

Cosmetic Operations and Controls

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Abstract

In light of the problems and rapid changes in our contemporary reality, and the fashion struggles. Clinics and beauty centers have spread to tighten the body, scrub the skin, and remove tattoos. So everyone who enters these clinics comes out in a different way. This research comes as an original attempt for some of the new medical issues to reach a medical jurisprudential opinion, and the researcher's approach In such controversial issues is to Investigate the correct Sharia evidence, guided by the texts of the early jurists, and the two graduations of the later ones, taking into account the rules and colleges of Sharia In preserving oneself and one's money. The nature of the research required me to make it into an introduction and three chapters: A-Introduction: It deals with the importance of this topic (plastic surgery) and the research problem and plan. B- First chapter: it dealt with an explanation and the research vocabulary and terms, so I clarified what the controls are linguistically and idiomatically, then talked about the nature and definition of cosmetic operations. Finally, I concluded this chapter by explaining what is meant by the legal controls for cosmetic operations. C - Second chapter: Dealt with the types of cosmetic operations and their legal ruling in consideration of the purpose of surgery, and concluded this chapter by talking about the types and forms of cosmetic operations in consideration of the medical framework. D- Chapter Three: talked about the most important legal controls for plastic surgery, and concluded this chapter by explaining the controls for medical operations in general, then I mentioned the decision of the International Islamic Fiqh Academy regarding plastic surgery and its rulings.

Introduction

Praise be to Allah we praise Him, we seek His help, and we seek His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our deeds.

Allah Almighty said (O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]) [Āl-ʿImrān: 102], Allah Almighty said (O mankind, fear your Lord, who created you from one soul and created from It its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.) [An-Nisā':1]. And Allah Almighty said (O you who have believed, fear Allāh and speak words of appropriate justice.) [Al-Ahzāb: 70]

In light of the rapid changes in our daily lives and the successive fashion trends from which even our bodies are not spared, clinics and beauty centers have spread to tighten the body, scrub the skin and remove tattoos, so everyone who enters these clinics comes out in a different way, it may not occur to his mind the damage caused by these health procedures. It is indisputable that the advancement of modern science and technology has made it within the reach of contemporary medicine to perform operations in the fields of medicine that doctors and mujtahids in previous centuries did not think of, and these capabilities have been achieved within the framework of a secular, materialistic civilization. Moral values and legislative standards have changed in it, and the motives of material desires have overpowered it.

Thus, Islamic jurisprudence today had to address two types of challenges:

First: Challenges of scientific and technological progress that pose new Issues to the mujtahid, such as transplanting organs of all kinds and the like, which happened recently.

Second: Civilizational challenges that force the jurisprudential thought not to be convinced of the legislative ruling in the issues before it, but rather to control the factors, causes, and effects.

This research comes as an original attempt for some of the new medical issues to reach a medical jurisprudential opinion. And he works to consolidate the legal medical concepts by continuing the jurisprudence in this field so that we have fertile material for Islamic medical jurisprudence, on which contemporary medical practices in the lands of Islam are based. In view of this extreme importance, these papers were included in this research. To clarify the issue of plastic surgery and its controls from the legal jurisprudential point of view, in a detailed and integrated way. The researcher's approach in such controversial issues is to investigate the correct legal evidence, guided by the texts of the early jurists, and the graduations of the latter, taking into account the rules and colleges of the Sharia in preserving religion, life, mind, honor, and money.

Study problem

It is an indisputable axiom, every researcher who embarks on writing scientific research must face various difficulties and problems, which require more patience and effort. We can ask these problems in the form of the following questions:

- Is Islamic jurisprudence characterized by stagnation and its lack of compliance – as many orientalists and their Idiot students' claim-with the requirements of the conditions, and the new conditions, affairs, and circumstances of people?!
- Is it possible for Islamic jurisprudence and its principles to consider contemporary jurisprudential issues and developments and judge them?!
- What is the role of jurists in the current era regarding the Issues of reality, its problems, and its emerging facts?!
- Are they able to comprehend such problems and controversial issues, judge them, and return them to their legal principles and rules?
- What are the positive effects of rooting emerging issues and linking them to their legal principles?
- How do Muslim thinkers view many of the jurisprudential developments and issues? In what approach did they deal with its topics and elements?
- Are the legal and medical investigations that they mentioned in their books, articles, and research mere digressions, or is it an essential link in the chain of its studies?
- What are the benefits and harms of plastic surgery?!
- Finally: What are the most prominent opinions, evidence, and jurisprudence concepts on the issue of plastic surgery and its controls?!

