

**A REVIEW OF BODY SHAMING BEHAVIOR ON THE HADITH;  
The Preventive Measurement From Islamic Point Of View**

**M. Fahmi Azhar<sup>1</sup>, Ida Rochmawati<sup>2\*</sup>**

Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Indonesia  
Email: [fahmiazharr@gmail.com](mailto:fahmiazharr@gmail.com), [idarahma@uinsby.ac.id](mailto:idarahma@uinsby.ac.id)

\*corresponding author

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**Abstract**

*This article examines one of the social problems in society which is currently a global issue, namely body shaming behavior. Body shaming behavior is an act of commenting, criticizing or bullying someone's physical (body condition) with the aim of humiliating, because the physical condition of the individual is considered not in accordance with the applicable body image standards and deserves to be commented on. This study examines the behavior of body shaming from the perspective of the hadith. This study seeks to find a correlation between body shaming behavior described in the hadith and explores the preventive actions offered from Islamic perspective. The method used is qualitative-descriptive through library research. The results of this study are 1). Hadith narrated by Tirmidhi: 2502 in general explains how the prophet's view of body shaming behavior is. 2). The meaning of the hadith content in it is an invitation to stay away from body shaming behavior. 3). Impact on victims of body shaming behavior in a psychological perspective. 4). Preventive actions offered to prevent body shaming behavior.*

**Keyword:** *Body Shaming, Hadith, Psychology.*

**Abstrak**

*Artikel ini mengkaji salah satu permasalahan sosial di tengah masyarakat yang saat ini menjadi isu global, yaitu perilaku body shaming. Perilaku body shaming merupakan tindakan mengomentari, mencela, mengkritik atau merundung fisik (kondisi tubuh) seseorang dengan tujuan untuk memermalukan, hal ini disebabkan kondisi fisik yang dimiliki individu tersebut dinilai tidak sesuai dengan standar citra tubuh yang berlaku dan layak untuk dipermalukan. Penelitian ini*



mengkaji perilaku body shaming perspektif hadis nabi. Dalam penelitian ini berusaha untuk menemukan korelasi antara perilaku body shaming dan hadis, serta mengeksplorasi tindakan preventif yang ditawarkan oleh Islam. Metode yang digunakan adalah kualitatif-deskriptif melalui studi kepustakaan (*library research*). Hasil atas kajian ini, 1). Hadis riwayat Tirmidzi: 2502 secara umum menjelaskan bagaimana pandangan nabi terhadap perilaku body shaming. 2). Pemaknaan kandungan hadis didalamnya ajakan untuk menjauhi perilaku body shaming. 3). Dampak bagi korban perilaku body shaming dalam sudut pandang psikologi. 4. Tindakan preventif yang ditawarkan untuk mencegah perilaku body shaming.

**Kata Kunci:** *Body Shaming, Hadis, Psikologi*

## Introduction

Prophet Muhammad is a figure whose behavior has always been a role model for all of us, not only for Muslim people but also for all human beings which is a concern in each generation. The Qur'an confirmed that the Messenger of Allah is a role model for the faiths<sup>1</sup> and noble character.<sup>2</sup>

All the behavior, deeds, utterances, provisions and the characteristics of the Prophet Muhammad are called the hadiths of the prophet.<sup>3</sup> The affirmation for Muslims to follow the hadith of the prophet described in the Qur'an surah al-Hashr verse 7:

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كُنِيَ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا ءَاتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ<sup>4</sup>

*And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.<sup>5</sup>*

<sup>1</sup> Al-Qur'an, 33: 21

<sup>2</sup> Al-Qur'an., 68: 04

<sup>3</sup> Idri, *Hadis dan Orientalis* (Depok: Kencana 2017), 89.

<sup>4</sup> Al-Qur'an 7:59.

<sup>5</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahan* (Bandung: CV Diponegoro, 2010) 545.

