



PIERCING LAW FOR MUSLIMS IN THE VIEWS OF AL-GHAZALI AND IBN HAJAR AL-HAITAMI

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Abstract

This research aims to analyze the views of Islamic jurists on the use of piercing in a beautification context. The piercing phenomenon is widespread among Muslims, both men and women, in various Islamic countries. This research uses a qualitative type with a library research approach. This research methodology involves a comprehensive analysis of the views of various scholars and interpretations of verses from al-Qur'an, hadith, and fiqh books related to the topic of piercing in the context of Islamic law. This research showed that several scholars had different perspectives regarding this problem. Imam Ibnu Hajar al-Haitami considers piercing women's ears for jewellery purposes permissible because it is part of 'urf (custom/local habit). However, al-Ghazali emphasized that piercing is self-harm and not permitted. There are prohibitions for men regarding piercing. Imam Ghazali and Ibn Hajar al-Haitami agree that nose piercing on women and men is forbidden because of the potential to cause painful wounds. Apart from that, making beautification in places other than ears is also prohibited because it can resemble the practices of infidels, wicked or immoral people. A devout Muslim must be careful and aware of the beautification jurisprudence so that it is under the principles and objectives of Islamic law.

Keywords: Piercing, Islamic Law, Fiqh, al-Ghazali, Ibn Hajar al-Haitami

Abstrak

Penelitian ini bertujuan untuk menganalisis pandangan fuqaha Islam terhadap penggunaan piercing dalam konteks berhias. Fenomena piercing marak terjadi di kalangan umat Muslim, baik laki-laki maupun perempuan, di berbagai negara Islam. Penelitian ini menggunakan jenis kualitatif dengan pendekatan library research. Metodologi penelitian ini melibatkan analisis komprehensif terhadap pandangan berbagai ulama dan penafsiran ayat al-Qur'an, hadis serta kitab fikih terkait dengan topik piercing dalam konteks hukum agama. Dari penelitian ini didapatkan hasil bahwa beberapa ulama

memiliki perspektif berbeda terkait masalah ini. Imam Ibnu Hajar al-Haitami menganggap piercing telinga perempuan untuk tujuan hiasan dibolehkan sebab merupakan bagian dari 'urf (kebiasaan). Namun, al-Ghazali menegaskan bahwa tindakan menusuk hingga memasang anting adalah tindakan melukai tubuh yang tidak diperbolehkan. Ada larangan khusus bagi laki-laki terkait piercing. Imam Ghazali dan Ibnu Hajar al-Haitami sepakat bahwa piercing hidung untuk memasang anting pada perempuan dan laki-laki diharamkan karena potensi menyebabkan luka yang sakit. Selain itu, berhias di tempat selain telinga juga dilarang karena dapat menyerupai praktik orang kafir, fasik, atau ahli maksiat. Sebagai muslim yang taat diperlukan kehati-hatian dan kesadaran akan fikih berhias agar sesuai dengan prinsip dan tujuan syariat Islam.

Kata Kunci: Piercing, Hukum Islam, Fikih, al-Ghazali, Ibnu Hajar al-Haitami

INTRODUCTION

Nowadays, the acceleration of the fashion world is inevitable. It is no longer strange to see Muslims wearing piercings, both women and men, for example, those from Turkey, Pakistan, Indonesia (Alam, 2009: 108, Ekinci et al., 2012: 798, Harmiyati & Syahdani, 2022: 80, Sajjad & Jafree, 2023: 6) and other South Asians country. Ear and nose piercings have always been popular and will continue to be both a beauty trend and a cultural practice (Balai Bahasa Yogyakarta, 2007: 235, Parekh & Kokotos, 2019, Vedamurthy & Priyadharshini, 2020: 4). Several young people in big cities have made piercing as a lifestyle (Aisyiyah, 2020: 1, Rahmadhian & Karsa, 2017: 232, Rewathy & Linojah, 2018: 194). This piercing phenomenon is a very worrying situation that befalls some Islamic women, where they show off their bodies and jewellery. Tragically, the surrounding community deliberately looked the other way and was not bothered by the damage (Muhyin & Sholeh, 2022: 142).

