

Plastic Surgery from Islamic and Conventional Perspective: A Study of Pakistan

DOI: 10.5281/zenodo.10439327



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Abstract

This is the era where people are continuously informed about cosmetic surgeries and beauty procedures from social media. Nowadays, social media is become a common platform to interact with people and exchange their ideas. People are forced to believe that if they change their looks, they can change their whole life. Nowadays, social media become the most important factor contributing to people's social, mental, physical, and spiritual health. Social media is continuously conveying anti-obesity messages and lean body patterns, so in this way, it encourages the thought that a person's body shows a person's perception of beauty. The importance of beauty has been described in the Quran and Sunnah. Sharia not only embellished and motivated the decoration but also urged to adopt the methods of beautification staying within the limits set by Allah.

Keywords: Plastic Surgery, **تغيير خلق الله**, Cosmetic (aesthetic) Surgery.

Introduction

In Judaism and Christianity, there is some kind of strictness when it comes to clothes and beauty whereas in Islam, the rules of purity are moderate and by the proper nature. In the matter of adornment, it is forbidden to adopt any adornment which includes falsehood, change in creation, extravagance, tambourine, static display, immorality, resemblance of men and women to each other, and resemblance to non-nations. The use of impure ingredients in makeup is also prohibited. Most of the Old and New Testaments use metaphors and similes about the jewelry and clothes while there are clear and unambiguous commands in the Qur'an and Sunnah.

It's a common understanding that the word plastic in plastic surgery means artificial. This word comes from the ancient Greek word *plastikos*, which means to mold or give form. Plastic surgery is a medical field dedicated to enhancing a person's visual appeal and addressing the restoration of facial and bodily tissue abnormalities resulting from illnesses, injuries, or congenital disorders." (Harcourt, H. M., n.d.) "Cosmetic surgery refers to any medical operation or surgical process that improves a person's appearance rather than their health." (Cambridge Academic content, 2008), "Cosmetic surgery is also called plastic surgery and it refers to the medical surgery in which a person's damaged and torn skin or bone is corrected or the external physical problem should be improved." (Oxford Learner's Dictionary, n.d.)

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The word is derived from the French word "Cosmetique" in the 16th century AD, which is derived from the Greek word "Kosmetike" or Kosmein, and means: (Oxford Advanced Learner's Dictionary, n.d.). "having the expertise to beautify." The word is derived from the French word "Surgerie", and is a shortened form of "Serurgerie", which is a Latin word derived from the word "Chirurgia". {Online Etymology Dictionary, n.d.). The term surgery means: "Cutting the body of a human or animal in an injured or diseased state (unnecessary). (Cambridge Advanced Learners Dictionary, n.d.). Similarly, "Surgery" has been defined as: "The process and skill of treating by operation a diseased, injured or damaged part or organ of the body is called surgery. (Collins English Dictionary Complete, n.d). And the combination of cosmetic surgery as the noun is used. It refers to plastic surgery that involves the removal of wrinkles and scars on the damaged part of a person's external skin and improving its appearance. (Cambridge Advanced Learners Dictionary, n.d.)

Instead of cosmetic surgery, the more commonly used term is plastic surgery. The word is of Greek origin and its Latin origin is plasticus, which means: "to fit, to reshape, as surgeons in India in 600 B.C. used surgery before the word was invented." (Richard, B, Anna H., 2005). This word came from Latin into English and French and was used as a medical term (Media) in 1839 (Wulff, H. R., 2004). Due to the semantic difficulty of the original word, the term Reconstructive Surgery was introduced, which is closer to the intended meaning in the medical field. It is known as the British Association of Plastic Reconstructive and Aesthetic Surgeons (BARRS). In Plastic Surgery (Plastic Surgery) medical experts correct congenital or accidental physical defects. Similarly, in the treatment of cancer and other malignant diseases, they control physical disorders by taking help from this department. (Burd, A., 2008).

