

**Ḥadīth about Prohibition *Taffij* and *Washar***  
**(Study of Ma'ānil Ḥadīth)**



**Mini Thesis**

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## DECLARATION

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.



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## MOTTO

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have indeed created man in the best of moulds (At-Tin: 4).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

so take what the apostle assigns to you, and deny yourselves that  
which he with holds from you.

## ***DEDICATION***

*The thesis is dedicated to:*

*My dear parents; H.Muzahid A.ma and Hj.Suratmi, love and respect  
are always for you.*

*Thank you for the hard efforts in making my education success*



*My beloved brother Muh Ulin Nuha, Mawaddatur Rahmah, Nur  
Farida*

*All my lecturers and teachers who always guide me in unlimited times*



*My friend in posko 26 Todanan Blora*



*A big family of FUPK, it is an honor to be part of you.*



*All of my friends thanks for lovely friendship.*

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Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, 18 of Jan 2016

The Writer,

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**TRANSLITERATION**  
INTERNATIONAL JOURNAL of MIDDLE EAST STUDIES  
(IJMES)

**TRANSLITERATION SYSTEM FOR ARABIC <sup>1</sup>**

ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	‘	ي	y
ذ	dh	غ	gh	ة	a <sup>2</sup>
ر	r	ف	f	ال	a <sup>3</sup>

<sup>2</sup> in cinct state.

<sup>3</sup> for the article al- and -l-.

Long	ا	or	ى	ā
			و	u
			ي	i
Doubled	ي		ي	iyy (final form ī)
	و		و	uww (final form ū)
Diphthongs	او		او	au or aw
	اي		اي	ai or ay
Short	ا		ا	a
	و		و	u
	ي		ي	i

<sup>1</sup> Taken from

[http://ijmes.chass.ncsu.edu/IJMES\\_Translation\\_and\\_Transliteration\\_Guide.htm](http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm)  
at 14.06 27 March 2015

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## ABSTRACT

This thesis discussed on ḥadīth about prohibition *taflīj* and *washar* (Study of Ma'anil Ḥadīth).

The Islamic religion as ordained by God Almighty, is the perfect religion. A religion that applies to all human. Always teachings with the times and places. His teachings are always in accordance with the age and place, *ṣālih li kulli zamān wa makān*.

Qur'ān and As-Sunnah be two sources of the formation of the islamic law, so it can't possibly be understood without reference to both. All muslims have received that Rasulullāh ḥadīth it as a major life guidelines after the Qur'ān.

The phenomenon of braces is actually already started since 2001, when the telenovela Betty La Fea comes. So a lot of people ridicule use of braces. However, different in this era. We see the use of braces that are sometimes as slang, style, and cool. Dental braces is one of tool for flattening tooth. "surgery beauty" which is exhaled by the materialistic culture and hedonist modern Western culture is supposed to mean and materialistic. this action there is the torture of human beings, over change God's creation, without the element of emergency requiring that action.

About it there is a ḥadīth from the Prophet Muḥammad, which was no denying the truth. With the word *taflīj* and *washar*. In accordance with the issues above then there is research question what is the meaning of *taflīj* and *washar*, what is the meaning prohibition *taflīj* and *washar* on the ḥadīth. In this era, can not be denied, appearance is something that is very important for cared. Good and bad one's personal can be seen from performance, someone look tidy, stylish and beautiful, women will try to make happen until reaching the desired results.

This thesis using ma'anil ḥadīth with corelation in this era. As method for analyzing ḥadīth is historical criticism for understanding authenticity of the ḥadīth is all the narrtor are ḍabiṭ and absence shādh and 'illat, editis criticism aimed to obtaining the meaning of the textual and contextual ḥadīth, criticsm praxis which chages the

meaning of the ḥadīth obtained from the process of generalization to the reality of contemporary life that have practical significance for contemporary society problematics.

After researcher and this conclusion is The Almighty God and his Apostle forbid women who engage in the practice *taffij* and *washar*, even God does not merely prohibit but to curse that action. The reason of prohibition *taffij* and *washar* contained in the text of the ḥadīth above is for two reasons; First, because it is done for beauty and second, because changing the creation of God.

Prohibition of *taffij* and *washar* was with drawn in the context of the present due to the influence of cultural factors in health, fashion, even the influence of the western world are increasingly sophisticated.

Key word: *taffij*, *washar*, dental braces, Ma'anil Ḥadīth.

## CHAPTER I

### PREFACE

#### A. Background.

Islam as religion ordained by God Almighty, is the perfect religion.<sup>1</sup> A religion that applies to all human which the teachings are always in accordance with time and place, *ṣālih li-kulli zamān wa makān*.

Islam as a universal religion of universal has two primary sources, those are Qur'ān and Ḥadīth.<sup>2</sup> During the era of Prophet was alive, he became a messenger to solve any issues that occurred in the social life at the time. After he died, his words, deeds and decision became the reference to any existing problems that Qur'ān has no explain in particular about the issue.

Qur'ān and Ḥadīth become two primary sources of the formation of the Islamic law, so Islam can not be understood without both.<sup>3</sup> All muslims have received that ḥadīth is a major life guidelines after the Qur'ān. Every human behavior that are not defined in the terms of law, not explained how to practice, not detailed according to instructions evidence that still intact, not

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<sup>1</sup> QS. Al maidah (5):3

<sup>2</sup> Term hadits digunakan untuk merujuk pada perkataan, perbuatan, dan penetapan Nabi secara umum tanpa membedakannya dengan sunnah.

<sup>3</sup> Muhammad Ajjaj al khatib, “*Ushul al Hadith Ulumuhu wa Musthalahuhu*”, (Beirut: Dar al-fikr, 1989), p35.

devoted according to the instructins verses that still absolute in the Qur'ān, has been returned to the ḥadīth.<sup>4</sup>

In Islam, Prophet has position as the special figure of Muslim's life. Role model of Muslim's life on Islamic teaching is prophet that including of all aspects, his words, acts and decision. In the verses of the Qur'ān, it has commanded for Muslim to obey God and obey His messenger.<sup>5</sup>

In the context of naration, ḥadīth of the Prophet different from the Qur'ān. The Qur'ān, all verses are descended continually. Whereas for ḥadīth, some progress in ḥadīth are *aḥad*.<sup>6</sup> Ḥadīth is the interpretation and implementation of the Qur'ān as a real that conducted by the Prophet as people who understanding Qur'ān. Everything performed by prophet has been stated in the ḥadīth while the techings of actualizing is actually containing in the Qur'añ.<sup>7</sup>

As time goes by, the discussion and the study of ḥadīth has developed around the scholar, it can be seen from the various book of ḥadīth written by scholars of ḥadīth, as well as the

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<sup>4</sup> Fatchur rahman, *Ikhtisar Mushthalahul Hadis*, (Bandung:Penerbit PT. Al-Ma'arif, 1974), p 15.

<sup>5</sup> QS. Al-Anfal 8:24 Yang berbicara tentang kewajiban taat kepada Allah dan Rasul-Nya.

<sup>6</sup> Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, (Jakarta: bulan bintang, 2007), p 3.

<sup>7</sup> Yusuf Qardhawi, *Bagaimana Memahami Hadis Nabi SAW*, terj, al Baqir, (Bandung: penerbit Karisma, 1997), p17.



growing social community to deliver once require in order to understand the ḥadīth well at least approaching the truth.

In the other side, as one of modern era's impact, people has been faced on the fashion especially among the women. Many womens vying to get the perfect face by remodel his performance in order to look beautiful and attractive to others. This phenomena shows the current lifestyle.

Islam is a religion that actually encourages beauty, during the same period, Islam taught people to always be thankful what has God to themselves. Man was created with the best of Genesis, what is in our body, that is the best gift from God. So, we must be grateful with what has God hast bestowed upon.

Islamic jurisprudence lead human, man and women, to make up their self. Islam keep women by specificity characteristics of woman and then allow them to decorate themselves, including jewelry that *ḥarām* for men like to wear silk and gold. Although Islam allows a woman to preen and ornate, but there is some form and manner forbidden, that are perversion tendency to change the parts of the body of God's creation. Decorated in such by Islam seen as method of devil in persuading and cheating man.<sup>8</sup>

But in this era, it can not be denied that the people's performance is something important. Good and bad of the

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<sup>8</sup> Qardhawi Yusuf, *Fatwa-Fatwa Mutakhir*, terj. Al husaini, (Jakarta: Yayasan Alhamidy, 1996), p 535.

people can be seen from performance. In order to look tidy, stylish and beautiful, women will try every form and manner for reaching the desired results. So, the fashion spread in all over the women's life. There are various accessories and trinkets offered for complete perfection in women's performance.

The phenomenon of braces is actually already started since 2001, when the telenovela *Betty La Fea* comes. So a lot of people ridicule use of braces. However, it has been different in this era. We see the use of braces that are sometimes as slang, style, and cool. Dental braces is one of tool for flattening tooth.<sup>9</sup>

There is a ḥadīth from the Prophet relating to the above, which was no denying the truth. He asserted:

حَدَّثَنَا عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَالَ عَبْدُ اللَّهِ لَعَنَ اللَّهُ الْوَائِثَاتِ  
وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّحَاتِ لِلْخُسْنِ الْمُعْيِرَاتِ خَلَقَ اللَّهُ تَعَالَى مَا لِي لَا أَلْعَنُ مَنْ  
لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ } .

Meaning: Tell us Uthmān tell us Jarīr from Manṣūr from Ibrāhīm ‘Alqamah ‘Abdullāh said; "God cursed the people tattoo and who ask for tattoo, people who shave off eyebrows and relaxes the tooth to beauty by changing the creation of

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<sup>9</sup> <http://odaortho.blogspot.com/2011/11/perkembangan-kawat-gigi.html> ,di unduh pada tanggal 31 maret 2016.

Allah, why i didn't cursed the person where Prophet Muhammad anathema this is and something that comes from prophet Muhammad take (QS Al Hashr; 7).<sup>10</sup>

*Taffij* is the abstract noun of *fallaja yufalliju* it is synonymous to *tafiṭq* therefore, *taffij al-asnān* it means *tafiṭq al-asnān*. The latter means:

التَّفْرِيقُ بَيْنَ الْأَسْنَانِ سَوَاءً أَكَانَ حِلْقَةً أَمْ بِتَكْلُفٍ.

To do *tafiṭq* (separation) between the teeth, either occurrence is *khilqah* (naturally) or by *takalluf* (engineered).

This is usually special on incisors teeth and canine teeth. The meaning of sparse teeth are meeting with stingy or with tools like.<sup>11</sup> This teeth form is considered as something nice that some women those who have deliberately shoulder sparse teeth. Sometimes old women also does this to show that she

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<sup>10</sup> (Narrated by Al-bukhari: 5476).

<sup>11</sup> Syaikh Salim bin 'Ied-al-Hilali, *Ensiklopedi Larangan Menurut Al-Qur'an dan as-Sunnah*, (Pustaka imam syafi'i, 2008), p 248.

is still young because young women is generally still rarely her teeth and it is not found in middle aged women.<sup>12</sup>

Another ḥadīth narrated by An-Nasā'i:

أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرِّحِ قَالَ حَدَّثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحَصَنِ الْحِمَيْرِيِّ عَنْ أَبِي رِجَاءَةَ قَالَ بَلَّغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ.

Meaning: It has been preached to us Aḥmad bin 'Amr bin Sarḥ, he said; told us that Ibn Wahb said; It has been preached to me Al Layth from Yazīd Ibn Abī Ḥabīb from Abū Al Ḥusain Al Himyariy from Abī Raiḥānah he (Muḥammad) said, " that the Messenger of Allāh prohibit the filling of teeth and revoke their eyebrows." <sup>13</sup>

Filing teeth is flatten or cut it to be short, then the Prophet cursed the woman who acts and ask for in the tight fistd. If the man who did that, it is his greater anathema. The Prophet also forbidden the sparse teeth for the sake of beauty, it changes the creation of Allah.

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<sup>12</sup> Ibnu Hajar al Asqalani, *Fathul Bari* jil 28, ( Jakarta : Pustaka Azzam, 2008), p 853.

<sup>13</sup> (HR. Nasa'i: 5022).

*Washar* is etimologically means on the side of a language means sharpening, diluting the teeth. In the dictionary of *Lisān al-Arab* (الوشر) means:

تَحْدِيدُ الْأَسْنَانِ وَتَرْقِيقُ أَطْرَافِهَا

*Al washar* is filing teeth straightened and shortened that usually done by women. Therefore the Prophet cursed the women who practise this deed (people stingy) and ask for the order in the miser.<sup>14</sup>

From the ḥadīth mention above, we can know that Islamic law forbid what now is known as "surgery beauty" which is exhale by the materialistic culture and hedonist modern Western culture. We can see that men and women spend hundred and even thousands to straighten the shape of his nose and so on. All these are included in the scope anathema of God and his Messenger. Because in this action, there is the torture of human beings, over change God's creation, without the element of emergency requiring of that action.

But if there is a rare defect, like extra flesh causing physical or psychological pain on each entered the assembly, it is (allowed) to treat it. As long as that action is to eliminate the

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<sup>14</sup> M. Yusuf Qardhawi, *Halal dan Haram dalam Islam*, (Singapura: Himpua Belia Islam: 1980), p117.

difficult faced and troublesome life, then surely God does not make hard thing in this religion.<sup>15</sup>

Through the increasing of science and technology, especially in the field of medicine, humans can change the shape of a particular part of his body. In order to seem interesting to others, human is concerned about the way to make beauty of teeth. There are several terms that are commonly used in this issue such as the mounting braces, Orthodonti and dental miserly.

Relating to the background above, the author has been interested to write comprehensive study of ḥadīth about *taffij* and *washar*, therefore this discussion discuss on the title " Ḥadīth about prohibition *taffij* and *washar* (Study Ma'ānil of Ḥadīth)".

## **B. Research Question.**

1. What is the meaning of *taffij* and *washar*?
2. What is the meaning of prohibition *taffij* and *washar* on the ḥadīth?

## **C. Aim and Significance of Research.**

In accordance with the issues raised above, the aim of the writing of this thesis are:

1. To know the the meaning of *taffij* and *washar*.

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<sup>15</sup> Yusuf Qardhawi dkk, *Ensiklopedi Muslimah Modern*, (Jakarta: Pustaka IIMaN, 2009), p 420.

2. To know the meaning of prohibition *taflīj* and *washar* on the ḥadīth.

As for the significance of the writing of this thesis are:

1. Academic Significance.

For researchers, to complete the study of strata one (S. 1) in the fields of Tafsīr and Ḥadīth on Ushūluddin and Humanities Faculty at State Islamic University of Walisongo Semarang.

1. Theoretical Significance.

The results of this research can add the discourse of knowledge and give some understandings for Muslims regarding the methodology in the ḥadīth about *taflīj* and *washar*.

2. Practical Significance.

- a. For researchers, in order to increase knowledge and awareness as well as the attempt to provide a clear understanding of people about the *taflīj* and *washar* in the perspective of ḥadīth.
- b. To readers, in order to add a discourse relating to understandings of the ḥadīth about *taflīj* and *washar*.

#### **D. Prior Research.**

As far as observing in some the writings, the ḥadīth about the prohibition *taflīj* and *washar* has been discussed in the book Sharḥ Ḥadīth. In particular, it is on the book Sharḥ Ḥadīth al-Kutub at-Tis'ah.

Yahyā bin Syarīf an-Nawāwī Ad-Dimashqiy as-Syāfi'iy (Al-Imam An- Nawāwī) in Sharḥ Ṣaḥīḥ Muslim describes that *taflīj* and *washar* are still forbidden. The reason is that because of changing over God's creation and also because of a *tazwīr* (fraud) and *tadlīs* (Conceal the defect).<sup>16</sup>

Thesis Dewi Kofsoh UIN Jogja with theme “Hadis-Hadis tentang Tato (Study Ma'anil Hadis)”. Discuss about ḥadīth tattoo with study Ma'anil of Ḥadīth.

Thesis Abdul Asep UIN Walisongo with theme “Sulam Alis dalam Perspektif Hadis”(Study Ma'anil Hadis). Discuss about sulam alis in the perspective ḥadīth.

Yusuf Qardhawi argues in his book *Halal and Haram dalam Islam* that *taflīj* in an anathema is the women who practice this deed and have more in the tight fisted. It because there is action on the torture of human beings, change over God's creation.<sup>17</sup>

From the book Sharḥ Ḥadīth and some books above that discuss *taflīj* and *washar*, there is some undetail and uncomplete discussion. Therefore, the author seeks to research and review on

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<sup>16</sup> Al-Imam Muslim, *Syarah Shahih Muslim*, Jil. 14 page. 107.

<sup>17</sup> Ibid hal. 5.



*taflīj* and *washar* contained in the content of the Ma'ānil Ḥadīth method.

### **E. Research Method.**

Research methodology is a way or path that searched, digged, cultivated, discussed the data in a study to gain back a resolution against the problems.<sup>18</sup>

#### **1. Type of research.**

This thesis is the kind of library research that is research conducted where the object of the research is usually obtained from information library (books, scientific journals, magazines, newspapers, and articles). The primary book source is al-Kutub at-tis'ah. The secondary sources include book Sharḥ Ḥadīth as well as books, writings that discuss the issue of *taflīj* and *washar*. As supporting materials on this thesis.

#### **2. Data collection Techniques.**

Methods undertaken in this research is a method of library, namely examining a variety of other sources relating to the *taflīj* and *washar*, dental medical aspects of Orthodonti. Data from books, articles, magazines, newspapers, and scholarly journals. As

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<sup>18</sup> Joko Subagyo, *Metodologi Penelitian, Dalam Teori dan Praktek*, (Jakarta: PT. Rineka Cipta. 1994), page. 2.

for ḥadīth that obtained through Mawsū'ah al-Ḥadīth al-Kutub al-tis'ah that uses the keywords *تفليج* and *الوشر*. In this study, the author will limit the ḥadīth on one theme that is only in al-Kutub al-Tis'ah.

### 3. Data processing Techniques.

This research is descriptive analysis that is a form of research that includes the collection of data then it will be analyzed. Tracking data starts from the primary sources that is Sharḥ Ḥadīth books that discuss about *taflīj* and *washar*.