Even more ironic is that the beauty they strive to look fashionable for is intended to be shown off in front of those who are not their *mahram*, not in front of their husbands. Islam views a phenomenon like this as *tabarruj* (Azmi, 2022: 218, Husain & Samsudin, 2021: 123, Khasanah, 2021: 171, Muhyin & Sholeh, 2022: 142). The explanation regarding the practice of *tabarruj* will be repeated as in the pre-Islamic *Jahiliyyah* era, Allah has explained in Surah al-Ahzab verse 33:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣ ﴾

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer, give zakah, and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.”

The reality nowadays is muslimah showing ignorance and committing immoralities that are clearly prohibited by Allah SWT (Fajriati, 2022: 4). Any of them claim that their appearance and actions are

correct and under the teachings of the Islamic religion, without the will and enthusiasm to know the knowledge and sharia propositions related to these actions. Ear or body piercing is the process of inserting a needle by hand (manually) into the earlobe until it has a hole and an earring is placed in the hole (Musfioh, 2014; Sari, 2019: 10).

In research conducted by Nur Alim and Abdi Wijaya, the act of torturing or abusing oneself is included in unjust acts, meaning that one has wronged oneself and is haram in Islam (Alim & Wijaya, 2021: 91, Pang et al., 2023: 93). Allah says in Surah Hud verse 101:

{ وَمَا ظَلَمْنَهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ ... (١٠١) }

"And We did not wrong them, but they wronged themselves." Likewise, there is a command in the Qur'an that all Muslim women are required to refrain from *tabarruj* or "showing charm" (Lengel, 2004: 222, Sofa & Faridah, 2020: 9; Sulastri et al., 2020: 67; Umar & Yusra, 2020: 74).

Previous research that has been conducted only discusses piercing laws in general. Previous research that has been conducted only discusses piercing laws in general. Meanwhile, this research focuses on studying the law of piercing body parts, whether it is equated with the ability to put holes in the ear when installing earrings or is not allowed because piercing can hurt the human body. Researchers will take the views of al-Ghazali and Ibn Hajar al-Haitami. This topic is important because Islamic law establishes the limits of adornment, in a way consistent with human dignity, and is careful not to cause a person to exceed the limits of prestige and dignity, as we see among some teenagers. What is increasingly important about this issue is the increasing number of cases of impersonation of non-Muslims in ways that are contrary to the principles and objectives of sharia law.

Al-Ghazali, in his intellectual journey, was a great thinker and a leading scholar who mastered various scientific fields, including kalam and the history of Islamic thought; he was an expert in jurisprudence, philosopher, Sufi, literature, manthiq, fiqh, ushul fiqh, hadith, and even a theologian. Al-Ghazali has quality and capability in jurisprudence (Khoiron, 2019). Al-Ghazali's efforts with a critical attitude sought to seek knowledge and ultimate truth. Therefore, he decided to seek knowledge of certain truths where the object known in a certain way leaves absolutely no room for doubt (Wesilah, 2009).

Ibnu Hajar al-Haitami is one of the scholars of the Shafi'i mazhab of thought. His opinions regarding fiqh issues are based on his mazhab of thought (Azhari, 2022: 7). Ibnu Hajar al-Haitami has a book entitled "*Tuhfatu Al-Muhtaj*" which is "offerings for people in need". It is as if Ibnu Hajar Al-Haitami interpreted this sharah as a gift and offering from a brother in faith to another brother who needs knowledge of jurisprudence as a realization of love for Allah (Rozikin, 2018). In that book, al-Haitami

also discusses piercing. The two scholars are from the Syafii mazhab, but have different ideas regarding the law of piercing, therefore researchers are trying to find out why.

