

CHAPTER II

TASHABBUH BETWEEN MEN AND WOMEN

A. Definition of *Tashabbuh*

Literally, the word *al-tashabbuh* is derived from the Arabic language, that is (*sha-ba-ha*). It refers to resemblance to something, equation to the color and the nature, also known as *shibh*, *shabah*, and *shābih*.¹

Etymologically *tashabbuh* (التشبه) is: أشبه الشيء الشيء "resembling" something to something or resembling each other. The word of تشبهه بغيره means *fulan* resembles that or same and similar with other person, person who deviates in deed. التشبه "parable". Some scholars explain "the merging of one thing with another because of the nature that has the part between both." like resemblance of a man with tiger in term of courage.²

In terminology, there are some opinions, according to Ibn Manzur, an object resembles with something else.³ Al-Luwayḥiq explains *al-tashabbuh* as people who burden their self to resemble other with related to every nature or etc. The word "burdening"

¹ Ahmad Faris, *Mu'jam Maqayis al-Lughah*, (tahqiq) 'Abd al- Salam Harun. (Beirut : Dar al-Jail, 1411H), v. 3, page. 243

² Al-Mu'jam al-Wasit

³ Ibn Manzur , *Lisan al-Arab*. (Beirut : Dar Ihya' al-Turath al-Arabi, 1999), v. 7, page. 24

shows that desire and intention. Thus not include everything that is not intentionally, like a man's similarity to a woman in behavior and sound because of the mentality that is created without any intention and desire.⁴

While according to Imam al-Ghāzi *al-tashabbuh* is a word that refers the human's effort to equate himself with something which wanted similar with that something is same thing there in terms of behavior, clothes, or characteristic. So *al-tashabbuh* is an expression about behavior that done and wanted.⁵

For al-Munawi, *tashabbuh* means cutting a dash as they cut a dash, trying to recognize in accordance with their deed, adopting their moral, walking with their way, resembling them in clothing and some of their deeds.⁶

From some definition and explanation above, it can be concluded that *tashabbuh* is an object resembles to another. Whereas *tashabbuh* between men and women are resembling everything which is specification each other either from the aspect of behavior, walking, cutting a dash, dressing and some of their characteristics. This is done with the effort and the desire or intention.

⁴ *Ibid*

⁵ Jamil Habib al-Luwayhiq, *al-Tasyabbuh al-Manhi 'anhu fi al-Fiqh al-Islami*, (Mekah: Jami'ah Umm al-Qura : Wizarah Ta'lim 'Ali, 1417H), page 20

⁶ Muhammad 'Abd Ra'uf al-Munawi, *Faid al-Qadir Syarh Jami' al-Shaghir* (Beirut:Dar al-Ma'rifah, 1408 H), page.6

B. Concept of *Tashabbuh* In Islam

Islam wants women have distinctive character and so her appearance describes this character correctly, as Islam requires a man. Islam prohibits and forbids from both of them to resemble the others.⁷

To understand the concept of *tashabbuh* in the simple level, we can borrow the basic theory from *balāghah* knowledge (Indian Arab) part of the *bayān* knowledge about *tashbih* (resemblance), defined as follows;

التشبيهه هي إلحاق أمر بأمر معنى بأداة

"*Tashbih is resembling something with another in one condition by using specific tools.*"

A simple example as follows;

العمر مثل الضيف أو كالطيف ليس له إقامت

"*Age is like guest or as a dream, it doesn't settle down.*"

From the example above, resembled between age with guest or dream in the case in unsettling down. Something with other can be said similar to (*tashabbuh*) if it fills the pillar of *tashbih* namely; *mushabbah* (resembling something), resembled something (*mushabbahbih*), and nature or condition that resembled (*wajhu shibhi*). In example above, the pillars as follows; Age (العمر) as a *mushabbah* (resembling); Guests or dream (الضيفأوكالطيف) as

⁷ Sayyid Sabiq, *Fiqh Sunnah*, Jakarta: Pena Pundi Aksara, 2010, page.412

mushabbahih (resembled); unsettling (ليس لها إقامة) as *wajhu shibhi* (condition or similarity).⁸

