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MODERN SCIENTIFIC ANALYSIS OF RELATION OF ISLAM TO BLEPHAROPLASTY AS AESTHETIC PROCEDURE

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Annotation

Plastic surgery, especially blepharoplasty, continues to attract attention both from the point of view of medicine and from the point of view of religious norms, including Islamic ones. This article examines the main aspects affecting the perception of blepharoplasty in Islamic societies, based on recent research. Special attention is paid to theological and legal aspects, as well as social and cultural factors influencing attitudes towards operations such as blepharoplasty. Islam considers interference in human nature through the prism of ethical norms established in the Qur'an and the hadith of the Prophet Muhammad ﷺ (peace and blessings be upon him). The article also provides an appropriate interpretation of verses from the Koran and hadith relating to the change of appearance and the permissibility of procedures such as blepharoplasty within the framework of Islamic ethics and law.

Keywords: Islam, blepharoplasty, plastic surgery, Sharia, aesthetic procedures, ethics, verses of the Quran, hadith, medical necessity, theology, spiritual values.

Introduction

Aesthetic surgery, including procedures such as blepharoplasty, has significantly changed the public perception of beauty and health in recent decades. However, the attitude towards these operations in the Islamic world varies depending on the



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interpretation of religious norms and traditions. While some consider interference with natural appearance unacceptable, others allow such procedures under certain conditions. The article examines the attitude of various Islamic schools and scholars to blepharoplasty, as well as how social and cultural aspects affect the perception of this aesthetic procedure in an Islamic context.

Purpose of work - analyze the attitude of Islam to blepharoplasty, relying on recent scientific research and religious treatises. The article examines theological, legal and ethical aspects, as well as key studies on the perception of cosmetic surgery in Islamic countries.

Theological and legal foundations of Islam's attitude to cosmetic surgery

Islam traditionally views interference with human nature as an act that must be justified on serious religious or medical grounds. The Quran states:

"Truly, We have created a man in the best possible form." (At-Tin, 95:4)

"He created the heavens and the earth in truth, and gave you an image, and made your images beautiful, and a return to him." (At-Tagabun, 64:3)

This ayat indicates the importance of a person to be satisfied with his natural condition, considering him a divine gift. Interference in this process, if it has no concrete basis, can be considered as an act of non-recognition of the perfection of God's creation.

Sharia strictly regulates body interference when it comes to cosmetic surgery. Islam prohibits "redundant" interventions that do not involve correcting defects or improving health. An article by Bassiouni and Noor (2017) states that surgery in Islam can be permitted if it is necessary to restore lost functions (for example, in the case of injuries or diseases). However, operations aimed solely at improving appearance can be seen as excessive changes, which calls into question their ethics.

"Allah cursed those who make tattoos and those who put them on, those who pluck their eyebrows and those who change the appearance created by Allah for the sake of beauty."(Sahih al-Bukhari, No. 5931; Sahih Muslim, No. 2125).

This hadith is interpreted as a ban on cosmetic interventions that aim to change the natural appearance without medical or social grounds.



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Positions of various Islamic schools on blepharoplasty

Each Islamic school has its own interpretation of Sharia law regarding cosmetic interventions. Some schools, such as Hanafi, oppose any aesthetic surgery, viewing it as an interference with human nature. While more liberal schools believe that such operations can be justified if they are aimed at improving quality of life or restoring lost function, as in the case of blepharoplasty. Hadith mentions:

"Truly, things are judged by intent and each person will get what they intended..." (Sahih al-Bukhari, No. 1; Sahih Muslim, No. 1907).

Thus, Islamic schools that recognize the possibility of aesthetic surgery emphasize the importance of intent. If the purpose of the procedure is to restore or improve health and functionality, such operations may be permissible.

Ethical and social aspects of blepharoplasty in the Islamic world

The social perception of cosmetic surgery in Islamic countries is strongly influenced by cultural and social factors. In countries with more liberal views on religion, such as Turkey or Lebanon, attitudes towards such procedures may be more positive, while in more conservative countries, such as Saudi Arabia, cosmetic surgery is often perceived as an unacceptable interference with human nature.

