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ISLAMIC ORDER TO BENEFIT FROM THE BEAUTY AND SEXUALITY

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ABSTRACT

Since, glamour and sexuality of men and women have a great close together in the tradition; because by the sentiment of beauty, there is also a sentence in religious and God has forbidden women from expressing their beauty in the Qur'an. If it is proven that such a prohibition is due to the sexual tendency and attention to beauty minus sexuality do not have a religious ban, the beauty can be beauty allowed in some cases; and importing prohibitions on religious sources as "beauty representation" and religious scholars can be considered as cases related to beauty representation as a introduction to arouse sexual desire. Expressed references and opinions could prove the hypothesis that these two issues are separated but their combination has led to desecrate due to the beauty representation and its observation, however what is illegal is the beauty presentation; when it is to stimulate sexual desire between men and women as well as looking into it.

Keywords: sexuality - beauty - ornament - illegal - illegal introduction

INTRODUCTION

Human tendency to water, food and opposite sex and like this sentiment lead to human race survival and life perpetuity and it can be said that human race could not be sustainable if there were no such interests. Optimal use of these natural tendencies, which were the wisdom target of human, has led to

approving rules and ethical standards based on encouraging to force or encourage people to follow them accordingly.

One of the natural tendencies is "sexual orientation" and undoubtedly, it is essential for the survival of generations. This trend, in turn, like many other desires has experienced

extremes, and therefore legal and ethical rules have been made for controlling and proper using consistent with the purpose.

Sexual desire is somewhat different from other desires, as far as it plays an important role in determining human life and infrastructure of society according to some philosophers such as Freud. Interestingly, in schools and human beliefs whenever this instinct have been discussed, often it was mentioned as the indulgence desire of men to women and forbearance of female sex, not vice versa. It might be for that the office was mainly in the hands of men and it was men who impose their interests and their demands on others and they had not paid attention to women's desire for natural sexual instinct.

MAZDAK who fight against the ruling regime in Iran, stated women's availability as one his goals and to justify this, he said: Kings and rich men took women to the harem, which are needed for men, and make poor men deprived from enjoying women (Amam o Lmoluk, Tabari). This trend has other complication that is the problem of prostitution.

Prostitutionis on the basis of sexual orientation, as the need for water and food will supply such goods, the need to meet the

sexual desire has made women to satisfy the sexual desires of men.

Of course, there is a difference between this offer and the other necessary offers, which is noticeable, although sexuality by men and women is equal and hence the offer should also be equal;however such an offer is not seen by man and over time it was just women that gave up their sexual desirability to men for financial issues – legally by getting a dowry and illegally by prostitution.

It is a sociological debate that why such an issue exist. On the other hand, the desire to do this is often based on attracting the opposite sex and the basis of this willingness and desire is "beauty".

The category of "beauty" and "sexuality" are so interwoven that this interdependent issue is considered indivisible in male-female relationships, to such an extent they are interchangeably used or when one is referred the other one would immediately come to mind. On the other hand, the concept of beauty can be found in places where there is no sex drive at all. Beautiful flowers, beautiful sky, beautiful birds and so on do not mind the concept of sexuality, but whenever the beauty of the human, specially the beauty of a woman, are mentioned, the sexuality would inevitably come to mind. Accordingly, in addition to the

recommendation to “HefzeGhorooj” (prohibition from adultery) that is the irony of being away from prostitution, ignoring the “beauty representation” is also emphasized in the Quran and this implies attention to aspects of gender (sex) women

Now the question is it possible to separate the category of "sexual orientation" from the category of "beauty" at least in some cases in religious doctrine about the relationship between men and women and set sentences independently? Or is it not possible to find distinct sentences due to the intense interaction between these two? And perform every legislator to sexual relations to take advantage of beauty - when the beauty is belonged to women?

If the answer is positive, then turn to the question that if the relationship between men and women was based on attention to beauty minus sexual orientation, is such communication indecent and forbidden?

In response to the above question, this hypothesis can be proven that enjoying the beauty is acceptable in Islam and it is possible to separate it from sexual orientation, although there is a close relationship with such desire.

What is beauty?

Philosophers had paid attention to beauty in practical philosophy and considered this: is

this definable or not? And if it is definable then how it will be defined? As much as philosophers considered this as an important issue, they have been helpless in its definition. "Even in ancient Greece that beauty was more celebrated at every places, the philosophers could not penetrate the secret of it". Pythagoras opened the discussion of beauty and put music into mathematics and defined the gentle melodies from the heavens.

