

Emulating Prophet Muhammad's Hairstyle As a Form Of *Ittiba'* Sunnah By Muslim Youths

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Abstract

Appearance is an important thing to be considered by every group. For a man, having a neat hairstyle can give added value to the man. But who would have thought that in Islam there are several hairstyles that are recommended and disgraced in accordance with the teachings of the Prophet SAW. The purpose of this study is to discuss the nature of hair and the way the Prophet combs his hair, as well as the opinion of the Ulama regarding *ittaba'*. This research uses a type of qualitative research using the *library research* method or library study analysis. The literature study method is a method of collecting some data obtained from trusted sources or literature, both in the form of hadith master books, journals and websites. The results of this study indicate that the length of the Prophet's hair ranged from reaching both sides of the ear and both shoulders when he did not shave it. The Prophet was not fixated on one state of hair although the most serious state was to leave it short and neat. The Prophet preferred the hairstyle of the Jews and Christians which was left loose. In addition, the Prophet also imitated the hairstyle like the tradition of the polytheists which was split in the middle. This study found that the different lengths of the Prophet's hair mentioned in the hadith are very important to make his hair neat. Therefore, if one wants to follow the Prophet's hair Sunnah, they can shave, comb, or tie their long hair.

Kata Kunci:

Meneladani, Rambut Nabi, *ittiba'*, Sunnah

Abstrak

Penampilan merupakan hal yang penting untuk diperhatikan oleh setiap kalangan. Bagi seorang laki-laki, memiliki model rambut yang rapi dapat memberi nilai tambah bagi laki-laki tersebut. Namun siapa sangka bahwa dalam Islam ada beberapa model rambut yang dianjurkan dan dimakruhkan sesuai dengan ajaran Nabi SAW. Tujuan dari penelitian ini yaitu untuk membahas mengenai bagaimana sifat rambut dan cara Nabi menyisir rambutnya, serta pendapat Ulama mengenai *ittaba'*nya. Penelitian ini menggunakan jenis penelitian kualitatif dengan menggunakan metode *library research* atau studi pustaka analisa. Metode studi pustaka merupakan metode dengan mengumpulkan beberapa data yang diperoleh dari sumber atau literatur terpercaya, baik berupa buku induk hadis, jurnal maupun *website*. Hasil dari penelitian ini menunjukkan bahwa panjang rambut Nabi berkisar mencapai kedua belah telinga serta kedua bahu ketika beliau tidak mencukurnya. Nabi tidak terpaku satu keadaan rambut meskipun keadaan paling serius adalah membiarkannya pendek dan rapi. Nabi lebih menyukai model rambut seperti kebiasaan orang Yahudi dan Nasrani yaitu dibiarkan terurai lepas. Selain itu, Nabi juga menirukan model rambut seperti tradisi orang musyrik yaitu dibelah tengah. Penelitian ini menemukan bahwa perbedaan panjang rambut Nabi yang disebutkan dalam hadis sangat penting untuk membuat rambutnya rapi. Oleh karena itu, jika seseorang ingin mengikuti sunah rambut Nabi, mereka dapat mencukur, menyisir, atau mengikat rambut yang panjang.

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INTRODUCTION

With the progress of an increasingly modern world, there are many changes that occur in human life on earth including in terms of appearance. As we know that appearance is something that is highly considered by everyone, both men and women. Appearance can also reflect a person's personality.¹ In this case, most men will pay attention to the shape of their hair to make it look more handsome. Many of the men shave their hair by following various models and trends. For example, models such as *mohawk*, *mullet*, *undercut*, which are often loved by most men, especially for children and adolescents or youth.²

Imitating the Prophet is often referred to as *ittiba' sunnah* (following the sunnah). One of these *ittiba' sunnah* is to follow how the Prophet's hairstyle, such as how the model and style of his hair and what is the law of imitating his hair, we will discuss in this discussion. There are still many who do not know how the form and nature of the Prophet's hair. Many do not know the characteristics of the Prophet's hair. Because the people of today are not familiar with the Prophet's hair, many parents say that the Prophet's hair is short and neat, with the aim of getting their children to cut it short and neat according to their parents' wishes. There are also people who claim to be bald, even though it is true, under certain conditions the Prophet's hair was bald, especially after entering *ihram* and exiting *ihram*. Although the Prophet's hair was neither long nor short, there are various documents that describe the hair of Prophet Muhammad.³

