



# Exploring Kohl from a Hadith Perspective and Its Impact on Social Life

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## **Abstract**

This article focuses on Prophet Muhammad's hadith-reports about kohl, specifically those made from *ismid*, which is a Sunnah of the Prophet Muhammad. The article examines two main topics: the interpretation of the hadith regarding the use of kohl made from *ismid* and its impact on applicative, health, and economic aspects. To gain a comprehensive interpretation and understand its implications, interpretive analysis (textual, intertextual, and contextual) is necessary. This research is literature-based and relies on literature related to the research object. The conclusion of this study is that the use of kohl made from *ismid* is highly recommended, even though *smid* is not the only material used for making kohl. Wax made from *ismid* should be used regularly before bedtime or as a cosmetic to maintain eye health. On the other hand, *smid* should be used as a raw material for making eyeliner. This can have a positive impact on increasing economic power in the beauty or fashion sector.

**Keywords:** *kohl; Ismid; Eyeliner; Hadith Interpretation*

## **Abstrak**

Artikel ini secara umum membahas hadis Nabi Muhammad saw. tentang celak, khususnya yang berbahan dasar *ismid* yang juga merupakan sunah Nabi Muhammad saw. Artikel ini akan berfokus pada dua bahasan utama yaitu, interpretasi hadis tentang penggunaan celak yang berbahan *ismid* dan implikasinya pada aspek aplikatif, kesehatan dan ekonomi. Oleh karena itu, perlu kiranya memaparkan hal tersebut agar mendapatkan pemaknaan yang komprehensif dan mengetahui implikasinya dengan melakukan analisis interpretatif, yaitu tekstual, intertekstual dan kontekstual pada matan hadis. Penelitian ini berbasis pustaka dengan bertumpu pada literatur-literatur yang berkaitan dengan objek penelitian. Simpulan dari penelitian ini yaitu, penggunaan celak yang berbahan *ismid* sangat dianjurkan walaupun bahan pembuatan celak bukan hanya *ismid*. Celak yang berbahan *ismid* alangkah baiknya rutin digunakan sebelum tidur ataupun sebagai kosmetik untuk menjaga kesehatan mata. di sisi lain, *ismid* harusnya digunakan sebagai bahan baku pembuatan *eyeliner*. Hal ini dapat berdampak pada peningkatan daya ekonomis pada sektor kecantikan atau *fashion*.

**Keywords:** *Celak; Ismid; Eyeliner; Interpretasi Hadis*

## **Introduction**

In Islam, maintaining hygiene is a crucial aspect of human life. The religion teaches the importance of keeping our eyes healthy as well. The Prophet PBUH demonstrated the use of kohl or itsmid for this purpose. According to Ibn Hajar, itsmid is a black stone commonly used to hit large stones found in plains. Itsmid has health benefits as well. Using it can kill harmful bacteria, germs, and microorganisms found in the eyelids. Additionally, it can refresh the skin and promote eyelash growth. Itsmid from Isfahan is considered to be the best quality. The Prophet emphasized the importance of taking care of our health, specifically the health of our eyes

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُثَيْمٍ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ خَيْرَ أَكْحَالِكُمْ  
الْإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ» (رواه الترمذي).<sup>1</sup>

Meaning :

(AL-TIRMIẪI): Qutaibah ibn Sa'īd reported: Bisyr ibn al-Mufaḍḍal reported: 'Abdullāh ibn 'Usmān ibn Khuṣaim reported: Sa'īs ibn Jubayr reported: Ibn 'Abbās said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Your best kohl is its mid, for it sharpens the vision and grows the hair."

The Hadith above highlights the importance of using kohl for maintaining eye health and promoting hair growth. It also serves as a valuable teaching from the Prophet, demonstrating how Islam values attention to detail in all aspects of human life. Interestingly, the use of kohl is a topic that is rarely discussed or practiced within the community. This has led to a lack of understanding and implementation of its benefits in everyday life.

