

The Validity of Islamic Theological Basis for the Prohibition Against Shaving Eyebrows

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Abstract

From the Islamic theological normative perspective, the phenomenon of women or men plucking their eyebrows to appear luxurious can be considered inappropriate or even inconsistent with various Hadiths of the Prophet concerning the prohibition of plucking eyebrows. This qualitative research in the form of a literature study aims to identify the quality of the isnad and matn of Hadiths regarding the prohibition of plucking eyebrows. Data were obtained through documentation techniques. This study uses a content analysis approach. Furthermore, the data were analyzed using isnad criticism as well as matn criticism to determine the quality of the Hadith and its understanding using various approaches. The results indicate that the Hadith regarding the prohibition of plucking eyebrows is authentic in terms of both isnad and matn. In this regard, eyebrows are part of a person's face that Allah SWT has given in the best possible way; they may be tidied up, but must not be removed. This study contributes to the importance of verifying the validity of theological foundations in strengthening religious legal conclusions.

Keywords: Hadith, Islamic Law, Shaving Eyebrows

Abstrak

Secara normative teologis Islam, fenomena mencukur bulu alis oleh wanita ataupun laki-laki dengan tujuan agar terlihat tampil mewah dapat dikatakan kurang bahkan tidak sejalan dengan berbagai Hadis Nabi terkait larangan mencukur bulu alis. Penelitian kualitatif dalam format studi pustaka ini bertujuan untuk mengidentifikasi kualitas sanad dan matan hadis tentang larangan mencukur bulu alis. Data diperoleh melalui teknik dokumentasi. Penelitian ini menggunakan pendekatan analisis isi. Selanjutnya, data dianalisa dengan menggunakan kritik sanad maupun kritik matan untuk menentukan kualitas hadis dan pemahannya dengan berbagai pendekatan. Hasil penelitian menunjukkan bahwa Hadis tentang larangan mencukur bulu alis shahih dari segi sanad dan matan. Dalam hal ini, alis merupakan bagian dari wajah seseorang yang telah Allah swt berikan dari dengan sebaik-baiknya boleh dirapihkan, namun tidak boleh untuk menghilangkannya. Penelitian ini berkontribusi atas pentingnya verifikasi validitas landasan teologis dalam menguatkan konklusi hukum agama.

Kata Kunci: Hadis, Hukum Islam, Mencukur Alis

INTRODUCTION

The rapid advancement of technology and the proliferation of lifestyle trends—which are spreading at an unprecedented pace due to globalization—have had a significant negative impact on religious communities, including Muslims. For example, lifestyles are becoming increasingly disorderly and aimless, especially those that are often displayed in unusual or deviant ways.

One lifestyle trend widely followed today is the desire among women to always look beautiful—with a clear complexion, a straight nose, beautiful eyes, sensual lips, and eyebrows that always appear attractive. As a result, many women have been influenced to pursue this ideal of beauty. In this situation, they are dissatisfied with the beauty they possess and go to great lengths to look beautiful, which leads them to alter God's creation and even change the form that God has given them. This includes procedures such as eyebrow embroidery, lip embroidery, and even plastic surgery (Bambang Setyo Utomo, 2017).

Efforts to enhance one's physical appearance are not limited to women; many men also engage in activities that bring them personal satisfaction regarding their appearance, whether in terms of fashion or physical appearance. Various methods are employed across all social circles, even if they involve risky practices. Just as is the case today, even men undergo plastic surgery, spending millions of rupiah to achieve their desired appearance—whether it involves major procedures or simply having their eyebrows embroidered. However, many assume that such appearances are more closely associated with women because, by nature, women have a strong desire to enhance their appearance, making beauty synonymous with women (Zida Silmi Rucitra, 2017).