Aristotle's answer to the problem of beauty is a sample of Greek responding; the beauty is the harmony, proportion and discipline of interconnected components (VilDorant, Philosophy pleasures). Regarding the definition of beauty " a new song can be heard from كانت and Schopenhauer: the beauty is a trait that the owner be pleasant regardless its benefits and interests and make an involuntarily intuitive and favor without profits in human.

Thus it can be said that beauty is something formative as considering it is in humans.

With all of these, understanding the concept of beauty, which exists in animals, humans, nature and the arts (music-painting-statue and everything that form art), depends on humans' taste. And Anatole France said: "I believe we will never truly know why an object is beautiful!"

In Islam the concept of beauty that has been the subject of a sentence, like most of the other issues its commonsense was considered, therefore it can be said that it is a component of changing issues. Because issues arising from the common expression and thoughts are interpretable under social impacts and the beauty is not out of this circle.

In Arabic word that is a mean of expressing laws and religious beliefs, the beauty is interpreted by the word "Grace" and there is a difference between the meaning of this word and ornament, which will be discussed later; although these two concepts are closely related to each other, so it should be checked that how the word Grace and beauty are considered in Islamic sources in terms of right and duty.

Grace and beauty in the Quran

The first and most important source of Islamic law is the Qur'an, which has a positive view for both words. In this sacred book, the word grace is mentioned in verses listed below

Touss of, 18. 83-Nahl, 5, 6- Hojar, 85- Ahzab, 49, 28- Almazmal, 10

The word ornament and its derivatives are mentioned in following verses:

Baghare, 212-Alomran, 14-Anam, 108-Alaraf, 32, 32, Younes, 24, 84- Hogar, 16, Noor, 30, Alghesas, 40, 79-Faselat, 12

The word grace and ornament are mentioned positively in these verses and previous ones.

The word grace is usually used in the case of perfection like "grace tolerance"¹ and it is used for animals' grace (verses of Alnahl) and releasing women as Beauty (verses of Alhahzab) in the case of material.

The word ornament is sometimes used as a gerund and often as a verb and in any case having ornament has not been reprimanded but also sometimes it is used as great works of God (Safat, 6) and where it has been despised (Alomran, 14-Baghare, 312, Alghesas, 60) was compared with a superior action or object or ornament has not been condemned.

By paying more attention to this, it can be said that the ornament has been observed positive say in these cases, but this has been questioned that such positive view have been paid to incapacitate issues and they considered beautiful and ornate, in fact the neglect of other things that are more beautiful have been condemned not the principle of glamour and beauty.

Situation of beauty and grace in tradition

Attention have been paid to these two words in Islamic prayers as the prayers ask God to gave them beauty and grace.

It is a famous verse for day dawn in Ramadan that quotes: "O'Allah! I beg you some of your beauty in the most beautiful form, indeed all your presentation is the most beautiful. My lord! I blare you at all your beauty...."

It is recommended to choose the beauty inaction and avoid obscene and non-grace in narratives.

This interpretation is inferred from "Mofazal" tale:

"O'Mofazal be noticed that the name of this world in Greek is "Ghosmosi"

And it means Ornament, All philosophers and scholars have named it.

It indicates that they observed systematic rules in the world but didn't want to call it the Fate and System but preferred to call it Ornament."(Alaame Majlesi., BeharolAnvaar., Volume 3. P.146)

In another long narrative, it is said that: everytime one of you looks in the mirror you should say: Praise is to Allahwho created me and made me fine and formed me and made my face fine, and honored me with Islam, and when he goes to see his Muslim brother, he should make up himself so that he goes to meet a stranger who is going to see him in the best shape (Homu, 10). In social policy of Muslims, beauty is

considered in words, actions and body and grace is praised with perfection.

Cheerfully of Imam Jama'at (a person who stands in front of the other prayer's while praying.) is one of the prominences that Islamic jurists consider, which it can be interpreted as the grace (AlrozatolBahieh, 812). The beauty of face and voice are mentioned in mystically lyrical and in this regard, Ghazali located the Article VIII to the rituals ecstasy in the second pillar of Muslim pillars² of The alchemy of happiness and in terms of religious order he considered the Sama³ in three types and described the first one as following:

"the person who believes the world is just fun, is incognizant. And something which is fun is illegitimate, not just because it is fun, for the reason that it would cause corruption or harm.

