

THE LEGITIMACY OF AESTHETIC SURGERY IN ISLAMIC LAW: A NORMATIVE AND JURISPRUDENTIAL ASSESSMENT

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ABSTRACT

This article examines the permissibility of aesthetic surgery in Islamic law by categorising such procedures based on their underlying motivation: necessity, medical or psychological need, and/or pure beautification. The objective is to clarify the conditions under which these operations are deemed lawful or prohibited in light of Islamic jurisprudential principles. Using a qualitative, normative analysis of classical legal sources and contemporary fatwas, the study explores how concepts such as *darurat* (necessity), *hajah* (need), *amanah* (trust), and *fitrah* (natural form) shape the legal assessment. The findings show that operations intended to treat congenital anomalies, reconstruct damage caused by trauma, or alleviate significant psychological distress are generally permitted, as they fall under the objectives of preserving life and health. In contrast, procedures performed solely for the pursuit of beauty without any therapeutic justification are usually prohibited due to their association with unnecessary bodily modification. The paper concludes that while Islam does not oppose all forms of aesthetic intervention, it draws clear ethical boundaries based on purpose, necessity, and harm-benefit balance. Thus, aesthetic surgery is acceptable only when it fulfils a genuine therapeutic function and does not compromise the moral framework set by Islamic law.

Keywords: Islamic Law, Islamic Medical Law, Aesthetic Surgery, Ethics.

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KEABSAHAN PEMBEDAHAN ESTETIK DALAM UNDANG-UNDANG ISLAM: SATU PENILAIAN NORMATIF DAN FIQH

ABSTRAK

Artikel ini meneliti kebolehan pembedahan estetik dalam undang-undang Islam dengan mengkategorikan prosedur sedemikian berdasarkan motif asasnya: keperluan mendesak (darurat), keperluan perubatan atau psikologi, dan semata-mata untuk tujuan kecantikan. Objektif kajian ini adalah untuk menjelaskan syarat-syarat di mana prosedur tersebut dianggap harus atau haram menurut prinsip-prinsip fiqh Islam. Dengan menggunakan analisis normatif secara kualitatif terhadap sumber-sumber hukum klasik dan fatwa kontemporari, kajian ini meneliti bagaimana konsep seperti *darurah* (darurat), *hajah* (keperluan), *amanah* (tanggungjawab), dan *fitrah* (rupa semula jadi) mempengaruhi penilaian hukum. Dapatan kajian menunjukkan bahawa prosedur yang bertujuan untuk merawat kecacatan sejak lahir, membaik pulih kerosakan akibat trauma, atau melegakan tekanan psikologi yang serius secara umumnya dibenarkan, kerana ia selaras dengan maqasid syariah iaitu menjaga nyawa dan kesihatan. Sebaliknya, prosedur yang dilakukan semata-mata atas dorongan kecantikan tanpa sebab terapeutik yang sah biasanya dilarang kerana ia melibatkan pengubahsuaian tubuh yang tidak perlu. Artikel ini menyimpulkan bahawa Islam tidak menolak semua bentuk intervensi estetik, tetapi menetapkan batas etika yang jelas berdasarkan tujuan, keperluan, dan keseimbangan antara manfaat dan kemudaratan. Oleh itu, pembedahan estetik hanya boleh diterima sekiranya ia memenuhi fungsi terapeutik yang sah dan tidak melanggar kerangka moral yang ditetapkan oleh undang-undang Islam.

Kata Kunci: Undang-undang Islam, Undang-undang Perubatan Islam, Pembedahan Aestetik, Etika.

INTRODUCTION

The issue of beauty, which is the focal point of aesthetics, has emerged with the existence of humanity. People have sought to interpret and assign meaning to every object they have encountered or experienced, attributing to them aesthetic values such as beauty, ugliness, goodness, evil, and usefulness. The most significant aesthetic value that humans have attributed to the objects they encounter in their quest to interpret and understand them is the value of beauty, the value of beauty. Beauty, which initially emerged as a value judgment, eventually developed into a branch of science in later ages as a result of the increase in the desire to be beautiful.¹ The term “aesthetics” is derived from the Greek words ‘*aishetitos*’ and ‘*aisthanesthai*,’ meaning ‘to hear’ and ‘to perceive,’ and has been a sub-branch of philosophy since the eighteenth century. It has evolved into a branch of science that evaluates matters such as the assessment of beauty, the judgment of taste, and the examination of sensory values.² While aesthetics is recognised as a discipline concerned with the sensory domain, it does not encompass the entirety of that field; rather, its inquiry is primarily directed toward the concept of the ‘beautiful’.

Today, people feel the need to alter their appearance as a result of the ever-changing perception of beauty shaped by social media and written and visual communication tools. This perception varies from culture to culture and even shifts over time. For example, while being overweight was once seen as a sign of wealth and status, and overweight people were considered attractive, today the ideals of beauty have completely changed; people with slim and fit bodies are now seen as beautiful.³ In some cases, the ever-evolving standards of

¹İsmail Şimşek, “Beauty; as an Aesthetic Value from Antique Age to German Idealism,” *Atatürk University Journal of Theology Studies*, no. 41 (July 2014): 330, 41.

²Çiğdem Akyüz Öztokmak, “The Phenomenon of Beauty in Fairy-Tales within the Context of Ethical-Aesthetical Conceptions,” *Journal of Academic Language and Literature* 6, no. 4 (December 2022): 1267–68, 4, <https://doi.org/10.34083/akaded.1200235>.

³Bonnie Berry, *The Power of Looks: Social Stratification of Physical Appearance*, 1st ed. (London: Routledge, 2016), 7–9, <https://doi.org/10.4324/9781315554082>; Nurten İnce Akman, “Medical Treatment Contracts and Physician’s Liability in German Law,” in *Proceedings of*

beauty propagated by the mass media have led individuals to perceive imperfections in their own physical appearance, prompting them to seek plastic surgery. In other cases, individuals may opt for aesthetic procedures as a preventive measure against potential bodily defects or to correct existing defects.⁴

While aesthetic operations were very expensive procedures in the early days, they have become relatively more affordable due to changing conditions, technological advancements, and the expansion of the cosmetic surgery industry's market share within the global health sector. According to the International Society of Aesthetic Plastic Surgery (ISAPS), the USA, with more than 7.4 million procedures, is the country that performs the highest number of aesthetic surgeries worldwide. Brazil and Japan are ranked second and third, respectively. In seventh place, Turkey, known for its high Muslim population, is another notable statistic. According to ISAPS data for 2021 and 2022, more than 950,000 aesthetic surgical procedures were performed in Türkiye in 2021, a significant portion of which were related to rhinoplasty. In 2022, the most frequently performed surgical procedure was liposuction, with more than 2.3 million operations, representing a 21.1% increase.⁵

