

Hadith Review: The Validity of Ablution for Women Who Wear Waterproof Henna

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Abstract

This study analyzes the validity of ablution for women who use waterproof henna. Wudhu, as one of the main forms of worship in Islam, requires perfection in its execution, including ensuring water can reach all the required body parts. The emergence of waterproof cosmetics such as henna has triggered questions regarding the validity of wudhu for its users. This research uses a qualitative approach with a literature study method that focuses on analyzing the matan of the hadith. The criteria of matan validity based on the perspective of scholars such as Muhammad al-Ghazali and Subhi Sholih form the basis of this research. The results show that waterproof henna can prevent ablution water from reaching the skin, making ablution invalid. Therefore, users of waterproof henna need to ensure that the material has been cleaned before wudhu. This study also provides theoretical and practical insights for Muslim women as well as scholars to understand the correct ablution procedure according to Islamic law. The study recommends practical steps in addressing the use of waterproof cosmetics to maintain the validity of worship.

Keywords: Ablution, Hadith, Waterproof Henna

Abstrak

Penelitian ini menganalisis keabsahan wudhu bagi perempuan yang menggunakan henna tahan air (waterproof). Wudhu, sebagai salah satu bentuk ibadah utama dalam Islam, memerlukan kesempurnaan dalam pelaksanaannya, termasuk memastikan air dapat mencapai semua anggota tubuh yang diwajibkan. Munculnya kosmetik tahan air seperti henna telah memicu pertanyaan mengenai keabsahan wudhu bagi penggunaannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka yang berfokus pada analisis matan hadis. Kriteria validitas matan berdasarkan perspektif ulama seperti Muhammad al-Ghazali dan Subhi Sholih menjadi dasar penelitian ini. Hasil penelitian menunjukkan bahwa henna yang bersifat tahan air dapat menghalangi air wudhu mencapai kulit, sehingga wudhu menjadi tidak sah. Oleh karena itu, pengguna henna tahan air perlu memastikan bahwa bahan tersebut telah dibersihkan sebelum berwudhu. Kajian ini juga memberikan wawasan teoretis dan praktis bagi perempuan Muslim serta ulama untuk memahami prosedur wudhu yang benar sesuai syariat Islam. Penelitian ini merekomendasikan langkah-langkah praktis dalam menyikapi penggunaan kosmetik tahan air untuk menjaga keabsahan ibadah.

Kata Kunci : Wudhu, Hadis, Henna Waterproof

A. INTRODUCTION

Ablution is one of the most important acts of worship in Islam. Ablution is performed to cleanse oneself before performing prayers and other worship services, so ablution is one of the obligations that must be performed by every Muslim. However, with the development of the times, many cosmetic products are present in the market, one of which is waterproof henna which has the advantage of not easily fading in water. Women who use waterproof henna may feel worried whether their ablutions are still valid or not. Therefore, it is necessary to conduct a study that focuses on analyzing hadith related to the validity of ablution for women who use waterproof henna. In this case, the study can answer doubts and provide a better understanding of ablution procedures for women who use waterproof henna.

A brief explanation of the traditions related to ablution, including in the context of using waterproof henna, is essential to understand whether a woman's ablution is valid or not. In Islam, the hadith is the second source of law after the Quran.¹ The hadiths have provided explanations through their commentaries. However, with the emergence of new issues such as the use of waterproof henna, hadith interpretation has become an interesting and important topic to be studied in more depth.

The purpose of this article is to analyze the matan of the hadith about the validity of ablution for women who use waterproof henna based on hadith analysis. Thus, Muslim women who use waterproof henna products can make wise and correct decisions regarding the procedure of ablution. In addition, this article is also expected to provide valuable knowledge for Muslim women, hadith experts, and scholars in answering questions that arise regarding the validity of ablution for women who use waterproof henna. Through careful research and analysis of related hadiths, a deeper understanding of the correct way of worship in accordance with religious teachings will be obtained.

This research uses a qualitative approach with an emphasis on in-depth understanding of life problems based on natural contexts,² especially regarding the procedure for ablution for women who use waterproof henna. This type of research is library research with a focus on analyzing the hadith text, including the study of the matan (naqd al-matn). In the matan study, this research uses the benchmark of the validity of the hadith text as formulated by Muhammad al-Ghazali, Subhi Sholih, and other scholars, which includes aspects of the compatibility of the content of the hadith with Islamic creed, logic, and historical facts.