Today, plastic surgery can be defined as follows: "Plastic or cosmetic surgery is the treatment of some form of disease, correction of the skin and beautification of other parts of the body (Kalaskar, D. M., Butler P. E. & Gali, S., 2016). It is also defined as: "To improve the appearance of the body parts or remove the defect of an organ, it's called cosmetic surgery." Some researchers have also defined cosmetic surgery as: "A procedure in which the patient does not undergo surgery voluntarily, but actually or as a result of an accident, the patient resorts to cosmetic surgery." (Royal College of Surgeons of England, n.d.) "A medical and surgical procedure that aims to make the body outwardly beautiful or to make the organs functional to undergo a surgical procedure." (Morrison, M. C., 2008)

Although some doctors sometimes perform internal surgery on the process, this process is not the main purpose, then this surgery is also called skin surgery. Because the beauty of the skin is given special attention in this surgery. For plastic surgery and cosmetic surgery, the terms "Jirahatun Taqwimiyyah" and "Jirahatun Tajmiliyyah" are used in the Arabic language. "Zaib" is a feminine noun in Persian language and it means: "suitable, proper, flamboyant, pleasing, and decorative. The word "Zeenat" is a feminine noun taken from the Arabic language. It means: "adornment, splendor, beauty, jewelry. (Ahmed, S. K., 2006)

The studies highlight the widespread use of cosmetics across different ancient civilizations, including the Egyptians, Jews, Sumerians, and Babylonians. This suggests that the desire for personal adornment and beauty enhancement is a timeless aspect of human culture. Cosmetics were used not only for aesthetic purposes but also for religious and

cultural reasons. Fragrant ointments and oils were applied during religious ceremonies and embalming rituals in ancient Egypt. This illustrates the deep connection between cosmetics and spirituality in some societies. A significant emphasis was placed on the beauty of the eyes. Egyptians used black (Surma) to darken various parts of the eyes, such as eyelids, eyebrows, and eyeballs, while using green for the lower part. This indicates the specific focus on eye aesthetics and the development of specialized techniques for enhancing this feature. (Tassie, G., 2003)

Knowledge of beauty practices spread to other civilizations, such as the Greeks and Jews, suggesting cultural exchange and cross-cultural learning. This exchange not only impacted personal grooming but also influenced the way beauty was integrated into religious and political events. The introduction of face creams and a variety of perfumes into Roman society signifies an increasing emphasis on personal grooming and aesthetic enhancement. This evolution suggests a growing sophistication in beauty practices during this period. The discovery of perfumery, powders, and cosmetic artifacts in places like Tunisia and Carthage implies that beauty practices were not confined to a single region. This hints at a broader exchange of beauty knowledge and products across different civilizations. The mention of the Middle Ages as a period when trade in cosmetics and perfumery thrived along the Silk Road underlines the continuous evolution of beauty practices through time and across various trading routes. (Cartwright, M., 2019).

The 20th century is pointed out as a time of significant change in cosmetics and perfumery, especially in America. This suggests that societal shifts, technological advancements, and cultural changes continued to shape beauty practices. The methods of adornment shared similarities across different societies, including Egypt, Rome, Arab, and African cultures. These shared practices, such as blackening eyebrows and reddening cheeks, reflect certain universal beauty ideals across different regions. "Edwin Smith Papyrus" was one of the earliest known medical texts documenting surgical procedures. This papyrus is believed to be a trauma surgery textbook, detailing injuries and their treatments. It highlights ancient Egyptian practices in treating wounds, bone fractures, brain disorders, and even nasal injuries. (Macionis, V., 2018)

The papyrus suggests a method for fixing nasal injuries, including using wooden splints, lint, swabs, and linen plugs. The ancient Egyptians were also known to use prosthetics, as evidenced by the discovery of a mummy with a prosthetic toe. This also provides a deep look into early reconstructive and prosthetic techniques. India is a significant contributor to the history of plastic surgery. By the 6th century B.C., Indian physicians were performing procedures resembling modern cosmetic rhinoplasty. The "Sushruta Samhita," attributed to the Indian physician Sushruta, detailed advanced skin graft techniques for reconstructing noses. In ancient India, nose removal was used as a form of punishment or public shame. The reconstructive techniques described in "Sushruta Samhita" were used to help those who had undergone such punishment. Chinese doctors in the 4th century successfully carried out cleft lip repair. Ancient Roman encyclopedist Aulus Cornelius Celsus documented procedures like eyelid rejuvenation (blepharoplasty) to address functional issues rather than purely aesthetic concerns. (Holland, O., May 30, 2021)