RESEARCH METHODS

This research was conducted to determine the law on using piercings in jewellery placement other than earrings. The views raised come from al-Ghazali and Ibn Hajar al-Haitami. This research uses qualitative research with a library research approach. Data was obtained from literature studies by collecting literacy sources such as Islamic books and research articles related to the theme of piercing in view by al-Ghazali and Ibn Hajar al-Haitami. After that, a review is carried out and matched with expert understanding. Data analysis uses the Miles & Huberman analysis model: data reduction, display, and verification.

RESULTS AND DISCUSSION

PIERCING

The word “body pierce” comes from the English language “to pierce” (Kibadi, 2021: 2) which has a general meaning, namely embedding objects (Rewathy & Linojah, 2018, p. 195) likes metal, rings, buttons, or pins which are generally made from stainless steel, titanium, gold, niobium, or acrylic (Gallè et al., 2021: 2, Serafin et al., 2022: 4) bones, teeth and so on in body parts such as the pinna cartilage (Kim & Goldman, 2022: 661, Zorlu et al ., 2023: 548). Piercing can be permanent or semi-permanent. Literature data shows that the ear is the most common area where jewellery is placed (Kołek et al., 2019: 209). Piercing can be carried out by a professional piercer or individual (Haq, 2013: 7, Nnadozie et al., 2020: 3). Several techniques are described for piercing, such as using piercing guns, needles (Ibrahim et al., 2019: 793), gold or silver wires, and lasers (Saple, 2022: 242). Especially in this day and age, which has provided methods that almost eliminate pain, among those methods is an ear piercing machine that pierces the ear and inserts jewellery into it by pressing for a second or two (Shehata, 2018: 1124).

Piercing can also be interpreted as the behaviour of someone who pierces an object into their body or skin to reflect group identity (Rahmadhian & Karsa, 2017: 232). Body piercing is not only done on the ears but is done on other parts of the body such as the eyebrows, nose, lips (Dreher et al., 2022: 2), tongue, chin, and even extends to the navel to sensitive body parts such as the nipples, and the genitals which are usually intended for sexual gratification reasons (Rademeyer et al., 2020: 215, Rahmadhian & Karsa, 2017: 232, Rewathy & Linojah, 2018: 200). Piercing is done as if someone wants to show the people around them that

they are different. By piercing, they want to show "this is me" to everyone around them (Rahmadhian & Karsa, 2017: 232).

Body piercing has been performed for thousands of years through religious rituals, with a significant increase in this trend observed since the 1990s (Kołek et al., 2019: 209, Tobar & Kosoko, 2021: 32). Piercing is thought to have existed since prehistoric times and earrings have been found in the ears of mummified mummies since ancient times, indicating the dispersal of mummies. This practice has been around for at least 5,000 years. Previous research has found that nose piercing began in 1500 BC. The history of nipple piercing goes back at least to ancient Roman times. Genital piercing has been described in ancient India from 320 BC to 550 AD. However, there is no clear information regarding the history of navel piercing. The practice of body piercing has been greatly reduced in Western culture, but since World War II, the practice has become widespread, especially among uneducated groups (Shehata, 2018: 1111-1112). In Muhammad Ariff Ahsan's research, piercing is a legacy of Hindu ritual, which is done by perforating the ears and nose. One of the cultures is Karnavedha, the sacrament of ear piercing, which is usually performed at 1 to 5 years for boys and girls. Many Latinx cultures and some groups in Africa and the Middle East practice earlobe piercing of newborn girls within hours or days of birth (Rademeyer et al., 2020, Rahmilasari et al., 2020: 82). However, for the Malay Islamic community, piercing is only done on the ears (Ariff, 1993).