As for the method for analyzing the *matan* ḥadīth used in this research is a method of definition of the ḥadīth offered by the Musahadi HAM, that in a nutshell has been covering the methods offered by experts of ḥadīth studies. As for the steps as follows:

- A. Historical criticism to determine the validity and authenticity of the ḥadīth by using the rules of the validity of ḥadīth, which include junction *sanad*, fairness of all narrators, *ḍābiṭ* and no *shādh* and *'illat* for all the narrators are. In addition, to knowing the authenticity of the ḥadīth, authors use the steps as applied by the ḥadīth theologian, namely:

1. *Takhrīj al ḥadīth* that show ḥadīth in their original sources, where ḥadīth has been narrated complete with the original.
  2. *I'tibār* which includes others *sanad*. The aim is to be seen clearly throughout the sanad lines studied, the names of the narrators and the method of transmission used by each of the narrators are concerned.
- B. Editis criticism, that criticism is aimed for obtaining the meaning of the textual and contextual ḥadīth reached by several steps, namely:
1. Content analysis, the understanding of the ḥadīth in several studies, including:
    - a. linguistic studies, using the Arabic grammatical procedures which include the establishment of rules of origin and analysis *naḥwu*. This study needs to be done because the ḥadīth text should be interpreted in its original language, which is Arabic.
    - b. Thematically-Comprehensive studies, namely the study of ḥadīth by considering texts of other ḥadīth which have a similar theme to the text of ḥadīth in order to gain a more comprehensive understanding.

- c. confirmatory study with the verses of the Qur'ān, the study carried out to confirm the meaning of the ḥadīth by the Qur'ān as the main source in Islam.
- 2. Analysis of historical reality, that is to explore the causes of the emergence of a ḥadīth. In this stage of meaning or a statement understood by reviewing the reality, the situation, or a historical problem where the statement a ḥadīth appears.
- 3. Analysis of generalization, which captures the universal value stated in a ḥadīth.
- C. Criticism Praxis, which changes the meaning of the ḥadīth obtained from the process of generalization to the reality of contemporary life that have practical significance for contemporary social problematics.<sup>19</sup>

#### **F. Systematical Writing.**

To provide the right direction and does not expand the research object, then the formulation of systematic discussions organized as follows:

**Chapter one:** introduction, which includes background problems, formulation of the problem, purpose and

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<sup>19</sup> Musahadi HAM, *Evolusi Konsep Sunnah. Implikasinya pada Perkembangan Hukum Islam*, (Semarang: Aneka Ilmu, 2000), P 155-159.

usability research, review of the literature, research methods, and systematic discussion.

**Chapter two:** history about remodeling teeth and general overview about the *taflīj* and *washar*. Include understanding, history, benefits and dangers of doing *taflīj* and *washar*, thing to note in conducting *taflīj* and *washar*, *taflīj* and *washar* reviewed in Islamic law, *taflīj* and *washar* in terms of health.

**Chapter three:** analysis of the Ma'ānil Ḥadīth about *taflīj* and *washar* which meant in textual and contextual. Researching Asbāb Al-wurūd ḥadīth. To gain a more comprehensive understanding against the analysis *matan* ḥadīth, which includes the study of Linguistics, thematic study comprehensive by including ḥadīth by same theme is examined, and studies of confirmative with include the passages of the Qur'ān which explains about the ḥadīth are examined. The discussion continued on the analysis of historical reality which include micro and macro situation when this ḥadīth to appear. The factors Prophet forbade *taflīj* and *washar* and is there relevance in this era.

**Chapter four:** analysis the practice of the ḥadīth about *taflīj* and *washar* in terms of the *sanad* or *matan* and such ḥadīth with the reality of life of the present, so it will be obtained a proper understanding and wisdom contained in the ḥadīth.

**Chapter five:** is the final chapter from this thesis. In this chapter will besummed up the results of research that has been outlined in the previous chapters. Then, in this chapter, there is a suggestion of the author with regard to the results of the research.

## CHAPTER II

### General Description About *Tafflij* dan *Washar*

#### A. Definition.

In the creation of teeth, Allah has been hedged with two fences, and made the two fence has many benefits and wisdom, the fence is both lips. Then, Allah made it as a cover teeth. The Ulamā argue that we are forbidden to change even slightly, Allah's creation is perfect and the change is reducing the perfection of creation.

Islam emphasizes the fellow to take care of the teeth properly. Therefore, Islam recommends using *Siwak* (brushing teeth). Abū Hurairah. declare that the Messenger of Allah (Rasulullah PBUH). said:

لَوْلَا أَن أَشَقُّ عَلَى الْمُؤْمِنِينَ لِأَمْرِهِمْ بِتَأْخِيرِ الْعِشَاءِ, وَيَالَسَوَاكِ عِنْدَ كُلِّ صَلَاةٍ.

*Meaning: If it was not worried about the burden the people of faith, surely I told them to take over an implementation pray Isyā' and brushing teeth before pray (Ṣalāt).* (H.R. Bukhārī and Muslim).<sup>1</sup>

*Tafflij* or estrange theteeth means providing between the teeth with other teeth by providing accessories. But there is still a rather odd and strange that translates to 'estranging teeth'. So need a

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<sup>1</sup> Narrated by Bukhari and Muslim No. 887 No. 252.

deepening thinking again that will not be mistaken in giving understanding.

*Taffij* is the abstract noun of *fallaja yufalliju* it is synonymous to *tafriq* therefore, *taffij al-asnān* it means *tafriq al-asnān*. *Fallāj* is to create a gap between two teeth. The purpose of estranging the front of the teeth, namely between the incisors to canines by using a file and other.<sup>2</sup>

*Al-falju* with *fa'*, *lām*, *jīm* is to make the distance between two terms, *tafalluj* means estranging between two thing closer by coating or otherwise. It is usually specific to the teeth-incisors and canine teeth. Mean that spacing between the teeth that a meeting with a file or with tools likes.<sup>3</sup> The model like this is a good thing that most women have their own teeth accidentally huddled to estange. Sometimes the woman that gowing old started doing it to show she was still young, because younger women are generally still making gap teeth and is not found in half of the women aged.<sup>4</sup>

Words of المتقلجات للحسن "Women which estanges the teeth for beauty" means that they do dor beauty. In the ḥadīth, there is a hint that forbidden is doing it for beauty and fashion trends. As if she

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<sup>2</sup> Wahbah Az-zuhaili, Trans. Abdul Hayyie Al-Kattai, *Fiqh Islam wa Adillatuhu 4*, (Jakarta: Gema Insani, 2011), p. 238.

<sup>3</sup> Syaikh Salim bin 'Ied-Al-Hilali, *Ensiklopedi Larangan Menurut Al-Qur'an dan As-Sunnah*, (Pustaka Imam Syafi'i, 2008), p. 248.

<sup>4</sup> Ibnu Hajar Al-Asqalani, *Fathul Bari Jil 28*, (Jakarta : Pustaka Azzam, 2008), p. 853.



needed it for treatment or defects in the teeth then there was nothing.

When a woman has started entering old age, then the teeth is enlarged and untidy, so that she was filing her teeth by means of a miser in order to be small and unsightly, so she presumed was still young, this act is namely *Washar* (sharpened teeth).<sup>5</sup>

Thus, *al-Mutafallijāt* is an attempt estrange the teeth that had been closer, then to make it look nicer. Then, the *tafalluj* mentioned in the ṣaḥīḥ ḥadīth. The theologian are not in the same opinion, some tell that *tafalluj* it is a typical style of the unbelievers in the jāhiliyyah era, which characterizes *kufur*. So that the prophet PBUH says that Allah has cursed the perpetrators.

While *al-husni*, add *lām ta'līl* as a destination, which means that the accursed deed is for goodness purpose, beauty and beautiful. In the book “‘Aun al- ‘Abd” explained that *lām ta'līl* after *al-mutafallijāt* apply to all the actions that have been mentioned, but the most obvious, the *lām* closely associated with *al mutafallijāt*.<sup>6</sup>

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<sup>5</sup> Imam An-Nawawi, *Syarah Shahih Muslim*, Jilid 10, (Jakarta: Darus Sunnah, 2014), p. 222.

<sup>6</sup> Abu Tayyib Muhammad Syams al-Hak al-Azim Abadi, ‘*Aun al-Ma’bud bi Syarhi Sunan Abi Daud*, in CD ROOM *Maushuah al-Hadis al-Syarif al-Kutub al-Tis’ah*, Global Islamic Software, 1991-1997.

*Al washar* of the language side means shortening or sharpening teeth.<sup>7</sup> *Al washar* namely the filing of teeth and shortening. Usually performed by women. So the prophet cursed the women who do this deed (locksmith) and asked that filed.<sup>8</sup>

Filing of the tooth mean leveling or shorten it, then Rasulullah PBUH also has cursed the woman who acted as a locksmith and ask filed. If the man who did it, the cursed greater. Rasulullah also prohibit spacing of teeth for beauty, which alters Allah's creation.

In some books, *Sharḥ ḥadīth* book explained that the practice of *taffīj* (estranging teeth) and *washar* (filing the teeth) is part of the practice of beautifying the teeth and this offense is one person's attempt to beautify the shape of the teeth in last times carried out by women great to look small as shown in young children's teeth to look like young again.<sup>9</sup>

In *Lisān al-Arab* dictionaries, the language, the word *taffīj al-Asnān* (تفليج الأسنان) is a meaning :

التَّغْرِيقُ بَيْنَ الْأَسْنَانِ سِوَاءَ أَكَانَ حِلْقَةً أَمْ يَتَكَلَّفُ

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<sup>7</sup> Abdul Wahab Abdul Salam Thawilah, Trans.Abu Uwais et al, *Adab Berhias dan Berpakaian*, (Jakarta: Pustaka Al-Kautsar, 2006), p. 387.

<sup>8</sup> M. Yusuf Qardhawi, *Halal dan Haram dalam Islam*, (Singapura: Himpua Belia Islam: 1980), P. 117.

<sup>9</sup> Maushuah, *Syarah Sunan Nasai li Sanadi dan Syarah Sunan Nasai li Suyuti, Aun al- 'Abd Syarah Sunan abi Daud, Ta'liqat al-Hafiz ibn al-Qayyim al-Jauziyah*.

Meaning: "Doing *tafriq* (separation) between the teeth, either occurrence is *khilqah* (naturally) or by *takalluf* (engineered)".<sup>10</sup>

*Harfiyah* translation of the *tafriq* above is 'estrangle'. The problem, often *harfiyah* translations less able to accurately describe the real nature. Of course we agree to say that estrange teeth and sparse that just ugly, bad and unpopular. It would feel if we read *harfiyah* translations by the term 'gap-toothed' in Indonesian.

Though usually the *ḥadīth* on this tooth stretches included in the chapter on the prohibitions in ornate or alter Allah's creation. Normally, the forbide was linked to people who are not satisfied with his performance that considered less on perfection, then changed Allah's creation, then there is a forbide.

*Al washar* of the language means sharpening the teeth.<sup>11</sup> *Al washra* is the filing of teeth and shortening smoothed. In the *lisān al-arab* dictionary it means:

الوشر: تَحْدِيدُ الْأَسْنَانِ وَتَرْقِيقُ أَطْرَافِهَا.<sup>12</sup>

Meaning: lining the teeth and diluting the teeth.

Words لو كان ذلك لم نجامعها "If it is that I have spoken to my wife there, then we will not stay with her ..." Scholar said, our intention

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<sup>10</sup> Lisan al-Arab p. 3456.

<sup>11</sup> Abdul Wahab Abdul Salam Thawilah, trans. Abu Uwais dkk, *Adab Berhias dan Berpakaian*, (Jakarta: Pustaka Al-Kautsar, 2006), p 387.

<sup>12</sup> Lisan al-arab, op.cit., p 4846.

is not guide and never get together, that we would divorce her and leave. This ḥadīth can be used as proof that the men who have wives perpetrators of sin and immorality as connect the hair, teeth filing and leave the prayer or so then it should be for him to divorce her.<sup>13</sup>

Some *matan* ḥadīth about *taffīj* and *washar* use of restrictions with *ḥarrama*, *kariha*. This is due to the significance *bi al-maknā*. Of course, the change form of forbide influences the ban. *Kariha* word used to restrictions that do not come to the absolute prohibition (*ḥaram*), but can also implies *kariha* will be haram if there is support meaning forbidden. Three forms of *ḥaram*, *ikrah* and *anathema* indicates that the action is prohibited by Islam.

Over the times, there is a change in human teeth, their growth often encounter many obstacles because of several factors including: there is type of tooth supernumerary is more teeth, tooth formation which are not normal, space jaw insufficient, tooth shape of eternal on abnormal bone disease tooth.

Besides, because of the natural factors in the upper dentition, growth and tooth development is also couse to several factors, namely: rickerts, hypothyroidism, fibrous dysplasia, down's syndrome teeth infancy. The factors that make some people make changes to their teeth.

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<sup>13</sup> Imam an-Nawawi, *Syarah Shahih Muslim*, Jilid 10, (Jakarta: Darus Sunnah, 2014).

In the further development, practices *taflīj* and *washar* done with new methods and of course also using new technologies such as: spacing, peg shape, bleaching, implants. All of these technologies is the development of human history in an effort to beautify the teeth or practice *taflīj and washar*.

Stirrup or wire of teeth are the most commonly used means for correcting the ranks of uneven teeth or jaws that are too crowded. The proper installation generally performed by Doctor Orthodonti, namely dentists who have undergone special training firming and smoothing teeth.

By type bracket on the tooth wire for aesthetic or cosmetic purposes could be seen and can not be seen. There was meant to be a permanent means. It can not be removed and taken also. Orthodonti care aims to improve the function of speech, estetics mouth, corner of the lips, jaw, smile.<sup>14</sup>

## **B. History.**

Dressing up or making up is something that is able to be done by women in order to maintain her feminine nature. They may pierce ears to wear earrings. The *Fuqahā* explained, a woman may perforate the ears to wear earrings. This practices are usually done by the companions of the Rasulullah PBUH. Without a ban on him.

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<sup>14</sup> [https://id.wikipedia.org/wiki/Kawat\\_gigi](https://id.wikipedia.org/wiki/Kawat_gigi), diunduh pada tanggal 14-11-2016, 13.49.

Ibn al-Qayyim said, "women need to be ornate and perforate the ear to attach earrings for a benefit and the right for herself."<sup>15</sup>

Everyone, especially Muslims should always keep his mouth that is by cleaning their teeth with *Siwak* in ancient times and brush the teeth at this time. Or other dental cleaning tool. *Siwak* is recommended in every situation and further emphasized when it will *wuḍlu*, *ṣalat*, reciting the holy Qur'ān, get into the house and when they wanted to pray Tahajjud. Rasulullah said, "*If not burden my people, surely I would have ordered them to bersiwak every time you pray*".<sup>16</sup>

One of proofness of the greatness of Allah in creating man was graced mouth with teeth, as well as decorate the mouth but also has a function as a means to chew food while in the mouth. Allah created the teeth in various forms, flat-shaped teeth used to chew while the tapered-shaped teeth for cutting food.

At first Celcus in the year 25 BC theorized: "Teeth can be driven by pressure by hand." The equipment is simple that designed to set the teeth have been discovered by archaeologists in the ancient tombs of Egypt, Greece, and the Maya in Mexico. But with the development of the times, In the 20th century, Edward Angel, known as the "*Father of Orthodontics*" make a

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<sup>15</sup> Abdul Qadir Manshur, *Buku Pintar fikih Wanita*, (Jakarta:Zaman,2012), p. 60.

<sup>16</sup> Shahih Bukhari, *dalam CD Room al-Maktabah al-Syamilah*, No.838, chapter *al-Siwaq Yaum al-Jum'at*, Global Islamic Software, 1991-1997.

breakthrough-a new breakthrough in science orthodontics, so the discovery of "Rubber Appliance" by Calvin S. Case and HA Baker, this is where the development Braces ( bracket).

Last time ago, the function of braces is to keep teeth shake. This technology was already known since the 3000-2000 years BC. Around 400-300 BC, Hippocrates and Aristotle thought of ways to straighten teeth and improve the condition of the teeth.

Archaeologists also discovered several mummies, who in their teeth using a ring tied with iron/metal bands that serve to keep the teeth in order to remain in place. Not only in the form of wire, to fill the gap between the teeth of the shift, the dentist at the time to fill it with cat gut. While the Romans outsmart the teeth shift with gold wire, to prevent shifting teeths from its place as the condition of their teeth often are not full.<sup>17</sup>



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<sup>17</sup> <http://odaortho.blogspot.com/2011/11/perkembangan-kawat-gigi.html>, diunduh pada tanggal 7 september, 2016, 22.00.

The contribution of Islamic civilization is no less important in dentistry awarded by Abū Bakr Muḥammad ibn Zakariya Rāzī. Doctors in the golden era of Islamic civilization was also specifically develop dental health care. Ar-Rāzī regarded as the first Muslim doctor who contribute to dentistry.

According to al-Mahdī, Rāzī tried recommend the methods developed physician Galen of Greek civilization in take over teeth drilled faulty. For diminishes pain during tooth drilled a leading doctor in the city of Baghdad was suggested that tooth decay drops of oil.

In addition to reviewing the tooth problems, a Muslim doctor in the era of the *Khalīfah* was already understanding an oral health, one of the problems of the tongue. Vital organs are used for chewing, swallowing and speaking receive special attention from Ibn Sinā. In the Canon Medicine, Ibn Sinā exploring the tongue problem and cure diseases.

According Al-mahdī, on his book that very complete. Ibn Sinā explained the anatomy of the tongue also the diseases tongue frequently. Ibn Sinā discuss more about tongue in fourteen chapters. How the Islamic civilization's contribution into the world extraordinary in medicine. However, the important contribution of the Muslim Doctors often nullified And hidden by western civilization, Not surprisingly, if the achievements of Muslim



scientists in those era was unknown by Islamic societies in this modern era.

In Bali, there are many rituals in their life. From the birth cememony until the death. One of them is Metatah/Mesangih (Cutting of the Teeth) ceremony. The ceremony of cutting teeth which have means cleaning their bad qualities human beings. Cutting teeth in Balinese Mepandes could also be called Matatah or Mesanggih, where six pieces of tusks in a row of upper teeth filed or averaged, this ceremony is an obligation, customs and culture are still being conducted by Hindus in Bali for generations to currently generation.

The ceremony is considered special/*sakral* and is intended for children who started growing up, where for the girls who have been coming months or menstruation, while the boys had entered during puberty or their voice has changed, the ceremony was also, the children delivered to a life to mature they are also called *niskala*.<sup>18</sup>

### **C. Benefits and Dangerous.**

The using of Brackets or braces to be trending in Indonesia lately. Beginning from the public figures (on using braces) that are often on television. Then followed the women socialites to most teenagers. Bracket, which was originally a form of treatment to

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<sup>18</sup> Rai et al, *Manusa Yadnya*, (Jakarta: Hanuman Sakti, 1994).

enhance the jaw or teeth that do not neatly piled up, spacing, oblique and others. Then changing the function becomes an accessory. In fact, because the price is not cheap, indicate the social status in the association.