The progress of plastic surgery was slow until World War I. The war created a scenario where doctors could experiment with new surgical techniques due to the large number of patients with facial injuries. The end of World War II resulted in a surplus of doctors who turned to performing cosmetic procedures after attending to wartime casualties. The 1960s saw the emergence of many common cosmetic procedures, such as breast augmentation, rhinoplasty, and face reshaping. The 1990s saw a surge in cosmetic surgery procedures in the US, leading to cosmetic procedures outnumbering reconstructive ones. Celebrity endorsements and societal perceptions of desirability contributed to this trend. (Rugiu, P. S., & Sekys, P. J., 2007)

The COVID-19 pandemic affected the cosmetic surgery industry, with some procedures experiencing larger declines than others due to lockdowns and changes in social behaviors. The "Zoom effect" or "Zoom boom," refers to the increased demand for procedures on body parts visible during video calls. Neck liposuctions, lower facelifts, and under-eye fillers are cited as examples of procedures that gained popularity due to this trend. Surgeons and clinics are reporting a shift in patient motivations, with people seeking procedures to enhance their appearance for the long term, possibly influenced by increased virtual interactions. (Macionis, V., 2018).

According to a report, there is a growing trend among young people to undergo cosmetic surgeries like Botox and dermal fillers due to the pressure of social media. The report also criticized plastic surgery apps or online plastic surgery games for kids to play. Since there is a lack of formal rules and regulations regarding the cosmetic surgery industry, the industry is largely free from government oversight, but the industry has grown rapidly over the past decade. In this regard, the report has identified several factors that continue to motivate young people to pay attention to their body composition e.g. images posted on social media have both positive and negative ratings, celebrity culture in the form of seemingly perfect lifestyles with beautiful pictures on such a forum is becoming popular. Professor Janet Edwards, from the University of Manchester, chair of a council that researches the ethical aspects of cosmetic surgery, says the panel was surprised by the games about it, which are aimed at young children. (Freshwater, M. F., 2016)

In the United Kingdom, an organization related to this, the Nefled Council in Biotics says that there is a need for government to protect people from such an industry outside the realm of rules and regulations. Professor Edward says "Plastic surgery should be banned for less than 18 years unless a team of experts advises the go-ahead for Plastic surgery. According to him, no person under the age of 18 should be allowed to Go to any clinic and get their plastic surgery done. According to him, there is a need to formulate regular rules and regulations for this. (Ganatra, M.A. 2019)

Plastic Surgery from Islamic Perspective

These commandments were given so that a Muslim would be pure and clean inwardly and outwardly and beautified inwardly and outwardly. Purity is a condition for the health of prayer in Islam. And the deceased has also been ordered to bathe and wear a clean cloth. So that he meets his Lord in a clean state. Based on Islamic Law, Muslim Jurists have

categorized plastic surgery into two types: a) Plastic surgery that is permissible. b) Plastic surgery that is not permissible

Islamic law (Shari'ah) is based on 2 foundations: The Qur'an (the holy book of all Muslims) and the Sunna (the aspects of Islamic law based on the Prophet Muhammad's words or acts). The development of Shari'ah in the Sunni branch of Islam over the ages has also required "Ijmaa" (consensus of all competent jurists after the death of the Prophet) and "Qiyas" (analogy) using the human reason when no clear rule is found in the Quran or Sunna, resulting in 4 major Sunni schools of jurisprudence. Where appropriate, consideration is also given to "Maslaha" (public interest) and "Urf" (local customary precedent). (Rehmani M. K. S., 2010).

i. Shariah Rules for Adornment

Islamic Sharia has set rules and regulations for adornment. Based on which the rulings of the justification or non-justification of adornment are made.