Data collection techniques were carried out through searching and collecting authoritative hadith books and other relevant sources. In addition, researchers also utilize references related to text criticism to support the analysis of the matan. The collected data were analyzed using a systematic approach, starting with the identification of relevant sahih traditions, examination of historical and thematic contexts, and evaluation of the matan to assess its coherence, consistency, and authenticity. The analytical process also involves an in-depth understanding of the hadith text in Arabic, taking into account the socio-cultural context as well as Islamic values.

In addition to the matan critique, the study employs the text analysis method by paying attention to the narrative structure, choice of diction, and the relevance of the hadith content to the practice of ablution in contemporary life. The results of this analysis are categorized and synthesized into main findings that can be used as a basis in preparing interpretations of the validity of ablution for women who use waterproof henna. The interpretations and conclusions

¹ Rozian Karnedi, "Metode Pemahaman Hadis," in *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, ed. Iqbal Moch., 1st ed., vol. 16 (Bengkulu: IAIN Bengkulu Press, 2015), 314, <https://doi.org/10.30863/ekspose.v16i1.94>.

² Endah Marendah Ratnaningtyas and dkk, *Metodologi Penelitian Kualitatif* (Aceh: Yayasan Penerbit Muhammad Zaini, 2021).

of this study are expected to provide applicable guidance based on an accurate analysis of the text and matan of the hadith.

B. DISCUSSION

1. Definition of Ablution in Islam and Waterproof Henna

Islam teaches its followers to maintain health in any case, both physical and mental health. One example is by doing ablution. Wudhu according to the language means clean, beautiful and good. According to Shara', wudhu is washing, flowing and cleaning by using water on every part of the members of wudhu to remove minor impurity. As for the Shara', wudhu is cleaning certain members of the body through a series of activities starting with the intention, washing the face, hands and feet and sweeping the head³. In another sense, wudhu is performed as an act of faith in Allah SWT. This is because it is impossible for a Muslim to perform ablution, which is a condition for the validity of prayer, if it is not based on faith or belief. Faith is the belief that is embedded in the heart of a servant⁴.

Ablution is very important because in addition to purifying from impurities, it also plays a major role in both physical and psychological health. Therefore, the Prophet Muhammad (peace be upon him) encouraged all Muslims to perform ablution. Among the benefits of ablution are protecting the body from diseases of the mouth, hands and feet, ensuring the cleanliness of the eyes, keeping them safe and avoiding trahum disease and eye inflammation, preventing acne, being able to reduce high blood pressure or hypertension and headaches, and strengthening blood circulation so as to increase activity and body fitness. In addition to this, ablution can also stimulate or stimulate the natural rhythm of the body, accelerating our body's metabolism because the ends of millions of nerves related to the metabolic system are scattered along the surface of the skin. Ablution can also stabilize blood pressure, increase heart movement, increase the number of red blood cells, activate exchange (circulation) in the body, increase oxygen levels, and increase CO₂ (carbon dioxide) levels that come out⁵. Ablution also plays a major role in reducing (reducing) anger, as the Prophet said: "Verily anger is from the devil and verily the devil is created from fire. And indeed fire is extinguished with water. So if one of you is angry, then perform ablution" (HR Abu Daud)⁶.

In addition to reducing anger, ablution also has health benefits, such as being able to clean various dirt, viruses and bacteria in the ears, nose, mouth and teeth, and can facilitate the regeneration of mucous membranes so as to prevent various diseases that enter through the ears, nose and mouth, both minor and serious diseases. In addition, most of the reflection points are on the members of ablution⁷. In addition, most of the reflection points are on the members of ablution. Then according to Dr. Ahmad Syauqy, a researcher in the field of internal medicine and heart disease, said that according to experts in health and medicine, a weak body will become strong, spasms in nerves and muscles will be reduced, heart rate will become normal, and anxiety to insomnia (insomnia) will be reduced by washing the limbs with water⁸.

³ Diah Kusumawardani, "Makna Wudhu Dalam Kehidupan Menurut Al-Qur'an Dan Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 107–18, <https://doi.org/10.15575/jra.v1i1.14261>.

⁴ Indah Haspari et al., "Hadis Tentang Bersuci Menurut Teologi Dan Kesehatan," *Gunung Djati Conference Series* 8 (2022): 998–1007.

⁵ Khairunnas Jamal and Derhana Bulan Dalimunthe, "Implementasi Wudhu' Sebagai Solusi Wabah Perspektif Tafsir," *An-Nur* 10, no. 2 (2021): 62–67, <http://ejournal.uin-suska.ac.id/index.php/Annur>.