The danger of bracket are much discarded by users, especially young people, both of which use the bracket as a way to spruce up your teeth or just follow the trend which can be removed at any time.

At present, the installation of bracket can be done anywhere in professional dentist or dental technician at the roadside. One thing we need to know is the mounting brackets medical aims to correct tooth alignment can be quite risky, moreover put up bracket only for fashion on a side street.<sup>19</sup>

Before deciding to use the brackets or braces should know in advance the positive and negative impacts after installation. Among the positive impact of mounting brackets or braces are:

1. Tooth looks neat and orderly as it should, not slotted, not stacked or *sugsang*, so aesthetically teeth look more perfect and certainly can increase self-confidence.
2. Getting sick caused difficulty in chewing by beveled teeth that have an impact on bleeding gums can be resolved maximum.

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<sup>19</sup> <http://artikelkesehatanwanita.com/dampak-positif-dan-negatif-penggunaan-behel.html>, diunduh pada tanggal 14-11-2016, 14.07.

3. The shape of the jaw is disproportionate, at first, unable to close the mouth completely after using braces or braces that can be resolved properly.

The negative or dangerous of using bracket or brace tooth are:

1. Teeth can become wobbly when the bones that hold the teeth change following the tightened wire teeth on it, the tooth may be wobbly, just like the fence are pressed continuously, over time the foundation will be loose and wobbly.
2. It's hard to be cleaned: wear braces just to show off will make dental hygiene is not maintained, especially cleaning the left overs stuck on the sidelines of briquettes and wire, of course, if the condition is left untreated, the teeth will become dirty, appeared germs and bacteria, because difficult to clean, germs and bacteria would be easy to live in the mouth, the germs will easily tucked in between the bracket and the rubber, if not diligent use mouthwash, germs and bacteria many live in the mouth, then there will be bad breath, especially the condition teeth are difficult to clean because there are braces.
3. The composition of the tooth can be messy because the installation process is not well, especially if done by people who are not experts (teeth technician) also can

further compound the tooth shape that good before, this is due to the teeth will follow the shape of the wire.

4. Transmission dental because installing unlicensed technician or illegal official, further exacerbate the risk of infectious disease, is caused by the tools used are not necessarily guaranteed hygiene, moreover in contact with the mouth directly, could hepatitis or even HIV most in fear, metal wire mounted on the teeth often collide and can cause small sores on the lips will cross and make a small wound in the mouth will provide entrance to the disease, including hepatitis and HIV, enters the bloodstream.
5. Braces metal containing various metals, including nickel, copper and chromium. About 30 percent of orthodontic patients that have orthodontic allergy with these metals, that can also causes pain and clogged ears.
6. The getting sickness is when the first put on the bracket, also due to the vessel in distress in the area around the tooth root, Hole and Coral Dental quickly formed, because the rest of the food is concerned and are difficult to clean.

So that, need to control routine in the treatment of braces, but to see the development of treatment, when the control routine is also performed tartar cleaning and checking their possible risk of

caries (cavities), gums, lips, and cheeks prone to inflammation (stomatitis) or commonly called thrush, this is because the braces that rub against the mukosa (the soft things in the mouth) and gums.<sup>20</sup>

#### **D. Some things that need in *Taffij* and *Washar*.**

Everyday, we are strongly encouraged to maintain hygiene and dental health especially in terms of dental health because the teeth is vital in human to the obligations of the body, that is eating.

Generally ḥadīth about *taffij* and *washar* as well as beautify teeth because *taffij* conducted by the ancients old woman to look beautiful and young. Whereas according to the tradition that existed before, this action was prohibited because of changing the creation of Allah.

In this present era, beautify the shape of teeth (*taffij* and *washar*) by performing the mounting brackets or braces. But there are things to consider before using or installing braces:

1. In the process of mounting brackets by an orthodontist is a visual inspection process operates. The structure of the patient's teeth seen with the pure eye, for a review to determine whether the use is

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<sup>20</sup> [http://HukumMemakaiKawatGigi | Behel \(Orthodontic Threatment\), Bolehkah?](http://HukumMemakaiKawatGigiBehel(OrthodonticThreatment).Bolehkah?), diunduh pada tanggal 15-11-2016, 11.21.

recommended or not. if so, what kind of bracket<sup>21</sup> according to the teeth case patient.

2. Furthermore, patients should perform dental x-rays, to see the structure of the teeth in gums.
3. Then a photo using the camera as a useful documentation and comparison when the treatment process is complete.<sup>22</sup>

There are different types of bracket is made of metal, clear or transparent-colored teeth. The material can be made of composite, porcelain, or plastic. Orthodontic treatment can be carried out by means of a removable appliance, fixed appliance or in combination.

Tool (removable appliance) can improve the location of teeth mild abnormalities with satisfactory results. For Orthodonti the removable tool consisting of :

1. The base plate is made of acrylic and attached to the ceiling of the upper jaw on the floor of the mouth or lower jaw.
2. The active part is made of stainless steel wire which serves to move the teeth to the desired spot.

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<sup>21</sup> *Bracket* adalah bagian yang berbentuk persegi dan direkatkan ke gigi dengan lem tertentu. Ini yang nantinya menggerakkan gigi ke posisi yang digunakan.

<sup>22</sup> <http://zulinufa.blogspot.co.id/2013/03/prosedur-pemasangan-behel-yang-benar.html>, diunduh pada tgl 11-11-2016, 9.42

3. The retention on hold so that the tool can not be separated from the mouth.

Fixed appliance is a tool that is attached on each of each tooth and consists of :

1. Bracket and Band Bracket can be either metallic or nonmetallic such as porcelain, composite and plastic. These materials have a color closer to the color of the teeth. Band (ring) teeth cemented to the molars.
2. Arch wire.
3. The binder that unites arc wire with brackets, made of fine wire or rubber.<sup>23</sup>

#### **E. *Tafli*j and Washar in Islam Rule.**

Rasulullah PBUH forbade women who like filing teeth at the same people working on filing deeds (locksmith) because the act of that is changing the creation of Allah, forgery and fraud. Ḥadīth of the Prophet implicitly shows that what is forbidden is that it acts on her with the aim to beautify herself.<sup>24</sup>

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<sup>23</sup> <http://viminim.blogspot.com/2013/11/tips-sebelum-memasang-behel.html#ixzz46oRt2WV5>, diunduh pada tanggal 13-10-2016, 08.45

<sup>24</sup> Muhammad Qasim Kamil, *Halal-Haram dalam Islam*, (Depok: Mutiara Alamah Utama, 2014), p. 341.

*Taffij* and *Washar* rule in Islam, for men and women is forbidden if it is intended to beautify themselves, because of the actions contained a lying, bad attitude-wasters in the ornate, also there is an attempt to change God's creation.

Al- khuttābī explained, the threat of hard on the act, due to which contain of fraud and lie. How it given easier on that, of course it will be a means to allow various types of other scams.

It also be understood that Allah and His Messenger forbade women who practice *taffij* and *washar*, even God does not merely prohibit but to curse it. The reasons of that is *taffij* and *washar* because contained in the text of the ḥadīth above, for two reasons; **First**, because it is done for beauty and **second**, because changing the creation of Allah.

Because the motivation of this is to commit fraud and a lie, illegitimate change Allah's creation also occurs when accompanied by motivation was not satisfied with the gift of Allah which is not a disgrace. But just because you want to have the appearance to the other, and in excess of what is reasonable before. More over because not satisfied and do not want to accept ready-made gift of Allah.

Trying to beautify with adding beauty and not to eliminate the bad stigma that is categorized as *ḥaram* and are not allowed by the Prophet, because he curse the women who



asked for making a tattoo, tooth filing, brache teeth, shave the eyebrows.<sup>25</sup> That is because the sole purpose is to get the perfect beauty and not to eliminate a bad stigma.

Note from Prophet "and the woman who spacing teeth with the purpose of beauty" it understood that the condemned are those who do it for beauty. However, if needed for treatment, therapy or other reasons, then it should be done.<sup>26</sup>

#### **F. *Taffij and Washar* from Health Side.**

Everyone wants to look so neat and beautiful in their teeth in front of others. It will even make people more confident when meeting or just greating. However, no more people are doing a healthy lifestyle including in the care of their teeth.

Islam has given an explanation of the dental care with *siwak* as it has been taught by the Prophet. At this time, it can do so by brushing can clean and remove food debris in the teeth. Clean mouth can help make an engaging personality and a happier situation.<sup>27</sup>

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<sup>25</sup> Abdul Aziz bin Abdullah et al, Trans. Amir Hamzah et al, *Fatwa-Fatwa Terkini*, (Jakarta: Darul Haq, 2004), p. 61.

<sup>26</sup> Abdul Wahab Abdussalam Thawilah, trans. Saefudin Zuhri, *Panduan Berbuasana Islami (Berpenampilan Sesuai Tuntunan Al-Qur'an dan As-Sunnah)*, (Jakarta: Almahira, 2007), p. 441.

<sup>27</sup> Clifford R. Anderson, *Petunjuk Modern Kepada Kesehatan*, (Bandung: Indonesia Publishing House, 2009), p. 250.

Another interesting thing that happened now is the so many people who are doing the wiring teeth just because they follow the trend, fashion, so make it look pretty, sociable and uptodate. In fact, sometimes, using bracket is not in the bracket doctors who do not know what the adverse effects that occur after installation.

So how exactly *taffij* and *washar* practice from medical health side, whether the practice is dangerous or not for the person who did it. In terms of medical, dental spruce known as *Orthodonti*.

*Orthodonti* combination of two words, namely *ortho* and *donti*. Ortho is derived from the Greek word meaning a straight (*straight*) or right (*correct*), while the donto mean teeth in medical.<sup>28</sup> Orthodonti is a science of dentistry specifically discuss the prevention, maintenance and repair of malocclusion.<sup>29</sup> This term was first used by Kali Le Foulon in 1839.

In general practice, braces or bracket why not provided in accordance with the procedures in dentistry in particular by:

### **1. Consult to the doctor.**

Consultation to doctor who specialize in accordance with the complaint suffered namely specialist dentist Orthodenti (Sp.Ort).

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<sup>28</sup> Chaerita Maulani, *Seluk Beluk Kawat Gigi*, (Jakarta: PT Elex Media Komputindo, 2009), p. 3.

<sup>29</sup> *Maloklusi* adalah istilah medis dalam bidang kedokteran gigi yang disebabkan oleh kelainan gigitan baik karena rahangnya tidak tepat atau letak gigi yang tidak tepat.

## **2. Making a medical record.**

The medical records are: The identity of the patient, medical history, current medical records will be seen whether the patient requires the use of action orthodonti (brakcet). The next is to perform an X-ray photograph (panoramic) and a physical photograph teeth and mouth (to look the difference before and after treatment).

## **3. Installation of air Orthodonti.**

Installation of air Orthedenti or so-called bracket or braces can be done at the latest after 1 month from the first consultation.

## **4. Control to doctor.**

Control is usually scheduled every 2 weeks, 3 weeks, or depending on the type of braces are used (for a certain type of control can be done every 3 months).<sup>30</sup>

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<sup>30</sup> <http://kidzdentalcare.blogspot.com/2011/04/teliti-sebelum-pasang-kawat-gigi.html>, diunduh pada tanggal 16-11-2016, 10.45.

## CHAPTER III

### The Principle of Ma'ānil Ḥadīth and The Meaning of Ḥadīth about *Taffij* and *Washar*

#### A. The Principle of Ma'ānil Ḥadīth.

Aspects that are closely related to the Prophet himself and the atmosphere behind or causes of these ḥadīth have an important position in the understanding of the ḥadīth. The ḥadīth may be understood explicitly or implicitly. For an understanding of the numerous ḥadīth, in this study through research on the part of ma'ānil ḥadīth, namely in the form to understand the ḥadīth in terms of *matan*. And expected to appear evidence which is clear that in many ḥadīth of the Prophet contained the thoughts of Islam universal, temporal and local.

Etymologically, ma'āni is the plural of the word ma'nā is the meaning, intent or hint of a desired pronunciation.<sup>1</sup> In the meantime, ma'āni science the beginning was part of balāghah science, that is the science that studies the Arabic pronunciation conditions that comply with the

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<sup>1</sup> Sebagaimana yang dikutip oleh Abdul Majid Khon in *Majma' Al-Lughah Al-Arabiyyah, Al-Mu'jam Al-Wajiz*, (Mesir: Al-Tarbiyah Wa Al-Ta'lim, 1997), p. 438.

demands of the situation and conditions. Thus *ma'āni al-ḥadīth* science simply is a science that discuss about the meaning or intent of the pronunciation of a ḥadīth Prophet appropriately and correctly.

In terminology, *ma'āni al-ḥadīth* is the science that deals with the science of the methodology in understanding of ḥadīth the Prophet so ḥadīth can be understood content appropriately and proportionately.<sup>2</sup>

To be able to understand the ḥadīth with correct comprehend, the conditions should be enveloped as well as where and for what purpose it is pronounced. Thus meaning can be really clear and avoid various deviating estimates and (avoid) defined within the meaning away from its real purpose.

The theologian have stated that in order to understand the Qur'ān properly, it must be known about *asbāb an-nuzūl* (underlying reasons for the decline in the verses of the Qur'ān). So we do not fall into the mistake that occurred over most of the extremes of the Khawārij or anything like them. That is who took the verses down with respect to the idolaters, and then apply it on the Muslims. Resulting in Abdullah bin Umar r.a

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<sup>2</sup> Abdul Majid Khon, *Takhrij Metode dan Memahami Hadis*, (Jakarta: Amzah, 2014), p 134.

them as "a wicked-evil man", because their deeds God's book deviated from the purpose which it was derived.<sup>3</sup>

If *asbāb an-nuzūl* need to be known by anyone who wants to understand or interpret the Qur'an, then *asbāb al-wurūd* (underlying cause or event uttered a ḥadīth) more necessary to know.<sup>4</sup>

Broadly speaking, the typology theologian and people understanding of the ḥadīth are classified into two parts. *First*, the textual ḥadīth typology understanding trust as a second source of Islamic thoughts regardless of the long process of collecting ḥadīth and the forming process. Types such thoughts by social scientists categorized as a type of thinking that is *ahistorical* (do not know the history of the growth of *sunnah* and ḥadīth living at the time).

Typology second understanding is contextualist, namely the ones who believe in ḥadīth as a second source of Islamic thoughts through historical criticism against them with a view to consider the origins (*asbāb al wurūd*) of the ḥadīth.<sup>5</sup>

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<sup>3</sup> Menurut uraian Asy-Syatibi dalam Al-Muwafaqat sebagaimana yang dikutip oleh Dr. Yusuf Qardhawi dalam bukunya *Bagaimana Memahami Hadis Nabi SAW*, hal. 132.

<sup>4</sup> Quraish Shihab, *Bagaimana Memahami Hadis Nabi Saw*, (Bandung: Karisma, 1993), p. 132.

<sup>5</sup> Musahadi HAM, *Evolusi Konsep Sunnah (Implikasinya pada Perkembangan Hukum Islam)*, (Semarang: CV. Aneka Ilmu, 2000), p. 138.

In this relation also need to know about the basics of science *balāghah* because it is important in understanding a *ḥadīth*. The linguist Arab define the science of *balāghah* namely “put wise words in place in the form of long or short words, and convey meaning clearly with properly speaking and fluent, had a strong influence, captivate accompanied by conformity to each word with the place in which the words are spoken and with people who talk”.<sup>6</sup>

In a *ḥadīth* to understand it must know the instructions and conditions which have been presented by Dr. Quraish Shihab among others:

1. Understanding the Sunnah according to the instructions of the Qur’ān.

To understand the Sunnah with the correct understanding, far from irregularities, falsification, bad misrepresentation, we should know to understand it according to the instructions of the Qur’ān, that is, within the framework of divine guidance is certainly true, and no doubt justice. " *The word of the lord doth find its fulfillment in truth and in justice: none can change his words: for he is the one who heareth and knoweth all.*" (Al-An'am: 115).

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<sup>6</sup> Mahfudz Siddiq *Kajian Balaghah Berbasis, Unity of Sciences (Al-Ma'aniy)*, (Semarang: CV.Karya Abadi Jaya, 2015).

2. Collect the Ḥadīth established in the same theme.

To successfully understand the Sunnah correctly, we have to collect all the authentic ḥadīth related to a specific theme. Then return to *mutashābih* with *muhkam*, which associate *muṭlaq* with *muqayyad*, and interpret the *'ām* and *khāṣ*. In that way, it is understandable meaning more clearly and not be contested between ḥadīth with each other.

3. Merging or *pentarjihan* between ḥadīth (apparently) contradictory.

Basically, *syarīat* of *naṣ* does not contradict. Because, the truth would not be contrary to the truth. Therefore, if posited also their contention, then it just looks outward, not in fact essential.

4. Understand ḥadīth by considering the background, circumstances when pronounced, and its purpose.

Among the better ways to understand the Prophet ḥadīth is to pay attention to special causes behind uttered a ḥadīth, or with regard to an *'illah* (the reason, for) certain, which is stated in the ḥadīth or inferred from it, or can be understood from the accompanying events.

5. Distinguish between changing medium and the right target.



Among the causes of the chaos and confusion in the understanding of As-Sunnah, is that some people confuse between goals or objectives to be achieved by the As-Sunnah with temporary or local infrastructure which sometimes support the achievement of the intended target. They focus on this various infrastructure, as if it was an actual destination. The important thing is what is the purpose of the essentials, that is permanent and eternal. While the form of infrastructure, sometimes change with the changing environment, age, customs, etc.

6. Distinguish between real and meaningful phrases that are *majāz* in understanding ḥadīth.

Expression in *majāz* (figuratively, metaphor) is commonly used in Arabic. In the sciences *balāghah* (rhetoric) stated that the expression in *majāz*, more memorable than the expression in the usual form. While the glorious Prophet is a master Arabic language most in *balāghah*. His words are part of the revelation. So it is not surprising that the ḥadīth has been heavily used *majāz*, who revealed his intentions in a way that is very impressive.