The top five surgical procedures included liposuction, breast augmentation, eyelid surgery, tummy tuck, and breast lift, which replaced rhinoplasty in the rankings. Breast augmentation remains the most common surgical operation for women, with 2.2 million procedures and a significant increase of 29% compared to 2021. There was a 56.8% increase in hip augmentation operations compared to the previous year, bringing the total number of surgeries to 820,762. It is noted that aesthetic operations on the face and head area continue to be the most popular procedures.⁶

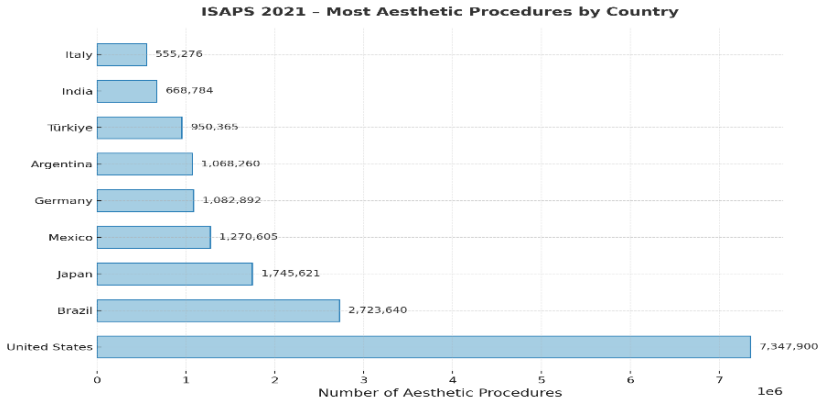
the 2nd International Congress on Medical Law, 1st ed., ed. Hakan Hakeri and Cahid Dogan (Ankara: Adalet Publishing, 2018), 335.

⁴Mehmet Sonmez and Elif Esiyok, "The Importance of Media on Decision to Undergo Cosmetic Surgery Operation," *Aesthetic Plastic Surgery* 46, no. 6 (December 2022): 3102–3, <https://doi.org/10.1007/s00266-022-03139-4>.

⁵[International Society of Aesthetic Plastic Surgery], "Global Survey 2022: Full Report and Press Releases," 2022, <https://www.isaps.org/discover/about-isaps/global-statistics/reports-and-press-releases/global-survey-2022-full-report-and-press-releases/>.

⁶[International Society of Aesthetic Plastic Surgery].

According to ISAPS data, the ranking of countries with the most aesthetic procedures in 2021 is as shown below:



Surgical procedures continue to be primarily performed in hospitals (47.4%) or office facilities (31.1%). On average, the countries with the highest number of foreign patients are Mexico, Colombia, Thailand, and Turkey.

According to the ISAPS report, there was an 11.2% increase in the operations performed by plastic surgeons in 2022, with more than 14.9 million surgical procedures conducted worldwide. The report also noted that the top five surgical procedures included liposuction, breast augmentation, eyelid surgery, tummy tuck, and breast lift. In this ranking, breast lift replaced rhinoplasty. Breast augmentation remained the most common surgical procedure among women, with 2.2 million procedures and a significant 29% increase compared to 2021.

In 2023, breast augmentation continued to be the most common surgical procedure among women, with 2.2 million procedures, with the same significant 29% increase compared to 2021. Additionally, in 2023, it was reported that there was a 5.5% increase in aesthetic surgery operations compared to the previous year.⁷

It is important to emphasise the following: These data are only collected from ISAPS member organisations and doctors. Apart from this, aesthetic operations performed by non-member countries and institutions, or by non-accredited doctors and health centres worldwide, could demonstrate different statistical figures.

⁷[International Society of Aesthetic Plastic Surgery].

CONCEPTUAL FRAMEWORK

The Concept of “Medical Intervention”

Medical intervention is defined as any activity performed by individuals authorised to practice the medical profession, in accordance with the generally accepted rules of medical science, either directly or indirectly, for the purpose of treatment.⁸ This can range from the simplest diagnostic and treatment methods to the most complex surgical interventions. It encompasses scientific and technical methods, which content may vary over time, aimed at diagnosing and treating a person's physical or psychological illness or deficiency, or if that is not possible, alleviating the existing condition, relieving their suffering, or protecting them from such a disease. Therefore, medical intervention can be defined as a physical intervention performed by individuals authorised to practice the medical profession, conducted within the boundaries of medicine and in accordance with the relevant professional obligations and standards, for the protection of health and the diagnosis and treatment of diseases.

In order for a medical intervention to be considered lawful, it must be a mandatory procedure according to medical data. Conditions or symptoms that necessitate a specific treatment or intervention for a patient are referred to as indications.⁹ In other words, the reason that requires the medical intervention to be performed is the indication. However, at present, medical interventions are applied to non-patients for purposes such as diagnosis, treatment, and prevention, and these interventions are still referred to as medical interventions, even though the primary purpose is not treatment. Due to this ambiguity in the concept of medical intervention, problems may arise in the definition and resolution of certain legal matters.

Whether aesthetic medical interventions fulfill the condition of indication is a matter of controversy. According to one opinion,

⁸Linda Cambon, Philippe Terral, and François Alla, “From Intervention to Interventional System: Towards Greater Theorization in Population Health Intervention Research,” *BMC Public Health* 19, no. 1 (March 2019): 1–2, <https://doi.org/10.1186/s12889-019-6663-y>.

⁹G. Neitzke, “[Indication: Scientific and Ethical Basis of Medical Practice],” *Medizinische Klinik, Intensivmedizin Und Notfallmedizin* 109, no. 1 (February 2014): 8–12, <https://doi.org/10.1007/s00063-013-0280-9>.

aesthetic operations should not be considered medical because they do not necessitate medical intervention and do not meet the indication criteria.¹⁰ It is now accepted that medical interventions may be deemed lawful not only in the presence of physical illness or conventional medical indications, but also when they are performed due to psychological or social factors that affect an individual's mental well-being or social functioning.¹¹

According to the prevalent opinion in the medical doctrine, since mental health and physical health cannot be evaluated separately, there is an indication for aesthetic interventions to be performed due to social and psychological necessity, in addition to physical necessity.¹² In this sense, surgical intervention performed due to a person's discomfort with their appearance and the negative impact of this discomfort on their social life is aimed at alleviating a psychological disorder. For this reason, modern legal systems recognise the lawfulness of interventions performed without any medical indication.¹³ Although procedures such as blood transfusion, organ transplantation, circumcision, abortion, and sterilisation are performed without any medical indication, they are considered lawful due to the existence of relevant legal regulations. Similarly, aesthetic operations performed solely for the purpose of beautification are also considered lawful.