Understanding the methodology of Hadith criticism is crucial in the study of Hadith. It helps to distinguish between acceptable (maqbul) and unacceptable (gair maqbul) traditions. Hadith holds a significant position in Islam as the second source of law after the Qur'an. It explains vague concepts, provides details for the vague, sets limits for the absolute, and provides laws and objectives. Additionally, it brings laws that are not explicitly mentioned in the Qur'an.<sup>2</sup>

Upon reviewing the aforementioned descriptions, it has come to light that there are little-known traditions of the Prophet Muhammad (peace be upon him) regarding the use of kohl. As such, the author deems it crucial to examine the hadith related to this topic as presented in Imam al-Tirmizī's book *Syamāil al-Muhammadiyah*. This book is comprised of

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<sup>1</sup> Muḥammad bin 'Īsā bin Saurah bin Mūsā al-Ḍaḥḥāk al-Tirmizī Abū 'Īsā, *Al-Syamā'il Al-Muhammadiyah Al-Khaṣā'il Al-Mustafawiyah* (Mekkah: Maktabah al-Tujāriyyah, 1993), p. 65.

<sup>2</sup> Fadhlina Arief Wangsa, *Studi Kritik Sanad Hadis Tentang Konsep 'Ishmah (Komparatif Shi'ah Imamiyah Dan Shi'ah Zaidiyah)*, 1st edn (CV Sejahtera Kita, 2019), p. 1.

56 chapters that depict the Prophet's character from two angles: al-khalq (outward appearance) and al-khuluq (inner qualities). While al-khalq refers to visible aspects such as facial features, hair, gait, and skin tone, al-khuluq pertains to non-visible qualities like knowledge. Therefore, the author recognizes the necessity of employing various interpretation techniques, including textual, intertextual, and contextual analysis, to fully comprehend the meaning and implications of the hadith.

### A Textual Interpretation

Ibn Fāris believed that the term كحلّ is made up of the letters ح, ك, and ل, which refer to a color or type of color. This word is derived from الكحلّ, which means naturally dark eyelashes. The user of this substance is called كحلّ. الكحلّ means kohl,<sup>3</sup> while العين كحلّ refers to eye kohl. Additionally, كحلّ can describe a tough year due to drought or an elderly person who has become fragile due to old age. The term كجّلت refers to blackening eye shadow, according to Ibn al-Athīr,<sup>4</sup> and it can also mean darkening the eyelids. The word الأكلّ describes eyes that appear black due to the use of kohl.<sup>5</sup> Ibn Manẓūr explains the term كحلّ by citing Ibn Sīdah's view that it denotes kohl<sup>6</sup> or something applied to the eyes for healing purposes.<sup>7</sup>

Ibn Fāris believes that the word ثمّد is made up of the letters م, ث, and د, which signify a small amount of something. On the other hand, التّمّد refers to a small amount of water that has no substance, while تمّدتّ denotes a woman who bathes when the water supply stops. Additionally, it can also mean being pressured, as a person will feel pressured when questioned until they run out of what they have to say. Scholars have differing opinions on the issue of التّمّد, but generally, they agree that using it will result in a glow on one's face and a more relaxed appearance.<sup>8</sup>

<sup>3</sup> Aḥmad bin Fāris bin Zakariyā' al-Qazwainī al-Rāzī Abū al-Ḥusain, *Mu'jam Maqāyīs Al-Lughah*, in 5 (Dār al-Fikr, 1917), p. 163.

<sup>4</sup> Alī bin Ja'far bin 'Alī al-Sa'dī Abū al-Qāsim Ibn al-Qaṭṭā' al-Ṣuqlī, *Kitāb Al-'Af'āl*, in 3, 1st edn, 1883, p. 90.

<sup>5</sup> Muḥammad al-Dīn Abū al-Sa'ādāt al-Mubārak bin Muḥammad bin Muḥammad bin Muḥammad Ibn 'Abd al-Karīm al-Syaibānī al-Jazarī Ibn al-Aṣīr, *Al-Nihāyah Fī Garīb Al-Ḥadīṣ Wa Al-Āsar*, in 4 (Beirut: al-Maktabah al-'Ilmiyah, 1979), p. 154.