The suggestion to obey what the Prophet ordered and avoid from the prohibition makes Hadith have a very important role in Islam after the Qur'an. Therefore, all Muslims agree that the Hadith of the Prophet is the source and basis of Islamic law after the Qur'an, and Muslims are obliged to obey the hadith as required to obey the Qur'an.<sup>6</sup>

Along with the development of the times, the phenomenon of body shaming has become a universal problem in society recently. The term body shaming is an act intended to humiliate those who have a physical appearance that is considered quite different from society in general, either intentionally or unintentionally.<sup>7</sup> Body shaming behaviour does not only occur in the real world, but also occurs in cyberspace; moreover the development of internet technology is growing very rapidly at the moment.<sup>8</sup> Most of Indonesian people still consider body shaming behaviour to be normal and taboo. Moreover, body shaming behaviour causes scars for victims of these actions, such as insecure

(unconfident), anxiety, and depression. Body shaming behaviour is as cruel as bullying, commenting and physically insulting others can be categorized as acts of bullying.<sup>9</sup> Although body shaming does not make harmful physical contact, but this behaviour includes verbal bullying. Body shaming can occur to everyone regardless of age. It can occur to children, teenagers and even the elderly. Various solutions have been made to deal with body shaming, whether it's from the point of view of psychology, law, sociology, and health. Therefore, studies to prevent the phenomenon of body shaming behaviour need to be enriched from various points of view, one of which is from the point of view of hadith. Hadith is not only a sharia guideline for Muslims, but also as a guide to *muamalat* in social relations among humans. In this case, it's very important to study how the prophet's hadith views body shaming behaviour.

This study does not only look at the phenomenon of body shaming in the prophet's hadith, but also explores and

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<sup>6</sup> M. Agus Solahudin, *Ulumul Hadis* (Bandung: Pustaka Setia, 2009), 149.

<sup>7</sup> Tri Fajariani Fauzia, "Memahami Pengalaman Body Shaming Pada Remaja Perempuan", *Fisip Undip*, 2019, 2.

<sup>8</sup> Ayuhan Nafsul Mutmainah, "Analisis Yuridis Terhadap Pelaku Penghinaan Citra Tubuh (*body*

*shaming*) Dalam Hukum Pidana di Indonesia", *Dinamika Jurnal Ilmiah Ilmu Hukum*, vol 26, no 8 Februari 2020, 976.

<sup>9</sup> Sumi Lestari, "Bullying or Body Shaming? Young Women in Patient Body" *Philanthropy Journal of Psychology*, vol 3 no 1 2019, 3.

takes preventive steps to prevent body shaming behaviour. The purpose of this study is to know how the Prophet's views on body shaming behaviour and examine the content of hadith in it.

In analysing the Prophet's hadith related to body shaming behaviour, the researcher has conducted a critical analysis of the quality and meaning of the hadith. The quality and authenticity of the main hadith in Sunan Tirmidzi Index number 2502 was analysed using *sanad* and *matan* criticism. In addition to using the Hadith Book of Sunan Tirmidzi, the author also examines the book *Tuhfat al-Ahwadhi bi syarh Jami' al-Turmudzi* by al-Mubaarakfuri (Beirut) and *Tahdib al-Tahdib* by Ibnu Hajar al-Asqalani (Beirut:1984).

In addition to analysing the quality and validity of the hadith, the preventive measures (problem solving) offered for the phenomenon of *body shaming* behaviour are an important part of this article.

### **The Definition of Body Shaming Behaviour**

Etymologically body shaming comes from the English phrases body and

shaming. *Body* in Indonesian language means *tubuh* or the whole physical structure that forms a person, and shaming means humiliating. Body shaming is a term used to refer to the behaviour of criticizing and commenting negatively on the physical form of one's own body or that of others or acts of insulting, mocking or bullying against a person's physical (body shape or size) and one's appearance.<sup>10</sup>

According to Honigman and Castle, body shaming is image mental picture of a person's body as on the shape and size of the body, how the person will perceive and give an assessment of what he thought and feel for the size and shape of her body, and how about the judgment of others against him. What does she think and feel is not necessarily really can represent the real situation, but rather is the result of self-assessment Subjective.<sup>11</sup>

Fredrickson and Roberts explain that body shaming is a form of behaviour of self and others towards the internalization of ideal beauty standards.<sup>12</sup>

Thus, from the above definitions, it can be concluded that body shaming is

<sup>10</sup>Ayuhan Nafsul, "Analisis Yuridis....", 976.