We will not answer these questions in order, but we will leave the answer through the folds of the chapters, the investigations, the demands, and the conclusion. If Allah will.

Chapter one: What is the research vocabulary and terms?

It includes the following detectives

First topic: Defining controls linguistically and idiomatically

Controls are plural of the controller, Ibn Faris says in the dictionary of Ma'asees al-Lughah: (Dad, Ba', and Ta'a are a sound origin. The thing is strictly controlled. And the most exacting: the one who works with

all his hands.). Ibn Manzoor says: (Discipline: is the attachment of a thing and its confinement, seizing it, its restraint, its restraint, and al-Laith said: restraint is the adherence of something that does not separate from it in everything, and the restraint of the thing is its preservation with firmness, and the man is an officer, i.e.: resolute). From the collection of these and other quotations, it becomes clear to us that the defining factor in the language is used and is meant by it: the accuracy and perfection of something. The necessity of the thing, its confinement, and its mastery. The jurisprudential officer confines and imprisons the branches that fall within its framework.

The control in Shari'a terminology differs from the jurisprudential rule, as the controller gathers branches from one chapter. As for the rule, it gathers branches from various chapters. Imam Al-Suyuti says: (The second art: is the art of controls, exceptions, and divisions, and it is arranged in the chapters because each officer specializes in his chapter, and this is one of the differences between the control and the rule because the rule combines branches from various chapters, and the controller combines the branches of one chapter).

It follows that the jurisprudential rule is not limited to one chapter of jurisprudence, rather it includes many chapters. The jurisprudential discipline is concerned with one of the chapters of jurisprudence. Therefore, some contemporaries defined it in a general definition, which is: (everything that restricts the details of a specific matter) or (what is organized into similar images in one jurisprudential topic, without paying attention to an inclusive and influential meaning).

The jurisprudential controls are specific in the fact that they are drawn from legal evidence from the Qur'an, Sunnah, consensus, analogy, and other evidence. It is also consistent with the purposes of Islamic law and is concerned with practical rulings. It is worth mentioning that the discussion of legal controls in this research is more general than the narrow meaning of it from the jurists and fundamentalists.

Second topic: Defining Sharia in language and idiomatically

There are two requirements for it:

First requirement: what is the term (Sharia) linguistically and idiomatically?

(Shara): Sheen, Ra'a, and Ain are one origin, and it is something that opens in an extension in which it is. That Sharia is the source of drinking water and it is derived from the law of religion and the law. Allah said: (To each of you we prescribed a law and a method) and He said: (Then We put you, [O Muḥammad], on an ordained way concerning the matter).

Law is the religion, and the method is the way. And it was said: The law and the method are all the way, and the way here is the religion... and Al-Farra said in the Almighty saying (Then we put you, [O Muḥammad], on an ordained way concerning the matter). Al-Azhari said: The meaning of Sharia; is clearer taken from the law of the cuticle if it is split.

Definition of Sharia Idiomatically:

Scholars of jurisprudence have defined Sharia, both in the past and in modern times, with different definitions. We mention the most important and well-known of them:

1-Ibn Hazm Al-Dhaheri defined it and said: (Sharia is what Allah Almighty legislated on the tongue of His Prophet, may Allah bless him and grant him peace in religion, and on the tongues of the prophets before him, peace be upon them, and the judgment from it is for the abrogator).