In fact, Imam an-Nawawi stated that plucking eyebrow hair is prohibited; however, if facial hair grows in a branched manner, such as a mustache, it is not prohibited. It is not permitted to apply makeup without a valid reason and when it causes significant harm; however, if done due to a medical condition, it is permitted. Because in this uncontrolled era, many women shave their eyebrows and use permanent ink to make them appear arched. Such actions are forbidden by the Prophet Muhammad, and he even cursed those who do them because it is akin to getting a tattoo on the eyes (Wiwin Sulastri, 2020). The prohibition against plucking eyebrow hair has been in place since the time of the Prophet Muhammad, as stated in a hadith narrated by al-Bukhari (Al-Bukhari, 1992).

The focus of this study is to identify the quality of the isnad and matn of hadiths regarding the prohibition against plucking eyebrows. This qualitative study employs a literature review. Data were collected through documentation. Subsequently, the data were analyzed using isnad criticism and matn criticism to determine the quality of the hadiths and their interpretation using various approaches. In this study, the author employs the matn criticism approach to better understand the hadiths regarding the prohibition against plucking eyebrow hair.

Previous studies indicate that the theological foundation of Islam concerning the prohibition against plucking eyebrow hair (*an-namsh*) is firmly rooted in hadith evidence of a normative-prescriptive nature. A number of studies affirm that the practice of shaving or

thinning eyebrow hair is categorized as a form of *taghyir khalqillāh* (altering Allah's creation), which is prohibited, except in cases of medical emergency or for specific public interest. The results of a hadith fiqh study conducted by Ahmad identify the hadiths narrated by al-Bukhari and Muslim regarding the curse upon women who pluck their eyebrows as the primary evidence of a *tahrīm* (prohibition) (Ahmad, 2018).

Similar findings were presented by Rahmawati, who concluded that the majority of scholars of the school of thought (*jumhur*) view an-namsh as a prohibited act because it contradicts the principle of preserving one's natural disposition. (Rahmawati, 2019). Furthermore, Sulaiman's research highlights the *usul al-fiqh* approach by asserting that the legal rationale for the prohibition lies in the element of excessive adornment for the purpose of *tabarruj*, not merely the act of removing hair. (Sulaiman, 2020)

Furthermore, several contemporary studies reveal contextual nuances in understanding this prohibition. Hidayat's research indicates that some later scholars (*muta'akhhirin*) allow for limited permissibility if the original form is not significantly altered or if it serves specific psychological and social needs (Hidayat, 2021). Nugroho, in his study on *maqashid al-sharia*, emphasizes that the ruling on an-namsh must consider the aspects of *hifzh al-'irdh* (preserving honor) and *hifzh al-nafs* (preserving psychological well-being), particularly in cases of abnormal hair growth (Nugroho, 2022).

Furthermore, Zahra's research emphasizes that the theological basis for the prohibition is not only grounded in hadith texts but is also reinforced by the ethic of modesty in adornment, which is a hallmark of Islamic teachings. (Zahra, 2020). Thus, previous studies show that the theological basis for the prohibition against plucking eyebrows is built upon the integration of hadith evidence, cross-school fiqh interpretations, and considerations of the *maqashid al-sharia* in a contemporary context.

Based on the various previous studies outlined above, it can be understood that these studies generally focus on determining the ruling on an-namsh from a normative fiqh perspective, whether through a comparative *madhhab* approach, the ethics of adornment for Muslim women, or an analysis of the *maqashid al-sharia* in modern cosmetic practices.

This study has a more specific focus, namely constructing the theological basis for the prohibition against plucking eyebrows through a methodological verification of hadith quality, emphasizing an integrated approach to the criticism of the *isnad* and the *matn*, rather than focusing solely on the resulting legal rulings. The theoretical significance of this study is expected to enrich the body of hadith studies, particularly in the development of a thematic hadith criticism methodology applicable to contemporary phenomena. Meanwhile, in practical terms, this study is expected to provide Muslim communities with more well-reasoned religious literacy in understanding the limits of adornment according to Islamic teachings.

