:119).

Based on the above injunction, the majority of *Sunni* Scholars believe that tattooing oneself is a sin because it involves changing the natural creation of Allah. It is important to note that tattoo causes impurity and those who are decorated with tattoo are contaminated with impurity due to potential mixture and colored pigment that remain on the surface of their skins. Thus, it can be concluded that tattoo is sinful because it alters the physical creation of Allah.

Implication of Tattooing

³⁴ Lagos boy, Attachment on women Hair ...3

³⁵ Muhammad bin Ismail, *Sahih Al-Bukhari*, (Beirut: Dar Ibn Kathir, 2002).437.

³⁶ Grievamax, "Side Effects of Hair Extension"... 4.

³⁷ Muhammad bin Ismail, *Sahih Al-Bukhari*, (Beirut: Dar Ibn Kathir, 2002)

³⁸ Zachariyah Mathew, *Tattoo Ruling in Islam* (N.P: Deen Academy, 2012).

Tattoos remain popular and people get them for a multitude of reasons. However, tattoo harbours skin cancer in a situation whereby a woman want to have multicolor tattoos on her body which makes her skin to be fierce. It could raise the risk of bacterial infection and make one have chronic liver disease. Also, it could affect one's sweat and could lead to complication during medical issue leading to HIV/AIDS.³⁹ In addition, tattoo causes a lot of harm to the body such as skin infection and allergic reactions.⁴⁰ Also, Adam online news said Sandra Sadowska has lost her eyeballs due to tattooing. The model was from Poland and wanted to resemble a rap artist and asked that all her white eye should be dyed to black and the procedure went wrong because body ink was used on her sight which led to this tragedy. She say:

*Unfortunately, the doctors do not give me much optimism for improvement and the damage is too deep and I am afraid I will be completely blind.*⁴¹

This act of tattooing has become rampant in the modern society, especially among women in the name of fashion; they draw it on breasts, buttocks, at the back of their ears, laps, hands etc. Others draw it for the purpose of prostitution and when going out they will expose it to people for attraction. In conclusion, tattooing is forbidden according to the hadith recorded by Imam Bukhari above.

3. *Hadīth* on Eyelashes

The *Hadīth* below had been recorded by Imam Al-Bukhārī on Eyelashes

عن علقمة قال: لعن عبد الله الواشحات والمتمصصات والمتفلجات للحسن، المعيرات خلق
الله.....

Narrated ‘Alqamah: ‘Abdullah cursed those women who practised tattooing and those who removed hair from their faces, eyebrows etc, and those who created spaces between their teeth artificially to look beautiful, as such ladies alter the features created by Allah (al-Bukhārī: no. 5939).⁴²

Eyelashes mean replacing the natural hair with artificial hair which is made of chemical fiber or other materials adding to the eye with glue.⁴³ Although, the above quoted tradition does not actually depict the practice of adding eyelashes, it involves replacing the natural eyelashes with the artificial one. This artificial eyelashes is made of chemical fiber or other materials adding to the eye with the use of glue. This has become common practice among women for enhancing their beauty especially on occasion such as wedding and naming ceremonies as well as other festivals.⁴⁴

Also, eyelashes grow in three layers on the edge of the eye full, thick, length and curling, and the extension may be made from several materials including silk, milk, synthetic, human or horse hair. In the late 1930s, false eyelashes were becoming more

³⁹ Zachariyah Mathew, *Tattoo Ruling in Islam* ...

⁴⁰ J. Serup, Harrit N. et al, *Tattoo Health Risk and Culture* (N.P: 2010) 2.

⁴¹ Sanya Jain, “Model Loses Eyesight After Getting Eyeballs Tattooed Black”; <http://https://www.ndtv.com/offbeat/model-loses-eyesight-after-getting-eyeballs-tattooed-black-2189043#:~:text=A%20model%20has%20been%20left,had%20his%20own%20eyeballs%20blackened.> Accessed on Feb 27, 2020. By 2:20p.m

⁴² Muhammad bin Ismail, *Sahih Al-Bukhari*, (Beirut: Dar Ibn Kathir, 2002) 433

⁴³ Miranda, *Health Risk of Fake Eyelashes* (N.P: Standard Digital Publisher, 2018) 2.

⁴⁴ Miranda, *Health Risk of Fake Eyelashes* ... 3

acceptable for average women to wear due to the influences of film actresses that were seen wearing the same on screen which makes it to have the vogue stamp of approval.⁴⁵ However, in 1960s, false eyelashes became the centre place of makeup, but today, it was common among women⁴⁶. In 2014, Miami named Katy invested magnetic false eyelashes as an alternative to the former ones which can also be used for individuals who have thin or short eyelashes along with mascara to thicken the look of natural eyelashes as done.⁴⁷

Implications of adding Eyelashes

- a. They can cause allergies which make bacterial and fungal to hide under the glue and cause infection which lead to eye swelling and severe pains.⁴⁸
- b. Damaging the real eye as most people wear eyelashes because their natural hair is short and this put stress on the hair on the eye and by removing it forcefully.
- c. Subjecting the eye to infections such as corneal ulcer and loss of vision.⁴⁹