2- Shaykh al-Islam Ibn Taymiyyah said: The name, Sharia, and Shariah regulate everything that God has prescribed in terms of beliefs and deeds, he also said: The Sunnah is like the Shari'a, It is what he enacted and legislated in terms of action, and he may mean both of them, so the wording of the Sunnah falls on the meanings of the wording of the Shari'ah. Ibn Abbas and others say in the words of the Almighty (the law and the way) a Sunnah and way, so they interpreted the law by the Sunnah and the platform by the way. And the Shari'a is only the Qur'an and the Sunnah of His Messenger and what the nation's predecessors were upon in terms of beliefs, conditions, worship, deeds, policies, rulings, mandates, and gifts. And the reality of Sharia is following the Messengers and entering into obedience to them, just as departure is a departure from obedience to the Messengers, and obedience to the Messengers is the religion of Allah.

Relationship between the linguistic and idiomatic meaning of Sharia:

There is no doubt that the relationship between the linguistic and idiomatic meaning of any expression. It is very close, as there is no idiomatic meaning derived from its linguistic meaning.

The linguistic meaning (of Sharia) is clear and evident in the idiomatic meaning.

The first linguistic meaning is Sharia: the source of running water. Al-Ahkam is called (Sharia). On the one hand, it leads to the life of souls. The resource also leads to what is in the life of the bodies.

The second linguistic meaning is that Sharia the clear method. Al-Ahkam is called: (Sharia) on the one hand that it is straight, and there is no difference or disturbance in it, likewise, the clear method has no

distortion. Sharia was named as an analogy to the law of water since whoever initiated it on the truthful truth was irrigated and purified.

Third topic: Definition of Cosmetic Operations

First: Definition of Operations

Operations: the plural of an operation, and it has several meanings, including:

A set of works that produce a special impact such as surgical, financial, and military operations.

Surgical intervention in a part of the body, performed using surgical tools

Second: Definition of cosmetics:

Ibn Fares said in the dictionary of Ma'asees al-Lughah: ((Jim, Mim, and Lam are two origins: one of them: gathering and greatness of character, and the other: good..., and the other origin: beauty, which is the opposite of ugly, and a beautiful man and beauty. Ibn Qutaybah said: its origin is from the beautiful, and it is the fat of melted fat means that the water of the fatness runs in his face.

Third: What are the cosmetic operations?

The scholars of jurisprudence and medicine have defined (cosmetic operations) with different definitions, we mention the most important and well-known of them, then we choose what we think is correct in our view:

A-Dr. Charles Erring and others defined cosmetic surgery as: ((surgery that is performed to improve the appearance of a part of the visible body parts or its function if there is a shortage, damage, or distortion).

B-Dr. Ahmed Kanaan defined it as ((an art of surgery aimed at correcting congenital deformities such as: extracting the extra tooth or modifying the shape of deformed organs such as correcting the cleft lip or repairing deformities resulting from various accidents such as burns and wounds).

The following is an indication of the limitations of this definition:

1. Medical: An entry that lists non-medical cosmetic procedures, such as beautifying the hair with extensions and cutting, beautifying the face with dyes and artificial additives, and so on.
2. Surgical: An entry that lists non-surgical medical procedures, such as various medical preparations intended to treat the skin and beautify the face and other parts of the body

3. Appearance: Refers to plastic surgeries that are intended to improve the appearance and beautify the organs of the body, and although improving the function is noticeable in this type, the original goal is to improve the appearance, and this is what is known as ameliorative plastic surgery. In terms of appearance, it may improve breathing function

4. Job: Referring to plastic surgeries that are intended to improve function from the outset, although improving appearance is also noticeable, the original intent is to improve function, which is what is known as orthopedic plastic surgery, such as hand surgery and burn surgeries.

5. Appearance: A restriction indicating that plastic cosmetic surgery specializes in the visible organs of the body – and this is why this surgery is called: Skin and soft tissue surgery. This is a limitation for the majority, not a complete one, because a plastic surgeon may participate in some internal surgeries with other surgeons, but that is rare compared to what is done on the visible organs.