RESEARCH METHODS

This study employs a qualitative method in the form of a literature review (Suharsimi Arikunto, 1989). The primary data for this study are drawn from selected texts in hadith studies and other references relevant to the research. The primary sources for this study

include the *Āl-Kutubus sittah*, the book *Jam'u al-Jawāmi' or al-Jāmi al-Kabīr*, and encyclopedic references—both in physical form, such as books, and in digital form, such as online hadith databases. Meanwhile, secondary sources serve as supporting materials for the primary sources, addressing the topic of hadith regarding eyebrow hair removal, such as books, journals, or other media. Documentation techniques were employed as the data collection method.

This study adopts a descriptive-analytical approach, which involves collecting data and then analyzing it. Data examination begins with primary sources—namely, books discussing the hadiths prohibiting eyebrow hair removal. Once the data is collected, it is analyzed objectively from both primary and secondary sources, and the hadiths to be studied are compiled using the specified method.

Next, this study employs the method of *matn* criticism; therefore, in conducting this *takhrij*, the author uses the method of Maḥmud al-Tahhan, which involves using the first word of the hadith *matn* while referring to the book *Jam'u al-Jawāmi' aw al-Jāmi al-Kabīr* by Abū 'Abd al-Raḥman Jalal al-Dīn al-Suyūṭī, and by using portions of the *matan* text while referring to the book *Al-Mu'jam al-Mufahrās li Alfāz al-Ḥadīṣ al-Nabawī*. This research is used for analysis and clarification. Using this method allows for not only a focus on data collection but also on data analysis and interpretation. It is hoped that using this method will yield a structured and focused understanding in accordance with the data that has été studied

RESULTS AND DISCUSSION

Methods of Hadith *Sanad* and *Matan* Criticism

The Hadith consists of the sayings, actions, and approvals of the Prophet Muhammad (peace be upon him). For Muslims, the Hadith holds a very important position, second only to the Qur'an as a primary source of Islamic law (Salsabilah et al., 2026). The methods of Hadith *sanad* and *matan* criticism are the primary methodological tools in the science of hadith, serving to assess the authenticity and validity of a narration. *Sanad* criticism focuses on researching the chain of transmission of a hadith from the last narrator back to the Prophet Muhammad, peace be upon him, while *matan* criticism focuses on the content or wording of the hadith itself. These two methods are essential tools because hadith, as the second source of Islamic teachings after the Qur'an, requires a scientific verification process to avoid weak (*dha'if*) or fabricated (*maudhu'*) narrations. In the context of hadith epistemology, the *sanad* is viewed as a “chain of transmission” that ensures the continuity of scholarly authority; thus, its authenticity is crucial for the acceptance of a hadith's *matn*. (Devi, 2020)

Theoretically, *sanad* criticism encompasses several key aspects, namely the continuity of the chain of transmission (*ittishal al-sanad*), the integrity of the narrators (*'adalah*), the accuracy of their memorization (*dhabit*), and the absence of hidden defects (*'illat*) and anomalies (*syadz*). Research on narrators is conducted through the disciplines of *rijal al-hadith* and *jarh wa ta'dil* to assess the moral integrity and intellectual capacity of the narrators. Using this method, hadith scholars can classify hadith into the categories of *sahih*, *hasan*, or *da'if*. This evaluation is not only individual regarding the narrator but also

comparative with other chains of transmission as a form of cross-verification. (Hudaya, 2014).

Matn criticism serves to examine the substance of the hadith text to ensure it aligns with the principles of Islamic teachings. A *matn* is deemed *sahih* if it does not contradict the Qur'an, other *sahih* hadiths, sound reason, historical facts, or empirical reality. This criticism also examines the possibility of editorial insertions, changes in meaning, or errors in the transmission of meaning (*riwayah bi al-ma'na*). Thus, hadith research must not stop at the *isnad* alone but must continue with textual and contextual analysis of the *matn*. (Yasmanto, 2019)