From the pillars of the *tashbih* that determine the value in process of *tashabbuh* is *wajhu shibhi*, it means good or bad a main *tashbih* is determined by thing or nature that made into resemblance. Therefore the Prophet's hadith;

مَنْ نَشَبَهُ بِقَوْمٍ فَهُوَ مِنْهُمْ

“whoever resembles a group so they include that group. (H.R Abu Daud)”.⁹

The ḥadīth is still neutral, it means that a *tashabbuh* has not said yet whether the value is good or bad, depending on thing that resembled, whether good or bad, although who resembling is between men and women. The ḥadīth only describes that one can be said to be a group, a group if have similarity *wajhu shibhi*, though different generically.

Tashabbuh that prohibited in the Qur'an and Sunnah in *syar'i* is resembling men and women in all forms and natures, both in terms of appearance, the deed, the word which becomes one of the specificities of both, likewise clothes, speech, walking, the motion or various activities that are only specialized to one side. It is caused because the culprit made out of its purity, which has been incorporated by God to himself.

⁸ Pengantar Ilmu Bayan, pdf, page. 16

⁹ Abu Daud Sulaiman bin Asyaf asy-Syijistani, *Sunan Abu Daud, Juz 4 Bab tentang Pakaian*, (Beirut: Darul Fikr, 1994) page. 6

As the Prophet's ḥadīth which prohibits us to resemble unbelievers. I.e. resembling any form and nature in term of aqīdah, worship, culture, or in the pattern of behavior that shows the their special characteristic (the unbelievers).¹⁰ Therefore, everything that does not include the special characteristic of men or women, either clothes, style dash, or characteristic, and it does not conflict with the verses and also the principles of Sharī'ah, or not feared will lead to damage, then not including *tashabbuh* that prohibited. This is definiton generally.

The determination of the special characteristic of men and women which *wajhu syibhi* is like explained by the al-Ṭabarī that the difference between men and women in dressing, cutting a dash and behaving based on the habits of each country or may be referred to *al-'Urf* (custom).¹¹

Al-'Urf is what known by human and become a tradition; either word, deed, abstinences, or also called custom. *'Urf* of deed, as like the habit of mankind buy with exchange directly, without any contract. *'Urf* of word is like human's habit calls *al-Walad* ultimately, it means a son, not a daugther and their habit to not say

¹⁰ Abd Allah 'Abd al-'Aziz al-Tuwaijiri (2000), *al-Bida' al-Hauliyah*, (terj.) Munirul Abidin, (Jakarta: Darul Falah), page. 118

¹¹ Ibnu Hajar al-Asqalani, Fathul Bari Penjelasan Kitab Shahih Bukhari, (Jakarta : Pustaka Azzam, 2011), page. 733

the word of "meat" as a "fish". Custom or '*Urf*' are formed from their habit according to their degree in general or particular.¹²

The scholars say that custom or '*Urf*' is Sharia law, while custom is also considered by '*shara*'. The law is based on the custom will change over time and place, due to the new issue can change because the origin problem change. Therefore, in this difference of opinion, some scholars of Fiqih said: the difference lies in the time, period and place, not on *dalil* and reason.¹³

Thus, the specific difference between men and women in the aspect of behavior, clothes and cutting a dash is different in each society a or specific community. The difference is based on habit or custom that occurred in the community. So, it can be just in the specific community, that something is called *tashabbuh* between men and women, but on the other community that something does not include *tashabbuh*. For example, a woman at the time of Muḥammad is prohibited to conduct sport of archery because worry about resembling a man. But in this modern era, sport of archery is done men or women. And this is not including *tashabbuh* because habit or custom has changed based on the development of the time.