Fourth topic: What is meant by the legal controls for cosmetic surgery?

What we mean by legal controls for cosmetic operations:

The legal frameworks and controls derived from the legal evidence from the Book, the Sunnah, consensus, analogy, and the jurisprudence of the nation's scholars, are consistent with the purposes of Islamic law and its overall principles which regulates medical and surgical procedures aimed at improving the appearance or repairing the function of the visible human body parts for deviating from committing the prohibited.

Second chapter: Cosmetic Surgery in the balance Sharia of Islam

The modern concept of cosmetic operations In terms of jurisprudence and medical projection was not paid attention to by the ancient scholars, and they did not explain its design, issues, and types, as modern medical scholars paid attention to it.

First topic: Types of cosmetic operations, considering the purpose of surgery

According to specialists In Islamic jurisprudence, cosmetic surgeries are divided into two types, with regard to the purpose of the surgery (treatment or adornment):

First type: Necessary cosmetic surgeries.

This type that needs to be done includes a number of surgeries that are intended to remove the defect, whether it is in the form of deficiency, damage, or deformity, and it is necessary with respect to

his justifications for his action, and a beautifier with regard to its effects and results.

If we reflect on the defects that are found in the body, we will find that they are divided into two categories

First: birth defects

They are defects arising in the body from a cause within it, and not from a cause outside of it. This includes two types of defects, namely:

A – Congenital defects with which a person was born

B- Defects arising from pathological lesions that affect the body.

Second: Accidental (acquired) defects.

They are defects resulting from an external cause, such as accidents and burns.

Legal ruling for this type:

Because this type of medical surgery is intended for medical treatment and treatment. It is permissible for the doctor to do it, and this type of medical surgery, although its name indicates that it is related to cosmetic surgery, is that there are motives that necessitate a license to do it.

The legal evidence that indicates the permissibility of medication and medical treatment is many; some of them:

-The Prophet, may Allah's prayers and peace be upon him, was asked: Messenger of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age. The evidence from the hadith: the permissibility of medication and medical treatment for all diseases, and there is no doubt that diseases in plastic surgery - mentioned above - with the intention of treatment fall within the general meaning of hadith.

-Because it is permissible to do medical surgery if there is a valid reason for doing it, and cosmetic surgery with the intent of treatment is included in it all together when there is a need for it.

Second type: Shape operations, Cosmetic Improvement Operations (optional)

What is meant by improving the appearance and achieving the best shape, without the presence of necessary motives or necessity that necessitates doing surgery, and is divided into two types: shape operations and rejuvenation operations.

First type: Shape operations.

Among the most famous operations of this type are the following:

Modification (beautification) of the nose, chin, breasts, ears, abdomen, lip thinning, liposuction, cosmetic injections, peeling, and laser operations

Second type: Rejuvenation operations.

Most famous of which are the following:

Facelift (wrinkle lift), buttocks, forearm, hands, eyebrows, and getting rid of sagging.

Ruling on ameliorative cosmetic surgeries (elective).

Contemporary scholars differed regarding the ruling on cosmetic surgeries, based on two main opinions

First view is that cosmetic operations are forbidden and prevented. Among those who said this view: Dr. Muhammad al-Mukhtar al-Shanqeeti, Dr. Abd al-Salam al-Sukkari, Dr. Muhammad Khaled Mansour, Dr. Noura al-Mutlaq, and Dr. Izdiyar al-Madani.

They quoted a lot of evidence for that: Allah said: "And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah."

The evidence from the verse is that it is mentioned in the context of slander, and the verse is proof that changing Allah's creation is the work of Satan including cosmetic treatments, such as facelifts and stomach lifts all of which are included in the prohibition of changing a person's creation and tampering with it without a valid reason, so it was forbidden.