In addition to being used as a reference source of law and as the second main teaching of Islam, the hadith also reveals the *khuluqiyah* and *khalqiyah* characteristics of the Prophet Muhammad SAW. Linguistically, hadith comes from Arabic which means new and recent. Terminologically, hadith refers to everything that is narrated by the Prophet Muhammad in the form of words, deeds, agreements and character. The *khuluqiyah* nature is the personality trait of the Prophet.⁴ While the nature of *khalqiyah* is the nature of the creation that appears on the body of the Prophet. Therefore, although not the words and deeds of the Prophet, the essence of the Prophet is also contained in the hadith.⁵

Based on an article written by Radhie Munadi, he wrote several hadiths related to the Prophet Muhammad's hair, its length, cutting style, and examined the haircut style of Muslims. The object of his research is Jama'ah an-Nadzir, one of the sects of the Jama'ah in Gowa, South Sulawesi. But it has not been explained how the nature of his

¹ Yohanes Bowo Widodo, et al., "Rancang Bangun Aplikasi Sistem Pakar untuk Pemilihan Model Gaya Rambut Pria Menggunakan Metode Forward Chaining," *Jurnal Teknologi Informatika dan Komputer* 9, no. 1 (2023), h. 558-73, <https://doi.org/10.37012/jtik.v9i1.1622>.

² Harry Hartanto Tan, et al., "Perancangan Buku Ilustrasi Tentang Beragam Sejarah Gaya Rambut Tahun 1990-2016", *Jurnal DKW Adiwarna* 1, no. 8 (2016).

³ Kristina, "Gaya Rambut Nabi Muhammad Dalam Keseharian Beliau", Detik Hikmah, 2023.

⁴ Muhammad Alfatih Suryadilaga, "Pembacaan Hadis Dalam Perspektif Antropologi," *Alqalam* 34, no. 2 (2017), h. 229. <https://doi.org/10.32678/alqalam.v34i2.1063>.

⁵ Sava Gandesya Neir, *Pengantar Studi Hadist*, Universitas Islam As-syafiiyah, 2021.

hair and the way the Prophet combs his hair, which will also be the author's discussion. Many types of hairstyles are applied by men in this modern era. Not to be outdone by other young men, Muslim young men also shave their hair with various trend styles. Of the many *trends* that exist today, some are permissible (allowed), some are even forbidden and some are punished as sunnah if it is intended to follow the Prophet as one example that is forbidden is mohawk or punk, because it resembles the infidels, as the Prophet's words narrated by Abu Dawud from Abdullah bin Umar, that the Prophet said: "*whoever resembles a people, then he is among them*".⁶

Not enough research has been done by experts related to this theme. For example, Sri Hardiyanti, wrote about designing a Mobile Catalog Hair Model application,⁷ and Bagus Yustinus, who discussed the representation of the resistance of the image of long hair as a contemporary hair model.⁸ Various hairstyles such as previous research can make rewards if they are intended to be *ittiba'* the Prophet SAW. Like the mullet hairstyle, which is also a *trend* for young people today, where the mullet resembles the Prophet's hairstyle which hopes to be a valid reference material in further writing. As the article has been written by Radhie Munadi which is the result of research on the hairstyle of the hawanya Jama'ah an-Nadzir.

RESEARCH METHODS

This research is a qualitative study using *library research* method. The method of analysis uses descriptive-analytical analysis, which analyzes the data collected critically and in depth in order to support the idea of understanding the hadiths that discuss the length of the Prophet Muhammad's hair.⁹ The data collection technique uses the principle of triangulation, namely by collecting data sources then comparing and reconstructing from various data sources in the form of books, journals, or existing research. After that, the author will classify the data based on its usefulness in this research. In addition, the author also uses primary data and secondary data. Primary data is data obtained and collected directly from the *Kutub al-Tis'ah* book. Meanwhile, secondary data is obtained through literature sources in the form of books or journal articles that are in accordance with the theme of the discussion.

⁶ Ahmad Yusronil Haq, "The Study Of Misrepresented Hadiths On The Internet About Muslim And Non-Muslim Relationships," *Nabawi: Journal of Hadith Studies* 4, no. 1 (2023). <https://doi.org/10.55987/njhs.v4i1.97>.

⁷ Sri Hardiyanti, "Perancangan Aplikasi Mobile Catalog Model Rambut Dengan Menerapkan Algoritma Crochemore Perrin", *KOMIK (Konferensi Nasional Teknologi Informasi dan Komputer)* 3, no. 1 (2019).

⁸ Bagus Yustinus Prasetya, "*Representasi Perlawanan Citra Negatif Rambut Gondrong Dalam Video Situasi Komedi Youtube Channel May I See Bertajuk "Cowok Gondrong Vs Cowok Basic"* (Analisis Semiotika Roland Barthes)", Tesis, UPN Veteran Jatim, 2021.