<sup>11</sup> Syarifah Amalia, Skripsi: "Hubungan Antara Body Image Dengan Kepercayaan Diri Pada Korban Body Shaming"(Surabaya: UIN Sunan Ampel, 2020) 36.

<sup>12</sup> Sumi Lestari, "Bullying or Body Shaming? Young Women in Patient Body Dysmorphic Disorder" *Philanthropy Journal of Psychology*, Vol 3 Nomor 1 2019,60.

an act of commenting, criticizing, bullying, or physical insulting (toward body condition) of one's own body or others who has a physical condition that is not ideal according to the applicable criteria causes embarrassment and feelings of insecurity.

### **Types of Body Shaming**

According to Luna Dolezal in her book "*The Body and Shame: phenomenology, feminism and the socially, shaped body*", she divides *body shaming* into two types, namely *acute* and *chronic body shame*.<sup>13</sup>

First, *Acute body shame* is linked more to bodily movement like comportment, self-presentation and bodily management.<sup>14</sup> It usually occurs in social interactions with other people such as: *self-presentation with stuttering, rapid speech, poor hearing, and voice becomes nasal and unexpected behaviour*.

Second, *Chronic body shame* is a type of body shaming that appears due to a permanent form of appearance or body shape, such as *weight, height, skin colour,*

*acne, aging, and so on*.<sup>15</sup> This second type of body shaming that is often encountered in the society, the forms of body shaming behaviour such as: *skin shaming* (shaming skin colour), *fat shaming* (shaming a fat body shape), *skinny shaming* (shaming a thin body shape), *embrassing hair* and other body shapes.<sup>16</sup>

Body shaming behaviour is closely related to *body image*. Honigman and Castle state that *body image* is image mental picture of a person's body as on the shape and size of the body, how the person will perceive and give an assessment of what he thought and feel for the size and shape of her body, and how about the judgment of others against him.<sup>17</sup>

Body shaming behaviour occurs because the victims are considered cannot fulfil the ideal standard of body image either in terms of beauty or good looks that occur in the society such as beauty must be white, sharp nose, straight hair, smooth face, balance between height and weight and other criteria. The existence of

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<sup>13</sup> Luna Delozal, *The Body and Shame: phenomology, feminism and the socially, shaped body* (New York: Lexinton Book, 2015) 7.

<sup>14</sup> Luna Delozal, *The Body and...*, 8.

<sup>15</sup> Luna Delozal, *The Body and...*, 10.

<sup>16</sup>Tri Fajariana, "Memahami Pengalaman *Body Shaming* Pada Remaja Perempuan" *Departemen Ilmu Komunikasi*, 5.

<sup>17</sup>Villi Januar dan Dona Ika, "Citra Tubuh Pada Remaja Putri Menikah dan Memiliki Anak" *Jurnal Psikologi*, vol.1, no. 1 Desember 2007. 53.

standardization of body image in society results in individuals who cannot fulfil applicable standards to be marginalized and often become the objects of body shaming.

### Body Shaming in Hadith Perspective

Body shaming behaviour is an act of commenting, criticizing, bullying, or physical insulting (toward body condition) of one's own body or others who has a physical condition that is not ideal according to the applicable criteria. Body shaming behaviour is usually experienced by individuals who are considered cannot to fulfil the standards of beauty or good looks that occur somewhere so that criticism and negative comments about body shape is experienced by individual frequently.<sup>18</sup>

Body shaming is also included in the act of bullying (persecution), although it does not use physical abuse, but it is included in verbal abuse that harms someone's psyche.

There are various kinds of studies have been carried out to prevent the behaviour of body shaming which is currently become a social problem, either through psychological, health and sociological approaches. However, the

efforts made indirectly can change the behaviour instantly. Therefore, a new perspective is needed to overcome this social problem. One of the points of view is used the spiritual way by using the perspective of the prophet's hadith.