Furthermore, the textual criticism approach has evolved through various methods, such as linguistic analysis, the historical approach (*asbab al-wurud*), and the thematic-comparative approach across different narrations. Linguistic analysis is conducted to assess the consistency of the hadith's linguistic structure with the prophetic style, while the historical approach traces the social context of the hadith's emergence. The comparative approach aims to examine the consistency of meaning among narrations that differ in wording but share similar substance. Through this process, it can be determined whether a hadith has undergone a distortion of meaning or remains authentic. (Dihan and Rosalinda, 2018)

The integration of *sanad* and *matn* criticism is a primary requirement for comprehensively determining the quality of a Hadith. Scholars emphasize that a sound *sanad* does not automatically guarantee the authenticity of the *matn*, nor does the reverse hold true. Therefore, double verification is necessary to ensure that the hadith is truly free from *shadhdh* and *'illat*. This integrative approach demonstrates that hadith research is multidimensional, encompassing historical, philological, theological, and methodological dimensions simultaneously. (Muhsin, 2015)

In the development of contemporary Hadith studies, the methods of *sanad* and *matn* criticism are not only used for the purposes of *takhrij*, but also to address modern religious issues. Many researchers utilize thematic hadith criticism to evaluate textual evidence related to social issues, gender, cosmetics, and even bioethics. Thus, the methods of *sanad* and *matn* criticism not only serve to preserve the authenticity of the prophetic tradition but also function as instruments of scholarly *ijtihad* in contextualizing hadith within the dynamics of modern society. (Sulastri et al., 2020).

Verification of the Textual Format of the Hadith Regarding the Prohibition of Shaving Eyebrows

Islam is a religion that possesses various arguments or theological foundations regarding the rules governing all aspects of human life, including one's relationship with God, fellow human beings, and worship (R. Abuy Sodikin, 2003). Given that the practice of Islam is not merely normative but also grounded in the validity of authentic and scientifically accountable evidence (Devi, 2020), this principle is also evident in one of Islam's theological foundations: the hadith, which serves as a source of religious teachings following the Qur'an.

From the time of the Companions until now, it cannot be denied that there are many fabricated and weak (*da'if*) hadiths, which in practical terms have led to problems regarding the foundations of religious practice for Muslims within society. In response to the validity of the hadith as a foundation mentioned above, Muslims must be more discerning in selecting the hadiths to be used as sources of religious teachings. In this context, a deep assessment and understanding are required (Aulia Diana Devi, 2020).

By utilizing two key components in the process of hadith compilation—the aim being to determine the quality of a Hadith—both isnad criticism and matn criticism are necessary. This is because it is not only the isnad that is required, but also matn criticism to determine whether the hadith contains defects (*illat*) or anomalies (*shadh*), thereby ensuring its authenticity or invalidity. In fact, according to Muhammad al-Ghazali, the continuity of the isnad and matn is a condition for the authenticity of the Hadith's isnad, which in turn determines the authenticity of its matn (Nurdin Dihan and Rosalinda, 2018).

In understanding the meaning of a hadith, the discussion covers several aspects, namely Sharia, ethics, creed, recommendations, commands, and prohibitions; meanwhile, regarding validity, the Hadith in question has been clearly interpreted as being at least *hasan*. According to M. Syuhudi Ismail, the understanding of hadith is a method for interpreting the text of the hadith, as the interpretation of hadith constitutes a distinct issue within the field of hadith studies, requiring accurate interpretation and consideration of its various factors (M. Syuhudi Ismail, 1994).

Until now, all hadiths have been subject to the same generalized understanding without distinguishing between the structure of the hadith, transmission by the exact wording (*riwayat bi al-lafzi*), or transmission by the meaning (*riwayat bi al-ma'na*) (Masrukhin Muhsin, 2015).

The text of a Hadith cannot be deemed authentic if a chain of narrators reaching the Prophet ﷺ is not found; a chain is not considered authentic if its text is not verifiable. Thus, even if the chain is trustworthy, it does not necessarily mean the text is also trustworthy. Therefore, textual criticism research is required to verify a Hadith.