⁹ Aprilina, et al., "Sistem Kredit Dalam Shopee Paylater Perspektif Hadis," *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 2 (2023). <https://doi.org/10.61994/alshamela.v1i2.120>.

RESULTS AND DISCUSSION

Hadith Analysis

After the author conducts research, it turns out that there are several narrations that say that the length of the Prophet Muhammad's hair is shoulder-length. Based on the results of mentakhrij hadith regarding the length of the Prophet's hair is divided into three parts. *First*, it states that the Prophet's hair has a length that is loose on both shoulders. *Second*, the length of his hair ends between his ears and shoulders. *Third*, it is only limited to the lobe of his ear.

1. The hadith-reports that say the length of the Prophet's hair reached up to his two shoulders

حَدَّثَنَا إِسْحَاقُ أَحْبَرَنَا حِبَّانُ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ أَنَّ النَّبِيَّ ﷺ (كَانَ يَضْرِبُ شَعْرَهُ مِنْكِبَيْهِ)

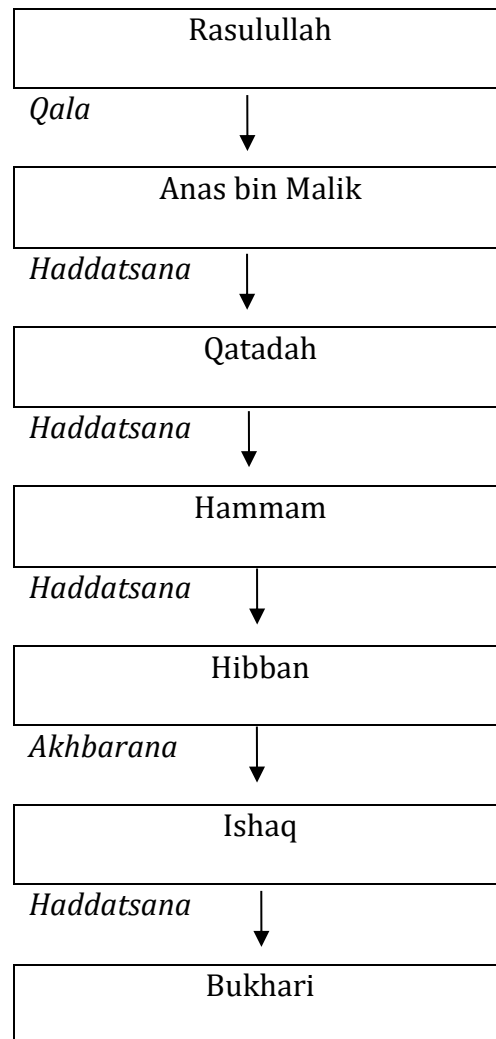
“Ishaq told us, Hibban told us, Hammam told us, Qatadah told us, Annas told us, that the Prophet used to let his hair fall on his shoulders.”

After the author did takhrij, the author found the hadith written in the book of *Sahih al-Bukhari* in the book اللباس which means clothing chapter 68 hadith number 5903.¹⁰ The following is a table of the order of the narration of the Hadith of Anas bin Malik:

Name of the Narrator	History Path Sequence	Sanad Path Order	Quality
Anas bin Malik	Narrator I	Sanad VI	<i>Tsiqah</i>
Qatadah	Narrator II	Sanad V	<i>Tsiqah</i>
Hammam	Narrator III	Sanad IV	<i>Tsiqah</i>
Hibban	Narrator IV	Sanad III	<i>Tsiqah</i>
Ishaq	Narrator V	Sanad II	<i>Tsiqah</i>
Bukhari	Narrator VI	<i>Mukharij al-Hadis</i>	<i>Tsiqah</i>

From the table above it can be concluded, Imam Bukhari is in the position of *mukharij al-hadis*. Then Imam Bukhari attributed his narration to Ishaq. In this narration Ishaq is positioned as the first *sanad*. So, the last *sanad* in this narration is Anas bin Malik. Anas bin Malik is the first narrator of the hadith. All the narrators in the above hadith are of *tsiqah* quality. The following is the scheme of sighat *at-tahammul al-ada'* of Anas bin Malik:

¹⁰ Abi Abdullah Muhammad ibn Ismail aal-Bukhari, *Sahih Bukhari*, (Damaskus: Dar Ibn Katsir, 2002), Juz I, h. 1488.