The Concept of “Medical Intervention for Aesthetic Purposes”

Medical intervention for aesthetic purposes refers to procedures performed to eliminate deformations on the body, whether congenital or acquired later due to factors such as accidents, injuries, diseases, or

¹⁰Alexander Edmonds, “Can Medicine Be Aesthetic?” *Medical Anthropology Quarterly* 27, no. 2 (2013): 233–36, <https://doi.org/10.1111/maq.12025>.

¹¹Xiaohua Xiao, Haidong Song, Tian Sang, Zhihua Wu, Ying Xie, and Qian Yang, “Analysis of Real-World Implementation of the Biopsychosocial Approach to Healthcare: Evidence from a Combination of Qualitative and Quantitative Methods,” *Frontiers in Psychiatry* 12 (October 2021): 2–3. <https://doi.org/10.3389/fpsy.2021.725596>.

¹²Sorin Hostiuc, Oana-Maria Isailă, Mugurel Constantin Rusu, and Ionut Negoii, “Ethical Challenges Regarding Cosmetic Surgery in Patients with Body Dysmorphic Disorder,” *Healthcare* 10, no. 7 (July 2022): 1–3. <https://doi.org/10.3390/healthcare10071345>.

¹³Merter Özay, *The Legal Liability of Physicians in Aesthetic Medical Interventions* (Ankara: Yetkin Law Publications, 2016), 24.

spontaneous occurrences, which cause deterioration in a person's external appearance.¹⁴ It also includes interventions performed without any deformation, aimed solely at enhancing a person's appearance and improving their spiritual well-being and happiness.

Medical interventions for aesthetic purposes may involve correcting or minimising visible conditions that affect a person's appearance, such as deformities, scars, asymmetries, or body parts with atypical size or shape. These include procedures like Botox, facial rejuvenation, rhinoplasty, breast augmentation or reduction, body contouring, liposuction, genital aesthetics, and hair transplantation.¹⁵

Although certain aesthetic procedures are non-surgical—such as silicone injections for lip augmentation or minimally invasive treatments for forehead wrinkles—most medical interventions performed for aesthetic purposes are carried out within the broader field of plastic and reconstructive surgery, wherein aesthetic surgery constitutes a specialised sub-discipline. This field encompasses a wide range of procedures, including but not limited to facial and maxillofacial surgeries, interventions for congenital anomalies in paediatric patients (such as cleft lip and palate), oculoplastic operations, reconstructive oncological surgeries, urogenital reconstructions, treatments for burns and chronic wounds, and microsurgical techniques involving tissue transplantation and replantation of severed body parts.¹⁶

¹⁴Özay, 23.

¹⁵Bishara S. Atiyeh, Michel T. Rubeiz, and Shady N. Hayek, "Aesthetic/Cosmetic Surgery and Ethical Challenges," *Aesthetic Plastic Surgery* 44, no. 4 (August 2020): 1365–1360, <https://doi.org/10.1007/s00266-020-01821-z>; Maral Torenli, "A Legal Evaluation on Aesthetic Interventions for Beautification Purposes," *Haliç University Journal of Social Sciences* 7, no. 1 (June 2024): 75–76, 1, <https://doi.org/10.56206/husbd.1433836>.

¹⁶Qingfeng Li, Wenjin Wang, Tao Zan, MengPing Xiang, Lee L. Q. Pu, Dirk J. Schaefer, and Hiroyuki Ohjimi, "An Updated Definition of Plastic Surgery," *Annals of Plastic Surgery* 89, no. 6 (December 2022): 593–94, <https://doi.org/10.1097/SAP.0000000000003328>; Kristof S. Gutowski, Emily S. Chwa, Joshua P. Weissman, Stuti P. Garg, Christopher J. Simmons, Keith E. Brandt, and Arun K. Gosain, "Practice Profile of Practicing Plastic Surgeons: A 20-Year Review of Plastic Surgery

Reconstructive surgery, which involves the use of surgical techniques to restore the shape and function of areas of the body that have lost their form or function, generally includes interventions such as the repair of tissue and organ losses caused by accidents, burns, congenital defects, or tumour surgeries.¹⁷

Although aesthetic surgery, where the perception of beauty takes precedence, covers only a small part of the field of plastic surgery, when these surgical interventions are examined, it is evident that they are primarily performed with the aim of beautification.¹⁸

The most distinctive aspect that sets modern aesthetic surgical procedures apart from other medical interventions lies in the nature of the procedures themselves. Aesthetic surgeries performed by individuals purely to feel more beautiful, without any underlying physical anomaly, are generally referred to as procedures carried out solely for beautification.¹⁹ When the aim is to correct a physical irregularity, such procedures are often viewed as therapeutic in nature.²⁰ In cases where both beautification and therapeutic purposes are involved, the intervention is typically regarded as having a combined or dual purpose. In other words, some aesthetic procedures may be undertaken partly for medical treatment and partly for enhancing appearance.

Statistics,” *Plastic and Reconstructive Surgery – Global Open* 11, no. 12 (December 2023): 3–4, <https://doi.org/10.1097/GOX.0000000000005486>

¹⁷Francesco De Francesco, Nicola Zingaretti, Pier Camillo Parodi, and Michele Riccio, “The Evolution of Current Concept of the Reconstructive Ladder in Plastic Surgery: The Emerging Role of Translational Medicine,” *Cells* 12, no. 21 (January 2023): 1–2, 21, <https://doi.org/10.3390/cells12212567>.

¹⁸Vittoradolfo Tambone, Marco Barone, Andrea Cogliandro, Nicola Di Stefano, and Pietro Persichetti, “How You Become Who You Are: A New Concept of Beauty for Plastic Surgery,” *Archives of Plastic Surgery* 42, no. 5 (September 2015): 517–20, <https://doi.org/10.5999/aps.2015.42.5.517>.

¹⁹Altun Baksi and Nihal Tuncer, “Examination of Nursing Students’ Acceptance Levels for Aesthetic Surgery and Affecting Factors,” *International Journal of Health Services Research and Policy* 6, no. 1 (2021): 61, <https://doi.org/10.33457/ijhsrp.862899>.