7. Distinguish between the supernatural and the natural invisible.

Among the content of As-Sunnah, are matters related to the supernatural, which in part on creatures that can not be viewed in our nature. For example, angels were created by God to perform a wide variety of specific tasks. “....*And none can know the forces of the Lord, except he....*” (Al-Muddaththir:31).<sup>7</sup>

8. Ensuring the meanings and connotations of words in the ḥadīth.

To understand the Sunnah as well as possible, ensuring the meaning and connotation of the words used in the sentence structure of Sunnah. Therefore, the connotation of certain words sometimes change from one time period to another, and from one environment to another. It is known especially by those who study the development of languages as well as the influence of time and place.<sup>8</sup>

According to Musahadi HAM there are several steps in understanding the ḥadīth of the Prophet Muhammad SAW:

- a. Historical criticism, namely to determine the validity and authenticity of the ḥadīth by using the rules of the validity of ḥadīth, which include junction *sanad*, all narrators are fair, all the narrators are *ḍābiṭ* and

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<sup>7</sup> Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation, and Commentary*, (New Delhi India, Goodword, 2009).

<sup>8</sup> Op.cit. p 12.

absence *shādh* and *'illat*. In addition, to knowing the authenticity of the ḥadīth authors use the steps as applied by the ḥadīth theologian, namely:

1. *Takhrīj al ḥadīth* that show ḥadīth in their original sources, where ḥadīth has been narrated complete with the original.
  2. *I'tibār* which includes others *sanad*. With the aim to be seen clearly throughout the *sanad* lines studied, the names of the narrators and the method of transmission used by each of the narrators are concerned.
- b. Editis criticism, that criticism is aimed at obtaining the meaning of the textual and contextual ḥadīth reached by several steps, namely:
1. Content analysis, the understanding of the ḥadīth in several studies, including:
    - a). linguistic studies, using the Arabic grammatical procedures which include the establishment of rules of origin and analysis naḥwu. This study needs to be done because the ḥadīth text should be interpreted in its original language, which is Arabic.

b). Thematically-Comprehensive studies, namely the study of ḥadīth by considering texts of other ḥadīth which have a similar theme to the text of ḥadīth in order to gain a more comprehensive understanding.

c). confirmatory study with the verses of the Qur'ān, the study carried out to confirm the meaning of the ḥadīth by the Qur'ān as the main source in Islam.

2. Analysis of historical reality, that is to explore the causes of the emergence of a ḥadīth. In this stage of meaning or a statement understood by reviewing the reality, the situation, or a historical problem where the statement a ḥadīth appears.

3. Analysis of generalization, which captures the universal value stated in a ḥadīth.

4. Criticism Praxis, which changes the meaning of the ḥadīth obtained from the process of generalization to the reality of contemporary life that have practical significance for contemporary society problematics.<sup>9</sup>

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<sup>9</sup> Op.cit. p 12.

## B. Redaction of Ḥadīth.

In studying the thought of Islam are good and true and profound unable to escape from the necessity of studying the Qur'ān and the ḥadīth of the Prophet. Because the Qur'ān and the ḥadīth of the Prophet is a source of Islamic thoughts.

To find a complete text of ḥadīth, namely *matan* (material, or the statement of ḥadīth) and its *sanad* (step of the narrator), various books Dictionary ḥadīth also exist. The books dictionary that can help seekers to find ḥadīth contained in the books of ḥadīth were compiled directly by the narrator (*mukhārrij ḥadīth*). Thus, the seekers of ḥadīth would obtain original information derived from the ḥadīth narrators directly.<sup>10</sup>

Explicitly, there is no ḥadīth that addresses directly on filing the teeth and loosen teeth only at the time of ignorance many Arab women who did. As is the filing of teeth is shortened and straightened teeth. Teeth filing is mostly done by women with the intent to make it look neat and beautiful. Ways and means used are simple. However, over time and the development of technology, in modern times it is born of new innovations that offer services to beautify the appearance.

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<sup>10</sup> Syuhudi Ismail, *Cara Praktis Mencari Hadis*, (Jakarta: Bulan Bintang, 1991), p 3.

The word of *taflīj* and *washar* frequently mentioned by the Prophet in his ḥadīth especially in the book of authentic ḥadīth.

By searching through word of تفلج there are 20 ḥadīth while the word used وشر there are 9 ḥadīth, so overall amount reached 29 ḥadīth. And is divided into several chapters and books.

1. Ṣaḥīḥ Bukhārī Tafsīr surat al-Ḥashr Juz 5 chapters of وما المتفلجات للحسن, Libās book Juz 7 chapter of اتاكم الرسول فخذوه المتنمصات, الموصولة, المستوشمة.
2. Ṣaḥīḥ Muslim Libās Book
3. Sunan An-nasāi of Az-zīnah book juz 5 in chapter المتفلجات, تحريم الوشر.
4. Sunan Abū Dāud Book في صلة الشعر, Sunan Abū Dāud Book الترجل واللباس juz 4 chapter باب من كرهه.
5. Sunan Al-Dārimiy book في الوصلة, Sunan Al-Dārimiy book الاستيذان juz 2 chapter والمستوصلة.
6. Sunan Ibn Mājah books النكاة
7. Sunan Aḥmad bin Ḥanbal juz 1.

#### a. Ḥadīth using redaction تفلج.

1. Ṣaḥīḥ Bukhārī.

باب وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ

حَدَّثَنَا مُحَمَّدُ بْنُ يَوْسُفَ، حَدَّثَنَا سَفِيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَائِجِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحَسَنِ، الْمُعَيَّرَاتِ خَلَقَ اللَّهُ. فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَغُوثٍ فَجَاءَتْ فَقَالَتْ إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ، فَقَالَ: لَقَدْ قَرَأْتُمَا بَيْنَ اللَّوْحَيْنِ، فَمَا وَجَدْتُمْ فِيهِ مَا تَقُولُ. فَقَالَ: لَيْسَ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، أَمَا قَرَأْتَ { وَمَا

آتَاكُمْ الرَّسُولُ فُحْشَهُ وَمَا نَهَاكُمْ عَنْهُ فَأَتَيْتُهَا { قَالَتْ بلى . قال : فإنه قد نهي عنه :  
قالت فإني أرى أهلك يفتعلونه , قال فاذهي فانظري , فذهبت فتطيرت فلم تر من  
حاجتها شيئا . فقال : لو كانت كذا لكما جمعتنا .

Meaning: It has told us Muḥammad bin Yūsuf, has told us Sufyān from Maṣṣūr from Ibrāhīm 'Alqamah from 'Abdullāh he said; "Allah has cursed those who make tattoos and the people who asked for tattoos, those who revoke eyelashes, people who asked for eyelashes lifted, and those which relaxes the tooth by the changing beauty of God's creation." It turns out 'Abdullāh bin Mas'ūd said to a woman from Banī Asad who was called Ummu Ya'qūb then he came and said: "Indeed has reached to me that you curse so and so", then 'Abdullāh said: "What should not I curse those that have cursed the Prophet Muhammad. And those contained in the holly book of God". So the woman then said: "I really have to read something that exists between the two sabā' (board) then I do not find what you say". 'Abdullāh said: "if you have read it would kill you to find it. Do not you read: *wam ā ātākumurrasūlu fakhudhūhu wam ā nahākum 'anhu fan tahū*, that woman answered: "yes". 'Abdullāh said, "then indeed He (the Prophet) has forbidden". The woman said: "actually I saw your wife do it". 'Abdullāh said: "go and see it". Then the woman go and see, but ultimately he did not see nothing that he meant. 'Abdullāh then said: "if his family as it was certainly not disperse hanging out with us..

باب المتفلجات للحسن

حَدَّثَنَا عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِسْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ عَبْدُ اللَّهِ لَعَنَ  
اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ

تَعَالَى مَا لِي لَا أَلْعَنُ مَنْ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ }.

Meaning: "It has been telling us Uthmān had told us Jarīr from Manṣūr from Ibrāhīm from 'Alqamah, 'Abdullāh said; "Allah has cursed the person who tattoos and the people who ask tattooed, people who shaved his eyebrows and twisted teeth for beauty by changing the creation of Allah, why did I not curse those who cursed by the Prophet PBUH while in the Book of Allah ”So take what the apostle assigns to you (Surat al-Ḥaṣhr; 7).”<sup>11</sup>

#### باب المتنصصات

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ لَعَنَ عَبْدُ اللَّهِ الْوَاسِمَاتِ وَالْمُتَنَصِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَقَالَتْ أُمُّ يَعْقُوبَ مَا هَذَا قَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ وَفِي كِتَابِ اللَّهِ قَالَتْ وَاللَّهِ لَقَدْ قَرَأْتُ مَا بَيْنَ اللُّوحَيْنِ فَمَا وَجَدْتُهُ قَالَ وَاللَّهِ لَيْنَ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا }.

Meaning: It has been telling us Ishāq bin Ibrāhīm has told us Jarīr from Manṣūr from Ibrāhīm from 'Alqamah he said; 'Abdullāh has cursed the person who tattoos, shaved eyebrows, teeth loosen (with wire etc) for beauty by changing the creation of Allah, Ummu Ya'qūb said; "What does this mean?" 'Abdullāh said; "How can I not curse those who cursed by the Prophet and have been recorded also in the Book of Allah. Ummu Ya'qūb said: "I have read in the manuscripts, but I do not get it. " 'Abdullāh said: "For the sake of Allah, if only you

<sup>11</sup> Shahih Bukhari, Juz 5, *Kitab Tafsir*, (Lebanon: Daar Al-Kutub), p



read it, you would have been getting something that comes from Rasul then take it and which banned by him then distracts” *So take what the apostle assigns to you, and deny yourselves that which he with holds from you*”.

#### باب الموصولة

حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعَنَ اللَّهُ الْوَائِثَاتِ وَالْمُسْتَوْثِمَاتِ وَالْمُتَنَفِّصَاتِ وَالْمُتَفَلِّحَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ مَا لِي لَا أَلْعَنُ مَنْ لَعَنَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ.

Meaning: It has been told me Muḥammad bin Muqātil has told us ‘Abdullāh has told us Sufyān from Manṣūr from Ibrāhīm from ‘Alqamah from Ibn Mas‘ūd' he said; “Allah has cursed the person who tattoos and ask tattooed and shaved eyebrows and loosen teeth (with wire etc) for beauty by changing the creation of God, why did I not curse those who cursed by the Prophet while written in the Book of Allāh.”

#### باب المستوشمة

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ لَعَنَ اللَّهُ الْوَائِثَاتِ وَالْمُسْتَوْثِمَاتِ وَالْمُتَنَفِّصَاتِ وَالْمُتَفَلِّحَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ مَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ.

Meaning: It has told us Muḥammad bin Al Muthannā told us ‘Abdurrahman from Sufyān from Manṣūr from Ibrāhīm from ‘Alqamah from ‘Abdullāh *raḍiyallahu ‘anhu* that Allah has cursed the woman who tattoos and ask tattooed and

women who shave her eyebrows and which relaxes the teeth (with wire etc) for beauty by changing the creation of God, why did I not curse those who cursed by the Prophet while written in the Book of Allah.”<sup>12</sup>

## 2. Ṣaḥīḥ Muslim.

### باب اللباس

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لِإِسْحَاقَ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَائِمَاتِ وَالْمُسْتَوِشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ قَالَ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْثُوبٍ وَكَانَتْ تَقْرَأُ الْقُرْآنَ فَأَنْتَهُ فَقَالَتْ مَا حَدِيثُ بَلَغَنِي عَنْكَ أَنْتَ لَعَنْتِ الْوَائِمَاتِ وَالْمُسْتَوِشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَقَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ فَقَالَتْ الْمَرْأَةُ لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ فَقَالَ لَيْنَ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } فَقَالَتْ الْمَرْأَةُ فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْآنَ قَالَ اذْهَبِي فَاَنْظُرِي قَالَ فَدَخَلَتْ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئًا فَجَاءَتْ إِلَيْهِ فَقَالَتْ مَا رَأَيْتُ شَيْئًا فَقَالَ أَمَا لَوْ كَانَ ذَلِكَ لَمْ تُجَامِعْهَا.

Meaning: It has been telling us Ishaq bin Ibrāhīm and 'Uthmān ibn Abī Shaibah; And was his wording Ishaq told us Jarīr from Manṣūr from Ibāhīm from 'Alqamah from 'Abdullāh he said; "Allah has cursed those who make tattoos and the people who asked for tattoos, those who pluck the eyes, people ask her eyelashes lifted, and those which relaxes the tooth by the changing beauty of

<sup>12</sup> Shahih Bukhari, *Kitab Libas* Juz 7, (Lebanon: Daar Al-Kutub), p 81-83.

God's creation. It turns out saying 'Abdullāh bin Mas'ūd was up to a woman from Banī Asad who was called Ummu Ya'qūb who at the time was reading the Qur'ān. Then she came to Ibnu Mas'ūd and said; "Hey 'Abdullāh, is it true that news has reached me that you curse those who ask revoked eyelashes which relaxes the face and teeth for beauty and changing the creation of God?" 'Abdullāh bin Mas'ūd replied; 'How I would not curse people who are cursed by the Prophet, whereas it is in the Qur'ān?' The woman was denied; 'I've read all the verses that exist between the cover Manuscripts, but I did not find it.' Ibnu Mas'ūd; 'If you really read it, surely you'll find it. Allāh has said in the Qur'ān:" *So take what the apostle assigns to you, and deny yourselves that which he with holds from you*". (Qs. Al-Hashr (59): 7). The woman said; 'I see what you're talking about is there in your wife now.' Ibnu Mas'ūd replied; 'Go and see it now!' Then the woman went to the house of 'Abdullāh bin Mas'ūd to meet his wife. However, he did not see anything on him. Finally he went to the Ibnu Mas'ūd and said; 'Right, I did not see anything on your wife.' Ibnu Mas'ūd also said; 'You know, if she has done what I say, I would not be with her again.

وحدثنا ابو بكر بن أبي شيبة ومحمد بن المثنى وابن بشار قالوا حدثنا محمد بن جعفر  
حدثنا شعبة عن منصور بهذا الإسناد الحديث عن النبي صلى الله عليه وسلم مجرداً عن  
سائر القصة من ذكر أم يعقوب.

Meaning: and have told us Abū Bakar bin Abī Shaibah and Muḥammad bin Al-Muthannā, and Ibn Bashshār have to inform us, they said,

Muhammad bin Ja'far had told us, Shu'bah have told us, from Maṣṣūr, with the *sanad* ḥadīth from the Prophet Muhammad, and not mention all the stories that exists with respect to Ummu Ya'qūb.<sup>13</sup>

### 3. Sunan an-Nasāi.

#### باب المتفلسات

أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ الْعُرَيْانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْعَنُ الْمُتَنَفِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللَّاتِي يُعَيِّرْنَ خَلْقَ اللَّهِ عَزَّ وَجَلَّ.

Meaning: It has been reported to us by Abū Aliy Muhammad bin Yahyā Al Marwaziyy he said; have told us ‘Abdullāh bin Uthmān from Abī Ḥamzah from ‘Abdul Malik bin ‘Umair from Al 'Uryān bin Al Haitham from Qabīṣah bin Jābir from Ibn Mas'ūd said, “I heard the Prophet cursed women who pluck eyebrows, woman teeth loosen and the woman who asked tattooed, they are changing the creation of Allah.

أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ الْعُرَيْانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْعَنُ الْمُتَنَفِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللَّاتِي يُعَيِّرْنَ خَلْقَ اللَّهِ عَزَّ وَجَلَّ .

Meaning: It has been reported to us Muhammad bin Ma'mar he said; have told us

<sup>13</sup> Imam Nawawi, *Syarah Shahih Muslim*, terj. Fathoni Muhammad et al, (Jakarta: Darus Sunnah Press, 2014), p 205.

Yahyā bin Ḥammād he said; have told us Abū ‘Awānah from Abdul Malik bin ‘Umais from Al 'Uryān bin Al Haitham from Qabīṣah bin Jābir from ‘Abdullāh he said, “I heard the Prophet cursed women who pluck eyebrows, the woman who relaxes teeth, and women who make a tattoo, they are changing the creation of Allah.

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شَقِيقٍ قَالَ أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ الْعُرْيَانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَعَنَ اللَّهُ الْمُتَنَصِّصَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَفَلِّحَاتِ اللَّائِي يُعَيِّرْنَ خَلْقَ اللَّهِ عَزَّ وَجَلَّ.

Meaning: It has been reported to us by Ibrāhīm ibn Ya'qūb he said; have told us Aliy Ibnu al-Ḥasan bin Shaqīq he said; has reported to us Al-Ḥusain bin Wāqid he said; have told us ‘Abdul Malik bin ‘Umais from Al 'Uryān Ibn al-Haitham from Qabīṣah bin Jābir from ‘Abdullāh he said, “I heard the Prophet said: “Allah has cursed the women who pluck eyebrows, women who get a tattoo, and women which relaxes the teeth, they are changing the creation of Allah.<sup>14</sup>

#### 4. Sunan Abū Dāud.

باب الترجل

<sup>14</sup> Sunan An-Nasai, *Kitab Az-Zinah* Juz 5, (Lebanon: Daar Al-Kutub), p 425.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَغُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالََا حَدَّثَنَا جَرِيرٌ عَنْ  
 مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَائِحَاتِ  
 وَالْمُسْتَوِشَّاتِ قَالَ مُحَمَّدٌ وَالْوَصِلَاتِ وَ قَالَ غُثْمَانُ وَالْمُسْتَمِصَّاتِ ثُمَّ اتَّفَقَا  
 وَالْمُتَفَلِّحَاتِ لِلْحُسْنِ الْمُعَيَّرَاتِ خَلَقَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ امْرَأَةً مِنْ  
 بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْغُوبَ زَادَ غُثْمَانُ كَانَتْ تَقْرَأُ الْقُرْآنَ ثُمَّ اتَّفَقَا فَأَتَتْهُ  
 فَقَالَتْ بَلَّغْنِي عَنْكَ أَنَّكَ لَعَنْتِ الْوَائِحَاتِ وَالْمُسْتَوِشَّاتِ قَالَ مُحَمَّدٌ  
 وَالْوَصِلَاتِ وَ قَالَ غُثْمَانُ وَالْمُسْتَمِصَّاتِ ثُمَّ اتَّفَقَا وَالْمُتَفَلِّحَاتِ قَالَ غُثْمَانُ  
 لِلْحُسْنِ الْمُعَيَّرَاتِ خَلَقَ اللَّهُ تَعَالَى فَقَالَ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى قَالَتْ لَقَدْ قَرَأْتُ مَا  
 بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ فَقَالَ وَاللَّهِ لَئِنْ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ  
 ثُمَّ قَرَأَ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } قَالَتْ إِنِّي  
 أَرَى بَعْضَ هَذَا عَلَى امْرَأَتِكَ قَالَ فَأَدْخِلِي فَأَنْظُرِي فَدَخَلَتْ ثُمَّ خَرَجَتْ  
 فَقَالَ مَا رَأَيْتِ وَ قَالَ غُثْمَانُ فَقَالَتْ مَا رَأَيْتُ فَقَالَ لَوْ كَانَ ذَلِكَ مَا  
 كَانَتْ مَعَنَا.