Regarding the status of a hadith's authenticity, a Hadith can be declared truly authentic (*ṣaḥiḥ li zātiḥi*) only if both the text and the chain of narrators possess the quality of authenticity (Masrukhin Muhsin, 2015).

In the previous chapter, the author conducted research on the hadiths prohibiting the shaving of eyebrows using the *takhrij* method to determine the quality of their isnad. In this chapter, the author will analyze the hadiths using the matn criticism method. In accordance with the criteria for a *ṣaḥiḥ* hadith, namely that its isnad is unbroken, its narrators are trustworthy, reliable, and free from *shadh* and *illat*. The first three criteria pertain to the isnad. Freedom from *shadh* and *illat* pertains to the matn. Thus, the primary requirement that a matn of *ṣaḥiḥ* quality must fulfill is freedom from *shadh* and *illat* (Bustamin, M. Isa H.A. Salam, 2004). As for the method used in critiquing the matn of a hadith according to Muḥammad al-Ghazali, it is as follows:

The meaning of the wording of the hadith refers to those whose isnad share similarities, whether in terms of *riwayah bi al-lafz* (transmission by wording) or *riwayah bi al-ma'na*

Mukhharij	Text Of The Hadith
Aḥmād Ibn Ḥānbal dan Sahih Bukhari	لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُتَفَلِّجَاتِ <u>The text is the same as the pronunciation</u>
Shāhiḥ Mūsliḥ	«لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُنْتَمِصَاتِ، وَالْمُتَفَلِّجَاتِ» <u>Different Pronunciations</u>
Abū Dawūd	لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ <u>Different Pronunciations</u>
Sūnān aṭ-Ṭirmīḏzi	لَعَنَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُنْتَمِصَاتِ مُبْتِغِيَاتِ <u>Different Pronunciations</u>
Ibnū Mājāḥ	لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُنْتَمِصَاتِ وَالْمُتَفَلِّجَاتِ <u>Different Pronunciations</u>

A comparison of the six hadiths above, which were narrated by trustworthy narrators and all of whose narrators trace back to a single chain—namely, Abdullah bin Mas'ud bin Ghāfil bin Hābīb—reveals differences in the wording of the hadith texts. This indicates the existence of hadith transmission by meaning, or *al-riwayah bi al-ma'na*. These differences in the wording of the hadith text are still acceptable because the hadith was narrated by trustworthy narrators and does not alter the substance of the hadith's content.

Verification of the Textual Content of the Hadith Regarding the Prohibition of Shaving Eyebrows

1. Analysis of the Quality of the Hadith Text Using a Qur'anic Approach

The rationale behind this approach is the understanding that the Qur'an is the primary source of Islam and serves as the reference for the practice of its various teachings. Therefore, the Qur'an also serves as the determinant of whether a hadith is acceptable or contradictory. While the Qur'an does not explicitly mention plucking eyebrow hair, research reveals several relevant verses that reinforce the aforementioned hadiths as evidence, including:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Truly, We have created humankind in the best of forms. (Q.S. At-Tiin 95:4)

The Al-Misbah commentary on this verse interprets the word تَقْوِيمٌ as “endowing something with.” According to ar-Raghib al-Ashfahani, a Qur’anic scholar, the word taqwim refers to the distinction between humans and animals. For instance, humans possess reason, understanding, and a sound physique, which they should utilize to the best of their ability. The verse above explains the context of the blessings that Allah has bestowed upon humans in the form of physical attributes; therefore, Allah condemns those whose physical forms are good but whose souls and minds are devoid of religious values, ethics, and knowledge (M. Quraish Shihab, 2005). In addition to the verse above, the hadith prohibiting the plucking of eyebrows also cites a verse from the Qur’an in Surah al-Hasyr, verse 7, where Allah the Exalted states:

اٰتٰنٰكُمُ الرِّسٰلَةَ فَاٰخُذُوْهُ وَاٰمُرًا بِمَنْعِكُمْ عَنْهٗ فَاٰتٰتَهُوْا

Accept what the Messenger has given you. Avoid what he has forbidden you.