From the above scheme, it can be seen that Anas b. Malik saw the Prophet's hairstyle. Then Anas ibn Malik conveyed the tradition to Qatadah, and so on until the last narrator, Imam Bukhari who is also referred to as the *mukharrij al-hadis*. The above Hadith belongs to the category of *fi'li* Hadith because Anas ibn Malik got the Hadith by seeing the Prophet instead of hearing the Hadith directly from him. The Sighat *at-tahammul al-'ada* above shows that all the narrators from Qatadah to Imam Bukhari received and transmitted the hadith through the method of *sima'*, except Anas b. Malik. So it is certain that all the narrators met while narrating the hadith. Hence the above tradition is of saheeh quality.

In addition to the book of *Sahih Bukhari*, the hadith is also narrated in several books of hadith. Among them:

- a. *Sahih Bukhari* in the book اللباس, chapter 68, hadith number 5904.
- b. *Shahih Muslim* in the book الفضائل, chapter the Nature of the Prophet's Hair, tradition number 6068.
- c. *Sunan At-Tirmidzi* in the book اللباس عن رسول الله, chapter 4, hadith number 1724, and in المناقب عن رسول الله, chapter 8, hadith number 3635.

- d. *Sunan Abu Dawud* in the book *الترجل*, chapter 9, hadith number 4183.
e. *Musnad Ahmad bin Hanbal* in *Musnad Anas bin Malik*, hadis number 12265.

2. A hadith report that says the length of the Prophet's hair was between his ears and shoulders

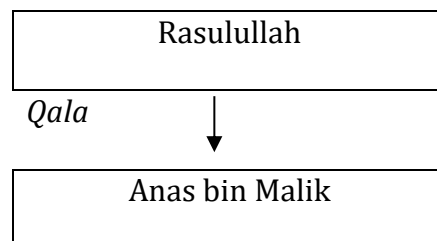
After conducting research, it turns out that the author found a narration that says that the length of the Prophet's hair was between the ears and shoulders. The narration is contained in *Sunan Ibn Majah* in the book *اللباس* which means clothing, chapter 36, hadith number 3634 as follows along with a table of hadith narrators and the sanad scheme of Anas bin Malik:¹¹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: (كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعْرًا رَجُلًا بَيْنَ أُذُنَيْهِ وَمَنْكِبَيْهِ)

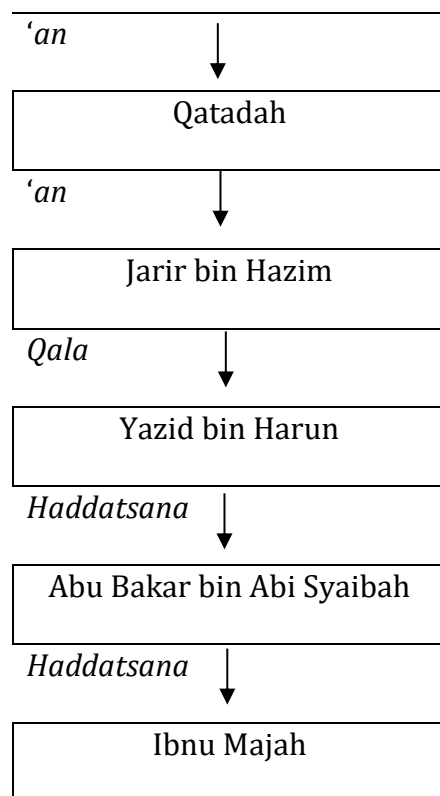
"Abu Bakr ibn Abi Shaibah said, Yazid ibn Harun said, Jarir ibn Hazim said, from Qatadah, From Anas said (the hair of the Messenger of Allah (SAW) waved between his ears and shoulders)."

Name of the Narrator	History Path Sequence	Sanad Path Order	Quality
Anas bin Malik	Narrator I	Sanad VI	<i>Tsiqah</i>
Qatadah	Narrator II	Sanad V	<i>Tsiqah</i>
Jarir bin Hazim	Narrator III	Sanad IV	<i>Tsiqah</i>
Yazid bin Harun	Narrator IV	Sanad III	<i>Tsiqah</i>
Abu Bakr bin Abi Syaibah	Narrator V	Sanad II	<i>Tsiqah</i>
Ibnu Majah	Narrator VI	<i>Mukharrij Al-Hadis</i>	<i>Tsiqah</i>

From the table above it can be concluded, Imam Ibn Majah serves as *mukharrij al-hadis*. Then Imam Ibn Majah attributed his narration to Abu Bakr bin Abi Shayibah. In this narration Abu Bakr bin Abi Shibah is positioned as the first *sanad*. So, the last *sanad* in this narration is Anas bin Malik. Anas b. Malik is the first narrator of the hadith. All the narrators in the above hadith are of *tsiqah* quality.