⁶ Kusumawardani, "Makna Wudhu dalam Kehidupan menurut Al-Qur'an dan Hadis", *Jurnal Riset Agama*, 1 (2021), 107-118, doi: 10.15575/jra.v1i1.14261.

⁷ khasanah Uswatun Afif, Muhammad, "Urgensi Wudhu Dan Relevansinya Bagi Kesehatan (Kajian Ma ' Anil Hadits) Dalam Perspektif Imam Musbikin" 2 (2016): 215–230.

⁸ Muhammad Maulidiansyah, "Pengaruh Terapi Wudhu Sebelum Tidur Terhadap Skor Kecemasan Pada Lanjut Usia Di Panti Sosial Tresna Werdha Mulia Dharma Kabupaten Kubu Raya," *Jurnal Ilmu Keperawatan*, 2017, 1–13.

It has been explained above that there are so many benefits of ablution both for bodily health and for psychological health. Therefore, it is obligatory for all Muslims to perform ablution because on the Day of Judgment they will get a shining and radiant face. This has been found in the Hadith narrated from Abu Hurairah with a saheeh degree, namely:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ نُعَيْمِ الْمُجْمِرِ قَالَ رَقِيتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ فَتَوَضَّأَ فَقَالَ إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُجْجَلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ⁹

Yahya ibn Bukayr reported: Al Laits reported: Khalid reported: Sa'id ibn Abu Hilal reported: Nu'aim ibn Al Mujmir reported: I climbed the mosque with Abu Hurayrah, then he made ablution and said: "I heard the Prophet ﷺ say: "Verily, my Ummah will be presented on the Day of Resurrection with their faces radiant from the remaining water of their ablution, so whoever among you is able to prolong the radiance of his face, then do so." (H.R. Imam Bukhari)

Al-Hulaimi uses this Hadīth as evidence that ablution is a specialty of this Ummah. However, such a statement needs to be revisited. It has been mentioned by the author (Imam Bukhari) in the story of Sarah r.a. with the king, where when the king wanted to approach her, she made ablution and then prayed. Similarly, in the story of Juraij, where he made wudhu and prayed and after that there was a dialog between him and the baby. What is stronger is that what is specific to this Ummah is only the light on the face, hands and feet, and not the ablution itself.¹⁰

The use of Waterproof Makeup among teenagers is something that is so interesting and steals the attention of the general public. Various styles and options to cover the beautiful face of women every day there is always a new one. Not to forget the cosmetics that continue to metamorphose and can now be said to be a daily necessity. No need to look at the place or event to use make-up, because almost every time we meet women who are no longer plain but have powder polish or just a thin lipstick that decorates the lips¹¹. Not only decorating the face, women also decorate their hands using Henna/Hine. The use of henna has again become a fashion trend in Indonesia. The word henna comes from the Latin word for the lawsonia inermis plant which is pronounced by Arabs as hinna. The place of origin of mehendi is hard to say as the art dates back almost 5000 years. Some historians say that it was the moguls who brought mehendi to India but other historians say that the origin of mehendi is India, while others say that the origin of mehendi is the Middle East or North Africa. Henna plants can reach heights of 4 to 6 feet and can be found in countries such as Pakistan, India, Afghanistan, Egypt, Syria, Yemen, Uganda, Morocco, Senegal, Tanzania, Kenya, Iran and Palestine¹².

Along with the times, the types of henna colors are not only red or black, but also white and gold henna have appeared. Of course, with the addition of gems, glitter and fake nails that make the Henna look luxurious. Instant Henna and White Henna have different properties. Instant henna, which is usually red or orange in color, can absorb the skin and last three to four

⁹ Muhammad Ibn Isma'il Abu 'Abdu Allah al-Bukhari Al-Ja'fi, *Shahih Bukhari*, Vol 1 (Daar Thouq an-Najah, 1422): 39.

¹⁰ Ibnu Hajar Al Asqalani, *Fathul Baari (Penjelasan Kitab Shahih Al Bukhari)*, ed. Syaikh Abdul Aziz Abdullah bin Baz, Vol 2 (Pustaka Azam, n.d.).

¹¹ Maulia Hena Nazeladita, Sandy Rizky Febriadi, dan Amrullah Hayatudin, "Analisis hukum wudhu bagi pengguna kosmetik water proof menurut MUI," *Prosiding Hukum Ekonomi Syariah*, 2020,461–63 <http://karyailmiah.unisba.ac.id/index.php/hukum_ekonomi_syariah/article/view/22185/pdf>.