Let us look back at traditions in Indonesia. The piercing tradition is usually carried out by the rural Dayak and Irian Jaya (Papua) communities, such as the Asmat tribe in Merauke Regency and the Dani tribe in Jayawijaya Regency, Papua. Asmat men pierce their noses with a wooden stick or pig's shoulder blade as a sign of entering maturity and perhaps to show their social status. The Dayak tribe in Kalimantan has been practising body marking through piercing since the 17th century. Only tribal leaders and warlords wore ear piercings. Meanwhile, Dayak women use weighted earrings to enlarge their ear lobes, making them more beautiful and having higher social status (Balai Bahasa Yogyakarta, 2007: 236).

EAR-PIERCING LAW

In general, beautification is not solely based on clothing but can take the form of jewellery worn on body parts. One is piercing worn on the body, namely on the ears and nose (Arsita et al., 2022: 493). In the form of the words "wearing earrings" or "nose piercing" are hyponyms for adorning (beautifying). Adorning in KBBI online means beautifying yourself with nice clothes or accessories, preening, and dressing up. Jewellery, in terminology, is what someone does to beautify themselves,

such as clothes, jewellery, and the like. Jewellery and beauty are instincts in humans that God Almighty invoked through His apostles and prophets.

Piercing means that water does not wet any body part, so the ablution is incomplete and considered un-Islamic (Alam, 2009: 113). In the Shafi'i mazhab, there are several opinions regarding ear piercing. First, according to Ibn Hajar al-Haitami's opinion in his book *Tuhfah al-Muhtaj bi Sharh al-Minhaj*, it is stated that piercing is permitted for girls but not for boys. Imam Ibnu Hajar al-Haitami explained that piercing women's ears for beautification was an *'urf* (custom/local habit) common among most of humanity, both during the Jahiliyah era and the Islamic era. Ear piercing also does not include serious bodily harm because it heals quickly. Considering the desired benefits and the harm caused, Imam Ibnu Hajar al-Haitami considers that piercing a girl's ears for beautification is permissible (Shehata, 2018: 112, Sya'bani, 2009: 70). Ibn Hajar Al-Haythami said: *"It (ear piercing) was a mandatory adornment for women in ancient times and modern times, and it is permissible. –Their play is for their use, as is the case, and also the priest's permission to the guardian to spend his money on what relates to her jewels, her clothes, and other things that invite her husband to propose to her"* (Al-Haytami et al., 1551a). Meanwhile, based on this argument for men, wearing earrings is not beneficial to piercing (Rozali & Sulaiman, 2021: 410).

Second, according to the opinion of al-Ghazali (d. 505H), al-Khatib al-Sharbini, and al-Ardabili in their book *Fath al-Jawwad Sharh al-Irshad* explain that piercing both women and men is an illegal act. Al-Ghazali stated that piercing and wearing earrings injure body parts that should not be done. People who carry out piercing acts can be subject to qisas. Al-Ghazali said: *"I do not see what is permissible. Cutting off a girl's ear, then hanging gold earrings on it, is a grievous wound. Moreover, this requires retaliation because it is permitted only for important purposes such as shedding blood, cupping, circumcision, and grooming. Hanging it from your ear is negligence."*

"Al-Ghazali and others stated that it is haram to pierce the ears of men or women because it is a pain that is useless, said Al-Ghazali, unless it is proven that there is permission in it regarding the transfer, and we have not been informed about that. This seems to be intended to refute what Qadi Khan from the Hanafi mazhab said in his fatwa, that there is nothing wrong with this. Because they used to do it in pre-Islamic times, and it was not reproachable for them - may Allah have mercy on him and give him peace - and in caring for the Hanbalis, it is permissible for a woman to make jewellery. However, it is not preferred for men."