When viewed from the orientation of body shaming behaviour which include in verbal abuse, namely commenting on one's physical appearance. There is a hadith of the prophet that explains about this behaviour. It is contained in the hadith book of Sunan Tirmidhi

عَنْ عَائِشَةَ قَالَتْ حَكَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَقَالَ مَا يَسُرُّنِي أُبِّي حَكَيْتُ رَجُلًا وَأَنَّ لِي كَذَا وَكَذَا قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةً وَقَالَتْ يَبِيدُهَا هَكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةٌ فَقَالَ لَقَدْ مَرَجَتْ بِكَلِمَةٍ لَوْ مَرَجَتْ بِهَا مَاءَ الْبَحْرِ لَمُرَجَ.<sup>19</sup>

*From Aisyah said: "I told a man to the Messenger of Allah", he said: "I don't like to talk about someone's shortcomings while I myself have many shortcomings like this and that." Said Aishah: I said, "O messenger of Allah, indeed Shafiyah" she demonstrates with her hands-which she means, Shafiyah is short. He said: "You have disturbed with one word, which if one word of yours were mixed into the sea, it would be cloudy"*

<sup>18</sup> Micheal Suzzy, "Perlawanan Penyitas Body Shaming melalui media sosial" *koneksi*, Vol IV, NO 1 Maret 2020, 140.

<sup>19</sup> Abi 'Isa Muhammad 'Isa al-Tirmidzi, *Sunan Tirmidzi*, jilid IV, *Kitab Abwabu Shifat al-Qiyamah wa al-Raqa'iq wa al-Wara'* (Beirut: Dar al-Gharib al-Islamiy, 1996) 275.

### **Takhrīj Hadith**

In the book of Hadith Sunan Tirmidhi found a hadith that explains the behaviour of body shaming. This hadith is found in the hadith narrated by Tirmidhi index number 2502.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي حُدَيْفَةَ وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ عَنْ عَائِشَةَ قَالَتْ حَكَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَقَالَ مَا يَسْرُنِي أَبِي حَكَيْتُ رَجُلًا وَأَنْ لِي كَذَا وَكَذَا قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةً وَقَالَتْ بِيَدِهَا هَكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ مَزَجْتَ بِكَلِمَةٍ لَوْ مَزَجْتَ بِهَا مَاءَ الْبَحْرِ لَمَزَجَ.

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*Has told us Muhammad bin Bashar, has told us Yahya bin Sa'id and 'Abdu al-Rahman bin Mahdiy they both said, have told us Sufyan from 'Ali bin al-Aqmar from Abi Hudhaifah is one of the companions of Abi Mas'ud from 'Aishah said: "I related a man to the Messenger of Allah" he said, "I don't like to talk about someone's shortcomings while I myself have many shortcomings like this and that" Said Aishah: I said, "O messenger of Allah, indeed Shafiyah" she demonstrates with her hands- which she means, Shafiyah is short. He said: "You have*

<sup>20</sup> Muhammad 'Isa al-Tirmidzi, *Sunan Tirmidzi*..., 275.

*disturbed with one word, which if one word of yours were mixed into the sea, it would be cloudy*"<sup>20</sup>

In addition, it was found a hadith that has the same theme with almost has the same point; it is found in the book of Sunan Abu Daud index number 4875:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ، عَنْ عَائِشَةَ، قَالَتْ: قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا وَكَذَا، قَالَ غَيْرَ مُسَدَّدٍ: تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ قُلْتَ كَلِمَةً لَوْ مَزَجْتَ بِهَا الْبَحْرَ لَمَزَجْتَهُ» قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: «مَا أَحِبُّ أَبِي حَكَيْتُ إِنْسَانًا وَأَنْ لِي كَذَا وَكَذَا»

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*Has told us Musaddad, has told us Yahya from Sufyan said, has told me 'Ali bin al-Aqmar, from Abu Hudhaifah, from Aishah said, I said to the Prophet Peace be Upon You, "It is enough for you Shafiah likes this and like this – means short." Then He said: "Truly you have said a sentence, if it mixed with sea air, then it will be able to make it tasteless." Aishah said, "I have also told about other people to him, but he said, "I do not tell about other people even though I myself like this and this."'<sup>21</sup>*

<sup>21</sup> Abu Daud Sulaiman, *Sunan Abi Daud, Kitab al-Adab, bab fil ghibah* (Riyadh: Maktab al-Ma'arif, 2003) 882.