¹¹ Abi Abdullah Muhammad bin Yazid Majah Al-Qazwini, *Sunan Ibnu Majah* (Yordania: Baitul Afkar Ad-Dawaliyah, 2014), h. 391.



From this scheme, it can be seen that Anas b. Malik saw the Prophet's hairstyle. Then Anas b. Malik relays the tradition to Qatadah, and so on until the last narrator, Imam Ibn Majah who is also referred to as the *mukharrij al-hadis*. There are several narrators who use the sighat "'an" in the above hadith. The narration that uses 'an is called *mu'an'an* hadith. It is acceptable as long as the narrator is not a *Mudallis*, the narrator is qualified and met his teacher in person when he received the hadith report.¹² In the above hadith the narrators directly met their teacher when they received the hadith. This is characterized by the relationship of teacher and student. Hence the above hadith is of *shahih* quality. In line with Albani's opinion regarding *shahih* traditions, which must include fair and dhabit narrators in the entire sanad, there is no *shadz* and '*illat*.¹³ In addition to *Sunan Abu Dawud*, the Hadith is also narrated in the *Shahih Muslim* in the book of الفضائل, chapter the Nature of the Prophet's Hair, Hadith number 6067.¹⁴

3. There is a tradition that says the length of the Prophet's hair was only up to his ear lobe

In addition to the two hairstyles mentioned above, it turns out that the author found another narration that says that the length of the Prophet's hair only reached the

¹² Admin, "Istilah-istilah Dalam Periwiyatan Hadits," 08/04/13, 2013.

¹³ Mia Syahrina Hanifa, Ali Masrur, dan Badri Khaeruman, "Kriteria Kesahihan Hadis Menurut Nashiruddin Albani dan Ahmad Al-Ghumari," *Jurnal Riset Agama* 2, no. 2 (2022): 185-203, <https://doi.org/10.15575/jra.v2i2.17013>.

¹⁴ Muslim bin Hajjaj, *Shahih Muslim*, h. 1029.

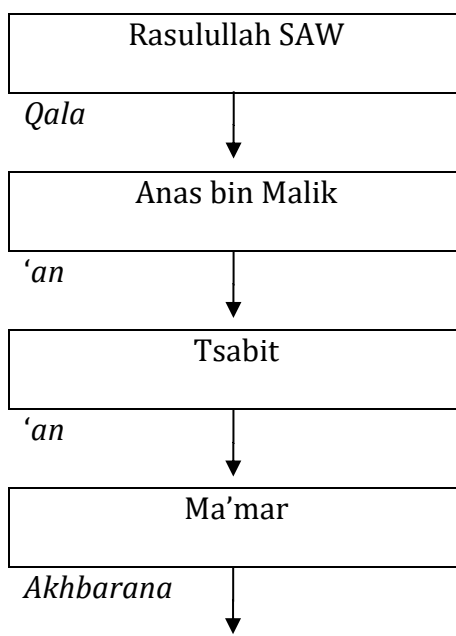
lobe of his ear. The narration is found in *Sunan Abu Dawud* in the book الترجل, chapter 9, hadith number 4185 as follows along with the table of hadith narrators and the sanad scheme:

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَحْمَةِ أُذُنَيْهِ

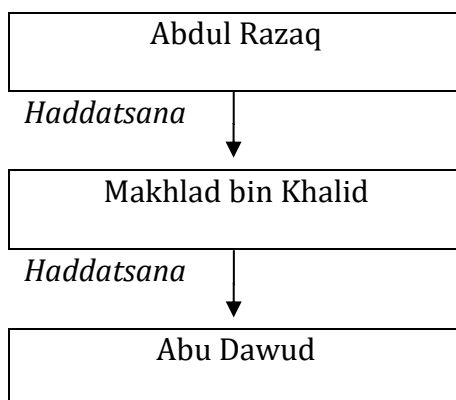
“Makhlad bin Khalid narrated to us, Abdul Razaq narrated to us, Ma'mar narrated to us, from Tsabit narrating from Anas saying, the hair of the Rasulullah (SAW) was long up to his ear lobe.”¹⁵

Name of the Narrator	History Path Sequence	Sanad Path Order	Quality
Anas	Narrator I	Sanad VI	<i>Tsiqah</i>
Tsabit	Narrator II	Sanad V	<i>Tsiqah</i>
Ma'mar	Narrator III	Sanad IV	<i>Tsiqah</i>
Abdul Razaq	Narrator IV	Sanad III	<i>Tsiqah</i>
Makhlad bin Khalid	Narrator V	Sanad II	<i>Tsiqah</i>
Abu Dawud	Narrator VI	Sanad I	<i>Tsiqah</i>

From the table above it can be concluded, Imam Abu Dawud is positioned as *mukharij al-hadis*. Then Imam Abu Dawud attributed his narration to Makhlad bin Khalid. In this narration Makhlad bin Khalid is positioned as the first *sanad*. Thus, the last *sanad* in this narration is Anas. Anas is the first narrator of the hadith. All the narrators in the above hadith are of *tsiqah* quality.