According to the conducted interview on artificial eyelashes in different hospitals and saloons, there are many effects of those eye lashes. However, the records are not made in some cleaning centers. According to Matron Mrs. Ajia ‘AbdulQadri and Ajia Hussain of Opeyemi Mega Eye Centre Amilengbe, the following are given as part of the effects of eyelashes:⁵⁰

- i. It makes one look artificial and overcomes the beauty and does not add to the natural beauty.
- ii. The chemical component affects the eyes and gives it infection or irritation which can lead to blindness.
- iii. It makes the transparent function called cornea (i.e. the black eye) to be too clear which may lead to loss of vision.
- iv. It causes watery discharge, getting severely red and can only be removed when the chemical dissolves to give them discomfort.
- v. Since the eyelashes become longer than the eyelid, it attracts particles which can easily affect the eyes.
- vi. It makes the eyeball heavy while sleeping and the chemical contents can lead to eye cancer.⁵¹

In another interview with Dr. (Mrs.) Olanipekun Lawal of Sobi Specialist Hospital, she said that there is no any record on the effects of eye lashes but there are many negative effects of artificial eye lashes on the eye which are as follows:

- a) While removing the eye lashes some natural hairs removed along with it.
- b) It causes irritation and redness.
- c) It cause allergic pains for some days.

⁴⁵ Miranda, *Health Risk of Fake Eyelashes* ... 4

⁴⁶ Miranda, *Health Risk of Fake Eyelashes* ... 3

⁴⁷ Miranda, *Health Risk of Fake Eyelashes* ... 3

⁴⁸ Kehinde Oladigbolu, *Eye Lashes Extension among Female Student in Tertiary institution in Nigeria* (Kaduna: n.p, 2017) 3.

⁴⁹ Kehinde Oladigbolu, *Eye Lashes Extension among Female Student in Tertiary institution in Nigeria* ... 4

⁵⁰ Hajia Abdulquadri, “opeyemi mega eye centre”, interview by Kolawole Rahmah, Ilorin kwara state, feb 26,2020. 12:00am

⁵¹ Dr Olaonipekun, Sobi Specialist hospital, interview by Kolawole Rahmah, Ilorin, Kwara state, Feb 26,2020 10:00am

- d) The chemical used can lead to loss of vision if one is not careful.
- e) It makes one resemble another thing entirely.⁵²

Furthermore, according to Mrs Balikis of Classic Beauty Salon Temidire Offa-Garage, she argued that she had once experienced a customer which the black chemical used to fix the false eyelashes mistakenly drop on her eye ball due to eye blinking while fixing it. Although, it does not result into blindness, it causes eye redness and the pain increases when the sun rises and she was later prescribed anti-biotic pills to reduce the pain.⁵¹ The saloon manager said that she personally used to fix it occasionally since it uses to accommodate dust and dirty things.⁵³ Furthermore, as at last year December 2019, when she was about to remove the one she fixed it removes some of her natural hair and for some days it pains her which makes her to consult the clinic.⁵⁴

However, eyelashes has become women’s choice either on occasion or not, in other to do fashion and to enhance their beauty which has led to a lot of problems, because when fixing the eyelashes it cannot be done except with glue and once the artificial hair is close to the eye is resulted to eye redlines.

CONCLUSION

Fashion is one of the most important assets among women such as adding eyelashes, body tattooing, painting of nails, shaping of eyebrows, teeth spacing and some engaged in photo shop in other to enhance their beauty and some women believed that they must suffer physical and mentally in the name of fashion in other to achieve their aims. In fact fashion has a wide range of ideological meanings that portrayed a visual culture and exposed their identity in a specific environment as well as their attitude because they believed that life changed from a choice to the other.

It is clear from the discussion points that Islam has considered artificial hair lengthening as unlawful as well as the verdicts made by the Muslim jurists. This is simply because false hair may lead to a lot of problems which may not be fixed any longer such as hair damage, hair loss and hair split etc. Also, tattooing is considered as a major sin which has been strictly prohibited by the Prophet as well. The end result of this practice is seen to be terrible in the sense that it alters the natural skin and makes it look ugly. Furthermore, the application of eyelashes is considered to be allergic and painful at the point of fixing and removing from the eye as declared by some beauty salon managers in the interviews conducted with them. Thus, it was concluded that the practice of hair lengthening, body tattooing and artificial eyelashes is tantamount to changing Allah’s creation, and thus considered as a heinous sin.

In light of the above discourse, the paper thereby recommends that the Muslim women need to maintain fashion and beauty within the dictates of the Islamic laws. They also need to be enlightened through Islamic workshops on the implications of changing Allah’s creation as well as the adverse effects of plucking or adding to the eyelashes and eyebrows.

⁵² Mrs balikis ,classic Beauty Saloon, interview by Kolawole Rahmah, Ilorin, Kwara state Feb 18,2020. 6:25pm

⁵³ Mrs balikis ,classic Beauty Saloon, interview by Kolawole Rahmah, Ilorin, Kwara state Feb 26, 2020 10:00am

⁵⁴ Mrs balikis ,classic Beauty Saloon, interview by Kolawole Rahmah, Ilorin, Kwara state Feb 26, 2020 10:00am

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