Moreover, it also written in the book Musnad Ahmad bin Hanbal index number 25560:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: سَمِعْتُ سُفْيَانَ، يُحَدِّثُ  
قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ -  
وَكَانَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَكَانَ طَلْحَةَ يُحَدِّثُ  
عَنْهُ - عَنْ عَائِشَةَ قَالَتْ: " حَكَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ رَجُلًا فَقَالَ: " مَا يَسُرُّنِي أَبِي حَكَيْتُ  
رَجُلًا، وَأَنَّ لِي كَذَا وَكَذَا، قَالَتْ: فَقُلْتُ يَا رَسُولَ  
اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةٌ - وَقَالَ بِيَدِهِ كَأَنَّهُ يَعْغِي قَصِيرَةً  
- فَقَالَ: «لَقَدْ مَزَجَتْ بِكَلِمَةٍ، لَوْ مَزَجَ بِهَا مَاءُ  
الْبَحْرِ مَزَجَتْ».<sup>22</sup>

*Has told us 'Abdu al-Rahman said, I have heard from Sufyan said, has told us 'Ali bin al-Aqmar from Abi Hudhaifah is one of the companions of 'Abdillah, Talhah told him from Aisyah, she said: "I have told about a man to the Prophet Peace be Upon You,". He said: "No one makes me happy when I tell about a man while I am like that and like that". He said; I said: "O Messenger of Allah! Indeed, Shafiyah is a woman". She demonstrated by gesturing her hands; "She seems short". He said: "Truly you have mixed with an utterance, if it is mixed with sea water, indeed it will be mixed".<sup>22</sup>*

The hadith studies used focus on hadith in the book of Sunan Tirmidhi

index number 2502. In the Scientifics study of hadith, before the hadith is given a meaning, certainly, the first step that must be done is to criticize *the sanad* and *the matan* of the hadith. This is to determine the quality and authenticity of the hadith used.

After analyzing *the sanad* by reviewing aspects of the *sanad* authenticity, such as: the *the sanad connection, justice*, the power of narrator's memory, and there is no confusion and defects. It can be concluded that all narrators who narrated were not recorded and get the assessment of *ulama'* as weak narrators. Although the narrator named Muhammad bin Bashar gets a weak memorization (*saduq*) assessment, but it is not a problem because it can be categorized as an accepted narrator (*maqbul* narrator). Thus, the quality of *the sanad* is a good *sanad (hasan sanad)*.

In terms of content (*matan*), the hadith of Tirmidhi's history index number 2502 does not have a significant difference from the above hadith of the same theme. The difference is only in the used of vocabulary and the layout of word (*lafadz*). Although there are

<sup>22</sup> Abu 'Abdullah Ahmad bin Muhammad bin Hanbal, *Musnad al-Imam Ahmad bin Hanbal, kitab al-Mulhaq al-Mustadrak min Musnad al-*

*Ansari Baqiyyah Khamisa 'Ashara al-Ansari, bab Musnad al-Sadiqah 'Aishah binti al-Sadiq* (Beirut: Muassasah Risalah, 2001) 361.

differences, it does not affect the quality of *matan* because they still want the same purpose.

The *matan* editorial contained of free confusion and defects. It can be reviewed that there is no contradiction with the text of Qur'an, other stronger hadiths, science and logic. So, the quality of *matan* is a valid *matan*.

Thus, it can be concluded that the hadith narrated by Tirmidhi number 2502 is a *hasan li dzatihi hadith* then rise to be a *sahih li ghairihi hadith* because of the *muttabi'* from the narrations of Abu Daud and Ahmad bin Hanbal who have the narration degree of *sahih li dzatihi*.

### Language and Historical Analysis of Hadith

Judging from the structure of language used in this hadith, it is included into the category of *majazî* hadith, but if the editorial is interpreted essentially as textual understanding, it will get an inaccurate meaning. The layout of words (*lafadz*) وَقَالَتْ بِيَدَيْهَا (Aishah demonstrates with her hands), i.e. Aishah gestured with her hands which was to demonstrate with the intention of letting him know that

Safiyyah had a short stature (فَصِيرَةً نَعْنِي).