<sup>6</sup> Nasywān bin Sa'īd al-Ḥumairī al-Yumnī, *Syams Al-"Ulūm Wa Dawā" Kalām Al-'Arab Min Al-Kulūm*, in 9 (Beritut - Damaskus: Dār al-Fikr al-Ma'āshir - Dār al-Fikr, 1999), p. 5778.

<sup>7</sup> Muḥammad bin Mukrim bin 'Alī Abū al-Faḍl Jamāl al-Dīn Ibn Manẓūr al-Anṣārī al-Ifriqī, *Lisān Al-'Arab*, in 11, 3rd edn (Beirut: Dār al-Ṣadr, 1414), p. 584.

<sup>8</sup> Aḥmad bin Fāris bin Zakariyā' al-Qazwainī al-Rāzī Abū al-Ḥusain, *Mu'jam Maqāyīs Al-Lughah*, in 1 (Dār al-Fikr, 1917), pp. 387-88; Aḥmad bin Fāris bin Zakariyā' al-Qazwainī al-Rāzī Abū al-Ḥusain, *Mujmal Al-Lughah Li Ibn Fāris*, in 1, II (Beirut: Muassasah al-Risālah, 1986), p. 162; Abū Bakr Muḥammad bin al-Ḥasan bin Darīd al-Azdī, *Jamharah Al-Lughah*, in 1, 1st edn (Beirut: Dār al-'Ilm wa Malāyīn, 1987), p. 420; Muḥammad bin Aḥmad al-Azharī Abū Manṣūr, *Tahzīb Al-Lughah*, in 14, 1st edn (Dār Iḥyā' al-Turās al-'Arabī, 2001), p. 65; Abū Naṣr Ismā'īl bin Ḥammād al-Jauharī al-Fārabī, *Al-Ṣaḥāḥ Taj Al-Lughah Wa Al-Ṣaḥāḥ Al-'Arabiyah*, in 2, 4th edn (Beirut: Dār al-'Ilm wa Malāyīn, 1987), p. 451.

Al-Khalīl ibn Aḥmad al-Farāhīdī defined the word التَّمَدُّ: التَّمَدُّ to mean a small amount of water that remains in hardened soil, which may appear in winter and disappear in summer. Another interpretation suggests that it refers to a stone used for scraping, while some argue that it simply denotes anything rough that emerges from the ground.<sup>9</sup> Ibn al-Aṣīr contended that التَّمَدُّ means a small amount of water that can be transformed into a larger quantity when poured.<sup>10</sup> Ibn Manẓūr explained that التَّمَدُّ والتَّمَدُّ refers to a small quantity of water without substance, or something that remains on the skin. However, others believe it can also signify water that appears in winter and disappears in summer, or an appeal to a concept called التَّمَدُّ, with the plural form التَّمَادُّ.<sup>11</sup> Additionally, it can mean water prepared to hold water, water that hardens some of the ground, or something that is blown away. An eye that is blurred with the *ismid* is called التَّمَدُّ.<sup>12</sup> According to Ibn Hajar, an *ismid* is a black stone used to hit large stones in the plains of Hijaz, with the best *ismid* stone coming from Aṣḥāhān.<sup>13</sup> Murtaḍa al-Zabīdī claimed that *ismid* is a reddish-black kohl stone from Aṣḥāhān and Morocco, but the Moroccan one is harder, and *ismid* is the best kind of kohl.<sup>14</sup>

It is explained that the makeup known as kohl, used around the eyes, is made from a type of stone that has been popularly used by the community for a long time. The stone can vary in color, either being black or slightly reddish, but is commonly referred to as 'ismid'. The reason for this is that it is easily crushed into a fine powder which is then applied around the eyes using a tool made of cloth or fur. The Prophet Muhammad (peace and blessings be upon him) specifically encouraged his followers to use *ismid*.<sup>15</sup>

### ***Intertextual Interpretations***

The topic of using *ismid* is closely linked to several arguments in the Quran and the hadith of Prophet Muhammad (PBUH). To properly understand the hadith being studied, it's necessary to interpret these arguments in relation to one another.