From the Shariah point of view, it is a definite rule among the jurists that the real thing is "abaha" in every matter and object. Unless there is a Shariah text on its prohibition. Imam Ahmed bin Hanbal (d. 241 AH) has narrated in his Musnad a hadith of Hazrat Abdullah Ibn Masud regarding the adoption of beauty, in which the difference between permissible adornment and adornment for arrogance has been explained. He says: "Prophet Peace be upon him said, "No one will enter Paradise who has a grain of pride in his heart. A man said: O Messenger of Allah, I would like it if my clothes were new, and my head was oiled, and my shoelaces are new. He (Hazrat Ibn e Masud) said: He mentioned many things and even asked about the rubbish bin and asked, are all these things included in arrogance? He said: "That is Beauty. Allah is beautiful and He loves beauty but arrogance is denial of the righteousness and contempt of the people." (Hakim, M. B. A., 1411)

Such adornment, which is contrary to Sharia, is illegal and prohibited, even if the

husband has ordered the wife. Therefore, it is narrated from Hazrat Ayesha Siddiqah that:

عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَتَهَا فَتَمَعَطَتْ شَعْرَ رَأْسِهَا، فَجَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَتْ إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ فِي شَعْرِهَا. فَقَالَ " لَا إِنَّهُ قَدْ لُعِنَ الْمُوصِلَاتُ "

Narrated Aisha: "A woman from the Ansar tribe married off her daughter, but soon after the marriage, the daughter began to experience hair loss. The Ansar women approached the Prophet (ﷺ) and informed him about the situation, adding that the daughter's husband had suggested she wear artificial hair. The Prophet (ﷺ) responded, "No, do not do that, as Allah's displeasure falls upon those women who artificially extend their hair." (Bukhari, M. B. I., 846, Hadith no. 5205)

The purpose of adornment should not be likened to infidels. The Qur'an and Sunnah prohibit the likeness of infidels. In the Holy Qur'an, the Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا

"Oh, you who believe! Do not be like those who disbelieved."(Al.Nisa:156)

It is narrated from Hazrat Abdullah bin Umar that the Messenger of Allah (peace and blessings of Allah be upon him) said:

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

“Whosoever emulates a community, they will be included among them.” (Suleman A.D 4042, Hadith no. 4031)

Arrogant clothing is illegal and prohibited. The Messenger of Allah, may Allah bless him and grant him peace, said:

عن عبد الله بن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «لا ينظر

الله إلى من جرَّ ثوبه خِيْلَاءً

“Divine mercy does not encompass those who arrogantly tug at their garments.” (Muslim, I. H. 9th century, hadith no. 5457)

ii. Change in the Creation of Allah

In the adoption of beautification, there should be no change in the creation of Allah Almighty and no opposition to nature. The change in the creation means the change in the habitual form. For example, if a woman's beard and mustache grow out, it is unusual. If a woman changes it, it will not be considered a change in creation. It is forbidden to adopt such adornment in which the creation of Allah Ta'ala changed. So there is a hadith that says:

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَعَنَ اللَّهُ

الْوَأَصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ.

Narrated Abu Huraira: The Messenger of Allah (ﷺ) conveyed, "Allah's curse is upon the woman who artificially elongates her hair or facilitates its lengthening, and upon the woman who tattoos herself or aids in tattooing others." (Bukhari, M. I., 846, hadith no. 5940)

Imam Abu Dawood also says that Al-Wasilah means the woman who ties the hair of others. Al-Mustosalah is the one who asks others to do this work. Al-Namisah is the one who plucks the hairs of the eyebrows and makes them fine. Al-Mutanamisah is the one who asks others to do this work. Al Washima is the one who makes moles on faces and tattoos on the body. Al-Mustoushamah is the one who asks others to do this.

In Shari'ah Mutahira such beautification is prohibited in which a man is likened to a woman and a woman is likened to a man. Thus, there is a hadith that says:

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، وَهَمَّامٌ، عَنْ قَتَادَةَ،

عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ

النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ

“The Prophet (peace and blessings of Allah be upon him) invoked a curse upon men who mimic women and women who adopt the appearance of men.” (Tirmidhi, 864, Hadith no. 2784)

iii. Cosmetic (aesthetic) Plastic Surgery

Seeking beautification is encouraged by Islam in the first place. The Prophetic hadith says:

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

"Without a doubt, Allah possesses beauty and He holds affection for beauty." (Muslim, I,H, (9th century), Hadith no. 265. See also Bukhari, M. I., (1404), Hadith no. 131)

Therefore, intending more beautification is generally lawful. In addition, seeking beautification in one's body, according to many traditional jurists, can also be a way to remove psychological harm and stress. Removal of harm, be it material or psychological, is intended by Islam, as the universal rule indicates "Harm should be removed"

This kind of surgery has been condemned in the Qur'an and Hadith as it entails interfering with the natural way God has created a person without a valid reason. The intention behind these types of surgeries is just to seek beautification, which does not stand alone as a suitable reason for permitting them. Rather, intending mere beautification was the reason for the cursing by the Prophet (PBUH) of those women, who pluck their eyebrows and file their teeth for beautification and change the creation of God". Therefore, it is unlawful for a Muslim surgeon to carry out surgery to merely make someone look better or to improve their appearance. (Pasha, C & A., Pasha, M.C., & Albar, M.A. 2020). The results of surgery are not always to the patient's expectations, so surgeons should make the patient fully aware of the risks and complications, both expected and potential, of the operation. (Desai, M. I., 2020).

Some procedures are referred to regarding cosmetic surgery, with an indication of its ruling regarding the change of character; Therefore, this topic is not concerned with highlighting all the ills and the evidence, but this topic is more concerned about the rule of action through its relationship to changing the character, and the procedure may not be a forbidden change, however it may be prohibited because there is another reason for the prohibition. (Furnhmn, A., & Levitas, J., 2012)

Jurisprudential Perspective of Sources of Beautification through Cosmetic Surgery

The sources used for rejuvenation are basically of two types: external sources which are not directly related to the human body. And the other sources which are directly related to the human body (Furnhmn, A., & Levitas, J., 2012 & Rehmani M. K. S., 2010, p 96). The external sources include clothing and jewelry. The sources that are directly related to the human body are temporary and permanent. The following forms of temporary sources are currently prevalent are use of human hair, animal hair, synthetic hair with actual hair, black or any other colored dye in the hair, use of cream or powder on the face, wearing kajal in the eye, artificial mole on the face, lipstick on the lips etc. Permanent forms of beautification are specific to some women, some are common between men and women, for some medication or diet is sufficient, and for others, surgery is required. It includes e.g. the hair on the head are harvested by operation, the eyes are slanted and are corrected by an operation, nose that is enlarged, is made thin and pointed by operation and to get a tattoo on the hand or back etc. These are various forms, that are adopted to enhance beauty remove a defect, or reduce and eliminate the visible signs and effects of aging, and generally, all these things require an operation. (Rehmani M. K. S., 2010, p 98)

Some types of cosmetic surgery come in such a way that a person needs it. It is defined as: "improving the appearance of a part of the external body by removing the defect and make it Enable to work." Its different types are as follows:

i. Skin Transplantation and Shariah Maxims

Skin transplantation as a cosmetic surgery treatment has become common fashion and practice. As at home, business, even war and other occasions, human skin is more affected (Throne, C. H., 2013, p 27). Skin grafting is used for correction of defects and their redressal, the general arguments imply its justification, as these points also justify it.

1. General texts of medicine which justify the surgery in case of injury are arguments for skin grafting over burns rather, the effect of the burn and its pain are greater. Therefore, the arguments about legitimacy of treatment are enough.
2. Burns cause sensory damage to the patient, sometimes resulting in death. In such a situation, according to the Shariah, physical disorders and injuries due to burns are ordered to change the body.