"As for what is contained in the authentic hadith, "The women took what was in their ears and threw it into Bilal's lap, and the Prophet - ṣallallāhu 'alaihi wa sallam - saw them (meaning: the women took what was in their ears and threw

*it into Bilal's lap)," then there is no reason to allow this woman's actions; because the piercing had occurred before the Prophet saw it, it is not necessary to consider the Prophet's silence as permissible (to pierce a woman's ears), and the opinion that ending the statement from the time when the statement was required is forbidden is not needed here; because there is no work to end the statement unless he does when asked about the law of piercing or the prophet saw the person doing the piercing, or the piercing happened to the Prophet then this is the time needed (to make a statement, meaning stating the law), and as for something that has happened and has been completed and it is not known whether it has whether it has been done before or not, there is no urgent need to explain it." (Sahroji, 2022). It is narrated by al-Bukhari and it is *shahih*, Book of Clothing, Chapter Earrings for Women (7/158) No. 911 (Kumpulan Hadis Bukhari)*

"The point is that it is strictly forbidden for a boy to do this to someone who follows the rules. This torment was unforgivable for him, and there was no consideration for what was considered an ornament to him. At the same time, he was still young, Because there was no jewellery in it, and according to the opinion, it is a special custom and is not taken into account in the case of girls, because it is known that it is a common thing. It is their right to play in the past and the present, and it is permissible - may Allah bless him and grant him peace - to play for them is for their benefit, and so it is with this one. In addition, priests allow their guardians to spend money on jewellery, clothes, and other things for the sake of Allah. The husband can also propose to her that even if he wastes money that is not repaid from the benefits mentioned above, then he must be forgiven. Therefore, he found it to be an easy and tolerable torture and he immediately disavowed it, so there was no harm in him allowing the interest in any way, so it was over. Therefore, it is important to think about it." (Al-Haytami et al., 1551a: 195).

Not only that, the process of deliberate piercing can cause pain to the body and it is stated that this is contrary to Islamic commands regarding the teachings of body protection (*hifdz an-nafs*) (Alam, 2009: 113). That matters because the body is considered a sacred entity, which is a gift from Allah, and humans are responsible to Allah, so they are not allowed to change or abuse it. Quote and translate verses from the holy Qur'an

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٤)

"We have indeed created man in the best of moulds," (Quran Surah at-Tin 95: Verse 4)

Thus, it can be stated that it is not good if we make changes to Allah's creation. Therefore, we, as devout Muslims, must protect our bodies from wounds and cuts that can cause scars (Alam, 2009: 113).

Khatib syirbini, *Mughni al-Muhtaj*, Juz IV, Pl. 296 :

"(فَائِدَةٌ) قَالَ فِي الْإِحْتِيَاءِ لَا أَدْرِي رُخْصَةً فِي تَنْقِيبِ أُذُنِ الصَّبِيِّ لِأَجْلِ تَعْلِيْقِ حَلِيِّ الذَّهَبِ أَيْ أَوْ نَحْوِهِ فِيهَا، فَإِنَّ ذَلِكَ جُرْحٌ مُؤَلِّمٌ، وَمِثْلُهُ مُؤَجَّبٌ لِلْفَصَاصِ، فَلَا يَجُوزُ إِلَّا لِحَاجَةِ مُهِمَّةٍ كَالْفَصْدِ وَالْحِجَامَةِ وَالخِتَانِ. وَالتَّرْتِيبُ بِالْحَلِيِّ غَيْرُ مُهِمٍّ، فَهَذَا وَإِنْ كَانَ مُعْتَادًا فَهُوَ حَرَامٌ، وَالْمَنْعُ مِنْهُ وَاجِبٌ، وَالْإِسْتِنْجَارُ عَلَيْهِ غَيْرُ صَحِيحٍ، وَالْأَجْرَةُ الْمَأْخُودَةُ عَلَيْهِ حَرَامٌ أَد.

"(Faidah), said Imam Ghazali in the book Ihya Ulumuddin, "I still need to find out the information that provides legal leeway in perforating the ears of

small women to make them hang gold jewellery (earrings). This is a very painful injury. Furthermore, that can determine qishas (Al-Ghazali, 1100). This should not be done except for basic needs, such as cupping treatment or circumcision. Meanwhile, adorning with gold is not important. Hollowing out the ears to hang jewellery, even though this is common, is haram and preventing it is obligatory. Hiring someone for that or working for that is illegal and the fees they receive are haram."