¹⁵ Abi Dawud, *Sunan Abu Dawud*, h. 456.



The above scheme of sighat *at-tahammul al-'ada* shows that all the narrators from Imam Abu Dawud to Anas received and transmitted the hadith through the method of *simā'*. The exception is Anas because the above tradition is categorized as a *fi'li* tradition. Anas received the hadith from the Prophet by seeing rather than hearing. Despite the presence of several sighat 'an all the narrators met face to face while receiving the hadith. Hence the above tradition is of *shahih* quality. The author also found a tradition with the same matan with a different sanad line in *Sunan Abu Dawud*. The hadith is listed as number 4184.¹⁶

Analysis of hadith *matan* discrepancies:

1. The word يَضْرِبُ in the first Hadith means to strike, but in this Hadith it means to strike.
2. There is the word شَعْرًا رَجُلًا which means wavy hair, meaning that the Prophet's hair was neither straight nor curly.
3. There is the word مَنكَبَيْهِ which means both shoulders. The first group of traditions only mentions the word both shoulders. It means that his hair was down to his shoulders.
4. The word بَيْنَ أُذُنَيْهِ وَمَنكَبَيْهِ means between his ears and shoulders. The first group of traditions only mentions his two shoulders, but the second group mentions the words between his ears and his shoulders, meaning that the length of the Prophet's hair only reached between his ears and shoulders.
5. There is the word سَحْمَةُ أُذُنَيْهِ in the third division, which means ear lobe. What is meant is only up to the earlobe.

The various redactions of the hadith explain that he did not have only one model of hair length. This diversity is indicated because he tidied up his hair by shaving. As for the length of hair that is stated to be between the two sides of the ear and the tip of the two ears, according to some researchers, the hair in question is the hair that is around the ears, while that which is between the two shoulders and the two sides of the ear and is on both shoulders is hair located at the back of the head.

¹⁶ Abu Dawud, *Sunan Abu Dawud*, h. 456.

Based on the third group of divisions, the hadith narrated by Abu Dawud in his Sunan from the Companion Anas bin Malik whose hadith level is also *Shahih*, states that the Prophet's hair has a length that is only as long as the lobe of his ear, not exceeding and not reaching both shoulders. Of course, scholars also differ in opinion regarding this matter, as well as the explanation above, there are those who agree with the Hadith, even though the Hadith is *Shahih* there are still those who disagree with the Hadith.

Characteristics of the Prophet's Hair

The author has explained how the length of the Prophet's hair is based on the research results of *takhrij* hadith related to the length of the Prophet's hair above. In addition to explaining this, the author will also explain how the characteristics of the Prophet's hair, how to comb, the nature of the Prophet's hair and the color of his hair.

1. Parting the Prophet's

Narrated by Imam Bukhari (3558) in *Shahih Bukhari* book *صفة المناقب* chapter *صفة رسول الله*:

عن إِبْنِ عَبَّاسٍ (إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ)

*"It was narrated from Ibn 'Abbas that the Messenger of Allah (peace and blessings of Allaah be upon him) combed his hair forward to the forehead, while the polytheists combed their hair to the left and right sides of their heads (split down the middle), while the People of the Book combed their hair to the forehead. It seems that the Messenger of Allah preferred to conform to what the People of the Book did in a matter for which there was no command. But, then the Messenger of Allah combed his hair to the left and right of his head."*¹⁷

Also in the narration of Imam Muslim in his *Shahih*, both traditions are from the narration of Ibn 'Abbas, in which the Prophet combed his hair straight. And at that time the polytheists combed their hair with a middle parting model, while the Jews combed their hair straight. The Prophet liked to explore the people of the book in matters that were not ordered by Sharia. After the events of Fathul Makkah, the Prophet also combed his hair with a middle parting because the polytheists had converted to Islam.

In Sunan Abu Dawud, there is a hadith narrated by 'A'ishah which hasan status. 'A'ishah said: "When I was about to part the hair of the Messenger of Allah, I made a parting from the crown of his head, and his hair fell between his eyes." Ath-Thibi (may Allah have mercy on him) explained the above Hadith: "The meaning is: One end of the slit lies on the crown of the head and the other end lies on the forehead and fits between the eyes. He continued, "And his hair falls between his eyes." From the explanation of

¹⁷ Al-Bukhari, *Shahih Bukhari*, h. 877.