The this prohibition about *tashabbuh* desires to person who intentionally (wants to resemble other gender), as for person who resembles because of part from the origin of its creation, then he or

¹² Abdul Wahhab Khallaf, Ilmu Ushul Fikih Kaedah Hukum Islam, Jakarta: Pustaka Amani, 2003, page.117

¹³ *Ibid*, page.119

she is straightened out and commanded to leave him, if he is addicted, then he or she is improved incrementally, but if he or she is not ignoring the order and constantly do it, then he or she becomes stigmatized, especially if happy with that action, and this indication is very clear to be understood from the word of *mutashabbihīn*.¹⁴

This is in accordance with the rule of fiqh *الأمور بمقاصدها*.

This rule brings the meaning that a deed is not counted as *al-tashabbuh* as like is not included with the intent as *al-tashabbuh* occurs if the perpetrator of that deed aims to resemble the side that wishes to version.¹⁵ This refers to some hadith that shows every deed is dependent on the intention of the perpetrators. Ibn 'Abidin in giving commentary on hadith about *al-tashabbuh*, he stated that:

*It means if it is intended, then – in fact resemblance to them is not be makruh on any matter even just on bad matters, and what intended for resemblance.*¹⁶

Dafīl that supports this rule is the Prophet Muḥammad's Hadith about the intention of every deed. Narration from Sayyidinā 'Umar al-Khaṭṭab that prophet Muhammad said:

¹⁴ Abdul Wahab Abdus Salam Thawilah, *Fiqh al-Libas Wa al-Zinah*, (ter.) Abu Uwais dan Andi Syahril, (Jakarta: Pustaka al-Kautsar, 2006), page 133

¹⁵ Luwaihiq, *op.cit.*, page. 72

¹⁶ Ibn `Abidin, *Hasyiyah Ibn `Abidin*, 'Adil `Abd al-Mawjud (tahqiq), (Beirut: Dar al-Kutub al-'Ilmiyyah, 1415H), j. 2, page. 384

انما الاعمال بالنيات

"Verily every matter (deed) is intended to it,"¹⁷

This is the basic rule for classifying an act that includes *al-tashabbuh* or not. But this rule is fixed to the deed that is not religious specific deed and custom of a group.¹⁸

C. Daḥīl of al-Qur'an and Ḥadīth About The Prohibition of *Tashabbuh* Between Man and Women

1. Daḥīl of al-Qur'an

Allah SWT said in Q.S al- Ḥujūrat : 13;

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنُّكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

The meaning:

O mankind! we created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other). Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you. and Allah has full knowledge and is well acquainted (with all things).¹⁹

¹⁷Al-Bukhari, *Sahih al-Bukhari*, Kitab Bad'i al-Wahyi, Bab Kayfa Bad'i al-Wahyi Ila Rasulillah, no. hadis: 1; Muslim, *Sahih Muslim*, Kitab al-Imarah, Bab Qawluhu (Innama A`mal bi al-Niyyat), no. hadis: 1907.

¹⁸Ahmad Badri Abdullah dkk, Aplikasi Kaedah Fiqih Dalam Isu Penyerupaan (Tasyabbuh) Dengan Orang Bukan Islam Dalam Konteks Masyarakat Majmuk Di Malaysia, <http://repository.um.edu.my/34068/1/27>, pdf, page. 4

¹⁹Muḥammad Khan, (*Qur'an in Word Application* version 1.3 by Yusūf 'Alī), al- Ḥujūrat (13).

O man, verily, we create you from a man and woman, i.e. *adam* and *hawa*, or from sperm (seed of men) and ovum (female ovary). The first episode of this verse is an introduction to affirm that all humans have the same degree on the side of God, there is no difference between one tribe with another. There are no differences in the value of humanity between men and women because all created from men and women.²⁰

Because God created us to be a man or woman, then Islam gives guidance that we thanks and accept what God has given us. And keeping any that has become *fiṭrah* for us. As God said in Q.S ar-Rūm: 30;

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

The meaning:

So set Thou Thy face steadily and truly to the faith: (establish) Allah.s handiwork according to the pattern on which He has made mankind: no change (let there be) In the work (wrought) by Allah. that is the standard religion: but Most among Mankind understand not.²¹

²⁰ M. Quraish Shihab, *Tafsir al-Misbah (Pesan, Kesan dan Keserasian al-Quran)*, Jakarta: Lentera Hati, 2002, page.260

²¹ Muḥammad Khan, (*Qur'an in Word Application* version 1.3 by Yusūf 'Alī), al-Rum (30).