²⁰Nicola R. Dean, Kristen Foley, and Paul Ward, “Defining Cosmetic Surgery,” *Australasian Journal of Plastic Surgery* 1, no. 1 (2018): 55, <https://doi.org/10.34239/ajops.v1i1.29>.

Aesthetic surgical interventions can be classified into three main categories based on their intended purposes:

1) **Aesthetic interventions for the alleviation of physical discomfort:**

This category includes the correction of congenital anomalies such as cleft lip, cleft palate, congenital absence of the ear, and cranial deformities, as well as the reconstruction of tissue and organ loss resulting from trauma, burns, or other factors. Procedures such as the lifting of a drooping eyelid or eyebrow are also encompassed within this group.²¹

2) **Aesthetic interventions for the alleviation of psychological discomfort:**

Procedures such as rhinoplasty, hair transplantation, facelift, breast augmentation or reduction, and liposuction are performed in the absence of any pathological condition. These interventions aim to address psychological distress arising from dissatisfaction with physical appearance. In certain cases, such as breast hypertrophy due to hormonal imbalance, the intervention may also serve a therapeutic function.²²

3) **Aesthetic interventions for purely cosmetic purposes:**

These are procedures undertaken solely for beautification, without any medical or therapeutic necessity. Individuals may seek such interventions to enhance attractiveness, achieve social or professional advantage, or align their appearance with personal aesthetic preferences.²³

²¹Mario A. Aycart and Edward J. Caterson, “Advances in Cleft Lip and Palate Surgery,” *Medicina* 59, no. 11 (November 2023): 2–6, 11, <https://doi.org/10.3390/medicina59111932>.

²²David B Sarwer and Canice E Crerand, “Body Image and Cosmetic Medical Treatments,” *Body Image* 1, no. 1 (January 2004): 100–101, [https://doi.org/10.1016/S1740-1445\(03\)00003-2](https://doi.org/10.1016/S1740-1445(03)00003-2).

²³Sarah Bonell, Sean C. Murphy, Emma Austen, and Scott Griffiths, “When (Fake) Beauty Turns Ugly: Plastic Surgery as a Moral Violation,” *Current Psychology* 41, no. 8 (August 2022): 5445–5450, <https://doi.org/10.1007/s12144-020-01060-0>.

AESTHETIC OPERATIONS FROM THE ISLAMIC LAW PERSPECTIVE

Islamic law derives its normative authority from a structured body of sources, foremost among them the Qur'an and the Sunnah of the Prophet Muhammad (s.a.w), which serve as its foundational texts. These are supplemented by secondary sources such as consensus (*ijma'*) and analogical reasoning (*qiyas*). Over the course of centuries, juristic maxims (*qawa'id fihiyya*) have crystallised -not as independent sources, but as derivative principles that guide the interpretation and application of law- including the maxims of necessity (*darurah*) and need (*hajah*). Within this layered framework, *ijtihad* functions as a central methodological tool, ensuring that legal determinations are not confined to literal textual extraction but are instead reasoned applications responsive to evolving circumstances. Any juridical assessment of contemporary issues, including plastic surgery, must therefore be situated within this integrated framework, wherein scriptural evidence, juristic consensus, analogical reasoning, and guiding maxims collectively delineate the boundaries of legality.

The ruling on plastic surgery in Islamic law is contingent upon several factors. The issue cannot be assessed solely based on the presence or absence of medical indications. Although the existence of danger is a matter that should be taken into consideration in terms of both Islamic law and positive law, Islamic law also looks at the issue from different angles.

Islamic law is a comprehensive discipline that aims to regulate various aspects of human life. From birth to death, it provides guidance on matters such as worship, family relations, commerce, inheritance, and criminal justice. While not every area of life is addressed in minute detail, many actions are assessed within a religious framework based on overarching principles and values. In this way, both moral and legal dimensions of human behaviour are given significance.

Human beings are conferred a special position in Islam. Beginning from the purpose of creation, Islam as a way of life provides guidance and regulates every stage of human life, from earthly life to death and beyond, from individual life to social activities, from the realm of spirit and emotion to body and form. In the Holy Qur'an, it is stated that man was sent to fulfill God's mission on earth (Al-Baqarah

2:30), that he was created in the most beautiful form, in a measured and balanced manner (at-Tin 95:4), and that he was endowed with various blessings, opportunities and beauties (al-Balad 90: 4, 8-10; al-Mulk 67:23)

Allah, who created humankind in the best form, has permitted people to adorn themselves, maintain their appearance, and look presentable—so long as it remains within reasonable and moderate limits. In the Qur'an, it is stated that good and wholesome things are lawful, while harmful and impure things are forbidden (al-Ma'idah 5: 4-5). One verse says:

“Say: Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things from His provision? Say: These are for those who believe during the life of this world, and exclusively theirs on the Day of Resurrection. Thus, we explain the revelations for people who have knowledge.” (al-A'raf 7:32)

This shows that beautification and personal care, when practiced within ethical and religious boundaries, are not rejected in Islam.

The Prophet Muhammad (s.a.w), when asked about dressing well, replied, “Allah is beautiful and loves beauty.”²⁴ Throughout his life, he maintained cleanliness and a neat appearance, encouraged modest yet dignified clothing, and paid special attention to personal grooming and the use of pleasant fragrance. In the Qur'an, the verse “*Indeed, We created man in the best form*” (at-Tin, 95:4) includes the phrase “*ahsani taqwim*”, which underscores that among all living beings, the human being was created as the most refined, distinguished, and complete in terms of physical, spiritual, and intellectual faculties.

Within this framework, Islam permits practices that enhance a person's natural beauty—such as wearing jewelry, grooming one's hair, adorning oneself within lawful limits, and dressing well—as long as they remain within the boundaries of modesty and ethical conduct.

²⁴Sholihan Sholihan and Misbah Zulfa Elizabeth, “Dialectic Between Ethics and Aesthetics in Lifestyle: Decision-Making Processes in Dressing Among Muslim Women,” *Integrative Psychological and Behavioral Science* 57, no. 1 (March 2023): 334, <https://doi.org/10.1007/s12124-022-09704-5>.