The arguments that pertain to the research subject include the following hadith of Prophet Muhammad:

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<sup>9</sup> 'Iyyād bin Mūsā bin 'Iyyād bin 'Amrūn al-Yaḥṣabī al-Sibtī Abū al-Faḍl, *Masyāriq Al-Anwār 'ala Ṣaḥāḥ Al-Aṣār*, in 1, p. 139.

<sup>10</sup> Mujīd al-Dīn Abū al-Sa'ādāt al-Mubārak bin Muḥammad bin Muḥammad bin Muḥammad Ibn 'Abd al-Karīm al-Syaibānī al-Jazarī Ibn al-Aṣīr, *Al-Nihāyah Fī Garīb Al-Ḥadīṣ Wa Al-Aṣār*, in 1 (Beirut: al-Maktabah al-'Ilmiyah, 1979), p. 221.

<sup>11</sup> Muḥammad bin Mukrim bin 'Alī Abū al-Faḍl Jamāl al-Dīn Ibn Manẓūr al-Anṣārī al-Ifriqī, *Lisān Al-'Arab*, in 3, 3rd edn (Dār al-Šādr: Dār al-Šādr, 1414), p. 105.

<sup>12</sup> Syfa Nurhofipah, 'Ismid Sebagai Eyeliner Dalam Kosmetika Dunia Muslim: Studi Takhrij Dan Syarah Hadis', *Jurnal Riset Agama*, 1.2 (2021), 439–48

<sup>13</sup> Nurhofipah.

<sup>14</sup> Nurhofipah.

<sup>15</sup> Syaikh 'Abd al-Razāq bin 'Abd al-Muhsin al-Badr, *Syarḥ Syamā'il Al-Nabī Li Abī 'Īsā Muḥammad Bin 'Īsā Al-Tirmizī*, 4th edn (Sukoharjo: Al-Qowam, 2022). p. 136.

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اَكْتَحِلُوا بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ» وَزَعَمَ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ مِنْهَا كُلَّ لَيْلَةٍ ثَلَاثَةً فِي هَذِهِ، وَثَلَاثَةً فِي هَذِهِ» (رواه الترمذي).<sup>16</sup>

#### Meaning :

(AL-TIRMIZĪ): Muḥammad ibn Humaid narrated to us that Abū Dāwud al-Ṭayālīsī narrated to us from 'Abbād ibn Manṣūr from 'Ikrimah from Ibn 'Abbās that the Prophet (peace and blessings of Allāh be upon him) said: "Make your eyeshadow with *ismid*, for it brightens the vision and grows the eyelashes." Ibn 'Abbās believed that the Prophet Muhammad (peace be upon him) had a precise eye patch that he used every night—three dabs on one eye and three dabs on the other.

Hadis Nabi Muhammad saw. lainnya ialah:

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْتَحِلُ بِالْإِثْمِدِ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ، وَكَانَ يَكْتَحِلُ فِي كُلِّ عَيْنٍ ثَلَاثَةَ أَمْيَالٍ» (رواه احمد).<sup>17</sup>

#### Meaning:

(AHMAD): Aswad ibn Amir narrated to us Isra'il narrated to us from Abbad ibn Manshur from Ikrimah from Ibn 'Abbas that the Prophet (peace and blessings of Allah be upon him) used to make incense with his *ismid* every night before he went to sleep, he used to make incense on each eye three times.