¹² B C D Chairunnisa and A Solihat, "Seni Henna Di Indonesia: Dari Tradisional Hingga Budaya Populer= Henna Art in Indonesia: From Traditional to Popular Culture" 323, no. ICoSSCE 2018 (2019): 220–25, <http://www.lontar.ui.ac.id/detail?id=20486666&lokasi=lokal>.

days while white Henna cannot absorb the skin and can only last a maximum of 24 hours. Instant Henna is enough to be left for 15 minutes, after drying the color is already visible and valid for use for prayer, in contrast to white Henna which only takes 5 minutes to dry but because of its nature it does not absorb the skin so it is not valid for use for prayer.¹³

2. Hadith Study on the Validity of Ablution

It is common knowledge that all believers must perform ablution before performing prayers. If in practice there is negligence of the procedures that should be done, then the potential validity of wudhu is slightly threatened and affects the validity of one's prayer. So, it is necessary to know some things that must be washed / wiped when doing wudhu, including:

a. Washing the face

The boundary of the face vertically is from where the hair of the head grows to the end of the base of the two jaws or the bottom of the beard. And horizontally between the two ears. For people who have thin beard hair, they must wash the beard hair and the skin underneath. While those who have thick beard hair, it is enough to wash it. And the washing water does not have to reach the eyes or the nose.

b. Wash both hands up to the elbows

The limit of washing the hands is from the fingertips to the elbows. The elbows are the joints that connect the forearms and upper arms. The majority of scholars are of the opinion that it is obligatory to wash the elbows and ankles, as a precautionary measure in worship. For this reason, it is necessary to pay attention to the water reaching the skin. If the water does not penetrate the skin, then something is preventing it from doing so.

c. Wiping the head

There is a difference of opinion regarding the size of the head wiping. Imam Shafi'i said that wiping the head is sufficient with a part of the head even if it is only a hair on the border of the head. The most important thing is that the wiping can be regarded as wiping. Imam Malik and Imam Ahmad said that it is obligatory to wipe the entire head as a precautionary measure. Imam Abu Hanifah, on the other hand, said that it is obligatory to wipe only a quarter of the head. That is because wiping is done with the hand, and the size of the hand on the head is usually a quarter of the head.

d. Washing both feet up to the ankles

The limit of washing the feet is the ankles, which are the two prominent bones in the joint that joins the calf to the sole of the foot, and wash your feet up to the ankles. Therefore, it is obligatory to wash both feet. This is corroborated by the practice of the Prophet, the Companions and the Taabi'in.¹⁴

Among the pillars of wudhu is washing the members of wudhu as explained above, one of which is the hand, from the fingertips to the elbow. Therefore, the hands are one of the members of wudhu that must be washed. Henna or Mahendi that can penetrate water does not prevent the water of ablution from reaching the skin, so ablution is still valid even when using it. On the other hand, henna that is waterproof can prevent the water of ablution from reaching the skin. Therefore, if a woman uses waterproof henna, her wudhu is not valid. Likewise, if she prays, then her prayer is not valid because the condition for the validity of prayer is a valid

¹³ Program Studi Pendidikan Seni Rupa, "Nuansa Journal of Arts and Design Henna: Jenis Dan Nilainya Dalam Pernikahan Bugis Di Bone" 6 (2022): 20–24.

¹⁴ Syarifatum Marbiyah, "Meresapnya Air Dalam Surat Al-Maidah Ayat 6 Prespektif Tafsir Al-Munir Dan Relasinya Terhadap Penggunaan Kutek Halal," in *Sekripsi* (Jember: Universitas Islam Negeri Kiai Achmad Siddiq Jember, 2023), 1–85.

wudhu.

There are also seven conditions for the validity of wudhu: Islam, reasoning, tamyiz (can distinguish good and bad), intention, tasmiyah (reading “*Bismillah*”), using pure water (absolute) and removing something that prevents water from reaching the skin¹⁵. From all the descriptions of the valid requirements of wudhu, many users of waterproof cosmetics are reluctant to remove them when going to wudhu and leave the conditions of wudhu unfulfilled. The recommendation to complete wudhu has been around since the time of the Prophet Muhammad¹⁶. As the hadith narrated by Sunan Darimi Index Number 733 that states:

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا جَعْفَرُ بْنُ عَبْدِ اللَّهِ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِعُوا الْوُضُوءَ¹⁷