Ath-Thibi it can be concluded that Aisyar combed and parted the Prophet's hair straight between his eyes. Abdul Moqsith Ghazali said that the Prophet Muhammad liked the hairstyle commonly used among the Jews and the Christians, who liked to let his hair down. The Prophet Muhammad often imitated the polytheistic custom of parting the hair in the middle. Ghazali also wrote in his work that Aisha often parted the Prophet's hair in the middle.¹⁸

About the Prophet's hairstyle, there is a narration of Imam Bukhari in his *Shahih* book sourced from Ibn 'Abbas, the Prophet combed his hair and gave a tuft in front, this is the custom of the polytheists. But then the Prophet changed the way he combed his hair, namely with a middle parting which included the traditions of the Jews and Christians. The Prophet liked both hairstyles. Ali Mustafa Yaqub said, "Therefore, Ibn Abbas said that the Prophet liked to match the traditions or customs of the Jews and Christians as long as there was no prohibition".¹⁹ So it can be concluded that Islam is very flexible, where things that almost resemble Jews and Christians are allowed as long as there is no prohibition from Sharia. With this it can be seen that what makes some Muslims rigid is tasyaddud or making things difficult for themselves.

Al-Hafiz said: "The correct view is that it is recommended, not obligatory, to part the hair." This was also the view of Imam Malik and the majority of scholars. Shaykh 'Utsaimin said that the Sunnah of parting the hair is to part the hair from the middle of the crown of the head, to the front or upper part of the hair that is close to the face. The prescribed parting of the hair is in the middle of the head. There are also side partings, but they are not prescribed by Islam. This is because it resembles a disbeliever. But from the point of view of hadith science, this is not a serious problem of difference. Since from a scholarly perspective there are two differences, namely *tanawwu'* (variation) and *ta'arudh* (contradiction), then the issue falls into the category of *tanawwu'* (variation). Because it is not a matter of worship, but rather the appearance of a Muslim, and from some narrations, the Prophet also sometimes did not comb his hair by parting it in the middle.

2. The Nature of the Prophet's Hair

Imam Ibn Majah in his narration written above which reads,

عَنْ أَنَسٍ قَالَ: (كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعْرًا رَجُلًا بَيْنَ أُذُنَيْهِ وَمَنْكِبَيْهِ)

"Anas said (the hair of the Messenger of Allah (SAW) waved between his ears and shoulders)."

From the narration we can know that the Prophet's hair has a very straight nature. This is from the word *شَعْرًا رَجُلًا* which means straight hair, meaning that the Prophet's hair was neither curly nor frizzy, but neither was it stiffly straight. In addition

¹⁸ Hendri F Isnaeni, "Gaya Rambut Nabi Muhammad," 14/05/19, 2019.

¹⁹ Dewi Anggraeni dan Siti Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," *Jurnal Studi Al-Qur'an* 14, no. 1 (2018): 59–77. <https://doi.org/10.21009/jsq.014.1.05>.

to this narration, Imam Bukhari also narrated in his Sahih in the book اللباس chapter الجعد number 5905 which reads:

عن قتادة قال سألت أنس بن مالك رضي الله عنه عن شعر رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقال كان شعر رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رجلاً ليس بالسَّبط ولا الجعد بين أُذُنَيْهِ وَعَاتِقَيْهِ

"From Qatadah he said to Anas bin Malik about the hair of the Messenger of Allah (SAW), so he replied "the hair of the Messenger of Allah (SAW) was wavy not straight and not curly between his two ears and his two shoulders."²⁰

From this narration, we can clearly see the textual meaning of the Hadith that the Prophet had wavy or curly hair, because his hair was neither straight nor curly.

3. Prophet's Hair Color

In addition to combing his hair with a middle parting style, and also being neither straight nor curly (curls), it turns out that the Prophet's hair also has a color. The author also found a tradition about the color of the Prophet's hair, namely the tradition reported by Abu Dawud as follows:

عن أبي رمثة قال انطلقت مع أبي نحو النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فإذا هو ذو وفرة بما رذع حنّاء و عليه بُردان أخضران

"From Abi Rimthah He said "when I went with my father to see the Prophet Muhammad. and found that his hair was long up to the earlobes which were colored with henna leaves, and he wore two green cloths."²¹

The above Hadith narrated by Abu Dawud mentions that the Prophet dyed his hair with henna leaves. This could indicate that his hair was colored or dyed with henna leaves, which are reddish brown. Thus, it can be understood that the Prophet's hair color had a brownish-red color.

