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RULES OF ARRANGEMENT IN ACCORDANCE WITH ISLAM

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Abstract. This article analyzes the fundamental rules of adornment in Islamic Sharia based on verses from the Quran, hadiths, and the views of Islamic jurists. The study comparatively examines the Sharia ruling of men and women dressing similarly to each other, the issue of imitating non-Muslims, dressing for fame and situations related to arrogance from the point of view of sects. Additionally, the opinions of scholars from the Hanafi, Maliki, Shafi'i, and Hanbali sects are analyzed, and the moral and legal norms of adornment in Islam are highlighted. The article serves to scientifically substantiate the culture of adornment in Islamic ethics and jurisprudence.

Keywords: Islamic Sharia, adornment, rules of adornment, Quran, Hadith, Fiqh, Hanafi madhhab, Moliki madhhab, Shafi'i madhhab, Hanbali madhhab, imitation, resemblance to non-Muslims, garb of glory, arrogance, Islamic ethics.

Islamic Sharia has developed several rules for introducing decoration into human life.

The first rule is: in decoration, representatives of both genders should avoid resembling each other. That is, men should not resemble women in their adornment, or women should not resemble men. Scholars have different views on this issue, some scholars say that it is forbidden for a man to resemble a woman or for a woman to resemble a man, while others say it is makruh. The arguments of the first group are stronger.

Abdullah ibn Umar (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) cursed men who likened themselves to women and women who likened themselves to men." The curses of the Messenger of Allah (peace and blessings of Allah be upon him) further emphasize that it is forbidden to do such a thing.

Aisha, may Allah be pleased with her, says: The Messenger of Allah, peace and blessings be upon him, cursed women who liken themselves to men. This hadith is also the same as the above hadith.

It is narrated from Abdullah ibn Umar (may Allah be pleased with him): The Messenger of Allah (peace and blessings of Allah be upon him) said: "Three types of people will not enter paradise, Allah the Almighty will not look at their faces on the Day of Judgment, a person who is innocent of his parents, a woman who likenes herself to men, and a scoundrel." The severe punishment of being deprived of this paradise and being deprived of the sight of Allah the Almighty on the Day of Judgment will only be for a forbidden deed.



Abu Hurayra (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) cursed men who wear women's clothes and women who wear men's clothes." There is a sense of similarity in the fact that women wear men's clothes, and men wear women's clothes.

Second rule: do not adorn yourself like infidels.

To adorn oneself like infidels is to imitate infidels in their slogans that distinguish them from Muslims and to liken oneself to them. An example is the use of heathen headwear and other similar decorations characteristic of non-Muslims. Or they are similar in their general adornments without special slogans.

This problem is divided into two types.

First: imitating infidels in their slogans that distinguish them from others and likening themselves to them.

Scholars are divided into three categories regarding this issue. The scholars of the Hanafi school and some of the Shafi'i in their slogans, which distinguish the infidels from others, say that it is forbidden to imitate them and imitate oneself. Umar, may Allah be pleased with him, said: "The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Whoever compares himself to the owners of a people is also one of them.'" If a person compares himself to infidels in every way, it is disbelief, and if he compares them to others, it is forbidden. If a Muslim imitates infidels in their slogans that distinguish them from others and imitates himself, but confirms faith with his tongue and heart, since these two qualities exist, he will not be condemned as an infidel. If a person does not exit the two doors of faith (acceptance with the tongue and confirmation with the heart), they will not leave faith.

In their slogans, which distinguish the Maliki school of thought from the others (going to a place or similar places while being in the country of Muslims), if they imitate them and liken themselves to them, they are judged to be unbelievers. Their arguments are as follows: the slogans that distinguish infidels from others are a sign of disbelief. Whoever loves them and goes to their mosques with them is openly condemned to disbelief.

According to the scholars of the Hanafi and Shafi'i schools, the most powerful statement is that if one imitates the infidels and imitates themselves in their slogans, which distinguish them from others in cases where there is no need to act cunningly from cold or heat, or during battle, or anything similar, it is considered an outward condemnation of disbelief. This slogan is a sign of disbelief, these slogans can only be observed in those who have been condemned to disbelief. Judging by a sign or by what that sign indicates is permissible both according to Sharia and by reason.

In conclusion, it is forbidden to imitate infidels in their slogans that distinguish them from others. But if it is done with the intention of disbelief, the verdict of disbelief will be given.



Second: imitating them by imitating themselves in things that don't have slogans. Scholars also disagreed on this issue.

Hanafi scholars: they said it would be forbidden even in such a case. This is evidenced by the holy verse: **"O you who have believed! Don't say "Röina," say "unzurna" and listen. And for the disbelievers there is a painful punishment."**

Allah the Almighty is turning away Muslims because of their similarity in pronouncing the word "Rouina" as it is said by Jews, and the repetition in the Holy Quran requires that doing that deed is forbidden. Another verse of the Quran: **"So they**

enjoyed their share. You have enjoyed your share, just as those before you enjoyed their share. Just as they did, so did you. Those are the ones whose deeds are in vain in this world and the Hereafter. They are the losers." Allah the Almighty warned those who liken themselves to the bad qualities of others in the Holy Quran, this warning requires that doing these things is forbidden.

Muslim scholars: they said it would be forbidden. As proof of this, Ibn Umar, may Allah be pleased with him, quotes the hadith: "Whoever compares himself to a people is also one of them." It is said that if someone imitates them in any matter by imitating them, then only then will this act be unlawful.

In conclusion, it is powerful that it is forbidden because the evidence provided by the scholars of the Hanafi school mentioned above is stronger.

Third rulea: ornament should not be for fame. Fame refers to something that distinguishes its owner from other people because it's not part of what people usually do.

Fourth rule: The person being adorned should be far from arrogance. Pride is when a person considers themselves superior to others, insults them, and refuses to acknowledge the truth. Adornment is allowed on the condition of being free from impurity, since arrogance is forbidden in Sharia.



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