Aishah's comments on Safiyyah made the Prophet gives her advice. Then, the *lafadz* that contain other *majaz* namely in *lafadz* لَقَدْ مَزَجَتْ بِكَلِمَةٍ لَوْ مَزَجَتْ بِهَا مَاءَ الْبَحْرِ لَمُزِجَ (You (Aishah) have disturbed with one word, if your word is mixed into the sea, it will be cloudy) the purpose of this hadith is the Prophet's advice to Aishah so that she does not give comment about Safiyyah's physique, since her comments would hurt Safiyyah.

The Prophet admonishes her with a *majazî* sentence, i.e. by giving an allusion toward Aishah's comment that Safiyyah is a short woman. If those words are mixed with so much seawater, it will definitely become cloudy due to her behaviour. Therefore, the negative comment is more dangerous than body shaming behaviour which will have a bad impact on the victim.

In the Scientifics study of hadith, to find the historical aspects of the existence of a hadith by using the science of *Asbabul Wurud*, namely the science that discusses of the causes or the background of the hadith.<sup>23</sup> The

<sup>23</sup> Nur Kholis, *Pengantar Studi Hadis* (Yogyakarta: Semesta Ilmu, 2016) 83.

objectives are: first, to understand and interpret the hadith. Due to the knowledge of the causes of something are the main things to know the causes that arise. Second, to know the wisdoms and the provisions of the *Shari'a*. Third, to specialize in general law.<sup>24</sup>

The background of the statement can be reviewed by using a *syarh book* or a related hadith explanation. After reading the *syarh books*, the researcher does not find a micro hadith of *asbabu al-wurud* of Tirmidhi's history yet. Meanwhile, a macro *asbabul wurud* is known during the conditions of the ignorant society (the *jahiliyah* society). They used to poke fun at each other and call each other with bad names. Then, the verses that prohibit poking fun at each other and calling with bad names were sent down.<sup>25</sup>

In general, this hadith appears when Aishah, the wife of the Prophet, commented on Safiyyah's physique as a short person. Hearing Aishah's utterance, the Prophet immediately gives her advice due to her utterance can disturb and hurt Safiyyah's heart.

If we observe in this case, the Prophet's response toward bad behaviours that occurred at that the

moment, which is the habits of the ignorant society (the *jahiliyah* era) are used to poke fun at each other and call each other with bad names, so that they will leave this behaviour. In this case, due to bad utterances will have a negative impact on the victims.

Although the hadith about *body shaming* has been conveyed by the Prophet for several centuries ago, but this hadith still has relevance today. Even though the Messenger of Allah does not use the term body shaming as it is today, however, the intent and message of the hadith conveyed is about the prohibition to physically abuse or mock someone, indicating that this behaviour needs more attention.

### Meaning of Hadith

Judging from the appearance of the hadith narrated by Tirmidhi, it has two purposes, which are still in one theme of discussion, namely the recommendation to keep oral.

Judging from the appearance of the hadith narrated by Tirmidhi, it has two purposes. First, the Prophet said that he does not like talking about someone's shortcomings, since everyone has their own shortcomings. Even though it is known that the Messenger of Allah is a

<sup>24</sup> Fatchur Rahman, *Ikhtisar Musthalahul Hadits* (Bandung: Alma'arif 1974) 331.

<sup>25</sup> Ibnu Kathīr, *Tafsīr al-Qur'ān al-'Adzhīm* (Riyadh: Dār Ṭibah, 1998) 376.

*ma'sum* person, that is, a person who is protected from immorality both from big and small sins.

As a *ma'sum* person, the Messenger of Allah is still very humble with his shortcomings so he doesn't like to tell about other people's shortcomings. This is a reflection so that Muslims imitate the humble nature of the Prophet not to tell about other shortcomings due to it is included in the category of backbiting.

Second, it is the Prophet's warning to Aishah not to comment on someone's physique. In this case it does not mean that Aishah as *ummu al-mukminin* do body shaming behaviour, however, it was aimed at moral education and educate the people due to the condition of the society is still poking fun at each other, telling about the shortcomings of others and still calling each other with bad names at that time. It deals with the word of Allah in Surah al-Hujarat verse 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ  
يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ  
خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ

<sup>26</sup> Al-Qur'an 49:11.

<sup>27</sup> Departeman Agama RI, *Al-Qur'an dan...*, 515.

<sup>28</sup> Ibnu Kathir, *Tafsir al-Qur'an al-Adzhim* (Riyadh: Dar Tibah, 1998)376.