However, it is forbidden to change the features and shapes given by creation, to deceive others, and to make oneself look different from the original features with which one is born. As a matter of fact, Allah curses those who tattoo their skin, pluck the hair on their face, change the way Allah created them and chisel their teeth for the sake of beauty.²⁵

In some societies during the early Islamic period, having sparse teeth was considered desirable and a sign of beauty. For this reason, tightly spaced teeth were made sparse by filing the teeth to increase the gap. Although this practice was believed to enhance beauty among tribal people, it was actually harmful to health, as the teeth would lose their protective layer resulting in decay. For this reason, Prophet Muhammad (s.a.w) did not approve of chiseling the teeth solely for the purpose of beauty without any medical indication. There are also hadith narrations where the Prophet Muhammad (s.a.w) forbade the use of hair extensions made from someone else's hair.²⁶ Islamic scholars, who examined the hadiths on the subject, did not consider it permissible for a person to add someone else's hair to one's hair or to wear a wig made from someone else's hair due to the fact that a bodily part of another human being is used in such procedures, which is not permissible except in cases of necessity.²⁷

Islamic scholars attribute the reason why aesthetic operations performed without any medical indications are not permissible primarily to the justification of body modification mentioned in the scriptures. As evidence, they cite the verses in which *shaytan* threatens to mislead humankind:

'Allah has cursed him (Satan) and he said, most certainly I will take of Your servants an appointed share. And most certainly I will lead them astray and certainly I will arouse desires in them, and certainly I will bid them that they slit the ears of the cattle, and I will certainly command them that they alter the creation of Allah; and whoever takes Satan for a guardian rather than Allah, has indeed suffered a manifest loss.' (al-Nisa 4:118–119).

²⁵Muhammad b. Ismail al-Bukhari, *Sahih al-Bukhari* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014), Libas, 85.

²⁶Al-Bukhari, Libas, 83-85.

²⁷Ala al-Din Abu Bakr Al-Kasani, *Bada'i al-Sana'i fi Tartib al-Shara'i* (Beirut: Dar al-Kutub al-Ilmiyah, 2010), 13:5/125-126.

The reason for the revelation of the verse was the physical alterations that people at that time made on both animals and human bodies. During the period of ignorance, people would cut off the ears and remove the eyes of the animals they intended to sacrifice to idols in order to make them more acceptable, and they would bring the animals to the altars in that state. This tradition continued in the Islamic period and the Prophet Muhammad (s.a.w) strictly forbade the modification of animals' innate characteristics.²⁸ In the words of the Qur'an, such interventions on the bodies of animals have been described as "satanic" deeds (al-Nisa 4:119). The exception to this is the branding of animals with fire to prevent tribal animals from mixing with each other. According to a hadith reported by Anas b. Malik, one of the Companions (r.a), he saw Prophet Muhammad (s.a.w) branding animals with fire.²⁹ It has also been submitted that what is meant by 'change the creation of Allah in the above verse refers to people tattooing their bodies.³⁰ In other words, tattooing is also considered as altering the human body. Based on these scriptural texts, jurists have stated that procedures other than non-permanent applications such as henna, paint, and kohl (eyeliner) applied to the body for aesthetic purposes are haram, as they are seen as interfering with what Allah has created.³¹ This is the main argument of those who believe that aesthetic operations are not permissible in any way.

Arbitrary body modification is forbidden in Islam, and any aesthetic or medical intervention aimed at altering one's natural form is frowned upon. This is because human beings do not possess unlimited authority over their own bodies. According to Islamic belief, the body is a trust from Allah to humans (Al-Nur 24:24). Humans are caretakers of this trust, and therefore, they do not have infinite authority over their bodies.

²⁸ Abu Abdillah Mohammad Qurtubi, *al-Jami li-ahkam al-Qur'an* (Cairo: Dar al-Kutub al-Masriyya, 1964), 5/388.

²⁹ Abu'l-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, *Sahih Muslim* (Beirut: Dar al-Kutub al- 'Ilmiyyah, 2023), Libas, 30.

³⁰ Ahmad ibn Ali Abu Bakr al-Razi al-Jassas al-Hanafi, *Ahkam al-Qur'an*, 1st ed., Edited by Muhammad Sadiq al-Qamhawi (Beirut: Dar Ihya al-Turath al-Arabi, 1984), 3/268.

³¹ Abu'l-Hasan Ali al-Baghdadi al-Mawardi, *al-Hawi al-Kabir fi Fiqh Madhhab al-Imam al-Shafi 'i*, 1st ed., ed. Ali Muhammad Muawwad (Beirut, Lebanon: Dar al-Kutub al-Ilmiyya, 1999), 2/257.

It is submitted that most of the aesthetic interventions do not directly aim to protect the health of the person. This is because these are procedures performed for the purpose of looking more beautiful for different spiritual and social reasons rather than the elimination of a physical discomfort. If there is a medical indication that justifies surgical intervention, then the procedure is considered a lawful treatment in Islamic law and takes precedence over spiritual or social motivations. For this reason, it is necessary to examine the issue from three dimensions according to Islamic law.

Aesthetic Operations Performed for Treatment Purposes as A Necessity (*Darurah*)

In Islamic law, the primary sources of legal rulings are the Qur'an and the Sunnah. In addition, secondary sources such as *ijma'* (consensus), *qiyas* (analogy), and *ijtihad* play a significant role in the development of law. Furthermore, the *maqasid al-shariah* (the higher objectives of Islamic law) have been regarded by *usul al-fiqh* scholars not only as guiding principles but also as a methodological tool for deriving legal rulings.³² Built upon the preservation of religion, life, intellect, lineage, and property, these principles constitute an indispensable reference point in the examination of contemporary issues. Accordingly, modern questions such as plastic surgery should be assessed not only on the basis of textual sources but also in light of the overarching objectives of the shariah.”

Islam recognises the state of necessity as a situation that forms an exception and has made provisions accordingly. In Islamic law, general and specific principles that encompass the solutions to many issues have been established. In cases where there is no specific ruling in the primary sources, Muslims can use *ijtihad* to resolve the difficulties they face within the Islamic legal framework.³³ Some of the aesthetic operations performed for treatment purposes are within the scope of necessity. The state of necessity denotes circumstances that

³²Imam al-Haramayn al-Juwayni, *Nihayat al-Matlab fi Dirayat al-Madhhab*, 1st ed., ed. Abd al-Azim Mahmud al-Dib (Jeddah: Dar al-Minhaj, 2007), 2/140.

³³Hüseyin Okur, *Rulings Considered Exempt (Ma'fuwwāt) from Violating the General Principle in Islamic Law*, 1st ed., 1 vol. (İstanbul: Nizamiye Academy Publications, 2021), 15.

arise beyond the volition and control of the individual. According to the well-known Latin maxim, ‘necessity has no law’ (*necessitas legem non habet*), which indicates that necessity transcends ordinary legal constraints. However, it is also expressed that ‘necessity creates law’ (*necessite fait loi*), meaning that it serves as a genuine source of law.³⁴ This notion is similarly reflected in Islamic jurisprudence, where the maxim *al-darurat tubih al-mahzurat* (‘necessities permit the prohibited’) illustrates how necessity can temporarily transform legal rulings by allowing what is ordinarily impermissible, thereby functioning as a source of law.