The interpretation of the verse above does not explicitly mention the prohibition against plucking eyebrows. However, the verse is relevant to the hadith presented, which explains how the Prophet forbade plucking eyebrows in any form. Therefore, abandon everything that the Prophet has forbidden and sincerely accept what he has permitted (M. Quraish Shihab, 2005).

Fatwas from scholars regarding the prohibition against plucking eyebrows, such as that of Sheikh Utsaimin, state that thinning eyebrow hair by plucking is haram because it falls under the category of nimash—meaning the removal of facial hair, including eyebrow hair—and the Prophet Muhammad (peace be upon him) cursed those who do so (As-Sa’id, 2009). According to M. Quraish Shihab, completely shaving off the eyebrow hairs is prohibited, but trimming them for neatness is permitted (M. Quraish Shihab, 2010).

Yusuf al-Qardhāwī’s opinion on this matter states that shaving the eyebrows completely and tattooing them to look like embroidery is haram because it constitutes excessive adornment (Nina & Siti Chodijah, 2021). The context of eyebrow shaving in modern times has led to a fatwa from the MUI, specifically according to Dr. K.H. Maulana Hasanuddin, M.A. (Vice Chair of the MUI Fatwa Commission) and the scholars opine that the act of shaving eyebrows and then creating new ones—if done without a purpose justified by Sharia—is prohibited, as it constitutes altering Allah’s creation; however, if done for medical reasons, it is permitted. Yet, if the alteration leads to harm, such as eyebrow embroidery, it is forbidden (Chairunnisa Nadha, 2022). From the views of several scholars, it can be concluded that it is cursed and forbidden for a person to shave their eyebrows completely, unless the eyebrows are excessive or so long that they obstruct vision; in that case, it is permitted if they are causing a disturbance.

2. Analysis of the Textual Quality of Hadith Using the Sahih Hadith Approach

After conducting a search, the author found no narrations contradicting other ṣaḥīḥ hadiths; the only existing narration is from ṣaḥīḥ Muslim, hadith number 377, which states that the Messenger of Allah only recommended shaving pubic hair, which is one of the five fitrah. In another authentic hadith, the author found only a different wording but the same

meaning, namely that the Prophet forbade us from plucking the eyebrows. Therefore, the hadith regarding the prohibition of plucking the eyebrows does not contradict other authentic Hadiths.

3. Analysis of the Quality of the Hadith Text Using a Linguistic Approach

In this context, to determine the quality of the hadith text using a linguistic approach—that is, examining whether the Arabic language structure conforms to standard Arabic—the text of the hadith reflects the prophetic language; the words contained in the text use language commonly used by the Prophet; and determining the meaning within the text—specifically, whether the meaning expressed by the Prophet aligns with the researcher’s understanding (Ali Yasmanto, 2019).

In terms of wording, the hadith texts prohibiting eyebrow shaving take various forms but share the same substance. Given these differences in wording, a linguistic approach is necessary to identify and understand these variations. The hadiths regarding the prohibition against plucking eyebrows use different terms; some employ the word *لَعَنَ*, such as *اللَّهُ لَعَنَ*, meaning “Allah curses,” and *لَعَنَ رَسُولُ اللَّهِ*, meaning “the Messenger of Allah (peace be upon him) curses.” In addition to using the word *لَعَنَ*. In Hadith Sunan an-Nasa’i number 5012, the word “nahā” is used, meaning “to forbid”; this is similar to “la’ana,” as both indicate a command to abstain. The Hadith

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْوَأَشِيمَةِ وَالْمُسْتَوْثِيمَةِ وَالْوَأِصِلَةِ وَالْمُسْتَوْصِلَةِ وَالنَّامِصَةِ
وَالْمُنْتَمِصَةِ