يَنْسَ الْإِسْمَ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ  
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.<sup>26</sup>

*O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.<sup>27</sup>*

This verse is revealed deals with the tradition of the ancients who had two or three nicknames. One day, the Messenger of Allah calls one of them by his nickname, then they said: “O Messenger of Allah, indeed he does not like the nickname.” Then Allah revealed this verse.<sup>28</sup>

On the other hand, this verse is also revealed deals with the wives of the Prophet. Once upon a time, Umi Salamah tied her waist with a white cloth scarf and let it fall towards the back so that it looked like she was dragging. Seeing Umi Salamah does like that and then Aishah said to Hafsa “Look at the back of her dragging back, as if it looks like a dog's tongue.”<sup>29</sup>

<sup>29</sup> Abu al-Hasan ‘Ali bin Ahma al-Naisaburiy, *Asbab al-Nuzul* (Damam: Darul Islah, 1992) 393

In addition, according to Anas bin Malik, this verse is related to the jealousy of some of the Prophet's wives toward Safiyyah by saying that she is a short woman. Those words can also be categorized as ridicule.<sup>30</sup>

That verse using the word *tanabe*. *Tanabe* is a bad call to someone that leads to insults someone either because of physical or habit. Such as: calling “A” with *an elephant* because he is fat man, calling “B” with *a bat* because he usually sleeps during the day.

According to Imam Nawawi, the behaviour that explained in the hadith is included into backbiting which is forbidden. Nawawi exemplifies that behaviour. Such as commenting on or insulting someone who was walking with a limp or commenting on a person who has a stooped head.<sup>31</sup>

This hadith narrated by Ibn Majah shows the implicit meaning of the importance of keeping the tongue in order to avoid uttering bad comments, insulting or bullying someone physically. One should refrain from uttering bad words. Moreover, as a true Muslim who is required to get used to utter good words or keep quiet from bad words. Therefore,

as human beings, we should respect each other, either in deed or in utterance.

Uttering good words and keep the tongue from bad words that hurt others, are part of the effort to glorify that person and as part of social worship (*ḥablun min al-nās*). According to Quraish Shihab, avoiding negative things so as not to happen to others is *al-salām salbiy* (passive peace). Keeping the tongue (*ḥifdz al-lisān*) means keep silent or speak unless uttering good words, avoiding from bad and dirty words, body shaming, hate speech, backbiting, slander, and pitting each other.<sup>32</sup>

In the text of the Tirmidhi hadith, it is also necessary to distinguish the intent of the text between the temporal infrastructure (*wasilah*) and the goal to be achieved (*ghayah*) to find out the true meaning of the hadith. The hadith that explains about body shaming is a *wasilah hadith* (infrastructure) because the hadith contains ethics in social interaction; there is a prohibition on insulting someone's physique due to it will hurt him. Body shaming behaviour, which is not liked by the Messenger of Allah centuries ago, it can have a bad impact on the victims psychologically.

<sup>30</sup> al-Naisaburiy, *Asbab al-Nuzul* .,394.

<sup>31</sup> al-Naisaburiy, *Asbab al-Nuzul* .,203.

<sup>32</sup> Ach Puniman, “Keutamaan Menjaga Lisan Dalam Perspektif Hukum Islam” *Jurnal Yustitia*, Vol. 19, No. 2, Desember 2018, 213.

## The Efforts to Prevent Body Shaming Behavior from Islamic Point of View

Body shaming behaviour is closely related to keep the tongue, avoid uttering bad comments, insulting or bullying someone physically. The matter of keeping the tongue should not be easy considered; due to dirty utterances at once will have a bad impact on the recipient. For instance, the bad impact of the words that uttered in the body shaming above, it is so dangerous impact if the words or utterances are not well guarded.