Yazid ibn Harun reported to us Ja'far Ibn Al Harith from Manshur from Hilal ibn Yasaf from Abu Yahya from Abdullah ibn 'Amr who said: The Messenger of Allah ﷺ said: "Woe to the heels that are not exposed to the water of ablution, they will be exposed to the fire of hell, so let you complete ablution". (HR. Sunan Ad-Darimi)

In *Fath al-Mughith*¹⁸, al-Sakhawi says that takhrij is the narration by a traditionist of some traditions from the books of juz', teachers, books and others, either from his own narration, some teachers, friends or others, discussing and attributing to those who narrated them, namely the Imams who have books and codification of traditions¹⁹. A similar Hadith related to the recommendation to complete ablution can be found in the Hadith narrated by Imam Muslim with Index Number 241, namely:

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوْحٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ جَمِيعًا عَنْ أَبِي عَوَّانَةَ قَالَ أَبُو كَامِلٍ حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ أَبِي بَشِيرٍ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ تَخَلَّفَ عَنَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ سَافَرْنَاهُ فَأَدْرَكْنَا وَقَدْ حَضَرَتْ صَلَاةُ الْعَصْرِ فَجَعَلْنَا نُمَسِّحُ عَلَى أَرْجُلِنَا فَنَادَى وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ²⁰

Shayiban bin Farrukh and Abu Kamil al-Jahdari all from Abu Awanah, Abu Kamil said, Abu Bisyr told us from Yusuf bin Mahak from Abdullah bin Amru who said, 'The Prophet ﷺ lagged behind us on a journey, and we found him when the time for the 'Asr prayer had come, so we began to wash our feet, suddenly he said, "Woe to the heels (that are not washed) with hellfire. Complete your ablution properly.' (HR.Imam Muslim)

It is also stated in *Tuhfah Al-Asyraf* (Index Number 16092) that:

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ / ح وَحَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ

¹⁵ Kata Pengantar, "Panduan Wudhu Page | 1," in *Berwudhu Sesuai Tuntunan Rasul*, ed. Tim Penyusun (Medan: YPSA PRESS, 2019), 1–26.

¹⁶ Isnaini Lu'lu' Atim Muthoharoh, "Keabsahan Wudhu Bagi Pengguna Kosmetik Water Proof (Kajian Ma'anil Hadith Dalam Kitab Sunan Ibn Majah Nomor Indeks 450)," in *Sekripsi*, ed. Abdun Nashir (Surabaya: Universitas Islam Negeri Sunan Ampel Surabaya, 2022), 1–116, <http://digilib.uinsa.ac.id/id/eprint/52301>.

¹⁷ al-Tamiyiy As-Samarqandi, *Musnad Darimi*, Vol 1 (al-Maktabah al-'Arabiyah al-Su'udiyah, 1412): 551.

¹⁸ Al-Subki Al-Sakhawi Al-Dhahabi, *Fathul Mughith Bi Syarhil Al-Fiyah Al-Hadits*, ed. Abdul Kariim bin Abdillan bin Abd Rahman al-Khudhair dan Muhammad bin Abdullah bin Fuhaiyd (Daar Ihya' At-Turats Al-'Arabiyy, 2008).

¹⁹ Mahmud Tahhan, *Metode Takhrij Al-Hadith Dan Penelitian Sanad Hadis*, ed. Tim IMTIYAZ Indonesia, *Imtiyaz*, Cetakan 1 (Surabaya: Imtiyaz, 2015).

²⁰ Muslim bin Hajaj An-Naysaburi, *Shahih Muslim*, Vol 1 (Beirut: Ihya' Turats al-'Arabiyy, n.d.): 214.

عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ رَجَعْنَا . ا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مِنْ مَكَّةَ إِلَى الْمَدِينَةِ حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ، تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ فَتَوَضَّعُوا وَهُمْ عِجَالٌ فَانْتَهَبْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوحٌ لَمْ يَمْسَسْهَا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِعُوا الْوُضُوءَ²¹

Zuhayr ibn Harb informed me, Jarir informed us, (H). And Ishaq told us, Jarir told us from Manshur, from Hilal bin Yasaf from Abu Yahya from Abdullah bin Amr, who said, When we were returning from Mecca to Medina with the Messenger of Allah (peace and blessings be upon him), we came to a spring on the way. A people were hastening for the 'Asr prayer. Then they made ablution in a hurry. Then we went to meet them. And their heels were clearly not exposed to water. So the Messenger of Allah (peace and blessings of Allah be upon him) said: "The torment of Hell is for those who do not complete their washing." (HR. Imam Muslim)