In the above Hadīth, it can be understood that the Prophet Muhammad (peace be upon him) had an eye patch that he used to apply three dabs before bed. On the other hand, the above Hadith indicates that the Prophet directly commanded his followers to apply eye shadow by using the *ismid*.<sup>18</sup>

The phrase فَإِنَّهُ يَجْلُو الْبَصَرَ in the hadith narrated by al-Tirmizī serves to justify and cleanse the eyes so that the sight of the eyes becomes clear and the light of the eyes becomes clear. At the same time, the sentence وَيُنْبِتُ الشَّعْرَ is to grow eyelashes that are on the eyelids. The thick and long eyelashes are considered by the people as beauty and protection for the eyes from dirt and too strong light. Among the favors that Allah swt. Bestowed on humans are the eyeballs that keep moving according to stimuli and the blinking eyelids. Both serve to maintain vision from muscle fatigue and dirt that sticks.<sup>19</sup>

<sup>16</sup> Abū 'Isā.

<sup>17</sup> Abū 'Abdillāh Aḥmad bin Muḥammad bin Ḥanbal bin Hallāl bin Asad al-Syaibānī, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, in 1, 1st edn (Muassasah al-Risālah, 2001), p. 231.

<sup>18</sup> al-Badr.

<sup>19</sup> al-Badr.

The phrase *وَرَعَمَ* in the Hadīth reported by al-Tirmizī above indicates that Ibn 'Abbās believed. Then followed by the sentence *أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ مِنْهَا* "كُلَّ لَيْلَةٍ ثَلَاثَةً فِي هَذِهِ، وَثَلَاثَةً فِي هَذِهِ" means the Messenger of Allah (saw). He had a kohl holder that he used every night before going to bed. He would put three dabs on his right eye and three dabs on his left eye.<sup>20</sup> However, it should also be noted that another hadith report indicates that the Prophet recommended the use of an odd number of dabs. As he said:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنِي مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ وَثْرٌ، يُحِبُّ الْوَثْرَ» (رواه احمد).<sup>21</sup>

Meaning :

(AḤMAD) : Abdurrazzaq telah menceritakan kepada kami Ma'mar telah menceritakan kepadaku dari Ayub dari Ibnu Sirin dari Abu Hurairah, dia berkata: Rasulullah Shallallahu 'alaihi wa Salam bersabda: "Sesungguhnya Allah itu Esa (tunggal) dan menyukai yang ganjil."

Hadis ini pada dasarnya bersifat umum, namun kemudian dikhususkan dengan sabda Nabi Muhammad saw. lainnya.<sup>22</sup> ialah:

حَدَّثَنَا حَسَنٌ، وَيَحْيَى بْنُ إِسْحَاقَ، قَالَا: حَدَّثَنَا ابْنُ هُبَيْعَةَ، حَدَّثَنَا أَبُو يُوسُفَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا اكْتَحَلَ أَحَدُكُمْ فَلْيَكْتَحِلْ وَثْرًا، وَإِذَا اسْتَجَمَرَ فَلْيَسْتَجْمِرْ وَثْرًا» (رواه احمد).<sup>23</sup>

Meaning :

(AḤMAD): Hasan and Yahya ibn Ishaq said: Ibn Lahi'ah narrated to us Abu Yunus narrated to us from Abu Hurayrah, who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "When any of you puts on kohl, let it be an odd number, and when you do *istijmār* (washing with a stone from impurity), let it be an odd number."

Based on the description above, it can be understood that using kohl in general and smid, in particular, has many benefits, especially for eye health. As for the specialization of smid, it shows that the material used or the composition or type of kohl is more than one.

The Hadith of the Prophet Muhammad (peace be upon him) indicating that there is more than one type of kohl is as follows:

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، حَدَّثَنِي نُبَيْهَةُ بْنُ وَهْبٍ، أَنَّ

<sup>20</sup> al-Badr.

<sup>21</sup> al-Syaibānī.

<sup>22</sup> al-Badr.

<sup>23</sup> al-Syaibānī.

عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ، رَمَدَتْ عَيْنُهُ وَهُوَ مُحْرِمٌ، فَأَرَادَ أَنْ يُكْحَلَهَا، فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ وَأَمَرَهُ أَنْ «يُضَمِّدَهَا بِالصَّبْرِ»، وَرَعِمَ أَنَّ عُثْمَانَ، حَدَّثَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ فَعَلَ ذَلِكَ (رواه احمد).<sup>24</sup>

#### Meaning :

(AHMAD): Affan narrated to us that Abdul Warith narrated to us that Ayyub Bin Musa narrated to us that Nubaih Bin Wahab told to me that 'Umar Bin 'Ubaidillah Bin Ma'mar had sand in his eyes while he was in ihram when he wanted to put kohl on his eyes, He was prevented from doing so by Aban Bin 'Uthman, who told him to make up his eyes with Ash Shobir (the juice of bitter-tasting trees used for medicine, including a type of kohl), and he claimed that 'Uthman had told him from the Messenger of Allah (blessings and peace of Allah be upon him) that he did so.

A similar hadith was narrated by Muslims in al-Ṣaḥīḥ as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمَرُ بْنُ النَّاقِدِ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، قَالَ: خَرَجْنَا مَعَ أَبَانَ بْنِ عُثْمَانَ حَتَّى إِذَا كُنَّا بِمَلَالٍ، اشْتَكَى عُمَرُ بْنُ عَبْدِ اللَّهِ عَيْنَيْهِ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ اشْتَدَّ وَجَعُهُ فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ، فَأَرْسَلَ إِلَيْهِ أَنْ اضْمِدْهُمَا بِالصَّبْرِ، فَإِنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، حَدَّثَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ «إِذَا اشْتَكَى عَيْنَيْهِ، وَهُوَ مُحْرِمٌ ضَمَدَهُمَا بِالصَّبْرِ» (رواه مسلم).<sup>25</sup>

#### Meaning :

(MUSLIM): Abu Bakr bin Abu Shaibah and Amru An Naqid, and Zuhair bin Harb have all narrated to us from Ibn Uyainah - Abu Bakr said - Sufyan bin Uyainah has related to us Ayyub bin Musa has related to us from Nubaih bin Wahb he said: We went on Hajj together with Aban bin Uthman. After reaching Malal, Umar bin Ubaidullah was sick in both eyes and when he got Rauha, his eye pain worsened. Then he asked Aban B. 'Uthman for a cure. Aban advised him to treat it with sabir leaves because he remembered that 'Uthman (may Allah be pleased with him) had reported from the Messenger of Allah (blessings and peace of Allah be upon him) about a man who had eye pain while in ihram, and he treated it with sabir leaves. (HR Muslim).

The above traditions indicate that there is another type of kohl, namely al-Ṣabir. as in the above tradition.

### Contextual Interpretations

As time passes, people's lives develop and this includes the way they decorate themselves. One popular form of decoration is the use of kohl, which has become an important fashion accessory. Kohl is used for various purposes and its models follow many

<sup>24</sup> al-Syaibānī.

<sup>25</sup> Muslim bin al-Ḥajjāj Abū al-Ḥusain al-Qusyairī al-Naisābūrī, 'Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Binaql Al-'Adl 'An Al-'Adl Ilā Rasūlillāh Ṣallāllāh 'Alah Wa Sallam', in 2 (Beirut: Dār Ihyā' al-Turās al-'Arabī), p. 863.

trends that are popular in society. The fashion industry is constantly evolving and this has the ability to transform a person's appearance. Kohl, which is a popular fashion accessory, is available in various shapes and sizes and is used with different methods.

Many women today use eyeliner to enhance their eyes, but it's important to note that eyeliner isn't always made with sterile materials and under aseptic conditions. Even with preservatives added to reduce contaminants, it can still be contaminated when it reaches consumers. According to the Decree of the Director General of Food and Drug Control No. 00.06.4.02894, eyeliner should test negative for *Pseudomonas aeruginosa* and *Candida albicans*,<sup>26</sup> and it doesn't necessarily need to be made from ismid. Kohl has been used to sharpen eyes and promote eyelash growth for centuries, even as far back as ancient Egypt. Traditional kohl made from ismid, a black stone, was believed to maintain eye health and remove dirt from the lids. However, modern kohl comes in various forms, including decorative eyeliner worn over the eyes like Queen Cleopatra.<sup>27</sup>