The hadith mentioned a complete description of existence of body shaming in the era of the prophet. As mentioned that body shaming behaviour is related to the tongue by uttering bad comments about others and to avoid body shaming behaviour, one must keep his utterance properly. The Qur'an and Hadith have given a role model to convey something with good words. There are some preventive measures to avoid body shaming behaviour by guiding tongue to only utter a good speech in Islamic perspectives as follows:

### 1. Proper speech (*Qaulan sadîdā*)

Proper speech (*qaulan sadîdā*) is a true, honest, uncomplicated and not arrogant speech. True Speech does not hurt someone and can affect someone easily, since easy to be absorbed to someone's heart deeply. According to Hamka, *qaulan sadîdā* is the appropriate speech that comes from positive mind. Due to speech reflects of someone's mind. A person who has positive mind and clean heart will definitely speak about the truth and avoid heart disease.<sup>33</sup>

### 2. Noble utterance (*Qaulan Karima*)

According to Hasbi Asshidiqie, the form of noble utterance or *qaulan karîmā* is good, beautiful words or expressions accompanied by respect in accordance with the etiquette and ethics.<sup>34</sup>

### 3. Happy utterance (*Qaulan maysūrā*)

Hasbi states that *qaulan maysūrā* or happy utterance is a gentle speech accompanied by a pleasant promise.<sup>35</sup> It means that if we cannot help friends or vice versa, then

<sup>33</sup> Ikhsan Abdul Aziz, dkk. "Korelasi Makna Bahasa Indonesia yang Baik dan Benar dengan *Qaulan Ma'rufā* dan *Qaulan Sadîdā*" *Imajeri: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Vol. 03, No. 1, September 2020, 109.

<sup>34</sup> Ismatullah, "Etika Berkomunikasi Dalam Al-Qur'an" *Lentera*, Vol. 1, No. 2, Desember 2017, 140.

<sup>35</sup> Ismatullah, "Etika Berkomunikasi Dalam Al-Qur'an...",141.

convey it with gentle and pleasant words so as not hurt other people's hearts.

#### 4. Known and easy-to-understand utterance (*Qaulan Ma'rūfī*)

It is slightly different from *qaulan sadīdā* which emphasizes the true and proper words. *Qaulan ma'rūfā* means good words or utterances in accordance with the customs in society. During the sentence does not violate religious values.<sup>36</sup> Commands to say good words (*ma'rūf*), include the way of utterance, the used of sentences and also the style of speech such as: reasonable voice, polite gestures, good utterances and correct sentences, and not offending and hurting others.

By uttering kind words and not hurting others as recommended by the Qur'an above, it will alienate someone from body shaming behavior, due to someone will filter his words before conveying to others so as not hurt the interlocutor.

According to Quraish Shihab, people who avoid negative things toward others is a person who has the nature of *al-salām salbiy* (passive peace). Someone who has a peaceful character, at least if he

cannot benefit others, so do not let him to hurt other. If he cannot give anything, at least he does not take what does not belong. If he cannot please others, at least he does not bother to others. And if he cannot praise other, then at least he does not reproach other.<sup>37</sup>

#### Conclusion

Generally the hadith narrated by Imam Tirmidhi index number 2502 describes the negative views of the Prophet Muhammad regarding body shaming behaviour or the behaviour of commenting on someone's physique, which became a bad habit of *the Jahiliyyah society* (the ignorant society) in ancient times. Prophet Muhammad admonishes his followers so as not engage in body shaming behaviour since it has a negative impact on the victim.

This hadith explains about the importance of keeping the tongue (*ḥifdz al-lisān*) implicitly. Someone who utters good words and does not hurt other, he will keep his tongue from body shaming behaviour. Moreover, as a true Muslim who is required to accustom to himself by uttering good things or keep silent.

One of the preventive measures to prevent body shaming behaviour is

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<sup>36</sup>Umma Farida "Hate Speech dan Penanggulangnya Menurut Al-Qur'an dan Hadis" *Riwayah: Jurnal Studi Hadis*, Vol. 3, No. 2 2018, 315.

<sup>37</sup> Arif Alfani, "Menghujat dan Menista di Media Sosial Perspektif Hukum Islam" *Al-Istinbath: Jurnal Hukum Islam*, Vol. 4, No. 1, 2019, 71.

maintaining the speech. According to the Qur'an, there are some preventive steps to avoid body shaming behaviour so as to utter good words, namely: first, proper speech (*Qaulan sadîdā*), second, noble utterance (*qaulan karîmā*), third, happy utterance (*qaulan maisûrā*), And forth, *known and easy-to-understand utterance* (*Qaulan Ma'rufa*).

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