As birds sing is fun but not illegitimate, or the view of nature, flowers and fountain is fun but not illegitimate. So, bird's sing for ear is as fun as the view of nature and flowers for eye and the smelling of musk for nose and the nice flavor for taste and the wise tale for wisdom. All these senses are pleased by mentioned reasons, but none of them is

illegitimate. (Ghazali., Kimiyaye Sa'adat., Volume 2. P. 475)

After Ghazali, who should be among the jurists, it is Ebnearabi who was a jurist of Islamic mysticism and as much as GHazali was familiar with jurisprudence, Ebne Arabi was familiar with Sufimysticism.

In Shia religious community, this view is now common in terms of music - in general- therefore, playing musical instruments and men's singing, if it is not involving obscene words, are not forbidden to hear, because there is a difference between the material and voice states and good singing, and because in the past singing "غنا", which was with musical instruments in shindigs, was absolute forbidden by the particular interpretation of "evil

"; while there is no reason to not hearing good voices. In fact, by the interpretation of jurisprudence principals this word was referred to its common example, because such a غنا was common and normal on those days.

in his famous book "Alfotohatol Makieh" mentioned the beauty and glory and in chapter 242 in season 3 he stated that "God has created the world as his beauty and glory and he loves beauty; and everybody who loves beauty, loves the beautiful too,

and lover does not punish his friend" (Mahyedin, Alfotohatol Makieh.

Provisions accrued on ornament

As it was mentioned, beauty and grace not only had been considered with a positive view in Islam, but also was recommended to use it and therefore what is concerned to be happiness and cheerfulness is emphasized in Islam; and thus the end of the two important worships including fasting and the Hajj, which both take place at a particular time, is with holidays and holidays bring joy and happiness.

On the other hand, religious saints recommended the devout people to affability, for example Imam Ali (AS) knows that one of the believers' traits is to show happiness in the face and conceal sorrow in the heart (Kolaini, Alkafi, 228). Wearing clean and white clothes and avoiding the black clothes -except for slogans- are recommended in the narratives. All of these show the beauty.

But when the beauty becomes a tool for illegal purposes, it is natural to be condemned; therefore Islam legislators prohibit women to use it however they recommend women to make up themselves for their husbands.

It has been narrated that Prophet Mohammad ordered married women and widows to put on Henna (covering hands with Henna), in

order to married women makeup themselves for their husbands and widows to do not look likemen's hands (Sheikh Hor Amoli, Vasaeloshie, 97)

More interesting is that a woman went to Prophet Mohammad to pay homage, while her hands were not cover with Henna and the Prophet did not accept her allegiance until she put on some Henna (Almotaghiohendi, Kenzolemal, 101)

It can be understood from these traditions that religious saints had paid attention to women makeup and even they had considered that there should be a difference between men and in the field of beauty. Bearing in mind that at the time of these traditions, Hana was a cosmetics, which men and women were using it.

If that embellish is not used to draw attention to the centrality of sexual desirability, it should not be forbidden as it is not forbidden from anything else. It should be noted that such a beauty may be interpreted differently in different conditions and traditions, which would have different sentences. The important point is that in the Holy Quran, women are forbidden from expressing ornament except for appearance, which means the ornament that is conventional and does not attract attention (Noot, 31). However it is also said that

the old women who are desperate to marry, it is not forbidden to untie their clothes, without pretentiousness to draw ignorance (Noor, 59).

It can be understood from these two important points (lack of appropriate cover for appearance and untied clothing for old women) that the focus of sanctions on expressing beauty is its result in sexual hedonism and beauty cannot be forbidden without it.

Thus, if the women's make-up stimulated men in some times or conditions, which today it is not a problem; it's hard to say it is forbidden if the men see it or women use it. It can be argued that woman's behavior and make-up always stimulate men; therefore it will be an active subject that would lead to sexual stimulation.

For an answer regard less the case, jurists what they knew in the past as the beauty – which was in accordance with the social conditions of previous days – now they put it away from this issue and the proof is woman's voice; hearing it is unlawful for men and vice versa (Alrozatolbahie, 5)

And today it is simply and without prohibitive common in religious lectures and scientific community and generally on the relationship between men and women and no

oneforbidsit, which
juristsmaylistentospeechesby women.

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