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THE CONCEPT OF ORNAMENT IN ISLAMIC SHARIAT

Normirzaev Khaidarali Tuychiboy ugli

Sayyid Muhyiddin Makhdum, head of the secondary specialized Islamic educational institution

Abstract. This article analyzes the lexical and terminological meanings of the concept of "ornament" in Islamic Sharia based on verses from the Holy Quran, hadiths, and the views of Islamic scholars. Also, the types of adornment, the differences between natural and professional adornment of a person, the Sharia ruling on adornment, and the opinions of scholars of the Hanafi, Maliki, Shafi'i and Hanbali madhhabs on this issue are comparatively analyzed. The results of the research serve to reveal the norms of decoration in Islamic teachings, its moral and legal aspects.

Keywords: Ornament, Islamic Sharia, Holy Quran, Hadith, lexical meaning, conceptual meaning, natural ornament, professional ornament, Hanafi madhhab, Moliki madhhab, Shafi'i madhhab, Hanbali madhhab, Sharia judgment, Islamic ethics.

Before we get into this topic, let's dwell on the meanings of the concept of adornment. If we study the word "ziynat" from a dictionary point of view, the word "siynat" is derived from the Arabic language and means "الشين" (ash-shaynu) "unpleasant," "unpleasant," that is, it means beautiful, pleasant.

In accordance with this, in the Arabic dictionary: "زينت" "Joanolucan be found in similar cases. The concept of "ziynat" (ornament) also originates from this dictionary. The original meaning is that anything that can be adorned by a person is called adornment.

Words similar to the word Ziynat:

The Arabic words "Husn" and "Jamol" are similar to the word "ziynat" that we are studying and correspond to each other in meaning. Both the word "husn" and the word "jamol" are considered the opposite of the word "qubh" (ugliness). As an example, we can cite the following word: "حسن" "olu Tehsolu", "جميل" "olu" these two words are also used in the sense of adornment.

But there is a difference between the word ziynat and these two words. Adornment is divided into two types. The first is the adornment of human creation (created by Allah), an example of which is the beauty adornment of a woman created by Allah. A woman will never be able to create this ornament as a profession. The second is a professional adornment created by a person themselves. An example of this is the antimony and various dyes used by women. A woman creates this ornament with her profession.

It is clear from this that the concept of ornamentation is realized through things that are different from the original thing. Allah the Almighty shows mercy



in His words: "**O children of Adam, take** off your adornments during every prayer," in another verse of the Quran, "We have adorned the world's sky with lights...." Let's reflect a little on the verse of the Quran: From the lights in the verse of the Quran, the desired stars. Everyone knows that stars are not a part or fragment of the sky, Allah the Almighty blessed us with other things that are not original, namely stars "We have adorned the world's sky," he said. </7>

As for the words of beauty and charm, these two ornaments are in the original creature itself. Allah the Almighty bestows His mercy in the Holy verse: "**He who created your images in a beautiful form...**," that is, Allah the Almighty created you in a beautiful form. Another verse of the Quran says: "**And there is beauty for you in them when you return in the evening (from grazing) and when you go (to grazing) in the morning.**" The words of beauty and charm mentioned in this holy verse are the natural beauty that Allah Almighty has created in both humans and animals.

Terminological meanings of ziynat:

The opinions of scholars regarding the terminological meanings of ziynat are almost identical.

1. Imam Zamakhshari defined adornment as clothing and everything that can be adorned.

2. Imam Kurtubi, may Allah be pleased with him, defined adornment as clothing, various decorations, kohl, and other items used by women to make themselves beautiful.

3. Ibn Abidin, may Allah have mercy on him, described all the ornaments and brooches used by women as adornment.

In conclusion, the terminological meaning of adornment refers to all means used to make the appearance beautiful. The terminological meaning is almost the same as the lexical meaning.

Overview of decoration

All scholars unanimously agreed that decorating is permissible according to the laws and rules established by Islamic Sharia. There is no sharia prohibition for a person who is adorned with any ornament, according to the grace of this verse of Allah the Almighty. Say: "**Who has forbidden the adornments of Allah which He has produced for His servants, and the good things of provision?**" Surah Al-A'raf, verse 32. It follows from the Holy Quran that everything that adorns a person is halal. Because the verse of the Quran requires that things that benefit all people that can be used are halal. The forbiddenness of forbidden jewelry is a different matter. After this, the scholars disagreed about the ruling on decoration.

The scholars of the first category (the Hanbali school) said that adornment is an obligatory act, and a person's humility (taqwa) is through abandoning adornment. Imam Sarakhsi, one of the Hanafi scholars, supported this statement.

The scholars of the second category (the Hanafi school) said that it is possible to be adorned.



The scholars of the third category (the Hanafi school and the Maliki school) said that adornment is obligatory.

The scholars of the fourth category (the Shafi'i school) said that it is permissible to follow a moderate path in decoration.

The arguments of the scholars of the Hanbali school:

It is narrated from Abu Umamah (may Allah be pleased with him): they say that one day the companions mentioned the world in the presence of the Messenger of Allah (peace and blessings of Allah be upon him), then the Messenger of Allah (peace and blessings of Allah be upon him) said: "Listen!" They say wearing old clothes is from faith, wearing old clothes is from faith.

The part of the hadith in which the proof is obtained is "from faith," meaning it is from the behavior of a believer. It is obligatory to follow the behavior of the faithful who are encouraged to follow.

The meaning of the hadith is to abandon excessive luxury. In this case, there are two actions: one is required, and the other is rejected. If what is required is purity and beauty of appearance, what is repeated is pride in adornment and showing off. It is known to everyone that the words of the Hadith are also an allusion to this meaning.

The arguments of the Hanafi school of thought:

Here is a verse from Allah the Almighty: **Say: "Who has forbidden the adornments of Allah which He has produced for His servants, and the pure provisions?!"** The statement "I" in the Holy Quran is for denial. Allah the Almighty has denied that ornaments are forbidden, so He requires that there is no forbidden thing. Since the use of jewelry is not forbidden, it means it can be used.

Evidences from Muslim scholars:

Umar ibn Khattab saw a silk cloak being sold at the mosque gate and said to the Messenger of Allah (peace and blessings of Allah be upon him): "If you buy this, you will wear it on Fridays." Then the Messenger of Allah (peace and blessings of Allah be upon him) replied that this will be worn by a person who has no share (reward) in the afterlife. The part of this hadith that can be proven is that the Messenger of Allah (peace and blessings of Allah be upon him) did not forbid decoration in the hadith, but forbid it because the clothes were made of silk fabric.



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