The Urgency of Imitating the Prophet's Hairstyle in the Contemporary Context

One of the things that may be needed as a consideration in mastering the hadith is to look at the correlation or relationship of other readings, or what is called interpretation and intertextuality. In mastering a hadith with an intertextual approach, the author tries to master a hadith that will be used as a subject of study with a lot of observations from the *tanawwu' fi al-hadith*. In the hadith, it is explained that the length of the Prophet's hair reaches between the two ears and the two shoulders and also only up to the ear lobe. However, the hadith does not explain how long the Prophet's hair was between his ears and shoulders. There are several scholarly views regarding the haircut that the Prophet wore.

The Prophet is a role model for all Muslims around the world. He was known by the Companions as a figure who was handsome, neat, and not excessive. Every level of

²⁰ Al-Bukhari, *Shahih Bukhari*, h. 1488.

²¹ Abi Dawud, *Sunan Abu Dawud*, h. 87.

his behavior and habits is good and recommended to be emulated, including in the case of hair care. Indeed, many narrators have narrated several hadiths related to the Prophet's hair. However, it still needs to be reviewed regarding its sanad. As said by Muhammad bin Ali al-Syaukani, the hadith above displays a person's recommendation in extending the hair to between the two ears and both shoulders. Such a description seems burdensome for those who have the desire to practice the hadith, especially for those who have the type and nature of hair that grows for a long time. Regarding the hadith, it is corroborated by various scholars' comments on the earlier description, if the comparison is due to time, then the time at that time looked at the prophet's hair. To finalize the comparison from the various hadith literature, it seems to a scholar that the Prophet's hair reached the tips of both ears or past both ears when he shaved his hair, and reached both shoulders when he did not remember to shave.²²

According to the view of the scholar Fu'ad Abdul Baqi who quoted from the *thoughts of ahlu al-lugah* explained that the length of the hair is divided into two parts, first mentioned with *al-jummah* and secondly pronounced with *al-wafrah*. From this comment, it was researched that he wanted to first explain the interpretation of *al-jummah* and *al-wafrah*. For Fu'ad Abdul Baqi, *al-jummah* is more when compared to *al-wafrah*. *Al-jummah* is hair that extends to both shoulders whereas *al-wafrah* is hair that extends to both earlobes. The Prophet's hair was also loose to reach between his ears and shoulders. *Al-wafrah* means the hair that gathers just above the head or above the two ears that can hold the two earlobes.

According to Ibn Ruslan, that *al-jummah* is the part of the Prophet's hair that is on the back of the head. For a Muhammad bin Ali al-Yamani, *al-wafrah* explains that the hair close to the earlobe, at that time had passed both sides of the earlobe until he said *al-jummah*, and at that time had reached both shoulders until he said *al-jummah*. For an al-Qadi, the hair that is near the ear at that time is like that can hold or has been on both sides of the earlobe. By imitating the Prophet's hairstyle will not make it someone who is conservative or old-fashioned, because until now there are many young people from various religious backgrounds who shave their hair with a *mullet* model, which *mullet* resembles the Prophet's hairstyle commonly referred to as *wulfcats*, does not become an excuse that following the Prophet's style is an ancient thing, and will get rewarded if it is intended *ittiba'* to the Prophet Muhammad.

CONCLUSIONS

After going through the process of *takhrij* hadith about the length of the Prophet's hair, which is found in *Kutub al-Tis'ah*, it can be seen that the Prophet's hair has three categories of division, the first is the length of his hair flowing to his shoulders, the second is the length between his ears and shoulders, the third is only the length of his earlobe. In addition to the length of the Prophet's hair, the research tells

²² Deni Putri Kusumawati, "Hukum Seputar Belahan Rambut," 18/04/18, 2018.

us that the Prophet's hair has the characteristics described in the traditions, namely the Prophet combed his hair with a middle parting style, the Prophet's hair was not straight and also not curly, or it could be called a curl, and his hair was the color of henna leaves or reddish brown.

Today's modern century, although it has a great distance from the time of the Prophet's da'wah during his lifetime, which was about 13 to 14 centuries ago, is not a very significant obstacle for us to continue to emulate the *khalqiyah* nature of the Prophet Muhammad. Especially in following his hairstyle, although currently there are so many hairstyle trends and will likely continue to grow. As Muslims, anyone is still very able to follow the Prophet's hairstyle, even to the present day many young people from other religions who also shave their hair with a mullet model. This is proof that following the Prophet's hairstyle is still very relevant to be implemented and not an ancient thing. Privileges for men of Islam, if intended with *ittiba'* sunnah Prophet will get rewarded by Allah SWT.

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