Meaning: It has told us Muḥammad bin Ṭ̄sā and Uthmān bin Abī Shaibah meaningfully, they say; have told us Jarīr from Manṣūr from Ibrāhīm from ‘Alqamah from ‘Abdullāh he said, “Allah has cursed the woman who tattoos and the women who ask for a tattoo.” Muhammad mentioned, “and the woman who get hair extensions.” Uthmān said, “and women who shave the eyebrows.” And both agreed with the statement, "and filing the teeth for beauty by changing the creation of Allah. This ḥadīth then heard by a woman of the Banī Asad is commonly called by the name of Ummu Ya'qūb, Uthmān added, which is reading Al-Qur'ān. He then went to ‘Abdullāh and said, "It has reached the news to me that you

cursed the woman who tattoos and the women who ask for a tattoo? and women who get hair extensions and women who shave the eyebrows.” Then they agree with the statement, “the woman filing the teeth, Uthmān said, “for beauty by changing the creation of Allah. Ummu Ya'qūb said, “I have read the pages of the Qur'ān but I do not get it.” ‘Abdullāh said, “For the sake of Allah, if you read it, you really must have got it.” ‘Abdullāh then read:” *So take what the apostle assigns to you, and deny yourselves that which he with holds from you*”. (Qs. Al-Hashr: 7). Ummu Ya'qūb said, “I saw it there on your wife!” ‘Abdullāh say, “Come and see.” Ummu Ya'qūb then came in and out again. ‘Abdullāh said, “What do you see?” Uthmān said (in his memoirs), then Ummu Ya'qūb said: “I do not see it”, Ibn Mas'ūd said: “If it is in my wife surely he would not be with us.”<sup>15</sup>

##### 5. Sunan Ad-Dārimiy.

في الوصيلة والمستوصلة

أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَائِمَاتِ وَالْمُسْتَوْثِمَاتِ وَالْمُتَمَلِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ فَجَاءَتْ فَقَالَتْ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ فَقَالَتْ لَقَدْ قَرَأْتُ مَا بَيَّنَّ اللّٰهُ فِيهِ مَا تَقُولُ قَالَ لَعْنُ

<sup>15</sup> Sunan Abi Daud, *Kitab Libas dan Tarajjul*, juz 4, (Daar Al-Fikr), p 77.

كُنْتُ قَرَأْتِيهِ لَعْدَ وَجَدْتِيهِ أَمَا قَرَأْتَ { مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } فَقَالَتْ بَلَى قَالَ فَإِنَّهُ قَدْ نَهَى عَنْهُ فَقَالَتْ فَإِنِّي أَرَى أَهْلَكَ يَفْعَلُونَهُ قَالَ فَادْخُلِي فَأَنْظُرِي فَدَخَلَتْ فَتَنَظَّرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا فَقَالَ لَوْ كَانَتْ كَذَلِكَ مَا جِئْتُهَا.

Meaning: It has been reported to us Muḥammad bin Yūsuf from Sufyān from Maṣṣūr from Ibrāhīm from 'Alqamah from 'Abdullāh he said; Allāh has cursed the women who were asked make tattoo and who asked to have tattoo, a woman who shaves her eyebrows and loosen teeth to look beautiful, which can change Allah creation. The news came to a woman of Banī Asad who was called Ummu Ya'qūb. He then came up and said; It has reached the news to me that you have to curse this and that. He replied; How I did not curse anyone who has been cursed by the Prophet while it is contained in the Book of Allah. He said; I have read the content of (Al Qur'ān), but I did not find what you are saying. He said; If you read it, of course you will find it. Do not you read:" *take what the apostle assigns to you, and deny yourselves that which he with holds from you*". So he replied; Right. He said; Indeed, he has banned it. Then the woman said; Surely your family just do that. He said; Come in and see. She went in and saw her, but she did not get a view of something that is needed. ('Abdullāh) said; If



she ('Abdullāh wife) like you, surely I will not be with her.<sup>16</sup>

## 6. Sunan Ibnu Mājah.

حَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ وَعَبْدُ الرَّحْمَنِ بْنُ عُمَرَ قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَائِمَاتِ وَالْمُسْتَوِشِمَاتِ وَالْمُسْتَمِصَّاتِ وَالْمُتَفَلِّجَاتِ لِلْبُخْسِ الْمُغِيرَاتِ لِحَلْقِ اللَّهِ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ فَجَاءَتْ إِلَيْهِ فَقَالَتْ بَلَّغْنِي عَنْكَ أَنَّكَ قُلْتَ كَيْتٌ وَكَيْتٌ قَالَ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ قَالَتْ إِنِّي لَأَقْرَأُ مَا بَيْنَ لَوْحَيْهِ فَمَا وَجَدْتُهُ قَالَ إِنْ كُنْتَ قَرَأْتِهِ فَقَدْ وَجَدْتِهِ أَمَا قَرَأْتَ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } قَالَتْ بَلَى قَالَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَى عَنْهُ قَالَتْ فَإِنِّي لَأُظَرُّ أَهْلَكَ يَفْعَلُونَ قَالَ ادْهَبِي فَاظْطَرِّي فَذَهَبَتْ فَتَنْظَرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا قَالَتْ مَا رَأَيْتُ شَيْئًا قَالَ عَبْدُ اللَّهِ لَوْ كَانَتْ كَمَا تَقُولِينَ مَا جَامَعْتَنَا.

Meaning: It has told us Abu 'Umar Ḥafṣ bin 'Amr and 'Abdurrahman bin 'Umar both said; have told us 'Abdurrahman bin Mahdiy said, have told us Sufyān from Manṣūr from Ibrāhīm from 'Alqamah from 'Abdullāh he said, “Rasulullah has cursed the woman who tattoos and the women were asked to tattoo, women who have hair extensions and the woman who asked Extendable hair, women who shave the eyebrows, and women who loosen the teeth to look pretty, by changing the creation of Allah.” Then comes it to a

<sup>16</sup> Sunan Ad-Darimi, *Kitab Al-Istidzan*, Juz 2 , (Daar Ihya As-Sunnah An-Nabawiyah), p 279.

woman of the Banī Asad who was called by the name Ummu Ya'qūb, she later came to 'Abdullāh and said, "It has reached me that you said such word?" 'Abdullāh said: "What is keeping me up I am not cursed the person who Rasullullah has cursed, and it also has been there in the Book of Allah!" The woman said, "I have read the pages (Al-Qur'ān) :” *So take what the apostle assigns to you, and deny yourselves that which he with holdes from you*”. it but I do not get it!” 'Abdullāh said, "If indeed you have read it, for sure you will get it, do not you read the verse: "what is given Rasul to you, then accept it. And what he forbids you, then leave it" the woman replied, "Yes". 'Abdullāh said: "Actually, the has banned such actions." The woman said, "Really, I think woe to those who have done it." 'Abdullāh said: "go and see." The woman go and see, but he did not see anything that she needed. She said; "I do not see anything!" 'Abdullāh said: "If indeed, as you say, she will not be us (the divorce). "

## 7. Sunan Aḥmad bin Ḥanbal.

حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا أَبُو عَوَانَةَ وَيَحْيَى بْنُ حَمَّادٍ قَالَ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرِ الْأَسَدِيِّ قَالَ انْطَلَقْتُ مَعَ عَجُوزٍ مِنْ بَنِي أَسَدٍ إِلَى ابْنِ مَسْعُودٍ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَنَلَّلِحَاتِ وَالْمُوثِمَاتِ اللَّاتِي يُعَيَّرْنَ خَلْقَ اللَّهِ قَالَ يَحْيَى وَالْمُوثِمَاتِ اللَّاتِي.

Meaning: It has told us Hishām bin ‘Abdul Malik has told us Abū 'Awānah and Yaḥyā bin Ḥammād he said; has told us Abū 'Awanah from ‘Abdul Malik bin ‘Umais from Al ‘Uryān bin Al Haitham from Qabīṣah bin Jābir Al Asadiy he said; I went with a grandfather BanīAsad met Ibn Mas'ūd, and he said; I heard the Prophet cursed woman plucking eyebrows, flattened teeth and make a tattoo, they all are changing the creation of Allah. Yaḥyā said; Women who give marks (tattoos).

حَدَّثَنَا حَسَنٌ حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ عَنِ الْوُرَيَّانِ بْنِ الْهَيْثَمِ عَنْ  
قَبِيصَةَ بِنِ جَابِرِ الْأَسَدِيِّ قَالَ انْطَلَقْتُ مَعَ عَجُوزٍ إِلَى ابْنِ مَسْعُودٍ فَذَكَرَ  
قِصَّةَ فَقَالَ عَبْدُ اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْعَنُ  
الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّحَاتِ وَالْمُوشِجَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللَّهِ عَزَّ وَجَلَّ.

Meaning: It has been telling us Ḥasan had told us Shaibān from ‘Abdul Malik from Al 'Uryān bin Al Haithām from Qabīṣah bin Jābir Al Asadiy he said; I went with a grandfather Banī Asad to meet Ibn Mas'ūd, and then she Mentioned a story, then ‘Abdullāh said; I heard the Prophet cursed woman plucking eyebrows, flattened teeth and a tattoo, they all are changing the creation of Allah.

b. Ḥadīth using redaction وشر.

1. Sunan An-Nasāi.

باب تعزيم الوشر

أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُرَوِّزِيُّ قَالَ حَدَّثَنَا حَبَّانُ بْنُ مُوسَى الْمُرَوِّزِيُّ قَالَ أَنَا عَبْدُ اللَّهِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ قَالَ أَخْبَرَنِي عَبَّاشُ بْنُ عَبَّاسٍ الْقَيْتَابِيُّ عَنْ أَبِي الْحَصَنِ الْهَمَيْرِيِّ أَنَّهُ أَخْبَرَهُ أَنَّهُ كَانَ هُوَ وَصَاحِبٌ لَهُ يَلْزَمَانِ أَبَا رَجْحَانَةَ يَتَعَلَّمَانِ مِنْهُ خَيْرًا قَالَ فَحَضَرَ صَاحِبِي يَوْمًا فَأَخْبَرَنِي صَاحِبِي أَنَّهُ سَمِعَ أَبَا رَجْحَانَةَ يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ الْوَشْرَ وَالنَّتْفَ.

Meaning: It has been reported to us by Muḥammad ibn Ḥatīm al Marwiziyy he said; have told us Ḥabbān bin Mūsā al Marwiziyy he said; I am ‘Abdullāh from Ḥaiwah bin Shuraiḥ he said; has told me ‘Ayyash bin ‘Abbās Al Qitbaniy from Abū Al Ḥuṣain Al Ḥimyariy, he said that he and a friend always sit in the majlis Abū Raiḥānah, they learn kindness from him.” Abū Al Ḥuṣain said, “One day my friend came and reported to me that he never heard Abū Raiḥānah said, " Rasulullah prohibit the filing of teeth, tattooing and plucking the eyebrows.”

أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرِّحِ قَالَ حَدَّثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحَصَنِ الْهَمَيْرِيِّ عَنْ أَبِي رَجْحَانَةَ قَالَ بَلَّغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْوَشْرِ وَالنَّتْفِ.

Meaning: It has been reported to us Aḥmad bin 'Amr bin As Sarḥ he said; have told us Ibn Wahb he said; has told me Al Layth from Yazīd ibn Abī Ḥabīb from Abū Al Ḥuṣain Al

Himyariy from Abī Raiḥānah he said, "It has reached the news to us that the Prophet prohibit filing teeth and plucking the eyebrows".<sup>17</sup>

## 2. Sunan Abū Dāud.

باب من كرمه

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ أَخْبَرَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقُتَيْبِيِّ عَنْ أَبِي الْخَصَنِ يَعْنِي الْهَيْثَمِ بْنِ شَفِيٍّ قَالَ خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُكْنَى أَبَا عَامِرٍ رَجُلٌ مِنَ الْمَعَاوِرِ لِنُصَلِّيَ بِإِبِلِيَاءَ وَكَانَ قَاصُّهُمْ رَجُلٌ مِنَ الْأَزْدِ يُقَالُ لَهُ أَبُو رَحْمَانَةَ مِنْ الصَّخَابَةِ قَالَ أَبُو الْخَصَنِ فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ ثُمَّ رَدَفْتُهُ فَحَلَسْتُ إِلَى حَنْبِهِ فَسَأَلَنِي هَلْ أَذْرَكْتُ فَصَصَ أَبِي رَحْمَانَةَ قُلْتُ لَا قَالَ سَمِعْتُهُ يَقُولُ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَشْرِ عَنِ الْوُشْرِ وَالْوُشْمِ وَالتَّنْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شَعَارٍ وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شَعَارٍ وَأَنْ يَجْعَلَ الرَّجُلُ فِي أَسْفَلِ ثِيَابِهِ خَرِيرًا مِثْلَ الْأَعَاجِمِ أَوْ يَجْعَلَ عَلَى مَنْكَبَيْهِ خَرِيرًا مِثْلَ الْأَعَاجِمِ وَعَنْ النَّهْيِ وَزُكُوبِ النُّمُورِ وَتُبُوسِ الْحَتَمِ إِلَّا لِمَنْ لِي سُلْطَانٍ قَالَ أَبُو دَاوُدَ الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ ذَكَرَ الْحَاتِمُ.

Meaning: It has told us Yazīd bin Khālīd bin ‘Abdullāh bin Mauhab Al Ḥamdāniy said, has been reported to me Al Mufaḍḍal -that Ibn Faḍālah- from ‘Ayyāsh bin ‘Abbās Al Qitbāniy from Abū Al Ḥuşain -that Al Haitham bin Shafiyy he said, "I and my best friend was called by the name of Abū ‘Amir, a man from Al Ma’āfir, came out to pray at Iliya. They (locals) have a male mentor from Al Azdi, he is called by the name of Abū Raiḥānah, from *ṣahabat*. Abu Al Ḥuşain said,

<sup>17</sup> Ibid p 426.

“My friends are ahead of me came to the mosque, and then I caught up from behind and sat beside him. He then asked me, “Did you hear the story of Abū Raiḥānah?” I answered, “No.” He said, “I heard he said, the Prophet forbade ten things; filing the teeth, tattooing, plucking eyebrows, a man sleeping with another man in a blanket without any cloth barrier, a woman in bed with another woman in a blanket without the cloth barrier, a man that add silk on the underside of the fabric as the '*ajam* (not Arabic), or make the fabric at the shoulders in the form of silk are like the '*ajam*. He was also banned from seizing the property of others, wearing leather of tiger, and wear ring except the authorities.” Abū Dāud said “that makes this ḥadīth alone and different from the other ḥadīth is any mention lafaz; 'and wear rings'".

### 3. Sunan Aḥmad bin Ḥanbal.

حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ حَدَّثَنَا لَيْثٌ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي  
الْحَصَنِ الْحِمَيْرِيِّ عَنْ أَبِي رَيْحَانَةَ أَنَّهُ قَالَ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ وَالتَّنْفِ وَالْمُشَاعَرَةِ وَالْمُكَامَةِ وَالْوَصَالِ  
وَالْمَلَامَةِ.

Meaning: It has told us Ḥajjāj bin Muḥammad has told us Layth has told me Yazīd ibn Abī Ḥabīb from the Abū Al Ḥuṣain Al Ḥimyariy from Abī Raiḥānah indeed he says; has until news to us verily the Prophet prohibit tooth filing, tattoos, shaved

eyebrows, *shighār* marriage (marriage that came with another marriage without dowry), sleep two people in one blanket, *wiṣāl* fasting (fasting is not accompanied by breaking) and forced to buy if the goods had been touched.

حَدَّثَنَا يَحْيَى بْنُ عَمِيْلَانَ حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ  
عَنْ أَبِي الْحُصَيْنِ الْمُثَنَّمِ بْنِ شُفَيْيٍّ أَنَّهُ سَمِعَهُ يَقُولُ خَرَجْتُ أَنَا وَصَاحِبِي إِلَى  
يُسَمَّى أَبَا عَامِرٍ رَجُلٍ مِنَ الْمَعَاوِرِ لِلْصَّلَاةِ بِإِيلِيَاءَ وَكَانَ قَاصُهُمْ رَجُلًا مِنْ  
الْأَزْدِ يُقَالُ لَهُ أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ قَالَ أَبُو الْحُصَيْنِ فَسَبَقَنِي صَاحِبِي  
إِلَى الْمَسْجِدِ ثُمَّ أَذْرَكْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَسَأَلَنِي هَلْ أَذْرَكْتَ قَصَصَ أَبِي  
رَيْحَانَةَ فَقُلْتُ لَا فَقَالَ سَمِعْتُهُ يَقُولُ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنْ عَشْرَةٍ عَنْ الْوُشْرِ وَالْوُشْمِ وَالنَّشْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بغيرِ  
شِعَارٍ وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بغيرِ شِعَارٍ وَأَنْ يَجْعَلَ الرَّجُلُ فِي أَسْفَلِ  
ثِيَابِهِ خَرِيْزًا مِثْلَ الْأَغْلَامِ وَأَنْ يَجْعَلَ عَلَى مَنْكَبَيْهِ مِثْلَ الْأَعَاجِمِ وَعَنْ النَّهْجِ  
وَوُكُوبِ الثُّمُورِ وَلَبُوسِ الْخَاتَمِ إِلَّا لِذِي سُلْطَانٍ.

Meaning: It has told us Yahyā bin Ghailān have told us Al Mufaḍḍal bin Faḍālāh have told me ‘Ayyāsh bin ‘Abbās from Abū Al Ḥuṣain Al Haitham bin Shufay have actually heard it, said; I was with my best friend who named Abū ‘Āmir out someone from Ma‘āfir to pray Iliyā’, he is an expert on the story, one of Azd named Abū Raiḥānah of the companions, Abū Ḥuṣain said; “Then my friend before me, to the mosque, I went to see him, and I sat next to him, and he asked me, “Did you get the story of Abū Raiḥānah?” I replied, “No.” Then he said; “I heard him say; The Messenger prohibit tooth filing, tattoos, shaved eyebrows, a man who sleeps with other men without clothes, A woman who slept with other women in a

blanket, A man who made the lower part of the silk dress as a famous person or he put on both shoulders as a stranger, robbed and vehicles made up of a tiger skin and wear rings except the authorities.”