Islamic law has promulgated provisions by taking into account special conditions and circumstances. In this respect, it has distinguishes between people who are healthy, sick and disabled in terms of their obligations and has made special provisions to govern their respective situations. It has also taken into consideration situations of necessity, which, if not eliminated, would cost the life of a person or render life unlivable, and thus, introduced "state of necessity" rules specifically for these situations. The most well-known principle in Islamic law in such situations is “necessities make prohibited things permissible”.³⁵ The 'state of necessity' has also been recognised as one of the fundamental principles of fiqh, consistent with the principle of ease.

In Islamic law, the right to life and the preservation of bodily integrity are among the highest priorities. To protect these values, committing an otherwise prohibited act may become obligatory in cases of necessity. Accordingly, there are verses in the Qur’an that emphasise the importance of not endangering one’s life and allowing exceptions to prohibitions in situations of necessity (Al-Baqarah 2:195; An-Nisā 4:29). Fulfilling religious and worldly responsibilities properly is only possible with a healthy body. For this reason, Prophet Muhammad (s.a.w) emphasised the importance of maintaining health

³⁴Mia Korpiola and Jørn Øyrehagen Sunde, “The Influence of the Principle ‘Necessitas Non Habet Legem’ on Nordic Medieval Laws on Theft,” *Journal of the History of Ideas* 85, no. 4 (2024): 682–85, <https://doi.org/10.1353/jhi.2024.a944582>.

³⁵Ali Haydar Efendi, *Durer al-Hukkam fi Sharh Majallat al-Ahkam*, ed. Mehmet Emin Özafşar V. dğr., vol. 4 (Ankara: Presidency of Religious Affairs Publications, 2017), 1/80.

by saying, “O servants of Allah, seek treatment.”³⁶

In this respect, while it is not permissible for a person to be treated with a forbidden substance, in cases of necessity and in the absence of any other alternative, the use of substances that are not permissible in treatment is considered permissible due to the principle of necessity in question. For instance, severe and extensive burns on the body, rupture or loss of function of an organ due to various accidents, or abnormal conditions resulting from illness that prevent a person from appearing in public are considered cases that require treatment under the principle of necessity. Surgical interventions aimed at eliminating or minimising such conditions are deemed permissible. This position is supported by the High Council of Religious Affairs of the Presidency of Religious Affairs of Türkiye,³⁷ the International Islamic Fiqh Academy of the Organisation of Islamic Cooperation,³⁸ and the official fatwa institution of Egypt, Dar al-Ifa’ al-Misriyyah.³⁹ When Arfajah b. As‘ad al-Kinānī, one of the Companions of Prophet Muhammad (s.a.w), lost his nose in the Battle of Kulab, Prophet Muhammad (s.a.w) allowed him to have a nose made of silver. After a while, when this false silver nose started to smell, he allowed him to have a nose made of gold.⁴⁰ In such surgical procedures, the aim is treatment rather than aesthetics, and is considered legitimate and even encouraged.

In a resolution adopted during a 1992 meeting of the International Islamic Fiqh Academy, it was stated that the ruling on medical treatment may vary depending on the situation. Treatment is considered obligatory (*wājib*) in cases involving the risk of death,

³⁶Abu Isa Muhammad Tirmidhi, *Sunan al-Tirmidhi* (Beirut: Mü’assasat al-Risālah, 2013), Tıbb, 2.

³⁷High Council of Religious Affairs, “The Religious Ruling on Aesthetic Surgery,” Turkish Directorate of Religious Affairs – High Council of Religious Affairs, April 14, 2024, <https://kurul.diyenet.gov.tr/Karar-Mutalaa-Cevap/2945/estetik-ameliyatin-dini-hukmu>.

³⁸International Islamic Fiqh Academy, “Plastic Surgeries and Their Shariah Rulings,” International Islamic Fiqh Academy, accessed September 3, 2025, <https://iifa-aifi.org/en/32968.html>.

³⁹Egyptian Dar al-Ifa’ (Official Website), “Eyebrow Lift Cosmetic Procedures,” accessed September 3, 2025, <https://www.dar-alifta.org/ar/fatwa/details/15612/رفع-الحواب-تجميل-عمليات-تجميل>.

⁴⁰Abu’l-Husayn Muslim b. al-Hajjaj, *Sahih Muslim*, Salam, 69.

organ loss, or disease transmission; recommended (*mandūb*) for debilitating illnesses; permissible (*mubāh*) in mild cases; and discouraged (*makrūh*) if the side effects pose greater harm than the illness itself.⁴¹

However, it is important to note that what is permissible as a result of necessity is limited either in quantity or in time. ‘Necessities are appreciated according to their amount.’⁴² According to this rule, if the necessity disappears, the prohibition returns. In this respect, the amount and time of a person's utilisation of haram is limited to the time, rate and amount that can meet his needs. Most of the disorders that occur in the body and require cosmetic surgery are special and temporary. In other words, it can be addressed with treatment. In accordance with the principle of ‘Necessity is to be assessed and permitted only to the extent required by the necessity itself’, aesthetic treatment should be performed on the body only to the extent that it is necessary. Accordingly, the authorisation to perform “designs” on the human body due to necessity does not make all kinds of cosmetic or aesthetic interventions on the body permissible. In this context, the relevant surgical procedure should be carried out due to necessity and only to the extent that it is necessary.

Aesthetic Operations as A Need (*Hajjiyyat*)

There are also objectives of Islamic Law, while not falling under the domain of necessity for the maintenance of human life, are considered to be in the category of needs. Such needs are essential for the continuation of life without harm and distress. If the needs in this group are not met, individuals may face harm in maintaining their religious and worldly life and could experience significant difficulties.⁴³ The general rule of jurisprudence, “A need, whether general or specific, is accorded the ruling of necessity”⁴⁴ is one of the most important

⁴¹International Islamic Fiqh Academy, “Medical Treatments,” Provisions of Medical Developments, May 14, 1992, <https://iifa-aifi.org/en/32451.html>

⁴²Ali Haydar Efendi, *Durer al-Hukkam fi Sharh Majallat al-Ahkam*, 4:1/82.