Second saying: is that the owners of this view believe that each cosmetic operation should be studied separately, as each surgery must be studied independently, taking into account the circumstances surrounding it and applying the rules and Islamic principles in each case, especially with the differences in the provisions of these operations. As some of these surgeries are prohibited by Sharia, and some of them may be permissible, we cannot classify all plastic surgeries as one. And he said this saying: Dr. Muhammad Othman Shabeer, Dr. Zarwati Rabih, Dr. Salih Al-Fawzan, Dr. Hani Al-Jubeir, and Dr. Shaaban Al-Koumi Fayed

Chosen saying

To decide on this dispute that arose around this issue, after presenting some evidence and taking and refuting it, reflecting on what it includes and referring to, and considering it in a view that is not governed by the bitter reality. Referring to what scholars and specialists have written about this issue, we find that It is one of the

ijtihaad and emerging Issues, and it becomes apparent to us – and Allah Almighty knows best – that the preferred saying is: those elective cosmetic surgeries for Improvement are not all in the same category. Undoubtedly, detailing is more likely to be accepted because each type of improvement process has a ruling that suits it, as evidenced by the evidence, and the rest remains on the principle of permissibility.

Second topic: Types and images of cosmetic surgeries, considering the medical framework

First: Burn patches

A burn can be defined as an injury to the surface of the skin as a result of exposure to either a flame, chemicals, hot liquids or electric current. This local effect of the burn is accompanied by general complications that affect the vitality of some important organs in the body.

Burns are divided into three degrees:

First-degree: superficial burns, which include injury to the superficial part of the skin, such as burns that occur as a result of prolonged exposure to the sun on the seashore.

Second degree: burns that include part of the thickness of the skin, and occur as a result of exposure of the human body to a flame, or a spill of boiling water.

Third degree: deep burns, which include injury to the entire thickness of the skin, and are sometimes accompanied by an injury to the soft tissues of the body that are under the skin, or the whole part is charred. These occur in cases of chemical or electrical burns.

This type of burn must be treated in different burn units, and it always requires grafts. Because these operations are the only way to rebuild the skin surface of the human body instead of the skin that was lost as a result of burns and skin grafts are the most common cosmetic surgeries. This operation is carried out by transferring healthy skin and implanting it in place of damaged skin. Normally, healthy skin is transferred from the patient himself, or from another person sometimes.

However, this process should be constrained by the following restrictions:

1. Grafting the skin with human skin must be a method of treatment so that there is no other way to replace it, and there is no other way to treat it.

2. Harm resulting from not implanting for the purpose of beautification is greater than the harm resulting from not observing what is prohibited.
3. Patched-up part of the human being has not been taken by way of exchange, such as selling and the like.
4. It is most likely that the surgery will be successful.
5. Deduction of this part does not result in greater harm, such as the loss or damage of a part.

Second: Beautification of facial and head defects:

A. Rhinoplasty. B. Otoplasty

C. Lip beautification. The surgeries that are performed to avoid lip defects are:

1. Lip augmentation.
2. Big lips augmentation.
3. Long lips beautification.
4. Drooping lips beautification.

Jurisprudence for lip beautification:

It appears to us that lip plastic surgery has two cases:

First case: Is that it is a treatment for accidents or emergency injuries, as well as if there is an apparent defect in the lips that causes a noticeable deformation of the face for most people, and this case is governed by permissibility because these operations are intended to correct the defects, and as for beautification and improvement, it comes as a result and is not intended independently. It is well known that fixing defects and deformities is not a matter of changing Allah's creation as what is meant is to return the creation to its origin, not to change it.

Second case: It is a beautification of the lip to make it appear more beautiful. This is what is most common in plastic surgery of the lips, such as operations to reduce or enlarge them and beautify long and drooping lips. This case is governed by the prohibition, because these surgeries are performed on a healthy part in a normal manner, and they are intended to obtain more beauty. So it is from changing Allah's forbidden creation.

D. Lifting facial wrinkles.

The legal ruling on this operation varies according to the age of the person undergoing it:

A- If he is old and these wrinkles occur to him as a result of old age, then it is not permissible for him to undergo this operation. Likewise, if a woman is very old, it is not permissible for her to do it, because it is fraud and shows a young age, and changes the creation of Allah, may He be exalted.