Furthermore, it is also found in the narration of Sunan Abu Dawud with index number 97, namely:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا مَنْصُورٌ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى قَوْمًا وَأَعْقَابُهُمْ تَلُوحٌ، فَقَالَ: وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِعُوا الْوُضُوءَ²²

Musaddad narrated to us that Yahya narrated to us from Sufyan narrated to us that Manshur narrated to us from Hilal ibn Yasaf narrated to us from Abi Yahya narrated to us from Abdillah ibn Amru that the Messenger of Allah (peace and blessings of Allaah be upon him) saw a people whose ankles were dry, so he said: "Woe to the ankles from the punishment of Hellfire, complete ablution." (HR. Sunan Abu Dawud)

The hadith study used in the research focuses on the book of Sunan Darimi with index number 733. Before examining the meaning of the hadith, the main step that needs to be taken is to classify the quality of the sanad and matan aspects of the hadith.²³ Based on sanad criticism, the hadith narrated by Sunan Darimi with index number 733. Overall, it has met the requirements of the authenticity of the hadith. However, there are some notes related to the sanad namely Mishda' al-Islamiy because according to Adz Dzahabi he is shaduuq (weak memorization) and also according to Ibn Hajar al-'Asqalani he is maqbul (weak but still acceptable). As for the other narrator, Ja'far bin al-Harith, according to Ahmad bin Shu'aib an-Nasa'i he is classified as dhaif (weak in memorization). So, from this description it can be concluded that Sunan Darimi's Hadith with Index Number 733 is categorized as hasan isnad.

In addition, within the scope of the matan study. The hadith narrated by Sunan Ad-Darimi with index number 733 which is the main study in this hadith research occupies the degree of hasan lidzatihi hadith. A hasan lidzatihi Hadith is a Hadith narrated by a fair narrator but whose memorization is less than perfect with a continuous sanad and free from shadz and 'illat²⁴. This hasan lidzatihi Hadith can be upgraded to Shahih ligairihi, because there is another Hadith that corroborates the content of the matan or there is another sanad that also narrates the same

²¹ Muslim bin Hajaj An-Naysaburi, *Shahih Muslim*, ed. Muhammad Fuadz Abdul Baaqi, Vol 1 (Beirut: Daar Ihya' At-Turats Al-'Arabiyy, n.d.): 214.

²² Abu Dawud Sulaiman bin Asy'ats bin Ishaq bin Basyir bin Syadad bin Amru As-Sijistaniy, *Sunan Abi Dawud*, ed. Muhammad Muhiddin Abdul Hamid, Vol 1 (Sidon-Beirut: Perpustakaan Modern, n.d.): 24.

²³ Rahmat Dani and Dea Jihanna Ilmi, "Klasifikasi Hadis Ditinjau Dari Segi Kuantitas Dan Kualitas Sanad," *Jurnal Kajian Pendidikan Islam* 3, no. 2 (2024), <https://doi.org/10.58561/jkpi.v3i2.127>.

²⁴ Syamsuez Salihima, "Historiografi hadis Hasan Dan Dhaif," *Jurnal Adabiyah*, X (2010), 1–11.

Hadith from the narration of Imam Muslim and Sunan Abu Dawud.

The meaning of the above traditions is that washing the feet is obligatory and not limited to wiping them. This issue has been disputed by the scholars into several opinions. According to the opinion of the fuqaha' and fatwa experts, it is obligatory to wash both feet as well as the ankles and it is not sufficient to wipe them. Another opinion is that it is not obligatory to wipe the feet along with washing the ankles.²⁵

The Shi'ah say that it is obligatory to wipe over them. Muhammad bin Jarir al-Jabba'i, the leader of the Mu'tazilah sect, said, "it is permissible to choose between wiping and washing." Some of the Zhahiriyah said: "It is obligatory to combine wiping and washing." These are the ones who disagree with the majority of scholars. Among the many opinions about the nature of the Prophet's ablution, the majority of them agree that washing the feet is obligatory.²⁶ From the explanation above, it is clear that if a part of the wudhu member cannot absorb water, it can cause the invalidation of wudhu.²⁷ Likewise, waterproof henna cannot absorb water, so it must be cleaned first before wudhu.



Image 1. use of waterproof henna

The image shows a person's hand adorned with waterproof henna. The henna pattern has an intricate design that wraps around the wrist and extends to the fingers, featuring distinctive floral and geometric motifs. The henna looks shiny, indicating its waterproof properties, which allows it to be water-resistant and last longer than traditional henna. The colors of this henna tend to be more intense and solid, giving it an elegant and modern feel.