⁴³Imam al-Haramayn al-Juwayni, *Ghayāthu 'l-Umam fī Iltimāsi 'z-Zulam*, ed. Abd al-Azīm al-Dīb, 1 vol. (Beirut: Dār al-Minhāj, 2023), 481.

⁴⁴Temel Kacır, “The Historical Development of an Lex: Need, General or Particular, Is Dealt with as to Meet Necessity,” *Cumhuriyet Theology*

principles for alleviating difficulties and hardships in legal matters. There is no doubt that failing to apply this rule would contradict the principle of ease in religion and lead to hardship and difficulty. The difficulty in the category of needs is not as severe as if it were a necessity. The fundamental distinction between necessity and needs is based on the criterion of hardship. Any hardship that causes a violation of one of the five basic principles that religion seeks to protect—mind, life, property, honour, and religion—is considered a necessity. On the other hand, any hardship that would cause difficulty and distress if not addressed, although not amounting to a violation or destruction of these five basic principles, is considered a need.⁴⁵ In this vein, ‘Izz al-Dīn ibn Abd al-Salām similarly characterises the condition of a person who fears perishing as a state of necessity (*idtirar*), and the risk of potential harm as a state of need.⁴⁶

If the issue is evaluated in terms of aesthetic operations, those that fall within this category can also be considered to be within the scope of treatment. Aesthetic operations of this type are interventions performed to change and correct structures that are not considered normal, are unfamiliar, and cause both material and emotional distress to the individual. These interventions aim to eliminate an abnormality or excess in any part of the body that leads to a sense of humiliation, causes a person to be despised in society, and thus results in pain and sorrow. Cosmetic surgeries, most of which are performed to correct defects caused by human factors, are a form of treatment. In these operations, it is not about body modification, which is prohibited in Islam, but rather about restoring certain genetic or accidental defects to the normal, original, and natural shape given by Allah. For example, interventions to correct structures such as the nose, ears, lips, or chin that appear abnormal or have taken on a different shape compared to a normal face, to separate fused fingers, to remove an extra finger, to correct the deteriorated natural state of any limb, to reduce breasts that have become overgrown and unmanageable due to hormonal disorders to a normal size, and to treat skin disorders caused by diseases such as

Journal 20, no. 2 (December 2016): 147, <https://doi.org/10.18505/cuid.273981>.

⁴⁵Ahmad Kafī, *al-Hajat al-Shariyya: Hududihe wa Qawaiduha*, 1 vol. (Beirut: Dār al-Kutub al-Ilmiyya, 2004), 39.

⁴⁶Izz al-Dīn ibn Abd al-Salām, *Qawāid al-Ahkām fī Masālih al-Anām*, 1 vol. (Beirut: Dār al-Kutub al-Ilmiyya, 2022), 58.

psoriasis are considered lawful. Due to the predominance of the therapeutic aspect in such procedures, some Islamic scholars have interpreted the hadith which prohibits “those who file their teeth for beauty” as referring specifically to chiseling the teeth solely for beautification. In this regard, jurists such as Imam al-Nawawī (d. 1277) and Ibn Hajar al-‘Asqalānī (d. 1449) stated that there is no harm in such procedures if they are performed for medical or therapeutic purposes.⁴⁷ In fact, Ahmad b. Muhammad al-Qastallānī (d. 1517), one of the students of Zakariyya al-Ansārī, who is among the Shafi’i jurists, said that the interventions made due to defects in the teeth are not included in the scope of the prohibition in question.⁴⁸

Normally and naturally, women do not have thick hair on their bodies and faces. However, if a woman grows thick hair on her face and upper lip, resembling a man's beard, due to a disease (such as a hormone disorder), it is permissible to pluck it, as this is not considered body modification but rather treatment for the altered natural state. A narration mentioned by Abdurrazzaq in his work *Musannaf* supports this opinion. According to the narration, a woman came to Hazrat ‘Aisha (r.a) and asked, “O Mother of the Believers, I have facial hair. Should I pluck it and adorn myself for my husband?” Hz. Aisha (r.a) replied to the woman: “Remove from your body whatever causes you distress. Welcome your husband as you would a guest...”⁴⁹

In another narration, when Umm Jamilah asked Aisha (r.a) whether it was allowed to treat the pimples and blemishes (such as chloasma, melasma) on her face, Aisha (r.a) replied that it was permissible.⁵⁰ For this reason, some jurists, such as Ibn ‘Abidin (d. 1836), considered it recommended (*mustahabb*) to remove hairs that cause discomfort to a person, but thinning an eyebrow that is normal and natural is not permitted. This is because it involves spoiling what

⁴⁷Abu Zakariyya Nawawī, *al-Minhaj Sharh Sahih Muslim* (Beirut: Dar Ihya al-Turath al-Arabi, 1972), 14/106; Ibn Hajar al-Askalani, *Fath Al-Bari Sharh Sahih al-Bukhari*, ed. Muhibbuddin al-Khatib (Beirut: Dar al-Ma‘rifa, 1959), 10/379.

⁴⁸Shihāb al-Dīn Ahmad al-Qastallānī, *Irshād al-Sārī* (Egypt: Matbaat al-Kubrā al-Amīriyya, 1906), 7/375.

⁴⁹Abdurrazzaq al-Sanani, *al-Musannaf fi al-Hadīs*, ed. Ayman Nasr al-Din al-Azhari (Beirut: Dar al-Kutub al-Ilmiyah, 2010), 3/146.

⁵⁰Müttaki el-Hindī, *Kenzü'l-Ummāl fi Suneni'l-Akvāl* (Beyrut: Müessesetü'r-Risale, 1981), 10/82.

is good, normal, and beautiful, and replacing it with what is bad.⁵¹

Aesthetic Operations with an Emphasis on Beautification

It has been stated that aesthetic operations primarily focused on beautification cannot be considered medical treatments since they do not aim to treat, protect, or relieve pain. Moreover, certain fatwas that permit beautification procedures designed to alleviate psychological distress caused by an unsightly appearance on the grounds that these procedures serve a therapeutic purpose and address social needs by resolving psychological and spiritual issues, have been criticised for being overly broad and difficult to regulate.⁵² This is because the majority of aesthetic operations performed due to psychological and spiritual anxiety or depression are primarily motivated by a desire to enhance physical appearance. Furthermore, the uncertainty regarding which types of physical complaints will lead to psychological distress, and the variability of these effects from person to person, do not justify the permissibility of aesthetic surgery purely on psychological grounds, particularly in terms of legal consistency. In addition, not drawing any medical and legal limits to aesthetic interventions means condoning human beings to dispose of their bodies as they wish.