### C. Criticism *sanad* ḥadīth.

Muslims preformance of life refers to the Qur'ān and the Sunnah of Muhammad, as demanded by God in QS.An-Nisā': 59.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَأُولَى الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى  
اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ  
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Meaning: O ye who believe! Obey God, and obey the Apostle, And those charged with Authority among you. If ye differ in anything among yourselves, refer it to God and his Apostle, if ye do believe in God and the last day: that is best, and most suitable for final determination. (QS.An-Nisā': 59).<sup>18</sup>

For those who live together can follow the Sunnah of the Prophet, and he can do a direct confirmation of the news that comes from him. As with the generation *tābi'in* up to us now,

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<sup>18</sup>Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation, and Commentary*, (New Delhi India, Goodword, 2009).



efforts to follow the Sunnah of the Prophet PBUH can only be done after learning of his friend and news delivered them *tasalsul* until the maker book of ḥadīth, or ḥadīth of information that comes to us well clear of the source of reference or which is still guesswork.

Prophet Ḥadīth comes to us there was obtained through ḥadīth but not infrequently we get from theologian through *dakwah*, their books and so on. Ironically, many of these ḥadīth we receive "bulging" (not to mention the source of the quotation), so prone of elements of addition, subtraction and even irregularities and forgery in it.

This reality makes this ḥadīth lovers moved to continue efforts of past theologian who work hard to be critical of the ḥadīth of the Prophet Muhammad that have been circulating in the community and who have not studied by people.<sup>19</sup>

Criteria validity of *sanad* ḥadīth that stated by Imam Syāfi'i, held down by the next *muḥaddithīn*, so he was known as father of the science of ḥadīth. However, in some places such as Indonesia, al-Bukhāri and Muslim known as the father of the science of ḥadīth, but they do not criteria authentic ḥadīth for the definition of

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<sup>19</sup> Hasan Asy'ari Ulama'i, *Tahqiqul Hadis (Sebuah Cara Menelusuri, Mengkritisi dan Menetapkan Kesahihan Hadis Nabi SAW*, (Semarang: Karya Abadi Jaya, 2015), p 3.

the validity of ḥadīth clearly. al-Bukhārī and Muslim only provide instructions or general description of the quality authentic ḥadīth.<sup>20</sup>

To investigate the ḥadīth, necessary to have reference. The reference used is investigated validity of Ṣaḥīḥ Bukhārī if it is not the ḥadīth *mutawātir*. Elements validity of ḥadīth is as follows: *sanad* ḥadīth in question should be continued from *mukharrij* up to the Prophet, all the transmitters of the ḥadīth must be fair and *ḍābiṭ*, the ḥadīth, *sanad* and *matan*, should avoid any discrepancy (*shudhūdh*) and disability (*'illat*).<sup>21</sup>

Ḥadīth about *taffīj* and *washar* has a different chain of transmission. Judging from its editorial *matan* total 29 ḥadīth on *taffīj* and *washar* have different editorial but have the same core, namely the prohibition of *taffīj* and *washar*.

Textual ḥadīth about *taffīj* and *washar* above there is no contradiction with another ḥadīth, even though the Qur'ān. Ḥadīth about *taffīj* and *washar* is also found in Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim that is guaranteed validity. Below will be described in the form of a table:

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<sup>20</sup> Bustamin, M. Isa H.A. Salam, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo Persada, 2004), p 23.

<sup>21</sup> Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992), p 64.

1. The ḥadīth of *taffīj* narrated by Muḥammad bin Yūsuf, *mukharrij* Imam Bukhārī.<sup>22</sup>

Ḥadīth narrated by Imam Bukhārī, as mentioned above, preceded by Imam Bukhārī with word *ḥaddathana*, then the method of narration is *simā'i*.<sup>23</sup> To present the narration, Imam Bukhārī leaned his memories to 'Abdullāh. So, it was 'Abdullāh referred to as the first *sanad* and Muḥammad bin Yūsuf as the last chain of *sanad* as well as the first narrator. Because he included of companion of the Prophet had status as the first to convey the ḥadīth. In the following table mentioned the line of *sanad* and the series of narrators ḥadīth:

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<sup>22</sup>Nama lengkap Imam Bukhari adalah Abu Abdullah Muhammad bin Ismail dilahirkan di negeri Bukhara hari Jum'at, 13 Syawal 194 H dan wafat pada malam Idul Fitri tahun 256 H dalam usia 62 tahun. Beliau telah menghafal hadits sebelum berusia 10 tahun. dan pernah belajar di negeri Syam, Mesir, Basrah, Kufah, Baghdad. Lihat di buku (*Shahih Bukhari terj. Zainudin Hamidy, dkk*, Kuala Lumpur: Klang Book Centre, 2009) h. XIV.

<sup>23</sup> Sima'i adalah metode periwayatan hadis dengan cara mendengar langsung lafadh hadis dari guru hadis, baik melalui imla' atau melalui *mudzakkarah*, baik melalui catatan atau hafalan. *Shiqhat* dalam metode *As-Sama'* diantaranya: أخبرنا، حدثني، أخبرنا . Lihat A. Hasan Asy'ari Ulama'i, *Melacak Hadis Nabi SAW Cara Cepat Mencari Hadis dari Manual Hingga Digital*, (Semarang: Rasail, 2006), hlm. 27.

Name of Narrators	Series of Narrator	Line of Sanad
Muḥammad bin Yūsuf	Narrator 1 <sup>st</sup>	Sanad 6 <sup>th</sup>
Sufyān bin Saʿīd	Narrator 2 <sup>nd</sup>	Sanad 5 <sup>th</sup>
Maṣṣūr	Narrator 3 <sup>th</sup>	Sanad 4 <sup>th</sup>
Ibrāhīm	Narrator 4 <sup>th</sup>	Sanad 3 <sup>th</sup>
‘Alqamah bin Qays	Narrator 5 <sup>th</sup>	Sanad 2 <sup>nd</sup>
‘Abdullāh	Narrator 6 <sup>th</sup>	Sanad 1 <sup>st</sup>
Bukhārī	Narrator 7 <sup>th</sup>	<i>Mukharrij</i> of Ḥadīth

2. Ḥadīth about *Taffīj* narrated by Ishāq bin Ibrāhīm *sanad mukharrij* of Imam Muslim.

Name of Narrators	Series of Narrator	Line of Sanad
Ishāq bin Ibrāhīm	Narrator 1 <sup>st</sup>	Sanad 6 <sup>th</sup>
Jarīr	Narrator 2 <sup>nd</sup>	Sanad 5 <sup>th</sup>
Maṣṣūr	Narrator 3 <sup>th</sup>	Sanad 4 <sup>th</sup>
Ibrāhīm	Narrator 4 <sup>th</sup>	Sanad 3 <sup>th</sup>
‘Alqamah bin Qays	Narrator 5 <sup>th</sup>	Sanad 2 <sup>nd</sup>
‘Abdullah	Narrator 6 <sup>th</sup>	Sanad 1 <sup>st</sup>
Muslim	Narrator 7 <sup>th</sup>	<i>Mukharrij</i> of Ḥadīth

3. Ḥadīth about *taffīj* was narrated by Muḥammad bin Ma'mar *sanad mukharrij* of Nasā'i.

Name of Narrators	Series of Narrators	Line of Sanad
Muḥammad bin Ma'mar	Narrator 1 <sup>st</sup>	Sanad 7 <sup>th</sup>
Yahyā bin Ḥammād	Narrator 2 <sup>nd</sup>	Sanad 6 <sup>th</sup>
Abū 'Awānah	Narrator 3 <sup>th</sup>	Sanad 5 <sup>th</sup>
'Abdul Malik bin 'Umair	Narrator 4 <sup>th</sup>	Sanad 4 <sup>th</sup>
'Uryān bin Haitham	Narrator 5 <sup>th</sup>	Sanad 3 <sup>th</sup>
Qabīṣoh bin Jābir	Narrator 6 <sup>th</sup>	Sanad 2 <sup>nd</sup>
'Abdullāh	Narrator 7 <sup>th</sup>	Sanad 1 <sup>st</sup>
Nasā'i	Narrator 8 <sup>th</sup>	<i>Mukharrij</i> of Ḥadīth

4. Ḥadīth about *taffīj* was narrated by Muḥammad ibn 'Isā *sanad mukharrij* of Abū Dāud.<sup>24</sup>

Name of Narrators	Series of Narrators	Line of Sanad
Muḥammad bin 'Isā	Narrator 1 <sup>st</sup>	Sanad 6 <sup>th</sup>
Jarīr	Narrator 2 <sup>nd</sup>	Sanad 5 <sup>th</sup>
Manṣūr	Narrator 3 <sup>th</sup>	Sanad 4 <sup>th</sup>

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<sup>24</sup> Nama lengkap Imam Abu Daud adalah al-Imam Abu Daud Sulaiman bin al-Asy'ari al Azdi al-Sijistani, beliau wafat pada tahun 275 H/ 889 M. Jumhur Ulama' hadis memberi tempat kitab Abu Daud (*Sunan Abi Daud*) sebagai kitab hadis yang berstatus kitab induk atau standar pada peringkat ketiga. Lihat. Erfan Soebahar, *Aktualisasi Hadis Nabi di Era Teknologi Informasi*, hlm. 153.

Ibrāhīm	Narrator 4 <sup>th</sup>	Sanad 3 <sup>th</sup>
‘Alqamah bin Qays	Narrator 5 <sup>th</sup>	Sanad 2 <sup>nd</sup>
‘Abdullāh	Narrator 6 <sup>th</sup>	Sanad 1 <sup>st</sup>
Abū Dāud	Narrator 7 <sup>th</sup>	<i>Mukharrij of Ḥadīth</i>

5. Ḥadīth about *washar* was narrated by Muḥammad ibn Ḥātim *sanad mukharrij* of Nasā’i.

Ḥadīth Nasā’i, as mentioned above, preceded by Nasā’i with *akhbaranā*, then the method of narration is using *simā’i*. To present the narration, it leaned Nasā’i narration to Abī al-Ḥuşain. So, the Abī al-Ḥuşain referred to as the first *sanad* is Muḥammad ibn Ḥātim as recent as well as the first narrators. Because he included of companion of the Prophet had status as the first to convey the ḥadīth. In the following table mentioned the sequence of sanad and the narrators of ḥadīth:

Name of Narrators	Series of Narrators	Line of Sanad
Muḥammad bin Ḥātim	Narrator 1 <sup>st</sup>	Sanad 6 <sup>th</sup>
Ḥabbān bin Mūsā	Narrator 2 <sup>nd</sup>	Sanad 5 <sup>th</sup>
‘Abdullāh	Narrator 3 <sup>th</sup>	Sanad 4 <sup>th</sup>
Haiywah bin Shuraiḥ	Narrator 4 <sup>th</sup>	Sanad 3 <sup>th</sup>
‘Ayyāsh bin ‘Abbās	Narrator 5 <sup>th</sup>	Sanad 2 <sup>nd</sup>
Abī Al-ḥuşain	Narrator 6 <sup>th</sup>	Sanad 1 <sup>st</sup>
Nasā’i	Narrator 7 <sup>th</sup>	<i>Mukharrij of Ḥadīth</i>

6. Ḥadīth about *washar* was narrated by Yazīd bin Khālīd *sanad mukharrij* of Abū Dāūd.

Name of Narrators	Series of Narrators	Line of Sanad
Yazīd bin Khālīd	Narrator 1 <sup>st</sup>	Sanad 4 <sup>th</sup>
Ibnu Faḍālah	Narrator 2 <sup>nd</sup>	Sanad 3 <sup>th</sup>
‘Ayyāsh bin ‘Abbās	Narrator 3 <sup>th</sup>	Sanad 2 <sup>nd</sup>
Abī Al-ḥuṣain	Narrator 4 <sup>th</sup>	Sanad 1 <sup>st</sup>
Abū Dāūd	Narrator 5 <sup>th</sup>	<i>Mukharrij</i> of Ḥadīth

7. Ḥadīth about *washar* was narrated by Ḥajjāj bin Muḥammad *sanad mukharrij* of Aḥmad Ibn Ḥanbal.

Name of Narrators	Series of Narrators	Line of Sanad
Ḥajjāj bin Muḥammad	Narrator 1 <sup>st</sup>	Sanad 5 <sup>th</sup>
Laīth	Narrator 2 <sup>nd</sup>	Sanad 4 <sup>th</sup>
Yazīd bin Abī Ḥabīb	Narrator 3 <sup>th</sup>	Sanad 3 <sup>th</sup>
Abī Al-ḥuṣain	Narrator 4 <sup>th</sup>	Sanad 2 <sup>nd</sup>
Abī Rāihānah	Narrator 5 <sup>th</sup>	Sanad 1 <sup>st</sup>
Aḥmad bin Ḥanbal	Narrator 6 <sup>th</sup>	<i>Mukharrij</i> of Ḥadīth

What is meaning criticism of *sanad* in this study, the authors did *Takhrīj* completely the narrators names one by one, biography and so on. However, only the opinion of the theologian of ḥadīth regarding the quality of the ḥadīth above.

In Ṣaḥīḥ Bukhārī there are 6 ḥadīth uses the word تَقْلَح. In tafsīr Al-Ḥashr juz 5 there are two ḥadīth there are numbers 4886, 4887, and juz 7 chapters libās المتفجلات للحسن, المتتمصات, الموصولة, ḥadīth number 5931, 5932, 5943, 5944 where we have seen that these ḥadīth through 'Abdullāh. His original name was 'Abdullāh bin Mas'ūd bin Ghāfil bin Ḥabīb famous 'ādil and *thiqqah* because all theologian agree on the companions already is assured properties' fair and free from criticism.<sup>25</sup> The ḥadīth that have been narrated by Ṣaḥīḥ Bukhārī or at least approaching Ṣaḥīḥ ḥasan. 'Alqamah: *lafaz thiqqah*, Ibrāhīm: *thiqqah*, *fāqih*, Manṣūr: *athbāt al-nās*, Sufyān: *thiqqah*, *amīrul mukminīn fī al-ḥadīth*, *ḥuffāz al-muttaqīy*, Muḥammad bin Yūsuf: *thiqqah*, *min afdali zamānīhī*, *ṣadūq*, *lā ba'sa bihi*. And methods *taḥammul* of *simā'i* because of using *lafaz 'an* and *ḥaddathanā*. Methods and *ṣighat taḥammul wa al-adā'*<sup>26</sup> is used in the transmission of ḥadīth for a major effect on the level of validity and accuracy of a ḥadīth.<sup>27</sup>

In Ṣaḥīḥ Muslim narrated 2 ḥadīth use the word of *taffīj*, in the book *libās wa az-zīnah* chapter *tahrīm al fi'li al waṣīlah wa al mustauṣilah wa al washīmah*, ḥadīth number 5440 and 5538. Sunan an-Nasā'i narrated 6 ḥadīth, using the word *taffīj* 3 ḥadīth in

<sup>25</sup> *Tahdzib Al Kamal Fi Asma Ar Rijal*, juz 16, p 121.

<sup>26</sup> *Tahammul* adalah istilah yang menjelaskan tentang pengambilan hadis dari seorang guru dengan cara-cara tertentu, *Ada'* adalah kegiatan meriwayatkan dan menyampaikan hadis.

<sup>27</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, (jakarta: hikmah, 2009).



chapter *zīnah* number of ḥadīth 9398, 9399, 93400, use the word *washar* 3 ḥadīth number 9401, 9402, 9403. Sunan Abī Dāūd 2 ḥadīth use the word *taffīj* in chapter *At-Tarajjul*, and use the word of *washar* in the book *Libās*, ḥadīth number 4169 and 4049.

Sunan Al-Dārimiy narrated the ḥadīth use the word *taffīj* in the book *Isti'dhān* there is no number ḥadīth. Sunan Ibn Mājah narrated 1 ḥadīth use the word *taffīj* in the book *An-Nikāh* ḥadīth number 1979. Imam Aḥmad bin Ḥanbal narrated 12 ḥadīth, using the word *taffīj* 6 ḥadīth and use the word *washar* 6 ḥadīth.

#### **D. Understanding the ḥadīth of *taffīj* and *washar* namely:**

##### **1. Historical criticism.**

Before stepping into an understanding of the ḥadīth it self then we need to know about the problem of authenticity and original ḥadīth that describes the discussion of *taffīj* and *washar*. Historical criticism is an important step in understanding the ḥadīth, it indicates that the authentic understanding will not be obtained if there is no clear certainty about what is understood it historically authentic. The above ḥadīth Related to indicates that the ḥadīth is shown to the woman who loves fashion. So reasonable in this ḥadīth has historically shown to women, who have a conscience like to beautif in any way. Based on a history of prohibition do *taffīj* and *washar* esepcifically a

woman. Because these activities are included in the deed changing the nature of body shape has been given by God and deeds is so hated by God.

This ḥadīth is narrated by Imam Bukhārī, Muslim, Nasā'i, Abū Dāud, Al-Dārimīy, Ibn Mājah and Aḥmad bin Ḥanbal. Where we know that the ḥadīth is through 'Abdullāh. His original name was 'Abdullāh ibn Mas'ūd bin Ghāfil bin Ḥabīb famous 'ādil and *thiqqah* because all theologian agree that the companion already is assured properties' fair and free from criticism.<sup>28</sup>

'Alqamah: *lafaz thiqqah*, Ibrāhīm: *thiqqah*, fāqih, Manṣūr: *athbāt al-nās*, Sufyān: *thiqqah*, *amīrul mukminīn fī al-ḥadīth*, ḥuffāz *al-muttaqīy*, Muḥammad bin Yūsuf: *thiqqah*, *min afḍali zamānīhī*, ṣadūq, *lā ba'sa bihi*. And methods *taḥammul* of *simā'i* because of using *lafaz 'an* and *ḥaddathanā*. Methods and *ṣighat taḥammul wa al-adā'* is used in the transmission of hadits for a major effect on the level of validity and accuracy of a ḥadīth.<sup>29</sup>

## 2. Editis Criticism.

In terms of editorial *matan* ḥadīth about *tafflīj* and *washar* has a different redaction of the various paths of

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<sup>28</sup> *Tahdzib Al Kamal Fi Asma Ar Rijal*, juz 16, p 121.