As per the following regulations. If this modification of the body is merely for the sake of the beauty, then it can be called haram. The purpose of this surgery is to bring the organs back to their original shape and form and not to create beauty in them. Eliminating external defects is permissible just as treatment is a human necessity, and the ruling on necessity is: (لِضَّرُورَاتِ تَبِيحِ الْمَحْظُورَاتِ) "Necessity justifies prohibitions."

ii. Breast Transplantation and Shariah Maxims

Breast Transplantation method is used to replace the part, change the breast in the treatment of cancer and in the changes caused by other disorders. The first successful breast transplant was done in 1962 in Houston, in Texas Jefferson Davis hospital. (Medical and Scientific Issues, n.d.). Both or one part of the breast of women affected by cancer is removed, in such a case the beauty of the woman is lost and she looks ugly. If this injury is seen from the Shariah point of view: This surgery is done to bring the woman to her physical form, as the breast is an important part of the beauty of a woman. The Holy Quran has mentioned this beauty. (Desai, M. I., 2020, & Uncategorized n.d.)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ

"And say to the believing women: Lower your gaze and guard your private parts and do not display your adornment except what is visible of it and put your veils on your necks. Stay put and don't reveal your beauty." (Al-Noor: 31)

iii. Blepharoplasty (Eye Surgery) and Shariah Maxims

In the modern era, special attention has been paid to the beauty of the eye, for this there are many new methods and objects of beauty which include highlighting deep-set eyes, minimize prominent and large eyes, remove dark circles around the eyes, and eliminate eye wrinkles, correcting loose eyes due to aging. In terms of shape and structure, many methods are used nowadays to make the eyes look beautiful. An accident, burn, war situation or an accident in daily routine, in these circumstances, this injury is a remedy and the treatment is valid in Shari'ah. (Alghoul, M., 2019).

iv. Genetic Therapy and Shariah Maxims

Specialists reach defective genes by researching DNA. For this purpose, scientists research genetic traits and characteristics for two or three generations to see the sequence of DNA base

pairs. If the same sequence (DNA sequence) continues in the related gene, then it is known that the genes of the studied chromosome (Chromosome) are the affected genes (Defective genes). Then the scientist related to this chromosome (Chromosome) separate the affected embryos.

A number of jurisprudential rules also imply in support of genetic therapy, such as: "The harm will be remedied." Cell damage is eliminated through genetic therapy. The development of the modern medical field has made it easier for the people to come and therefore benefited from modern research It will go to make it easier for people. Cells can transmit the disease, but it is better to control the disease at an early stage than to treat the transmitted cells to the next generation so that the next generation is protected. In Shariah sense the easy way will be adopted so that the disease can be eradicated from the cells at the beginning. If the genetic treatment is done, the disease will be transmitted to future generations. (Hathout, H., 2006)

Development of Plastic Surgery in Pakistan and Its Practices

Karachi is the largest city and it is the biggest city of plastic surgery in Pakistan as well. The first plastic surgery department was established in Pakistan in 1965 by Prof. Khalid Mehmood Durrani at Dow Medical College (DMC) and Civil Hospital Karachi. He was an ambassador of the American Board in Plastic Surgery and for almost 11 years, there wasn't a single Plastic surgeon in Pakistan except Prof. Durrani at that was from 1965 to 1976. In 1976, two more doctors named Dr. Gool Talati and Dr. Faiz Muhammad Khan made an appearance in Karachi. So, Doctor Talati united with Holy Family Hospital and Doctor Faiz Mehmood united with Jinnah Post Graduate Medical College (JPMC). There he established the second department of Plastic surgery in Pakistan. The third department of Plastic surgery was made by Prof. Abdul Hakim Babar at Mayo Hospital Lahore in 1988. (Malik, S. A., 2012)

In the seventies and eighties, if someone wanted to pursue post-graduation in Plastic surgery, they either had to go abroad or had the option to go for a Master of Surgery in Plastic Surgery because CPSP wasn't offering post-graduation in Plastic surgery at that time. There hasn't been any department of Plastic surgery in Pakistan other than Karachi since the early eighties. (Ganatra, M.A. 2019)

PAPS was founded and registered in 1994. During the first meeting of PAPS in 1996, they had 25 surgeons doing major work in Plastic surgery and Burns, and they also had qualifications from the American Board in Plastic Surgery. The first fellowship program in Plastic Surgery was initiated in 1993. The candidate of the first exam which was held in 1995 was Dr. Obaidullah from Peshawar. This fellowship program was adopted by almost every university because of plenty of reasons. Every medical college which is having Plastic Surgery department-initiated training in Plastic Surgery and in 25 years from 1994 to 2019, this number increased to 170 plus fellows. (Malik, S. A., 2012)