Ibn Sina, a famous scholar, believed that kohl was beneficial for maintaining eye health and removing dirt from the lids. The role of kohl is to clarify vision and grow eyelashes.<sup>28</sup> There are various types of kohl, and they serve as decoration. To ensure that eyeliner is safe from microbial contamination, preservatives are needed.<sup>29</sup> These preservatives aim to prevent the growth of microorganisms that can damage the product or grow on it. Therefore, it's crucial to be cautious when choosing eyeliner products and prioritize health over beauty.<sup>30</sup> Overall, traditional kohl made from ismid is the most recommended type, as it's a stone that's pulverized and used as kohl for the eyes. Other types of kohl exist, such as al-Sabir. Wax itself can be categorized as a cosmetic that is useful for health and beauty, such as the use of eyeliner.

### ***Implication of Hadith on Applicative Aspects***

Ulama have provided a procedure for applying kohl with an odd count. First, apply kohl to the right eye three times and then to the left eye three times. This ensures an odd count on each eye. Second, start by applying kohl on the right eye once, then continue on the left eye for the second time, and return to the right eye for the third time. Next, apply to the left eye for the fourth time and end by returning to the right eye for the fifth time. In

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<sup>26</sup> Habiba M Assegaf, Christina Avanti, and Ridho Islmaie, 'EFEKTIVITAS PENGAWET PADA PRODUK LOKAL EYELINER WATERPROOF TERHADAP PERTUMBUHAN *Pseudomonas Aeruginosa* dan *Candida Albicans* YANG DIJUAL DI PASAR BLAURAN KOTA SURABAYA', *Calyptra: Jurnal Ilmiah Mahasiswa Universitas Surabaya*, 7.2, 1686-99 <<https://journal.ubaya.ac.id/index.php/jimus/article/view/3413/2548>>.

<sup>27</sup> Mulyani and Febriyeni.

<sup>28</sup> Wahyudin Darmalaksana and Busro Busro, 'Kosmetik Halal Sebagai Lifestyle Untuk Kesehatan: Studi Takhrij Dan Syarah Hadis', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5.2 (2021), 218-30 <<https://doi.org/10.30868/at.v6i02.1634>>.

<sup>29</sup> Mulyani and Febriyeni.

<sup>30</sup> Darmalaksana and Busro.



this way, the right eye gets priority in an odd number, namely at the beginning, end, and center.<sup>31</sup> The odd number can also be applied to a pair of eyes, with three times on the right and twice on the left, where the right eye is more worthy of precedence. Alternatively, it can be applied to each eye, with the right eye receiving three times and the left eye also receiving three times. There are two opinions in the madhhab of Imam Ahmad and others.<sup>32</sup>

Kohl is recommended for women to enhance their beauty and adornment for their husbands. However, wearing kohl during mourning or using kohl made of gold or silver is not permissible. This is considered excessive and arrogant and can hurt the feelings of the poor.<sup>33</sup> Based on existing literature, it is recommended to apply kohl three times on the right eye and then the left eye with moderate use before going to bed.

### ***Implications of Hadiths on Health***

There is a traditional cosmetic called celacquer that is believed to have beneficial effects on eye health. It can help to clarify vision and promote eyelash growth.<sup>34</sup> In fact, Ibn Sina once stated that wearing kohl can help to keep the eyes healthy and remove dirt from inside the lids.

Using an aphthamid, such as *šmid*, has a number of benefits. Firstly, it can kill bacteria, germs, and other harmful microorganisms found on the eyelids. Secondly, it can refresh the skin and stimulate eyelash growth, as well as reduce symptoms of itching and allergies. Nowadays, women often refer to it as eyeliner.<sup>35</sup>

Shaykh al-Uthaymeen once said that dabbing kohl on the eyes can help to strengthen sight, remove eye coverings, and clean the eyes without the intention of beautification. This is not a problem and is actually recommended, as the Prophet himself used kohl on his eyes.