“لا يَجُوزُ تَثْقِيبُ الْأَذَانِ لِلْفَرْطِ وَإِنْ أُبِيحَ الْفَرْطُ؛ لِأَنَّهُ تَعْذِيبٌ بِلا فَايِدَةٍ وَوَجِبَ الْقِصَاصُ” [تحفة المحتاج في شرح المنهاج وحواشي الشرواني والعبادي، ٢٨٢/٣]

“It is not permissible to pierce your ears to get earrings, although earrings are permitted. Because there is no point in torture, and the perpetrator must fulfill the conditions...” (Al-Haytami et al., 1551b: 282)

Islamic legal jurisprudence places limits on jewellery in a way that follows human dignity and is careful so that it does not become a reason for someone to exceed the limits of prestige; it is permissible to dress up with everything that is permitted, both for men and women, and under each person's needs. In the opinion of scholars, piercing is torture to the body and has no benefits, in fact it is pure absurdity. Meanwhile, for men, the argument is that men are not allowed to pierce their bodies as a means of jewellery and beauty. Because there is no reason for the ruling regarding its permissibility and because it includes men imitating women. Also, on the other hand, men imitating non-Muslims are prohibited by Islamic law. These limitations are not to regulate human life or to have power over them, but Allah SWT sets them out of concern for human humanity and because of His generosity in looking after human interests themselves (Shehata, 2018: 1104).

BODY PARTS-PIERCING LAW

The new problem is the phenomenon of piercing body parts such as the nose, lips, tongue, and stomach. This is mostly caused by the actions of non-Muslim women in the form of excessive jewellery and beauty. It is sunnah as permissible, by analogy with ear piercing because there is a need that requires it, namely jewellery, but on condition that it does not cause harm, as Allah says (Shehata, 2018: 1127). The Egyptian Fatwa Institute explains that wearing a nose piercing is permissible, and there is no harm in piercing the nose for women usually wear it the same way as ear piercing, which legal experts permit if needed. Piercing is analogous to jewellery, but with the condition that no damage is caused, it is not dangerous and does not imitate Hindu rituals (Mutia, 2022: 40).

Several scholars have an opinion regarding nose piercing, namely Imam Ghazali and Ibnu Hajar al-Haythami, who believe that if women pierce their nose to insert earrings, it is haram. Because this action can cause quite painful injuries. Adorning in places other than the ears is not

permissible because it resembles an infidel, ungodly or immoral person. So, it is not permissible to follow these habits because that means resembling the wicked, which is prohibited. If the piercing poses a danger to health sooner or later, then it is prohibited on any part of the body. Then, if the piercing is done in a certain part of the body and this is the custom of infidels and wicked people as well as crazy people and immoral people, it is not permissible to resemble them. The opinion of scholars who prohibit nose piercing is more concerned about its negative impact on an increasingly modern lifestyle. These bad impacts are certain to arise and usually become a reality. Even though the original law is that adorning is required, as Muslims we are not allowed to be excessive or go beyond the limits. Because Allah SWT does not like this act (Mutia, 2022: 44).

According to Imam Ibnu Hajar al-Haitami in the Book of *Tuhfat al-Muhtaj fi Sharh al-Minhaj* (9/196) perforating the nose to use gold and silver is haram, because jewellery is not permitted to be worn on the nose and lips. Except there is only a small group, and that cannot be used as a guide because we look at more general customs, different from those on the ears, because all women everywhere wear jewellery on their ears. In conclusion, several rules apply regarding the haram of nose piercing because there is no permissible need for this. Furthermore, it does not matter that it becomes jewellery while still a child because the reality is that you do not have to wear jewellery (Al-Haytami et al., 1551a: 196, Shehata, 2018: 218, Sya'bani, 2009: 57).

Unusual body piercing is not permitted in Islam. The Qur'an surah an-Nisa verse 119 describes unconventional body piercing as a change in God's creation and therefore unacceptable (Adisa et al., 2021: 14, Maulana et al., 2023: 235).