According to studies (Zahir & Al-Hadi, 2022), the influence of religious leaders and scholars plays an important role. In some Islamic countries, fatwas concerning blepharoplasty can strongly influence public opinion and the practice of medical interventions. The influence of spiritual leaders on the perception of aesthetic operations leads to a differentiation of approaches in different Islamic countries.

"Truly, Allah does not look at your bodies and your appearances, but looks at your hearts and deeds." (Sahih Muslim, No. 2564; Sunan Ibn Maja, No. 4143).

These words can be interpreted as a reminder of the importance of a person's intentions, not their appearance. Thus, if blepharoplasty is perceived as a means of improving quality of life or restoring function, its resolution is possible under certain conditions.

Blepharoplasty as part of a broad cosmetic practice in the Islamic world

With the growing popularity of cosmetic surgery in recent decades, blepharoplasty has become one of the most sought-after procedures in Islamic countries. At the same time, there is considerable diversity in the perception of these operations. For



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example, in countries with a more liberal interpretation of Islamic norms, such operations may be considered acceptable if they do not violate religious norms. In more restrictive countries, blepharoplasty may be banned without medical indication (Al-Qarni and Fadel, 2019).

Hadith of the Prophet Muhammad ﷺ, which reads: "Truly, Allah does not look at your bodies and at your appearances, but looks at your hearts and deeds" (Sahih Muslim, No. 2564; Sunan Ibn Maja, No. 4143), emphasizes the key role of sincerity of intentions (niyat) and internal qualities of a person, which in Islam are considered as the fundamental criterion for assessing his actions.

In the light of cosmetic operations, such as blepharoplasty, this hadith indicates the admissibility of such interventions in the presence of reasonable reasons, for example, the need to eliminate physical defects, restore lost functions or improve health. However, procedures performed solely for the purpose of satisfying vanity or demonstrating external attractiveness can be considered contrary to the ethical norms of Islam, since the emphasis shifts from spiritual qualities to external ones.

To come to the right conclusion in the discussion of plastic surgery, Islamic organizations functioning to solve the bioethical problems of modern medicine turn to religious sources, study life situations requiring plastic surgery, explore bioethical laws and issue fatwas for the modern Muslim community. Based on surahs from the Quran, Hadith, and medical literature on the advances and benefits of plastic surgery for humans, they divided plastic surgery into two kinds:

The first, permitted species, which is carried out to eliminate any deficiency, whether this deficiency is congenital or acquired, in order to improve the functioning of organs and restore the quality of the body and human health.

On the permissibility of this medical procedure there is a direct indication of the Prophet Muhammad ﷺ in the famous hadith, from which we learn that in pre-Islamic time during one of the battles, an associate named "Arfaja bin As'ad cut off his nose. Then he made his nose of silver, but later he became festering, and the messenger of Allah ordered him to make his nose of gold [3].

The second, forbidden appearance, which is committed due to the desire to improve appearance, while there is no need and necessity to change the shape of appearance and organs.



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Sheikh Atiyya Sakr of the Egyptian House of Fatwa issued a fatwa on the admissibility of plastic surgery in cases where there is a need for these operations, in order to get rid of suffering [5], improve human health.

Conclusion

Islamic attitudes towards blepharoplasty are defined by a complex web of theological, legal, and cultural factors. Despite the diversity of opinion among Islamic scholars and the differences between Islamic schools, the general understanding remains that any interference with the human body must be justified by good reasons. This can be a medical necessity, restoration of lost functions, or an improvement in the quality of life, including in the context of social or psychological factors. It is important to take into account that the perception of cosmetic surgery depends on the cultural and social conditions characteristic of a particular Islamic country.

Compliance with intentions is key, as emphasized in Islamic sources: if the procedure is aimed at restoring lost functions or improving health, it can be considered permissible, otherwise interference with human nature becomes ethically questionable.

Religious authorities in Islam, including the Ulema, Muftis, Imams and Ayatollahs, have a great influence on public attitudes towards issues such as blepharoplasty. Their decisions are often based on a detailed study of Sharia, as well as taking into account social and cultural conditions. It is important to remember that, despite general principles, there are differences in the interpretation of these norms, and the decision on each specific case may depend on the individual position of religious authority. Thus, the decision on blepharoplasty should be made taking into account medical indications and consultation with a religious authority to make sure that it complies with the principles of Islam.

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