2. Dafil of Ḥadīth

Muḥammad SAW said:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ تَابَعَهُ عَمْرُو
أَخْبَرَنَا شُعْبَةُ

The meaning:

Has told us by Muḥammad bin Bashār has told us by Ghundar have told us by Shu'bah from the Qatādah from 'Ikrimah from Ibn 'Abbās raḍiall'ahu ' that 'he said; "God curses men who resemble women and women who resemble men." This ḥadīth is also strengthened by the hadith of Amr has been reported us by Shu'bah.(Bukhori: 5435)²²

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ
قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ قَالَ أَبُو
عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

The meaning:

Has told us by Maḥmud bin Ghailan had told us by Abu Ḍawud Aṭ Ṭayalisi have told us by Syu'bah and Hammam from Qutaadah from 'Ikrimah from Ibn 'Abbās, he said; rasūlullah curses women who resemble men and men who resemble women. " Abu Isa said; This ḥadīth is hasan Ṣaḥīḥ.(H.R Tirmidzi :2708)²³

²²Software Kutub al-Tis'ah, 2009

²³Software Kutub al-Tis'ah, 2009

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُخْتَلِينَ مِنَ الرِّجَالِ وَالْمُتَرَجَّلَاتِ مِنَ
 النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرِجُوا فُلَانًا وَفُلَانًا يَعْنِي الْمُخْتَلِينَ

The meaning:

Has told us by Muslim bin Ibrāhim said, have told us by Hisham from Yaḥya from 'Ikrimah from Ibn 'Abbas that the Prophet sallallaahu 'alaihi wasallam ever cursed men who resemble women and women who resemble men. " He said: "get out them from your houses, and get out si fulan and si fulan is the census. (H.R Abu Daud:4282)²⁴

3. Sharah Hadīth

According to Ṭabarī, meaning of the ḥadīth above is not allowed for men resemble women, in dressing and making up or cutting a dash that is specific for women and vice versa. Likewise, in speaking and walking.

As for how to style of dress, then this is different according to the difference custom each country. Many of the women are indistinguishable their clothes from men's clothes fashion, but which can differ is by wearing the veil and shut down. As for the bad resemblance in speaking and walking, then this special for a person who intentionally. But for person who has been the origin of his creation, then in this case he or she is ordered to practice leaving behavior that gradually, if he or she does not try to do that and continue to be usual, then he or she who insulted, moreover intentionally he or she behaves

²⁴*Ibid*

like that, then it is included for person who resembles. According to Nawāwī, that men who resemble women who naturally, then he is not grasped, and includes also for who cannot leave the behavior of femininity and revamp walking and talking after trying to treat it to leave it, but if possible leave it even with gradually, but not do it without any reason, then he will receive a censure.

At-Ṭabarī quoted to support this view with the Prophet's attitude which does not prohibit transvestites go into women's place until he hears from her listener from him an explanation from women. That's when he prohibits him to go into women's place. Then this shows that there is no censure for the character case.

According to al-ḥāfiẓ, likewise in speaking and walking, and this difference is differed according to the custom of each country. As for the bad resemblance in terms of talking and walking, then this is special for a person who intentionally does it, but for people who are naturally or disposition, then person was commanded to practice leaving it gradually, but if he does not attempt to do so and directly, then this is a real including to lafaz of *Mutashabbihin*.

Shaykh Abū Muḥammad Ibn Abī Jamrah said that in summary, "meaning Ṣāḥib lafaz is preventing action to resemble in anything, but it is known from other dalīl that what meant is resembling in terms of clothing and some characteristics and

movement or like that. Not resembling in the Affairs of goodness."²⁵

4. Essence from Ḥadīth about Prohibitions of *Tashabbuh* between men and women

The meaning of this ḥadīth is command from messenger to every Muslim both men and women to not resemble each other. resemblance is both men who resemble women and women who resemble men. This is emphasized so that they can pay attention and can differ which allowed and which one should not be carried out in accordance with the type of gender.