If we compare the four provinces of Pakistan in Plastic Surgery training, the province of Punjab is far ahead as compared to other provinces. There are major Plastic Surgery units, especially in Multan, Bahawalpur, and Rahim Yar Khan other than Lahore, Rawalpindi, and Islamabad. Since 2008, another iconic unit of Jinnah Burn and Reconstructive Surgery Center Lahore headed by Prof. Moazzam Tarar has initiated a microsurgery course. Similarly, some other departments are also setting new standards in the management of Burn care in Punjab. (Freshwater, M. F., 2016)

When it comes to KPK, in the beginning, there was an insufficiency of Plastic Surgeons but in the last 25 years, there have been huge numbers of Plastic Surgeons. There are also Plastic Surgeons in the distant areas of KPK nowadays. Coming to the Sindh province in the public sector, in the last 25 years, only one unit has risen for the training of Plastic Surgeons. In the private sector of Sindh, during the early twenties, two units i.e. Agha Khan and Liaqat National Hospital started Post-graduation in Plastic Surgery. The institutions that are offering post-graduation in Plastic Surgery are only located in Karachi, only three or four are located in Hyderabad. In Baluchistan, there were no Plastic Surgeons up till 1994 but after that, their number increased and now there are 6 Plus Plastic Surgeons but they are short of training departments. (Ganatra, M.A. 2019)

So overall, there are approximately 250 plus surgeons throughout the 4 Provinces of Pakistan. But according to Pakistan's population, we require 2000 more Plastic Surgeons. (Freshwater, M. F., 2016). So overall, PASP has made tremendous improvement during the last 25 years. Things that seemed impossible during the last 25 years are normally done nowadays. It is a great achievement that only the small body of 180 Plastic Surgeons is impressing the Plastic Surgeons of other countries. (Malik, S. A., 2012)

Discussion and Conclusion

Cosmetic surgery to beautify oneself is also (in light of the above explanation) impermissible. The body given to us by our creator is a trust (amanah), thus it is unlawful to tamper with it in any way. If one does so, one will be sinning "changing the nature created by Allah" (taghyir khalq Allah). However, if there is a genuine need, for example, a particular organ of the body is severely deformed, the nose is damaged or a child is born with six fingers, etc. then to perform cosmetic surgery will become permissible.

Cosmetic surgery in Islam is subject to varying opinions. While beautification for valid reasons is allowed, surgeries for aesthetic reasons might be seen as materialistic. Cosmetic surgeries resembling Hollywood or media standards are criticized for altering what God created. Islam prohibits body mutilation and deems self-improvement surgeries unnecessary. Cosmetic procedures to enhance appearance, like breast augmentation or face lifts, are generally condemned in the Qur'an and Hadith. Surgeons must ensure intentions are valid, as surgeries for deception or disguise are prohibited. Sex reassignment surgery is forbidden, but pseudo-hermaphroditism cases are allowed. Modern plastic surgeries' permissibility depends on motivations and potential necessities. Surgeons must inform patients about risks and outcomes. Cosmetic surgery alters normal structures for appearance enhancement, unlike temporary methods like makeup or clothing. Some individuals within the Islamic community may have concerns about humans "playing God" by modifying the genetic makeup of organisms. They may argue that these actions should be approached with humility and caution. The principle of avoiding harm is significant in Islamic ethics. Genetic modifications should be carefully considered to avoid unintended harm to individuals, society, or the environment.

If the rules and regulations of Islamic medicine and surgery are followed, then the teaching and learning of cosmetic surgery is correct. Similarly, if it is useful to take services from non-Muslim doctors and experts, taking services from them and education and learning are also permissible.

Pakistan has made tremendous progress in plastic surgery during the last 25 years. Those things which were completely impossible to do back then, are now being done in a great way. The chopped-off finger can be sewn back to its original place. Any injury, like cut penis, brachial plexuses, etc. are being done nowadays in Pakistan. It's an excellent thing that a small body of approximately 180 plastic surgeons is impressing the world. Although this community is small it is a strong and hardcore community. These plastic surgeons are our asset and pride. We rely on them and expect them to excel in whatever expect of plastic surgery they are working on.

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