<sup>36</sup>

According to Ibn Qayyim al-Jauziyah, wearing kohl can help to keep the eyes healthy, strengthen vision, clarify it, and soften any matter inside the eyes. It can also serve as a decoration for certain types of kohl. Additionally, using kohl during sleep can help to soothe the eyes and prevent harmful movements, maintaining their natural state. *šmid* has its own unique benefits as well.<sup>37</sup>

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<sup>31</sup> al-Badr.

<sup>32</sup> Muḥammad bin Abī Bakr bin Ayyūb bin Sa'ad Syams al-Dīn Ibn Qayyim al-Jauziyah, *'Zād Al-Ma'ād Fī Hadī Khair 'Ibād'*, in 4, 17th edn (Beirut - Kuwait: Muassasah al-Risālah - Maktabah al-Manār al-Islāmiyyah, 1994), pp. 258–59; Muḥammad bin Abī Bakr bin Ayyūb bin Sa'ad Syams al-Dīn Ibn Qayyim al-Jauziyah, *'Za'dul Ma'ād Bekal Perjalanan Akhirat'*, in 5, ed. by Amiruddin Djalil, 5th edn (Jakarta: Griya Ilmu, 2015), p. 350.

<sup>33</sup> Syaikh Ahmad Jad, *Fikih Sunnah Wanita Panduan Lengkap Menjadi Wanita Muslimah*, 1st edn (Jakarta: Pustaka Al-Kautsar, 2008).

<sup>34</sup> Darmalaksana and Busro.

<sup>35</sup> Nurhofipah.

<sup>36</sup> Mulyani and Febriyeni.

<sup>37</sup> al-Jauziyah, *'Zād Al-Ma'ād Fī Hadī Khair 'Ibād'*; al-Jauziyah, *'Za'Dul Ma'Ad Bekal Perjalanan Akhirat'*.

### ***Implication of Hadiths on Economic Aspects***

The use of *ismid* and kohl has a significant impact on the economic sector, particularly in the production of halal beauty products. The growth of the economy in the beauty industry, which is based on Islamic principles and labeled as halal, is essential and beneficial. This has indirectly contributed to the trend of adopting a halal or Islamic lifestyle in beauty and fashion products.

The demand for halal cosmetic products from the 2.4 billion Muslim consumers worldwide is continually increasing. The global consumption of halal cosmetics has risen by 4.9 percent in 2018, reaching USD 64 billion. Indonesia is the second country as a global halal cosmetics consumer with a total expenditure of USD 4 billion. The surge in halal cosmetic consumers is attributed to the businesses with halal labeling, halal certification, and the level of religiosity.<sup>38</sup>

There is a debate about whether halal cosmetics are only for Muslims or if they are a universal concept. Some people believe that halal means clean, healthy, and safe, and that the halal cosmetics industry promotes health rather than just beauty. Islam teaches that living a halal lifestyle is important for good health, even when it comes to cosmetics.<sup>39</sup>

For example, *ismid* or kohl can be used before bed with an odd count and starting from the right side of the eye, but should not be used excessively. Using kohl or *ismid* is actually good for eye health. When it comes to the economy, following Islamic guidance and rules for cosmetic use can increase the use of halal cosmetics.

### ***Conclusions***

Regarding the interpretation of the hadith, it is concluded that using kohl, preferably made from Thymid, is highly beneficial for eye health. It is recommended to use cosmetics containing *ismid* ingredients on the eyes. This not only enhances facial beauty but also contributes to maintaining good eye health.

The hadith suggests that kohl should be applied before going to bed with three dabs on each side of the eye, starting from the right eye. Using kohl, especially that made from *ismid*, can have a positive impact on eye health. Additionally, the use of halal beauty materials or tools in accordance with Islamic guidance can boost the economy and promote an Islamic lifestyle.

Further research is needed on the types of kohl used by the Prophet and his companions, as mentioned in the books of hadith. It is worth noting that kohl is not limited to *ismid*, and there are other materials available for use.

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<sup>38</sup> Darmalaksana and Busro.

<sup>39</sup> Darmalaksana and Busro.

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