The core from the ḥadīth about prohibition of *tashabbuh* between men and women, namely:

- a. Every muslim both men and women should keep his true identity in accordance with gender in word, deed and clothes.
- b. In terms of dressing and making up or cutting a dash are differently according to the difference of custom each country ('Urf). However, special for women are differed with the veil so that more covered.
- c. Prohibition of resembling men or women because of a deliberate action.

²⁵ Ibnu Hajar al-Asqalani, Fathul Bari Penjelasan Kitab Shahih Bukhari, (Jakarta : Pustaka Azzam, 2011), page. 733

- d. Men and women are given equal right and same opportunity to develop them self in science and charity.²⁶

D. Other Ḥadīth related to prohibition of *tashabbuh* between men and women

1. Ḥadīth about prohibition of men wears gold and silk

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سِيرَاءَ عِنْدَ بَابِ الْمَسْجِدِ تُبَاعُ فَقَالَ يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِستَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا حُلَّةً فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدَ مَا قُلْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ أَحَا لَهُ مُشْرِكًا بِمَكَّةَ

The meaning:

Has told us by 'Abdullah bin Maslamah from Mālik from Nafi ' from 'Abdullah ibn 'Umar said, "Umar Ibnul Khaṭṭab sees silk embroidered fabric on sale in front of the mosque's door. 'Umar said, "O Messenger of Allah, if only thou purchased this fabric, so you can wear it on Friday and when receiving message if it comes to you." The Messenger of Allah then said: "unfortunately who wear this is people who will not get the part in the afterlife." After that he brought to the Messenger of Allah several pieces of silk cloth, he rose to give a piece of it to 'Umar Ibnul Khaṭṭab. 'Umar then asked, "O Messenger of Allah, why did you give this to me, when you have to say about the Silk Road as you say!" The Messenger of Allah then replied: "I give

²⁶ Siti Marwati, *op cit*, page. 26

it to you rather than for you to wear." 'Umar Ibnul Khattab ever wore the clothes to his brother who still Polytheists in Makkah." (HR. Abu Daud - 3522). In another narration mentioned:

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ
عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ هَذِهِ الْقِصَّةِ قَالَ حُلَّةٌ إِسْتَبْرَقَ
وَقَالَ فِيهِ ثُمَّ أَرْسَلَ إِلَيْهِ بِجُبَّةٍ دِيبَاجٍ وَقَالَ تَبِعْهَا وَتُصِيبُ بِهَا حَاجَتَكَ

The meaning:

Had told us by Ahmad bin Ṣāliḥ, had told us by Ibn Wahb: had been informed to me by Yunus and 'Amr bin ḥarith from Ibnu Shihab from Saḥīm bin 'Abdullah from his father with the story as follows, he said, "with the fabric of silk," and he mentioned in the hadith, "and he sent jubbah (shawl) silk to 'Umar." then he said: "Sell it, and use the proceed of the sale to fill your need." (HR. Abu Daud - 3523)²⁷

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي أَفْلَحٍ
الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ يَعْنِي الْعَافِقِيَّ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي
يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ إِنَّ هَذَيْنِ حَرَامٌ عَلَيَّ ذُكُورِ أُمَّتِي

The meaning:

Has told us by Qutaibah bin Sa'id said, have told us by Al Laith from Yazid bin Abu Ḥabīb from the Abu Aflaḥ Al Ḥamdani from 'Abdullah bin Zurair, i.e. Al-Aghāfiqi that he heard Ali Ibn Abu Tālib radiallahu ' anhu said, "Messenger of Allaah ever have taken small silk and then put it on his right side, and take the gold and then put it on his left side. Then he said, "Indeed this both thing is *ḥaram* for my mankind of men." (HR. Abu Daud - 3535)²⁸