B- If he is young and these wrinkles occur to him as a result of a disease, then it is permissible for him to treat the disease and its effects, such as wrinkles, provided that this process does not lead to greater harm.

There are several issues related to this aspect:

First: Remove the face crust. Second: Facial sanding

E - Beautify the spacing of the teeth.

F- Jaw beautification and repair of defects.

G - Eye beautification. H - Beautify the baldness defect.

3. Breast augmentation surgery

4- Process of removing fat from the body

Accordingly, the process of removing fat from the body for the purpose of treatment and treatment is permissible, as long as it does not lead to greater harm.

With regard to removing fat with the aim of losing weight and adjusting the body's stature, it is permissible under two conditions:

1-Process of removing fat must be so important that there is no other way to replace it. 2- That it does not result in greater harm.

Third chapter: Sharia controls for cosmetic operations

Undoubtedly, this chapter is one of the most important things a researcher should pay attention to in plastic surgery. As he will not be guided to the truth in what he finds by searching for it, unless he takes the controls as a beacon in his research methods, it does not deviate into falsehood except when it is negligent in adhering to these controls or does not carefully consider its reality.

Also, these controls are considered to be an arbitrator for the extent of the mujtahid's ingenuity and his jurisprudence, due to the effort it costs him to follow the details of the texts and rulings, and to stand on the various total and partial evidence. Most of those who content themselves with the name of interest and removal of harm are negligent in what they see of rulings, except to escape from an effort that they did not take themselves with and did not practice it.

The controls and conditions are complementary to the conditional, and this is what is known about the fundamentalists as complements

or complements, and the function of complements can be summarized in the following two matters:

First: Blocking the pretext that leads to a breach of the intended wisdom of plastic surgeries.

Second: Achieving other secondary purposes, other than the original purpose

First topic: the legal controls and standards for plastic surgery operations

First Control: is that plastic surgery operations should not change Allah's creation, and the basis for that is the words of Allah Almighty: (And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah.) And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss. So Allah Almighty said about Satan: (And I will command them to change the creation of Allah), the meant by that according to a group of scholars is to change God's religion, and it was said: to change the nature of God. In the hadith on the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said("Everyone is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a beast is born whole. Do you find some among them [born] maimed?"). And it was said: What was a change to God's creation by seeking goodness and beautification, such as tattooing and flaring, is widespread. In the hadith on the authority of Abdullah bin Masoud, may God be pleased with him, he said (God has cursed the women who tattoo and the women who have themselves tattooed, the women who pluck hairs from their faces and who make spaces between their teeth for beauty, changing what God has created. When a woman came and told him she had heard he had cursed such and such he asked why he should not curse those whom God's messenger had cursed and those who were mentioned in God's Book. She told him she had read it from cover to cover and had not found in it what he had been saying, to which he replied that if she had read it she would have found it, and asked her whether she had not read, "What the apostle has brought you to accept, and what he has forbidden you to refrain from." On her replying that she had, he said he had forbidden what he had been talking about cleavage due to good appearance is blameworthy, but if it is needed to treat it, it is permissible.

Second Control: is that plastic surgeries do not violate the specific legal texts:

One of the most important rules for cosmetic surgery is that it should not result in a violation of Sharia texts. It must be noted that

performing plastic surgeries is accompanied by special sharia guidelines. Sharia prohibits several cosmetic procedures including:

A- What Al-Bukhari included on the authority of Hisham bin Urwa, on the authority of his wife Fatima, on the authority of Asma bint Abi Bakr, who said that the Messenger of God, may God's prayers and peace be upon him, cursed the one who is extended and the one who is connected.

B - What Al-Bukhari brought out on the authority of Alqamah on the authority of Abdullah bin Masoud: May God curse the women who tattoo themselves, the women who have tattoos, the women who have been removed, and the women who have been exposed to beauty, they change the creation of God Almighty.

Third Control: Submission of plastic surgery within Islamic frameworks of beauty and adornment.