If someone performs ablution without cleaning the waterproof henna that has been used first and immediately performs ablution, there are two reasons for this: first, because they are lazy to bring special cleaners and when using them, they consider it complicated and more concise in performing ablution, then because there is an element of triviality or underestimating the law of ablution, secondly, they think it is a waste of time. If there is a substance or object that prevents water from reaching the ablution member, namely waterproof henna. If you want to perform ablution without cleaning it first, then the ablution is in vain. However, if waterproof henna has been used and then cleaned using a special liquid, it is permissible to perform

²⁵ Imam An-Nawawi, *Bab Wajibnya Membasuh Kedua Kaki Dengan Sempurna*, Vol 2 (Darus Sunnah, n.d.).

²⁶ An-Nawawi.

²⁷ Tadzhib Matan Dib Al-Bugho, *Tadzhib Matan Abi Syuja' [Al-Ghoyah Wat Taqrib] Terjemah Indonesia* (Surakarta: Media Zikir, 2009).

wudhu²⁸.

3. Impact of Active Waterproof Henna Users

Of course, the ingredients used in Waterproof white henna are much different from natural henna. Natural henna is made from inai leaves. The inai plant or nail henna plant (*Lawsonia inermis* L) belongs to the Lythraceae family, is a tall shrub or small tree, branched, has a height of up to 6m, gray to brownish bark, when it is young the stem is thornless, when it is old on the branches it has thorns. Single leaf blade and located opposite, compound flowering, gathered to form a wide pyramid-shaped skeleton, the fruit of the nail henna plant is round (Badan POM RI, 2012)²⁹. The inai leaves are pounded until smooth and then given with a little liquid to produce a paste. The paste will be used for natural henna material.

Waterproof henna is made from temporary body painting paint, which is a type of body painting that only uses special materials/paint and is not durable (Anastasia, April 2, 2013). Temporary body painting is usually made for traditional ceremonies or wedding ceremonies which include cultures that are still used in Indonesia, Arabia, and India which are useful for beautifying certain parts. Based on the nature of temporary body painting, it does not harm the health of the body, because the materials used are natural ingredients, from plants, and special cosmetics produced to make paint/ink³⁰. In addition to the body painting used for henna material, the complementary materials are special skin glue, beads or swarovski, and glitter powder size 0.02.

The use of waterproof henna can indeed maximize appearance. Especially used by the bride will look more graceful. However, it is also necessary to know whether the skin condition can accept waterproof henna material made from body painting paint or not, which will provide possible side effects, such as:

a. Allergic reaction

According to a scientific journal entitled Henna tattooing dermatitis: consider an additive as the culprit by the British Journal of General Practice, the use of henna can trigger allergic skin reactions. Possible allergic skin reactions can include erythema, swelling, blisters, weeping dermatitis, eczematous dermatitis, multiform erythema, lichenoid dermatitis, pruritic dermatitis, and papular dermatitis. The study also describes another impact, which is increased skin sensitivity to sunlight. This side effect occurs due to the use of PPD on the skin. In severe cases, henna can endanger the lives of its users.

b. Appearance of scarring on the skin

Scarring is a scar that forms after an allergic reaction to the skin. It is part of the wound healing process. The cause is itchiness that triggers an open wound due to scratching. The open wound will repair itself by growing new skin tissue. This process serves to hold the skin together and fill the gap caused by the wound. The replacement tissue is made of a protein called collagen. Its development will be in accordance with the problematic skin area. Some protrude and are flush with the surrounding skin.

c. Inflammation of the skin

Skin inflammation or dermatitis is an irritation that presents with symptoms such

²⁸ Nazeladita, Febriadi, and Hayatudin, "Analisis Hukum Wudhu Bagi Pengguna Kosmetik Water Proof Menurut MUI."

²⁹ B A B III, A Telaah Pustaka, dan Tanaman Inai, "Gambar 2.1 Tumbuhan inai (*Lawsonia inermis* L). (Supriningrum, 2018)," 2018, 6–15.

³⁰ D Anggraini, *Kelayakan Pewarna Cat Body Painting Dari Bahan Dasar Ekstrak Biji Buah Kesumba Keling (Bixa Orellana)* (Semarang: Fakultas Teknik Universitas Negeri Semarang, 2017), <http://lib.unnes.ac.id/31589/>.

as dry, itchy and reddish skin. This disorder is divided into several types, namely atopic and contact dermatitis, which occurs due to an allergic skin reaction.³¹

4. Scholars' Perspective on the Validity of Wudhu with Waterproof Henna

According to Mr. Nur Mukhlis Zakariya as the chairman of Majelis Tarjih PDM Tulungagung that must pay attention to how important wudhu is, if you read from Surah Al-Maidah verse 6 there it is explained that the word *وَأَغْسِلُوا* is not just wiping but washing. The name washing is not only poured with water but must be rubbed. Related to waterproof cosmetics that are not water-resistant, it means that when there are body parts that should be exposed to water but are not water-resistant, it means that the ablution is not perfect³².