²⁷ Software Kutub al-Tis'ah, 2009

²⁸ *Ibid*

The wisdoms of ban of silk for men are:

- a. Silk is clothes that only suitable used by women and not for men. Allow for men will be destructive and make resemblance men with women, even feared will bequeath a feminine nature and effeminate, but they as known are the ones that always out space work.
 - b. Men who wear silk or embroidered with gold or silver will bequeath the attitude of arrogant, amazed and proud. Especially when performing in the streets, therefore it is forbidden (*ḥarām*) for men so that his soul waits in holding its wild side, and he was rewarded upon it and will get a better change.²⁹
2. Ḥadīth about prohibition women shear hair

لَيْسَ عَلَى النِّسَاءِ حَلْقٌ إِلَّا مَا عَلَى النِّسَاءِ التَّقْصِيرُ

"no (allowed) for women to shear (her hair), she is just allowed to cut it (shorten) ".

For a woman, she must maintain and care for her hair. Even often said, "Braid of hair for women as like beard for men in term of appearance and beauty." But if she shears, when she needs it or it is difficult for her a long time, then why not for her to cut in accordance with the need. As like some wives of the Prophet did it after the Prophet passed away, they did not need to cut a dash again and did not need long hair.

²⁹ Abdul Wahab Abdus Salam Thawilah, *Fiqh al-Libas Wa al-Zinah*, (translate) Abu Uwais dan Andi Syahril, (Jakarta: Pustaka al-Kautsar, 2006), page. 23

However, if she meant forcutting a dash in front of the husband, then it doesn't, because cutting and shortening is allowed, the main point is no intention to resemble *kāfir* or resemble men.

If cutting the hair to resemble the unbelievers or *fāsik* ones, salute (respect) with them or want to resemble men's haircut, then it is not permitted, based on the ḥadīth of the prophet "*God curses men who resemble women and women who resemble men*".³⁰

3. Ḥadīth about prohibition for men color body

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ عَنْ مُقْضَلِ بْنِ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنِ أَبِي يَسَارِ الْقُرَشِيِّ عَنِ أَبِي هَاشِمٍ عَنِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِمُخَنَّثٍ قَدْ خَصَّبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَالُ هَذَا فَقِيلَ يَا رَسُولَ اللَّهِ يَتَشَبَّهُ بِالنِّسَاءِ فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ فَقَالُوا يَا رَسُولَ اللَّهِ أَلَا نَقْتُلُهُ فَقَالَ إِيَّيْهِ عَنْ قَتْلِ الْمُصَلِّينَ قَالَ أَبُو أُسَامَةَ وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ وَلَيْسَ بِالنَّقِيعِ

The meaning:

Has told us by Harun bin 'Abdullah and Muḥammad Ibnul 'Alā that Abu Usāmah informed to them, from Mufaḍḍal bin Yunus from Al Auza'i from Abu Yasar Al Qurashi from Abu Ḥashim from Abu Hurairah said, "ever come to the Prophet a transvestite who colors nail his hand and feet with henna. Then the Prophet ever asked: "what happen with this person?" the friend replied, "O Messenger of Allah, this person resembles

³⁰ *Ibid*, page. 319

women." then he ordered that the person is convicted, then that person was exiled to a place called Naqi '. The companions asked, "O Messenger of Allah, wouldn't we kill him?" he said: "I am forbidden to kill the person who is praying." Abu Usamah said, "Naqi ' is a place in the suburbs of Medina, and not a Baqi '." (Abu Daud - 4280)³¹

It is forbidden (ḥaram) for men or seen makruh coloring his body with henna and the like unless there is a necessity, because:

1. Feared resembling women, so it is including in the general prohibition to resemble women
2. The hadith of Anas bin Mālik in the past that the Messenger of Allah forbade a man to wear za'faran.
3. It was banned because the color is not because of the arom, because scented aroma as favored to be worn by men, and henna in this context as like za'faran.³²

³¹ Software Kutub al-Tis'ah, 2009

³² Abdul Wahab Abdus Salam Thawilah, *op cit*, page. 374