{ وَلَءِآءِآمُرُهُمْ فَلْيُغَيِّرُوا خَلْقَ اللَّهِ ۗ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا نَّارًا مُّبِينًا ۝ ١١٩ }

"And if I command them, let them change the creation of God. And whoever takes Satan as a guardian instead of God has certainly suffered a clear loss."

Jewellery for a man is an advancement or luxury. However, it is necessary for a woman because if it is missed, she will experience shame and distress, so she must expand what she adorns for her husband (Shehata, 2018: 1118). Therefore, the husband has no right to demand from his wife that she has her body pierced to please him. The wife should and must refuse such demand even if it comes from her husband. A muslim woman is a reflection of modesty and therefore she should not imitate ill-charactered women (Haq, 2013: 12).

In this paper the researcher tries to compare the views of al-Ghazali and Ibn Hajar al-Haitami regarding the law of using piercing by Muslims along with the impact of using piercing when viewed from a health perspective. In this research, the author is aware of limitations in the

quantity of data sources, so it is hoped that future research will be carried out more broadly and in depth regarding Islamic books that clearly discuss the use of piercing.

IMPACT OF USING PIERCING

Piercing is practised in some form in almost every society in the world. Therefore, the act of changing the body is given different meanings by each social group according to the perceptions and religious beliefs attached to their bodies (Alam, 2009: 107). Many cultural areas and many cultural groups have adopted piercing as a way of expression and the act of beautifying the body through piercing ornaments (Adisa et al., 2021: 23, Alam, 2009: 109, Rademeyer et al., 2020: 211). Piercing is considered a sign of one or more attributes of pride, wealth, honour, status or courage, body appreciation, uniqueness, and self-esteem, as well as concepts of physical and spiritual well-being, ownership, and showing nobility (Adisa et al., 2021: 5). However, whatever the motive for piercing, the general reason for changes to existing body organs is to improve body image.

Despite all its aesthetic benefits, piercing may cause frequent complications such as metal allergies, tissue trauma, scar tissue, hypertrophic scar tissue, nickel allergy contact dermatitis (Parekh & Kokotos, 2019: 50), auricular perichondritis, transcartilaginous (Kim & Goldman, 2022: 662), deformities, and other complications based on implant material, location, sterilization, and other factors. Infection can occur in two situations, first due to improper use of instruments and techniques and second in poor wound care and post-piercing protection. Additionally, in 2009 Shaheen E Lakhani and Lindsey Harle reported tongue piercing accompanying herpes simplex hepatitis causing fulminant hepatitis and ultimately resulting in the death of the patient. Also, local infection with the herpes zoster virus, lymphadenopathy, and hearing loss caused by ear piercing (Karimi et al., 2020: 101-102, Rademeyer et al., 2020: 216).

According to some studies, ear piercing can cause up to 35% complications, ranging from mild infections to allergic reactions, and keloid formation (Khan et al., 2020: 2, Swarnkar et al., 2023: 1, Zorlu et al., 2023: 548), or tearing of the earlobe due to sports injury, assault, or fall (Kibadi, 2021: 7). Piercings can cause local infections including pus, blisters, and redness. Piercing is also associated with more severe complications such as endocarditis, toxic shock syndrome, as well as implanted earrings (Kim & Goldman, 2022: 662), skin tuberculosis (Singh et al., 2023: 516), pseudolymphomatous reaction is one of the rarest symptoms (Wilsher & Marais, 2023: 900).