Another type of cosmetic surgery that should be mentioned here is face transplantation. For example, in a fatwa issued by the Turkish Presidency of Religious Affairs, face transplantation as a cosmetic surgery for therapeutic purposes is declared permissible.⁵³ However, we believe that the opinion allowing the use of facial skin taken from a human cadaver under the same conditions as organ transplantation should be reconsidered. This is because, firstly, there must be a tangible

⁵¹Muhammad Amin Ibn Abidin, *Radd al-Muhtar 'ala al-Durr al-Mukhtar* (Beirut: Dar al-Fikr, 1992), 6/373.

⁵²Bishara S. Atiyeh, Mohamed Kadry, Shady N. Hayek, and Ramzi S. Musharafieh, "Aesthetic Surgery and Religion: Islamic Law Perspective," *Aesthetic Plastic Surgery* 32, no. 1 (January 2008): 7, <https://doi.org/10.1007/s00266-007-9040-7>; Shosh Ben-Ari, "The Changing Attitude of Islam Toward Cosmetic Procedures and Plastic Surgery," *Acta Orientalia Academiae Scientiarum Hungaricae* 66, no. 2 (September 2013): 147–48, <https://doi.org/10.1556/orient.66.2013.2.2>.

⁵³Habertürk, "Diyanet Yüz Nakline Ne Diyor?," Habertürk, February 20, 2012, <https://www.haberturk.com/saglik/haber/716749-diyamet-yuz-nakline-ne-diyor>.

benefit based on the prevailing assumption that the intervention is necessary, and there must also be an actual and present harm if it is not performed. Furthermore, research indicates that individuals who have undergone facial transplants are not as content as initially expected.⁵⁴ In fact, they often suffer from severe psychological issues post-transplant. The challenges include adapting to a new identity with a face taken from another person, the lifelong requirement to take medication, adjusting to their family environment, and facing the reactions of the relatives of the person from whom the face was taken. Indeed, the statement made years later by Isabelle Dinoire, the first person in the world to receive a face transplant, encapsulates these challenges: “Before the transplant, I was hoping for a face that resembled mine, but after the operation, I realised that half of my face looked like me and the other half looked like my donor. It’s a terrible thing to have to get used to someone else’s face...”⁵⁵ A similar statement was made by Prof. Dr. Ömer Özkan, who performed face transplant operations in Turkey. In a seminar he gave, Prof. Dr. Özkan explained that they encountered a completely different person when they placed the old face on the new face in the face transplant operation and said, “The whole team paused for a few seconds at that moment. We felt very different. There was another person in front of us.”⁵⁶

These and similar situations greatly aberrate from the purpose of treatment and violate the principle of eliminating harm and obtaining benefit. This is because long-term medications used to suppress the immune system in major surgical operations such as a face transplant, greatly increase the risk of cancer.⁵⁷ This also reveals a risk-benefit dilemma. Here, the question is whether the complications caused by

⁵⁴Simon E. Brill, Alex Clarke, David M. Veale, and Peter E. M. Butler, “Psychological Management and Body Image Issues in Facial Transplantation,” *Body Image* 3, no. 1 (March 2006): 13, <https://doi.org/10.1016/j.bodyim.2005.12.002>.

⁵⁵CBS News, “Life with A New Face,” December 17, 2008, <https://www.cbsnews.com/news/life-with-a-new-face/>.

⁵⁶Anadolu Agency, “Kendimizi Çok Farklı Hissettik,” Turkey’s First Face Transplant, October 11, 2017, <https://www.aa.com.tr/tr/saglik/turkiyenin-ilk-yuz-naklini-yapan-prof-dr-ozkan-kendimizi-cok-farkli-hissettik/933195>.

⁵⁷Seyed Reza Mousavi, “The Ethics of Aesthetic Surgery,” *Journal of Cutaneous and Aesthetic Surgery* 3, no. 1 (2010): 38–40, <https://doi.org/10.4103/0974-2077.63396>.

the drugs that suppress the body's immune system, which need to be used for life to prevent rejection of the organ, are worth the new face to be obtained. Therefore, in organ transplantation, as in all other surgical procedures, the risks and damage that the patient will be exposed to during the operation should be minimised as much as possible. The risks should not exceed the benefits to be provided to the patient; human health and well-being should be the highest consideration. In addition, the change that occurs in the human body due to the face being taken from one person and transplanted to another person is a change in human nature (body modification), which Islamic law does not consider to be within the scope of treatment and does not accept as legitimate.

CONCLUSION

This study has examined the legitimacy of aesthetic surgery within the framework of Islamic law, analysing the issue through normative and jurisprudential principles to delineate the boundaries of permissibility. The findings demonstrate that the ruling on aesthetic surgery is determined by the underlying purpose of the intervention. Procedures falling under the categories of necessity (*darurah*) or legitimate need (*hajah*)—such as the correction of congenital anomalies, the repair of trauma- or illness-induced deformities, or the alleviation of conditions causing significant psychological distress—are generally considered permissible. Such interventions accord with the foundational principles of Islamic law, including the preservation of health, the removal of harm, and the protection of human dignity. In these cases, surgery is not regarded as an alteration of creation for vanity, but rather as the restoration of natural function and form.

By contrast, procedures undertaken solely for beautification, without medical justification or tangible harm, lack a basis of legitimacy. Within the Islamic legal tradition, the human body is viewed as an *amanah* (trust) from Allah, and altering the *fitrah* (natural disposition) purely for aesthetic purposes is prohibited by both scriptural evidence and juristic interpretation.

While the legal maxim *al-darurat tubih al-mahzurat* (“necessities permit the prohibited”) provides exceptions in situations of necessity, this principle does not establish unrestricted license.

Necessity-based dispensations are valid only insofar as they are proportionate, temporary, and confined to alleviating the specific hardship in question. This framework allows for the permissibility of therapeutic interventions, but unequivocally excludes cosmetic procedures motivated solely by vanity.

In conclusion, the legitimacy of aesthetic surgery in Islamic law depends on the presence of necessity or a legitimate need, the absence of less harmful alternatives, the preservation of bodily integrity, and strict observance of divine limits. Whereas modern legal discourse frequently emphasises bodily autonomy and individual choice, Islamic law situates such practices within a normative framework that prioritises moral responsibility, the removal of harm, and fidelity to the divine trust of the human body. Accordingly, aesthetic surgery may only be deemed permissible when it fulfills a genuine therapeutic purpose and remains within the ethical boundaries established by Islamic jurisprudence.

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