<sup>29</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, (jakarta: hikmah, 2009).

transmission but the same in meaning. Redaction of ḥadīth most using forms prohibition with *lafaz la'ana, nahā*. The word *la'ana* in *lisān al-arab* dictionary:

أَبَيْتُ اللَّعْنَ: أَبَيْتُ أَهْلَهَا الْمَلِكُ أَنْ تَأْتِيَ مَا تُلْعَنُ عَلَيْهِ. وَلَعَنَهُ يَلْعَنُهُ لَعْنًا: طَرَدَهُ وَأَبْعَدَهُ.

*Nahā* it mean النهي: خلاف الأمر<sup>30</sup> indicates that the action is prohibited by Islam.

*Taffij* is the abstract noun of *fallaja yufalliju* it is synonymous to *tafriq* therefore, *taffij al-asnān* it means *tafriq al-asnān*. The latter means:

التَّفْرِيقُ بَيْنَ الْأَسْنَانِ سَوَاءً أَكَانَ خِلْقَةً أَمْ يَتَكَلَّفُ.

To do *tafriq* (separation) between the teeth, either occurrence is *khilqah* (naturally) or by *takalluf* (engineered).

*Al-falju* with *fa'*, *lam*, *jim* is to make the distance between the two terms, word of *tafalluj* means gap between two adjoining cooled by coating or otherwise. It is usually specific to the teeth-incisors and canine teeth. That spacing between the teeth that a meeting with a file or with tools like.<sup>31</sup>

<sup>30</sup> Lisan al-arab Dictionary, p 1274.

<sup>31</sup> Syaikh Salim bin 'Ied-al-Hilali, *Ensiklopedi Larangan Menurut al-Qur'an dan as-Sunnah*, (Pustaka Imam Syafi'i, 2008), p 248.

Thus, *al-mutafallijāt* is an attempt loosen teeth that had been together, to make it look nicer. Then, as if the form *tafalluj* mentioned in the authentic ḥadīth. The theologian are not the same opinion, some say that *tafalluj* it is a typical style of the *mushrik* in the time of ignorance, which characterizes infidelity. So that Rasulullāh PBUH to say that Allāh has cursed the perpetrators.

While *al-husni*, here added *lām ta'tīl* that have been mentioned is the word *al-mutafallijāt*, which means that the accursed deed is for the purpose of goodness, pretty and beauty. In the book 'Aun al-'Abd explained that *lām ta'tīl* which have been mentioned after the word *al-mutafallijāt* apply to all the actions that have been mentioned, but the most obvious, the lam closely associated with *al-mutafallijāt*.<sup>32</sup>

in the language (تفليج الأسنان) is a meaningful this way:

التَّفْرِيقُ بَيْنَ الْأَسْنَانِ سَوَاءٌ أَكَانَ حَلْقَةً أَمْ يَتَكَلَّفُ

Meaning: Doing *tafriq* (separation) the teeth, either occurrence is *khilqah* (naturally) or by *takalluf* (engineered).<sup>33</sup>

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<sup>32</sup> Abu Tayyib Muhammad Syams al-Hak al-Azim Abadi, 'Aun al-Ma'bud bi Syarhi Sunan Abi Daud, dalam CD ROOM Maushuah al-Hadis al-Syarif al-Kutub al-Tis'ah, Global Islamic Software, 1991-1997.

<sup>33</sup> Lisan al-Arab p 3456.

There is also in the ḥadīth narrated by Ad-Dārimīy that the teeth prophet was tenuous but is tenuous in the sense of *ḥarfīyah* or what kind of situation. Certainly, we agree to say that the teeth are loose and sparse that just ugly, bad and dislike by people. This what we feel if we read translations *ḥarfīyah* by the term 'gap-toothed' in Indonesian flavor.

In *ḥarfīyah*, that the Prophet's tooth gap-tenuous, it feels like we'll know something is wrong in this case. First, the error may occur a change in taste good dental appearance and the appearance of different bad teeth between past of the Prophet Muhammad and present. Second, an error occurred in the translation *ḥarfīyah*.

It could have been a change in the view point of the Prophet with the present. Perhaps the appearance of loose teeth and sparse in the time of Prophet Muhammad is regarded as a good appearance, attractive, and pretty. And we live now in the past has been a drastic change 180 degrees. Today in our view, people whose teeth loose it just seems less good, not far from the attractive and beautiful.

*Al washar* of the language means shortening or sharpening teeth.<sup>34</sup> *Al washra* is the filing of teeth and shortening smoothed. In the *lisān al-arab* dictionary it means berarti:

الوشر: تَحْدِيدُ الْأَسْنَانِ وَتَرْقِيقُ أَطْرَافِهَا.<sup>35</sup>

*Meaning: lining the teeth and diluting the teeth.*

The expression of "لو كان ذلك لم نجامعها" If it that I have spoken to my wife, then we will not stay with her ..." Islam Scholarls said, our intention is not to be with her and will never get together with her, that we would divorce her and leave. This ḥadīth can be used as proof that the men who have wives perpetrators of sin and immorality as connect the hair, teeth filing and leave the prayer or so then it should be for him to divorce her.<sup>36</sup>

In the case of Prohibition we spacing these teeth, 'illat of *ḥaram* been described by Al-Imām An-Nawāwī in Sharḥ Ṣaḥīḥ Muslim:

"*Mufallajah* on dental work usually by women who are old or approaching old age, in order to show the

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<sup>34</sup> Abdul Wahab Abdul Salam Thawilah, trans. Abu Uwais dkk, *Adab Berhias dan Berpakaian*, (Jakarta: Pustaka Al-Kautsar, 2006), p 387.

<sup>35</sup> *Lisan al-arab*, op.cit., p 4846.

<sup>36</sup> Imam an-Nawawi, *Syarah Shahih Muslim*, Jilid 10, (Jakarta: Darus Sunnah, 2014), p 222.

appearance that impressed the young and fineness teeth. Because usually it indeed belonged to a woman who was very young. When an elderly woman, then she tabrid the teeth with tools in order to have the appearance that seems to be young girl. And this act is *ḥaram* both for the offender or object with the ḥadīth. The reason is, because it is changing over Allah creation, as well as a *tazwīr* (fraud) and *tadlīs* (a lie).<sup>37</sup>

### 3. Analysis of historical reality.

Things can not be denied, that the ḥadīth appears in a certain historicity, therefore, between ḥadīth and history have a synergistic relationship that mutually reinforce each other. Match their ḥadīth and historical facts will make the ḥadīth have high validity value, and vice versa, if there is deviation between ḥadīth with history. If there is deviation between ḥadīth and history, the one between the two apocryphal.<sup>38</sup>

The prohibition of the Prophet in the ḥadīth of *taffīj* and *washar* already explained in the description of the ḥadīth. Namely, that this ḥadīth is indicated for women who always want fashionable nature. Women have the instincts and loves beauty, beautify, models. Be it in the

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<sup>37</sup> Al-Imam Muslim, *Syarah Shahih Muslim*, vol. 14 p. 107

<sup>38</sup> Suryadi, *Metodologi Kontemporer Memahami Hadis Nabi*, p 85.

looking model or in beautify. The First coming of the image that beautiful, fashion, greatly affect the lives of women especially that live in the city. Image like become a pride in women. So this ḥadīth is reasonable if this ḥadīth is focused on women, because *taffij* and *washar* by history that tells a woman from banī Asad who informing that.

4. Analysis of generalization.

Generally, ḥadīth about *taffij* and *washar* is cursed because it contains changing purpose of Allah creation and a lie. Allah and the Ulamā' agree that the ban is due to the attempt to change the shape of the body. Although the ḥadīth is aimed at women who love the beauty of its nature it is possible for men as well.

5. Practical Criticism.

It's understood that the prohibition of the Prophet due to the beauty and there is an element of change God's creation. Also the prohibition is not good intentions that's for bragging and exaggeration in ornate. Although within Islam itself does not prohibit a person to dress, neat, pretty, beautiful, and interesting to see.

Prohibition of *taffij* and *washar* is taken from the present context, because of the influences of culture, fashion, health, and even the influence of the western world which



is increasingly sophisticated. However, if the installation is due to the interference or imperfections which need to do then is permitted.

### **E. Factors Prophet forbidden.**

Knowing *asbāb al-wurūd* ḥadīth in researching a ḥadīth it is important, as it to understanding that in accordance with the socio-cultural society contained in the text of these ḥadīth. The assessment is very important considering as part of the reality of Islamic ḥadīth established by the Prophet and his friends in the social situations.<sup>39</sup>

Ḥadīth about *taflīj* and *washar* is prohibited but must be sought what behind the ḥadīth is prohibited. Some claimed because it is changing the creation of Allah. There is also the background to understand the prohibition of the Prophet, it was because of the dangers posed in the past, in an effort to flatten and straighten out, when the medicine is not progressing as now.<sup>40</sup>

In each of the forbade must be in terms of *maḍārat*, as well as the prohibition against the ḥadīth that have been written by researchers. Keep in mind, this tooth spacing (*taflīj*) is a 'trend' Jahiliyyah and she considered was beautiful. As at today, most

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<sup>39</sup> Mushadi HAM. *Evolusi Konsep Sunnah Implikasinya Pada Perkembangan Hukum Islami* (Semarang: PT. Aneka Ilmu, 2000 ), p.158.

<sup>40</sup> Quraish Shihab, *101 Soal Perempuan yang Patut Anda Ketahui*, (Jakarta: Lentera Hati, 2011), p. 208.

were already swapping 'style' to tighten their teeth using 'braces' are aimed at beautifying the teeth. At that time, the rule of *ḥaram* on the same conduct for the purpose tighten teeth beauty. As if she does for individuals who experience adversity and treatment, it becomes a must.

Historically of this ḥadīth is devoted to women based on history that tells a woman of the Banī Asad confirming those issues, told from ‘Abdullāh bin Mas'ūd spread it so it listened by women of Banī Asad, called Ummu Ya'qūb. After reading the Holy Qur'ān, she came to ‘Abdullāh bin Mas'ūd and said: "I hear you curse the woman who connects hair and women are asked to connect the hair, the woman who shaves his eyebrows and women who ask stretched her teeth were all that changing the creation of Allah ?". ‘Abdullāh bin Mas'ūd said, "How I did not curse the people are cursed by the Prophet and all that has been explained in the Qur'ān." The woman said: "I have read all the contents of al-Qur 'ān but I did not get it." Then ‘Abdullāh bin Mas'ūd said: "if you read it, surely you will get it." Allah Almighty says which means: *"so take what the apostle assigns to you, and deny yourselves that which he with holdes from you."* The women then said: "I saw it on your wife now." ‘Abdullāh bin Mas'ūd also said: "Meet and see her." Furthermore, ‘Abdullāh bin Mas'ūd told. Then the woman met ‘Abdullāh bin Mas'ūd wife, but she did not get anything. Then she went to see ‘Abdullāh and said: "I do not see

anything that". 'Abdullāh then said: "If there is something to it undoubtedly we will not with her as married". (*Muttafaq 'alaihi*).

Ḥadīth about *taffij* and *washar* still the same ḥadīth that reads, Zuhair bin Ḥarb conveyed to me from Zayd ibn al-Ḥubāb, of Ibrāhīm ibn Nāfi', from al-Ḥasan ibn Muslim ibn Yannaq who preach from Ṣafiyyah binti Abī Shaybah, from 'Āisyah that a Anshār women whom married his daughter, then her daughter was sick so her hair fell out. Then he met the Prophet and said, "her husband wanted to see her, could I get hair extension?" Rasullullāh PBUH replied, "which get hair extension is cursed."<sup>41</sup>

#### **F. Relevance prohibition on the present.**

The relevance of the ban at the present time there is also a connection with the ḥadīth, that is the method of understanding the historical approach, sociological and anthropological. What is meant by the historical approach in this case is an attempt to understand the ḥadīth by considering the historical-empirical conditions at the time it was delivered the Prophet. In other words, the historical approach is the approach taken by way of linking the idea or ideas contained in the ḥadīth with determination social-determination and historical situation cultural surrounding.

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<sup>41</sup> Muslim bin Al-Hajjaj Al-Qusyairi An-Naisaburi, Trans. Mashari et al, *Ensiklopedi Hadits 4; Shahih Muslim 2*, (Jakarta: Al-Mahira, 2012), p.348.

The historical approach emphasizes to the question, why the Prophet said like that And how the historical circumstances of socio-cultural society and even politics at the time And observed the occurrence. The sociological approach highlights from a human's position brought them to the behavior. While anthropological attention the formation of the patterns of behavior that in the framework values that followed in the life of human society. The contribution approach of atropological is want to make a persuasive accounts of what actually happened to people in various situations of life in terms of time and space.<sup>42</sup>

Beautifying the teeth is one of the medical teeth treatment by the dental care who expert to patients with disorders such as genetic and non-genetic disorder, but not more people doing it solely to beautify teeth or just to follow the fashion and style.

If we look at the reality of today, many people who install braces. Braces, brackets, or medical terms *Orthodonti* has become a trend for the present, originally used to someone who uses a bracket considered as “cupu”, strange and not trend people, but now reversed course even used as a fashion or trend.

The problems of installing braces or bracket actually is for people who have problems in their teeth are difficult to eat or real function is to restore masticatory function becomes normal again.

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<sup>42</sup> Said Aqil Husin Munawwar, *Asbabul Wurud Studi Kritis Hadis Nabi Pendekatan Sosio-Historis-Kontekstual*, (Yogyakarta: Pustaka Pelajar, 2001), p.26.

Description ḥadīth prohibition about *taffīj* and *washar* has been described in the ḥadīth, that this ḥadīth is indicated for women who have a disposition like fashion. Women were created and have instincts like beauty and models, both in dress and in terms of body treatments. Birth of the image, that beautiful, style greatly affects women.

The purpose of the braces is closely related to occlusion, namely the upper and lower teeth close it completely. And in order to a normal occlusion needed good teeth, the number of teeth and the relationship between the upper and lower teeth and left to be a perfect right. Thus, the main Ortodhonti of treatment is to restore teeth in its function as a tool of mastication, pronunciation support and aesthetics.

But if this Orthodonti is just a trend, woman want to look trendy or look classy and cool as many teenagers do today. Where the installation is only to show off, not because there is something problematic with his teeth. Wiring in patients actually in medically and healthy teeth and gums require no treatment was actually an act of excessive and includes *mubadhdhir*.

All of that, if the out urgent need of medical categorized as *tabdhīr* and *ishrāf* (redundant) for the sake of prestige, lifestyle and show off that can not commendable in Islam because the wire will not bring any effect on the next tooth growing but rather wasting

money on something that not need. As word of Allah in the Al-Mukminun: 64-65.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٤﴾ لَا تَجْعَرُوا الْيَوْمَ  
 إِنَّكُمْ مِنَّا لَا تُنصَرُونَ ﴿٦٥﴾

Meaning: Until, when we seize in punishment those of them Who received the good things of this world, behold, they will groan in supplication.

(it will be said): "groan not in supplication this day; for ye shall certainly not be helped by us."<sup>43</sup>

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<sup>43</sup>QS. Al-Mukminun, Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation, and Commentary*, (New Delhi India, Goodword, 2009).

## CHAPTER IV

### Practice Analysis of *Taffij* and *Washar* in the Perspective Ḥadīth.

#### A. Analysis of understanding the Ḥadīth about *taffij* and *washar*.

An understanding a number of ḥadīth, in this study through the analysis of the part ma'ānil ḥadīth, in the form of understanding the ḥadīth in terms of *matan*. And is expected to emerge the clear evidence in many ḥadīth that contain the teachings of Islam in universal, temporal and local. To understand the ḥadīth with a correct understanding and proper conditions shall envelop as well as where and for what it was said.

As the ḥadīth of the Prophet which says:

حَدَّثَنَا عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَالَ عَبْدُ اللَّهِ لَعَنَ اللَّهُ الْوَاشِمَاتِ  
وَالْمُسْتَوْشِمَاتِ وَالْمُنْتَمِصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ تَعَالَى مَا لِي لَا أَلْعَنُ مَنْ  
لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ }.

meaning: it has been told we have tell us Uthmān we have told us Jarīr from Manṣūr from Ibrāhīm from ‘Alqamah ‘Abdullāh said, of; "God cursed the people of make tattoo and those who ask for tattooed, people who shave off eyebrows and relaxes the teeth to beauty by changing the creation of Allah, why I didn't cursed the person who is cursed by Prophet. In the fact, holly book “So take what the apostle assigns to you” (QS Al Hashr; 7)<sup>1</sup>

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<sup>1</sup> Shahih Bukhari, Juz 5, *Kitab Tafsir*, (Lebanon: Daar Al-Kutub) p 365.

Ḥadīth above conveyed by Prophet and the companions narrated the ḥadīth and then the ḥadīth is mauqūf. In textuality, ḥadīth above is understood that ‘Abdullāh bin Mas'ūd said: "he cursed the man who make distantly spaced the teeth became beauty by changing the creation of Allah.

The ḥadīth with “*washar*” redaction means filing teeth became beauty at its core to embellish the tooth. Under this, was narrated by Al-Nasā'i

أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُرُوزِيُّ قَالَ حَدَّثَنَا حَبَّانُ بْنُ مُوسَى الْمُرُوزِيُّ قَالَ أَنَا عَبْدُ اللَّهِ عَنْ حَيْوَةَ  
 بْنِ شَرِيحٍ قَالَ أَخْبَرَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقُتَيْبَانِيُّ عَنْ أَبِي الْحُصَيْنِ الْحِمَيْرِيِّ أَنَّهُ أَخْبَرَهُ أَنَّهُ كَانَ هُوَ  
 وَصَاحِبٌ لَهُ يَلْزَمَانِ أَبَا رَجَاءَةَ يَتَعَلَّمَانِ مِنْهُ خَيْرًا قَالَ فَحَضَرَ صَاحِبِي يَوْمًا فَأَخْبَرَنِي صَاحِبِي أَنَّهُ  
 سَمِعَ أَبَا رَجَاءَةَ يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ الْوَشْرَ وَالْوَشْمَ وَالْتَتَفَ.

The meaning: it has been preached to us, Muḥammad Ibn Hātim al Marwiziyy he says; has told us Ḥabbān ibn Mūsā al Marwiziyy he says; I am ‘Abdullāh bin Haiwah of the Shuraiḥ, he said; have been telling me Ayyāsh bin Abbās Al Qitbānīy from Abū Al Ḥuşain Al Ḥimyari, he said that he and a friend always sit in the Council of Abū Raiḥānah, they learn goodness from it. " Abū Ḥuşain said, "one day my friend come and preach to me that he had heard Abū Raiḥānah said," Messenger prohibits to fil of the teeth, making and revoking their eyebrows tattooed.