Body piercing causes either local or systemic complications. Local complications are directly related to the punctured area. They may include

bleeding, hypovolemic shock (Rademeyer et al., 2020: 217), edema, inflammation, nerve damage, mechanical tissue damage, scars, pain, hematoma, trauma, and infection (Bryson, 2021: 2, Slack et al., 2022: 4, Tobar & Kosoko, 2021: 31). Systemic complications include viral infections (HBV, HCV, HIV, EBV, and HSV) (Karimi et al., 2020: 101, Kołek et al., 2019: 210, Zahra et al., 2019: 571), fungal infections, infective endocarditis (mainly caused by *Neisseria* sp. or *Streptococcus* sp.), tetanus (Mumtaz et al., 2022: 725), and even sepsis. Inexperienced piercers or individual anatomical differences can cause trauma during piercing. The tongue and penis are prone to post-piercing edema and inappropriately sized jewelry can lodge in the canal requiring surgical removal. Nerve damage can cause changes in sensation in some sensitive locations (Rademeyer et al., 2020: 217).

Mouth piercing can cause additional complications such as abrasion, cracking, and fracture of teeth, damage to prosthetic restorations and fillings, gingival recession, Ludwig's angina, jewellery swallowing, or jewellery aspiration into the respiratory system. Early complications directly related to the pierced area include excessive bleeding, redness, and itching. Late complications relate to local inflammation, abscesses, impaired wound healing, and mechanical damage to the skin (Kołek et al., 2019: 210). Tongue piercing causes certain types of tissue trauma such as numbness (Shehata, 2018: 1113) and carries a greater risk of dental disease. Teeth often chip or crack due to contact with jewellery. Bacteria in the piercing canal can cause dental caries, periodontal disease, and halitosis.

Body piercing in pregnant women can cause unnecessary exposure of drugs to the fetus, migration and extrusion of jewellery, especially navel piercing. Not only that but piercing can also affect childbirth, such as the risk of snagging, tearing or burns, impeding surgical access and asepsis (Rademeyer et al., 2020: 221). Even in research by Lee et al., as quoted by Carlo, piercing can obstruct breast milk production due to nerve damage or scar tissue, as well as causing increased nipple sensitivity. Nipple jewellery poses a serious risk of aspiration to the baby, and jewellery removal during breastfeeding has been reported, which can injure the roof of the baby's mouth (Rademeyer et al., 2020: 222).

Sometimes, people with visible body piercings may be viewed differently and receive a negative social stigma from society. Body piercing is associated with female sex trafficking, cultism, antisocial behaviour, physiological illness, delinquency, and crime. Individuals who experience stigma report behaviours ranging from distrust and microaggressions to difficulty finding work (Rademeyer et al., 2020: 214). Researchers have also found that a body piercing impacts general health and well-being. For example, Stirn et al. argue that body piercing is associated with lower perceived mental health and lower social

integration. In addition, several studies have reported an association between having a body piercing and the use of psychotropic substances, unhealthy eating habits, and self-harm (Adisa et al., 2021: 6).

Muslim society considers the pierced body as an image of marginalized souls and gives meaning to these cultural texts. Piercing is a taboo situation for them. As a result, Pakistani Muslims feel alienated (Alam, 2009: 108). In Middle Eastern culture, facial piercing is not culturally “accepted” because it is associated with bad boys or troublemakers (Wang et al., 2020: 5) and most of them are not accepted by families (Anisa, 2021: 41). In some cultures, body piercing is associated with criminals and enslaved people. In conservative and Muslim societies, young people also face enormous stigma and shame for using body piercing (Ferdiawan, 2011: 7, Pithaloka et al., 2023: 73, Sajjad & Jafree, 2023: 6).

CONCLUSION

Piercing has been widely used by muslim, either women or men in several Islamic countries. Imam Ibnu Hajar al-Haitami explained that piercing women's ears for ornament is an *'urf* (habit/customary law) that is common among most of humanity, both past and present. However, al-Ghazali stated that piercing and wearing earrings injure body parts that should not be done. There is a ban on ear piercing for men. Imam al-Ghazali and Ibnu Hajar al-Haitami argued that nose piercing for muslims is haram, because this action can cause quite painful injuries. Adorning in places other than the ears is not permissible because it resembles an infidel, ungodly or immoral person. So it is not permissible to follow these habits, because that means resembling the wicked, which is prohibited.

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