Some scholars say that it is mustahabb (Sunnah) to apply henna, including Shaykh Abdul Aziz bin Baz who said: "There is no doubt that coloring women's hands with henna is mustahabb (Sunnah). It is recommended in some traditions that are not free from weaknesses. But what is preferable for women is to wear polish with henna so that they do not resemble men. This is because it is stated in several saheeh traditions that wearing henna is a common custom among women, and was common from the time of the Prophet Muhammad (peace and blessings of Allaah be upon him) until now. So wearing henna for women is better and more preferable"³³. However, the type of henna referred to here is henna made from henna leaves (inai leaves), not waterproof henna made from temporary body painting paint that is used on the skin, not on the nails.

According to Ustaz Ammi Nur Baits (konsultasisyariah.com), henna that penetrates the skin, does not cover and does not prevent water from reaching the surface of the skin, does not hinder the validity of wudhu (wudhu is valid). On the other hand, if henna paint (body painting) does not penetrate the skin, covers it and prevents water from reaching the surface of the skin, then wudhu is not valid. From the source of al-Imam Ibn Hajar and al-Imam Zakariya al-Anshari in *Misykat at-Tanwir Syrh al-Mukhtashor as-Shogir* (sanadmedia.com) quoted by Halskin, "It is obligatory before doing wudoo' to remove the skin masks and skin creams that are commonly used by women to be applied to their faces, if they are still in the form of a substance (barrier / not disappear)".³⁴

According to Mr. KH. Bagus Ahmadi as Katib Syuriyah PCNU Tulungagung, this waterproof is an object that can prevent water from reaching the skin, while the requirement for wudhu is that the water must hit the skin. So from here it can be understood, when there is still material on the skin it is not valid. The condition for ablution is that the water must reach the skin. When it comes into contact with something else and if it is scraped off, there is still some of it left, then it is a hindrance. But if there is only a trace of color when scraped off, there is nothing. This means that water can still enter. For waterproof cosmetics (henna) as well, when using waterproof cosmetics will perform ablution try to scrape the skin appears or not the goods. If nothing, just the rest of it is okay. This means that the water can seep into the skin, so there is no problem, meaning that the ablution is valid. However, if the skin is scraped and the substance appears, then this may prevent the water from reaching the skin and render the wudhu invalid.

³¹ Fadhli Rizal Makarim, "Efek Samping Mengoleskan Henna Pada Kulit," halodoc, 2023, <https://www.halodoc.com/artikel/efek-samping-mengoleskan-henna-pada-kulit>.

³² Fatin Khairun Nisa', "Keabsahan Wudhu Bagi Pengguna Kosmetik Waterproof (Persepsi Ulama Nahdlatul Ulama Dan Muhammadiyah Di Tulungagung)," in *Sekripsi* (Tulungagung: UIN SATU Tulungagung, 2021), 50–70, <http://repo.uinsatu.ac.id/id/eprint/21593>.

³³ Inti Ulfi Sholichah, "Kutek Halal Dalam Islam Analisis Fatwa MUI No. 26 Tahun 2013 Tentang Standar Kehalalan Produk Kosmetika Dan Penggunaannya," *Fintech: Journal of Islamic Finance* 5, no. 1 (2023): 52–63.

³⁴ Hotli Simanjuntak, "Henna, Bukan Sekadar Pewarna," *republika*, 2023, <https://www.republika.id/posts/48557/henna-bukan-sekadar-pewarna>.

C. CONCLUSION

In Islam, ablution is one of the important acts of worship that must be done properly before performing prayers. Wudhu is not valid if water cannot reach the skin due to a barrier such as waterproof henna, because it is made of *body painting paint*. The complementary materials are special skin glue, beads or swarovski, and glitter powder size 0.02 which becomes a barrier to the absorption of water into the skin. Therefore, women who use waterproof henna must ensure that the henna does not block the ablution water so that their worship is valid. The researcher also provided guidance for Muslim women in performing ablution correctly, especially when using cosmetic products that can be a barrier to ablution.

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