The author has been do the search that performe related the ḥadīth to the practice of *taḥlīj* and *washar*, was 29 ḥadīth with detail *taḥlīj* of as many as 20 ḥadīth, ḥadīth washar 9 narrated by



Imam Al-Bukhārī, Muslim, Nasā'i, Abū Dāud, Ad-Dārimīy, Ibn Mājah and Aḥmad Ibn Ḥanbal.

In Ṣaḥīḥ Muslim, narrated two ḥadīth use word *taffij*, said in the book *libās* and *az-zīnah* chapter *al-tahrīm al fi'li al waṣīlah wa al mustauṣilah wa al washīmah*, ḥadīth number 5440 and 5538.

Sunan an-Nasā'i narrated six ḥadīth, uses the word *taffij* at three ḥadīth in Chapter *zīnah* ḥadīth number 9398, 9399, 93400, uses the word *washar* three ḥadīth number 9401, 9402, 9403. Sunan Abū Dāud two ḥadīth uses the word *taffij* in the chapter *At-Tarajjul* and use the word *washar* in the book of ḥadīth *Libās* number 4169 and 4049.

Sunan Al-Dārimīy narrated a ḥadīth used the word *taffij* in the book of *Isti'dhān* there is no number ḥadīth. Sunan Ibn Mājah narrated a ḥadīth used the word *taffij* in the book *An-Nikāh* Hadith number 1979. Imam Aḥmad Ibn Ḥanbal narrated 12 of ḥadīth, using the word *taffij* six ḥadīth and use *washar* six of ḥadīth.

Discussion about filing the teeth and tooth Flex is very important as it is to find a more complete understanding of filing the teeth and tooth spans from misunderstanding.

The above ḥadīth Related to indicates that the ḥadīth is shown to the woman who loves fashion. So reasonable in this ḥadīth has historically show to women, who have a conscience like to beautiful in any way. Based on a history of prohibition do *taffij* and *washar* especially a woman.

Because these activities are included in the deed changing the nature of body shape has been given by God and deeds is so hated by God.

Deed filing teeth or who have requested to be tight-fisted his teeth clearly the law is *haram* and that action include changing the creation of God, forgery and fraud. As for the words of the Prophet, "the filing his teeth so that seems pretty" its meaning is that to make beautify themselves. The words of the Prophet shows that implicitly prohibited in order to beautify itself.<sup>2</sup>

After learning the Ma'anil Ḥadīth about *taffij* and *washar* that have been presented in the previous chapter, all of which are included in the practice of beautifying teeth, namely by way of filing, wear braces or Stirrup etc are just for style or keeping track of the fashion.

The strengthened in this respect is the existence of a purpose to beautify themselves and beautiful not for medicinal purposes for the sake of eliminating the disease that made difficult in chewing food or in speaking in front of others.

From the explanation above can be understood that the Almighty God and his Apostle forbid women who engage in the practice *taffij* and *washar*, even God does not merely prohibit but to curse that action. The reason of prohibition *taffij* and *washar*

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<sup>2</sup> Muhammad Qasim Kamil, *Halal-Haram dalam Islam*, (Jakarta: Mutiara Allamah Utama, 2014), p 342.

contained in the text of the ḥadīth above is for two reasons; *First*, because done for beauty and *second*, because changing the creation of God.

The effort to beautify in order to remove the disgrace occurs because an event or due to other reasons such as difficult to chew food that's not a problem and it is not sin. Because no matter the Messenger allowed a companion that her nose was cut off in a battle to make fake gold nose<sup>3</sup>.

But the effort to beautify themselves with the intention to add beauty and not to eliminate the disgrace then the law is forbidden and not allowed as the Prophet cursed the women who ask for his tattoos, dentalfile, Flex teeth, shave their eyebrows<sup>4</sup>. It caused the aim is solely to get the perfection of beauty and not to eliminate the disgrace.

Cultural turnaround body and desire, namely the western materialistic culture, make a great many women and men who sacrifice their money hundreds even thousands dollars to change the shape of the nose, breasts or even includes beautify the teeth. This includes all the thing that prohibition of God and his Apostle, because it is contained the torture and changes the form of God's creation without a cause that requires to do so, but only waste in

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<sup>3</sup> Narrated by an-Nasa'i, chapter az-zinah, P 5071.

<sup>4</sup> Abdul Aziz bin Abdullah and friend, Terj. Amir Hamzah dkk, *Fatwa-Fatwa Terkini*, (Jakarta: Darul Haq, 2004), p 61.

things to show up in nature and prefer on the form, not the core. More concerned with physical rather than spiritual.

But if it turns out that the person has a disability, if it can be disgusting views, for example because there is the added meat that can cause pain in the feeling or psychological abuse of a person then the innocent person for medical treatment with the aim of eliminating the disease that there was on him and threatening his life. Because God does not make the religion for us is full of difficulty.<sup>5</sup>

Harmony or balance is one of the characteristics of Islam. Harmony in decoration is the opposite of excessive and exceeds the limit. In the tradition of women's attire should be kept faith in different societies, so that in the jewellery there is nothing showy to attract attention.

Dress or attire is something that can be done by women for the sake of keeping her nature. Their hollow ears to wear earrings. This practice is regularly done by the companions of the Prophet without any restrictions from him. Ibn al-qayyim said, "women need to be ornate and punching holes for attaching the earrings for a benefit and interests for herself".

Women are also allowed to dress up with silk clothes and gold jewelry. However, a similar practice is forbidden for men because of the silk and gold is a special jewelry for women investigation

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<sup>5</sup>Al-Mar'ah Baina al-Baiti wal Mujtama', p 105.

ḥadīth narrated Abū Mūsā Al-Ash'ariy, "wear silk and gold jewelry ḥarām for men and lawful for women of my people." Ibn quḍāmāh said, "to look beautiful in front of her husband, women should wear jewelry, make henna both hands, wear headbands and others".<sup>6</sup>

Islam is vehemently opposed to the attitude of the ornate extravagance in up to a limit which is leading to an attitude of changing the creation of God by Qur'ān votes, that changing the creation of God as one of Devil invitation to his followers, where Devil will say to his followers.

وَلَا تُرِيدُ لَهُمْ فَلَإِغْيَرُ ۖ خَلَقَ ٱللَّهُ

*It means: I will command them and (changing God's creation), and then actually they do it (An-Nisā: 119)*<sup>7</sup>

Some interpret the above verse by cutting off the ears of cattle, while Ibn Mas'ūd said that the question of the verse is making changes such as create tattoos, shaved eyebrows, and acts that have the same properties for the beauty, such as the make pointed tooth and filing tooth for beauty, which is all that the devil is a step to persuade mankind.

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<sup>6</sup>Abdul Qadir Manshur, *Buku Pintar Fikih Wanita*, (Jakarta: ZAMAN, 2012), p 60.

<sup>7</sup>Yusuf Qardhawi, *Halal Dan Haram Dalam Islam*, (PT Bina Ilmu, 1993), p 116.

Back to context of ḥadīth, that one form of changing the creation of God is with leveling, filing her or similar to make it look more beauty. Every work depends on his intention, the prohibition of changing the creation is valid for those who intend to commit fraud and eliminate traces of original physical. This is actually prohibited by such space the teeth, when someone has already left the original form of masculinity.

The cursing for perpetrators of the *taflij* and *washar* by Ibn Mas'ūd that God showed to the traced result of istinbāt in holly book of Allah and the sunnah of the Prophet, in the limits of speech. As it can be traced an anathema for women who do *taflij* and *washar* to the Qur'ān based on the scope of his word contained in surat al-Ḥashr: 7. Because Prophet cursed the one who does that thing, then be traced the offender a matter within the general scope, and that is forbidden in the Qur'ān.<sup>8</sup>

Some examples of the ḥadīth above the need for a proper analysis of the content of the ḥadīth. The essence of the change of point of view in the era of the Prophet with this period is very different. The appearance of the teeth are porous and sporadic in the Prophet Muḥammad period considered the appearance of good, exciting, and beautiful. In this time is already changing drastically. This day in our view, the rift was precisely his teeth seem not good, not interesting and far from pretty.

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<sup>8</sup>Ibnu Hajar 'Asqalani, *Fathul Baari*, Juz 28, transliteration p 858.

It is supported by the existence of Queen Cleopatra whom many people in her time says she is beautiful, he turned out to be fairly weight and look corpulent. Because it used to be the standard of beauty for women in that time was increasingly corpulent and weighs, the more beautiful and then appetite the times has change.

Every people and places have different standards of beauty, for example one of the symbols of the beauty of Thailand women that living in inland tribe is making women visible neck length, for those long neck is a symbol and standard of beauty of a woman.

Different symbols beauty of Dayak society, they assume that beauty is in the ear of their length. Long ears characterizes dayak people, and was performed by men and women. For women, if their ears are getting longer and the more pendulum ears, then he is said to be a beautiful woman, then to extend their ears, they put a lot of weight of pendulum so that extends to the bottom. Everyone wants his teeth can look nice and neat even willingly spend money that is not quite a bit to the cost of doing one dental care to pairing braces or Stirrup.

Islam recommends to make up and be beautiful. In a ḥadīth of the Prophet Muhammad said: "Verily, God is the essence of the most beautiful and likes beauty" evidence which shows that Islam is a religion of beauty, encourage us to remove armpit hair, pubic hair, cutting the nails, cut the whiskers, istinjā, shower, wearing fragrances, brushing teeth, styling your hair keep them and others.

Clothing for women there are two kinds, *first*: banned jewelry such revoke their eyebrows, *washar*, hair, Polish the face connect, wearing fragrances, and exposing the *Aurāt* when out of the House.

Asmā 'said, "there is a woman asked to Prophet Muhammad, he said," o Messenger of Allah, behold my daughter suffers from the disease smallpox, so her hair is damage and tangled. I wanted to wed her, can I correlate her hair with counterfeit hair? " He said, "may God cursed those who correlate her hair with counterfeit hair and asked that".

In this case, there is a woman said, "How can I not curse people who cursed the Prophet, and there has been a rule in the Qs. al-Ḥashr

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*Meaning: so take what the apostle assigns to you, and deny yourselves that which he with holdes from you. (Al-Ḥashr: 7)*

*Second*, jewellery are recommended such as nail cutting, shaving pubic hair, plucking the armpit hairs, brushing my teeth, put on make-up, maintaining hygiene, maintain the



health of your hair and give you a gold silk and clothes to wear as well as fragrances and for wife use henna.<sup>9</sup>

Review of the historical side, ḥadīth about *taffij* and *washar* always together with the prohibition against tattoos, connect the hair and eyebrows plucking. This shows that such deeds have occurred at that time among the Arab community. In a macro condition of the culture of the Arabs at that time society often use tattoos as a symbol of the Allied cause Allah, such as the image of the cross and element that contain of living things. Same case with feling a tooth making the bun and revoke the fur on the face, it is done with the aim to gain more beauty than before.

## **B. Practice Analysis *Taffij* and *Washar* in the Perspective Ḥadīth.**

In this current era a lot of women vying to do treatment of beauty. Not as a necessity instead tend to scatter money. They are more concerned with physical appearance than on the spiritual. Lots of beauty skin care, all of that is done just for beauty looks from the out side.

Beauty treatments that become trending topic today is the mounting braces or Stirrup. The current culture strongly

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<sup>9</sup>Syaikh Sa'ad Yusuf Abu Aziz, Terj. Masturi Ilham Dkk, *Buku Pintar Sunnah dan Bid'ah*, (Jakarta: Pustaka Al-Kautsar, 2006), p 455.

influenced the live of society's behavior. History has recorded that embellish the tooth, be it with sharp or even replace them already exist in the community who have the power of local traditions.

Talk about dental braces would not be endless, especially if talking about dental care that is being fashion, namely braces. Nowadays we find many people who proud of brace teeth. Just look at infotainment, many of artist use brace and also they don't hesitate to smile.

The development of lifestyle society in nowadays appearance, many innovation such as beautifying the skin of the face, that include the practice of *taffij* and *washar*. Public awareness, in particular young people to make up the tooth was greeted with a beauty care that give many offer a variety of treatments until the installation of a wide range of accessories, so that his teeth look more beauty and gorgeous.

Many salon that offer dental beauty products, even in the form of the package to add to the aesthetics of teeth, from patching broken teeth, or teeth that rift Moor method, treatment for uneven teeth, and implants for toothless teeth to whiten teeth and all that just for the fashion or momentary mode not for health.

Eventough, they are many women willing to dispense the material to embellish their teeth that will bolster their

performance. Look beauty and interesting may follow the trends that were booming, it will boost the confidence to perform in public spaces.

At this point, the installation of braces can be said as an enticing income fields. Pair braces should only be done by a specialist dentist Orthodonti, not by dentist other specialist, the most ironic thing is several people that not expert in dentist open practice with the label "Dental Experts, receive pairs of braces".

Increasing trend of use of the brace and the lack of public knowledge about the correct Stirrup made many people dare to pair the Stirrup to just anyone. The trend of wearing of the Stirrup is associated also with fasion and lifestyle make many people desperate to wear Stirrup although actually does need them. it gets worse thing, some of them even desperate to pair stirrup in any cheap place.

Use of the Stirrup or braces is one of medical dental action treatment carried out by the experts of the tooth toward the patients genetic abnormalities as well as non genetically. But not a few people doing it merely to embellish the tooth or to fashion and style. In medical terminology or medicine spruce up the teeth called Orthodonti. Whether such practices were harmful and are at high risk or quite the opposite that is beneficial for those who do it.

In generally, the treatment of orthodonti seen from tools used are of two kinds, spin-off (removable appliances) and adept (fixed appliances). Spin-off (removable appliances), a device used for patients who have disorders of the teeth alone rather than on the jaw. The working principle of this tool is to push the teeth into an empty place little by little with stainless steel wire. Adept (fixed appliances) that is different from the spin-off (removable appliances) this tool is used in patients who are experiencing severe maloklusi disorder I, II and III.<sup>10</sup>

Based on the ḥadīth practice of stirrup using dental or braces, tooth filing or the like that has relation to beautify themselves and changing the creation of God is relevant and irrelevant. If such a feat just to beautify themselves, following the trend of fashion, showing off and squandering of material then that law is prohibited. But if that matter because of jaw deformities which resulted in difficult chewing and troublesome when speaking it is possible because there are no elements to beautify themselves and changing the creation of God.

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<sup>10</sup> Ada beberapa kelainan pada gigi yaitu maloklusi kelas I yang bersumber pada gigi karena rahangnya sudah cukup lurus, maloklusi II adanya kelainan rahang seperti gigi berjejal, maloklusi III kelainan pada rahang yang lebih besar dari maloklusi kelas II.

But cultural tradition in a certain society could not be abandoned, It would have been commonplace. The practice *taffij* and *washar* due cultural factors and fashion. Every human life is a necessity of life. Each person need varies between one another. Therefore, the practice of *taffij* and *washar* related to the intention or purpose of the wearer. When his intention for God then it is not in question. But if it just wants to be praised by someone other then the difference again in the case. All back to each individual's intentions that do practice *taffij* and *washar*.

The existence of provisions that have been taught by the Prophet Muhammad through that ḥadīth, then we must be careful in decorated themselves to obtain beauty. Drees up! because it is also part of the *fiṭrah* favoured by humans, but do not let the excessive that deviate from the teachings of the religion of Allah.

Better when the excess provision given by the God used for give either especially to the victim of the economic crisis conditions and the disaster and thus spiritually will essentially self beauty personality in addition to bring the blessings of the world and in the hereafter.

## CHAPTER V

### EPILOGUE

#### A. Conclusion.

After reviewing of the ḥadīth about prohibition *taffij* and *washar* from point of view in textual and contextual meaning at the present, it can be concluded that are:

1. *Taffij* is the abstract noun of *fallaja yufalliju* it is synonymous to *tafriq* therefore, *taffij al-asnān* it means *tafriq al-asnān*. The latter means:

التَفْرِيقُ بَيْنَ الْأَسْنَانِ سَوَاءً أَكَانَ خِلْقَةً أَمْ يَتَكَلَّفُ.

To do *tafriq* (separation) between the teeth, either occurrence is *khilqah* (naturally) or by *takalluf* (engineered).

*Washar* is etimologically means on the side of a language means sharpening, diluting the teeth. In the dictionary of *Lisān al-Arab* (الوشر) means:

تَحْدِيدُ الْأَسْنَانِ وَتَرْقِيقُ أَطْرَافِهَا

2. The meaning of prohibition in the ḥadīth by using the word *la'ana* in the dictionary of *Lisān al-Arab* means:

أَبَيْتَ اللَّعْنِ: أَبَيْتَ أَهْلِهَا الْمَلِكَ أَنْ تَأْتِيَ مَا تُلْعَنُ عَلَيْهِ، وَلَعْنَهُ يُلْعَنُهُ لَعْنًا: طَرَدَهُ وَأَبْعَدَهُ.

And *naha* (النهي) means خلاف الأمر (forbid or prohibit) .

The prohibition has two things: *Firstly*, it is for beauty.

And *secondly*, changing the creation of Allah.

Prohibition of *taffij* and *washar* is taken from the present context, because of the influences of culture, fashion, health, and even the influence of the Western world which is increasingly sophisticated. However, if *taffij* and *washar* is due imperfections that needs to do, so they are permitted.

## **B. Suggestions.**

Islam not only teach mankind about mu'amalah or Sharī'ah. However, in Islam itself teaches about inner beauty and beauty out side. Where a person is required to maintain proper hygiene in daily life. In the book of the Muslims which contains guidelines on a range of solutions to life, even about mode, fashion trend though. Along with the development of the times and technological advances an awful lot of new events that followed and became the trand as well as lifestyle in modern times. However, the works are not yet explained clearly his status in the eyes of Islam (Qur'ān and Ḥadīth). Therefore, it is wise to examine the multidisciplinary scientific approach with the ḥadīth that are developing, be it social, economic, science, nature, life style and etc. This will

get two advantages, firstly, the ḥadīth would be increasingly auntically proven. After examined with various devices that are associated with ‘Ulūm al- Ḥadīth, ḥadīth also turned out in accordance with the reality that exists even today. Secondly, for General society, will increase confidence in the accuracy of the ḥadīth which are acceptable in accordance with the times, so expect the ḥadīth would really be the solution and grounded among the public.

The researchers hope that further research into the stimulation to research further more comprehensive and open horizon observer Islamic studies, especially in the fields of Ma’ānil Ḥadīth.



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