Fourth Control: Plastic surgeries should not be subject to deceit or fraud.

Fifth Control: Plastic surgery does not lead to a resemblance that is forbidden.

One of the most important legal controls and standards in plastic surgery, that there should be no resemblance to this beautification is forbidden. This includes two things:

- a - Avoid imitating the infidels and the people of evil and immorality,
- b- Avoid imitating women with men or vice versa

Sixth Control: Commitment to not being alone and the provision of revealing private parts.

Seventh Control: Avoiding extravagance and squandering money on plastic surgery.

Eighth Control: plastic surgery does not lead to arrogance and vanity.

Ninth Control: Cosmetic operations should not be performed within the scope of the obsession with fame.

Tenth Control: Plastic surgery does not result in harm.

Second topic: Controls of medical operations in general

The criteria that must be met to judge the permissibility of surgery are:

1. If the patient needs it:
2. To authorize the patient or his guardian to perform the surgery.
3. The surgeon and his assistants must be qualified.

4. The surgeon thinks it is most likely that the operation will be successful.
5. That there is no alternative that is less harmful than surgery.
6. Doing so does not result in more harm than the disease.

Finally: We mention the decision of the International Islamic Fiqh Academy regarding plastic surgery and its rulings:

The Council of the International Islamic Fiqh Academy emanating from the Organization of the Islamic Conference, held in its eighteenth session in Putrajaya (Malaysia) from 24 to 29 Jumada al-Akhirah 1428 AH corresponding to 9-14 July 2007 CE, after reviewing the research submitted to the Council regarding the topic: plastic surgery and its rulings, and after listening to the extensive discussions that took place around it, he decided the following:

First: Definition of plastic surgery: (Cosmetic surgery is that surgery that is concerned with improving (modifying) the shape of an apparent part or parts of the human body, or restoring its function if an influential defect occurred in it).

Second: General controls and conditions for plastic surgery operations:

1. The surgery should achieve a legitimate interest, such as restoring a job, repairing a defect, and restoring the character to its original state.
2. The surgery does not result in harm that outweighs the desired benefit from the surgery. Trusted specialists decide this matter.
3. The work should be performed by a qualified specialist a male doctor (female doctor). Otherwise, he will be liable.
4. The surgical procedure must be done with the permission of the patient (surgery requester).
5. The doctor (specialist) should be aware of (who will perform the operation) and the expected and potential errors and complications as a result of that operation.
6. There should be no other method of treatment that is less harmful to the body than surgery.
7. It should not result in a violation of the Sharia texts.
8. It takes into account the rules of medication In terms of commitment after seclusion, the provisions of revealing private parts, etc., except for necessity or an inviting need.

Conclusion

- A deep belief in the validity of Islamic jurisprudence, the perfection of its approach, and that it is characterized by richness and fulfillment of all the requirements of life, and the developments of the age.
- Cut off the richness and diversity of Islamic jurisprudence, and that it is not small in size or superficial diving, as many orientalists and their hateful idiot students' claim.
- The genius of Islamic scholars in the jurisprudential aspects, and their wonderful contributions, and that they served this Sharia a great service, thus paving the way for those who came after them to delve into emerging issues that require a new scientific study.
- Addressing contemporary issues, problems, and emerging realities every era has its own issues, problems, and renewable facts that the previous jurists did not talk about. It is imperative for jurists with well-established jurisprudential faculties to diligently deal with these issues, problems, and facts, otherwise, this will lead to the isolation and freezing of society.
- The emergence of Islamic jurisprudence as a scale that should be invoked in order to uncover ambiguous issues and solve intractable problems in light of the scales of Islamic jurisprudence.

The researcher recommends that the legal guidelines for plastic surgery be presented to a committee in which many specialists among trusted doctors, a number of officials, and a group of scholars participate, then the results of this meeting will be submitted to be presented to the Council of Senior Scholars in the Kingdom of Saudi Arabia, and to the Fiqh Councils, so that they may reach a conclusion on that. And decide on this issue.

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