The word *وَالنَّامِصَاتِ* is derived from the verb *نمص*, which means “to pluck” or “to remove facial hair.” Al-Fara’ states that the term an-namisah refers to a woman who plucks facial hair. The phrase *وَالْمُنْتَمِصَاتِ* refers to women who pluck their eyebrows. The phrase *وَالنَّامِصَاتِ* refers to those who have their eyelashes plucked. From these phrases, Allah the Almighty and the Messenger of Allah, peace be upon him, have cursed women who pluck their eyebrows; linguistically, this is easy to understand and leaves no room for ambiguity.

4. Analysis of the Textual Quality of the Hadith Using a Socio-Historical Approach

A historical approach to research involves examining and considering the circumstances surrounding the event that led to the emergence of the hadith prohibiting the plucking of eyebrows. After the author investigated the *asbāb al-wurūd*—the contextual factors behind the emergence of the hadiths (Hairul Hudaya, 2014) regarding the prohibition against plucking eyebrow hair, the author found that this hadith emerged because the culture and traditions of the Arab people at that time frequently involved the use of tattoos—such as drawing crosses—with the intention of associating partners with Allah. Therefore, the prohibition against plucking eyebrow hairs is equated with the prohibitions against hair extensions, getting tattoos, and filing teeth. In those times, the purpose of plucking facial hairs was to alter facial features so that one would be difficult to recognize. In the hadith, there is a conversation with a woman from the Banu Asad tribe, known as Umm Yā’qub, who

asked for an explanation regarding the prohibition against plucking eyebrows, as conveyed by ‘Abdullah ibn Mas’ūd. At that time, Umm Yā’qub thought that it was the wife of ‘Abdullah ibn Mas’ūd who had done so, but upon checking, it turned out not to be true.

It can be concluded that if one completely shaves the eyebrows and tattoos them with ink that prevents water from reaching the skin during wudu, and if this practice mimics the excessive adornment of the pre-Islamic era, then it is haram. However, if done for moderate adornment, for medical treatment, or for one’s husband, it is permissible. From the examination of the text using these various approaches, it can be determined that the authenticity of the hadith text prohibiting the shaving of eyebrows can be considered sound, as it meets the criteria for the authenticity of Hadith texts. The author checked the book *Īllat walṣyūalat Hadisiyah* and did not find this hadith; therefore, this hadith can be considered free from irregularities and flaws.

CONCLUSION

The main findings of this study conclude that the Hadiths prohibiting the plucking of eyebrows are compiled in several books, namely Sunan An-Nasai, Sahih Bukhari, Sahih Muslim, Abu Dawud, Sunan at-Tirmidhi, and Ibn Majah. These various hadiths explain that the act of removing eyebrow hair is prohibited, let alone embroidering the eyebrows or tattooing them with permanent ink, as this can also lead to excessive adornment. The hadiths examined are authentic (*sahih*), as they are transmitted by narrators who meet the criteria for hadith authenticity: their chains of transmission (*sanad*) are unbroken, making them valid as evidence; the narrators are trustworthy (*thiqah*); and there are no anomalies (*shadh*) or flaws (*illat*). Furthermore, regarding the text (*matan*) of the hadiths on eyebrow hair removal, there are some variations in wording. Thus, after conducting an analysis of *al-riwayah bi al-ma’na*, this does not pose a problem because the wording of the text does not alter the substance of the text’s content or the transmission of the hadith. After the author analyzed the text, it can be concluded that the hadiths prohibiting eyebrow shaving have authentic texts and can therefore serve as evidence—meaning, in this context, a reason, proof, or argument—so that the hadith can be utilized.

Based on the findings outlined above, therefore this study contributes to the importance of verifying the validity of theological foundations in strengthening religious legal conclusions. This study is still limited to a normative textual analysis; further research is needed to examine the hadith regarding the prohibition against plucking eyebrows in a social context using a “living hadith” approach

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