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| Research Article

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A Comparative Analysis of the Ruling on Tattoos in Christianity, Islam and Baha'i Teachings

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Abstract: The article discusses the views of Christianity, Islam and Baha'i teachings on tattoos. It should be noted that special emphasis is placed on the comparative analysis of the statement of tattoos based on the sacred sources of religions and other legal sources. At the same time, the situation in the era of globalization is also studied.

Keywords: Christianity, tattoos, Bahaism, Islam, The Holy Bible, Quran, hadith.

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ENTRANCE

Some categories of people have given different pictures, shapes and signs to their bodies since ancient times. The first body tattooing was used by the Egyptians, Nubians, Greeks, and South American tribes as a symbol of faith, love, respect, status in society, protection from magic, and culture.

But some faiths, including Judaism and Islam, strictly prohibit tattooing, while Christianity has different views on this. Buddhism, Hinduism, and Baha'i religions allow this practice under certain conditions.

MAIN PART

Although most of the representatives of the Christian religion decorate their bodies with various crosses and other symbols of religious affiliation as a symbol of religiosity, this is forbidden in the Bible. Leviticus chapter 19 verse 28 says about this, "Do not pierce your skin and take pictures. Because, I am your Lord" is quoted in the style[1]. This kind of body painting is seen as idolatry. In addition, 1 Corinthians chapter 6 verse 19 states that "Your body is the temple of the Holy Spirit"[2]. This calls for not harming the body.

Despite the above verses, most Christians today consider these verses to be Old Testament commandments. These verses are considered to be a commandment for the Jews only. Other Christian scholars believe that the meaning and motive of tattooing should be given importance.

[1] [1] Muqaddas Kitob. – Toshkent: O'zbekiston Bibliya jamiyati, 2018. – B. 166.
[2] Muqaddas Kitob. – Toshkent: O'zbekiston Bibliya jamiyati, 2018. – B. 1410.

In Islam, tattooing is strictly prohibited, and in the hadiths, which are considered the first sources, it is called ``vashm''. In the period of ignorance, tattooing on the body became very popular, and in several hadiths, this is strictly condemned, and both those who do such things and those who do them are punished equally.

On the authority of Awn ibn Abu Juhaifa:

"... Those who refrained from admiring and being enchanted, from eating riba and from feeding it." Narration of Imam Bukhari[3].

Through this hadith, not only the one who does tattooing, but also the one who does it, is turned away from this work.

It is narrated from Alqama: "May God curse those women who are fascinating, fascinating, frowning, and opening their teeth for good - those who change the creation of God!" It reached a woman named Umm Ya'qub from Banu Asad. He came and said, "Did you curse so-and-so!?" "Why am I not cursing those who were cursed by the Messenger of God, may God bless him and grant him peace, and those who are in the Book of God?" he said. He said: "I read between the two covers, but I didn't see what you said." (Abdullah) "If you had read it, you would have seen it. After all, "Take what the Messenger gives you." Have you not read" Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.[4]"- he said. He said: "Yes (I read)." He said, "He sent them back." He said: "I think that your wife should do the same." (Abdullah) said, "Go and see." He went and looked, but did not see what he was looking for. Then (Abdullah) said, "If that had been the case, there would not have been a meeting with us." Narration of Imam Bukhari[5].

Although it is stated in the above hadith that there is not a single verse about this in the Holy Qur'an, this practice is rejected by Muhammad, may God bless him and grant him peace.

This hadith also prohibits tattooing. It is narrated from Abu Huraira, may God bless him and grant him peace: "The Prophet, may God bless him and grant him peace, said: "The contact of the eyes is present," and he turned me away." Narration of Imam Bukhari[6].

According to jurisprudence, tattooing is makruh tahrimi (makruh close to haram). The transition of a person who has done this to the position of imam does not affect the prayer. Judgments about this are presented in the work "Radd ul-mukhtar" and "Fatavoyi Khairiyya", which is one of the most reliable sources of jurisprudence[7].

In Baha'i, based on the above considerations, tattooing is determined by societal acceptance. There is no information about this in the Holy sources of Baha'i. But today, in regards to tattoos, Baha'is emphasize the need to maintain a "golden mean" and warn against it becoming a "toy of the ignorant."

In 2003, the Baha'i World Center provided the following answer to the question about tattoos: Nothing about tattoos is found in the scriptures. Of course, Bahaullah has the following general advice:

[3] Shayx Muhammad Sodiq Muhammad Yusuf va tarjimonlar guruhi. Oltin silsila III jild. – Toshkent: Hilol nashriyoti, 2024. – B. 108.
[4] Surah Al-Hashr Ayat 7
[5] Shayx Muhammad Sodiq Muhammad Yusuf va tarjimonlar guruhi. Oltin silsila VI jild. – Toshkent: Hilol nashriyoti, 2018. – B. 372.
[6] Shayx Muhammad Sodiq Muhammad Yusuf va tarjimonlar guruhi. Oltin silsila VII jild. – Toshkent: Hilol nashriyoti, 2023. – B. 289
[7] https://ahlisunna.uz/tatuirovka/ (18.06.2024)

Let not your conduct be such that sane and right minds disapprove, and do not make yourself the plaything of the ignorant. It is good for one who adorns himself with beautiful clothes and a praiseworthy character. (The Book of Aqdas, paragraph 159)

In general, it is clear that what is appropriate in such matters varies from culture to culture[8].

So this answer also completed our thoughts above. In addition, special Baha'i symbols for tattoos, especially “Ismi A’zam”, that is, the great name, are of special importance. The Universal House of Justice wrote the following in a letter to the National Spiritual Assembly of Hawaii on June 3, 1987:

“Though the House of Justice does not wish to enumerate the peculiar uses of the greatest name, and though they should be avoided, it is important that friends should realize the great sanctity of this symbol, and make a proper use of it.”

In addition, it is recommended to draw a lotus flower, a nine-pointed star, and the Baha’i script in Persian, as well as the image of a bird.

CONCLUSION

In conclusion, it should be said that tattooing is condemned only in Islam. In Christianity, although it is clearly forbidden in the Bible, it can be seen that there is a wide range of opinions about whether it should be done or not.

In Baha’i, there is no information about this in the Holy text, only the Baha’i World Center puts forward the purpose of tattooing, whether to do or not according to cultures.

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6. Ahlisunna.uz
7. Bahaiblog.net

[8] https://www.bahaiblog.net/image/visual-arts/6-examples-of-bahai-inspired-tattoos/ (18.06.2024)