



**Takhrij and Syarah Hadith of Chemistry:  
Prohibition of Wearing Gold Rings for Men**

**Ahmad Syaefa Fadilah<sup>1</sup>, Nunung Kurniasih<sup>2</sup>,  
Nyimas Shoffah Shofiyatus Salamah<sup>3</sup>, Wahyudin Darmalaksana<sup>4</sup>,  
Agus Suyadi Raharusun<sup>5</sup>**

<sup>1,2</sup>Department of Chemistry, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung

<sup>3</sup>Department of Hadith Science, Faculty of Usuluddin,  
UIN Sunan Gunung Djati Bandung

<sup>4,5</sup>Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

[syaefafadilah90@gmail.com](mailto:syaefafadilah90@gmail.com)

**Abstract**

The purpose of this research is to discuss the hadith of the Prophet Muhammad SAW. regarding the prohibition of wearing gold rings for men. This research method is qualitative through the approach of takhrij and sharah hadith with chemical analysis. The results of this study are the reasons why men are prohibited from wearing gold rings, and the reasons why women are safe to wear gold jewelry from a medical perspective. The conclusion of this research is takhrij and syarah hadith of Rasulullah SAW. regarding the prohibition of wearing gold rings for men in a medical view that has pros and cons, as well as a social and economic perspective. Then it is compared with other types of preparations, namely cosmetics from gold extracts regarding the safety and Islamic views regarding the use of these cosmetics.

Keywords: *Chemistry, Gold, Hadith, Takhrij, Syarah*

**Introduction**

Hadith is the second source of Islam after the Koran. Therefore, Islam makes hadith as a way of life. As one of the sources of Islamic teachings, in principle the hadith cannot contradict other arguments. If there is a conflict, then it will only appear on the outside (Iqbal, 2017). Gold is a metal that is soft and malleable, its hardness ranges from 2.5 - 3 (Mohs scale), and its density depends on the type and content of other metals combined with it. Gold-bearing minerals are associated with oxidized sulfide deposits, as well as with gangue minerals, which generally include quartz,

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carbonate, tourmaline, flourpar, and small amounts of non-metallic minerals (Apt. Doni Anshar Nuari, 2021). In general, gold is used as jewelry that is often used by women, because it can make it look more attractive when worn. However, this is not allowed for men because men cannot resemble women, it can also be detrimental to men's health when wearing gold (Magfiroh, 2015).

Based on the hadith of the Prophet Muhammad SAW. regarding his prohibition for men from wearing gold in the Muslim Book Number 3897.

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عُفَيْهَ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ فَنَزَعَهُ فَطَرَحَهُ وَقَالَ يَعْمُدُ أَحَدَكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ خَاتِمَكَ انْتَفِعْ بِهِ قَالَ لَا وَاللَّهِ لَا أَخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Has told me Muhammad bin Sahl At-Tamimi; Has told us Ibn Abu Maryam; Has reported to me Muhammad bin Ja'far; Has reported to me Ibrahim bin 'Uqbah from Kuraib -budak-Ibn' Abbas from 'Abdullah bin' Abbas; That Rasulallah ﷺ that Rasulallah once saw a gold ring on the hand of a man. Then he took off the ring and immediately threw it, saying, "One of you wants the embers of hell and put it in his hand?" After Rasulallah ﷺ left, someone said to the man; 'Take the ring for you to benefit from it.' The man answered; 'No, by Allah I will not take the ring forever, because the ring was thrown away by Rasulallah ﷺ.

Based on this explanation, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020). The formulation of this problem is that there is a hadith from the Prophet SAW about the prohibition of men from wearing gold. The research question is how the hadith of the Prophet SAW about the prohibition of men wearing gold. The purpose of this research is to discuss the hadith of the Prophet SAW about the prohibition of men from wearing gold.

### Research methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020), while the methods applied are takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Magfiroh, 2015).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of removing a hadith from a hadith book to examine its validity, while sharah is an explanation of the hadith text with a certain analysis (Soetari, 2015). The field of chemistry itself, as a means of interpretation in this research, is from a medical point of view, from the structure and size of the gold atom which can penetrate into the skin and into human blood. If men wear gold for a long time, the blood and urine will contain gold atoms in a percentage that exceeds the limit (also called "gold

migration") which will lead to Alzheimer's disease. Unlike the case with women who can remove these gold particles through the menstrual cycle (Rohmadi, 2013).

### Results and Discussion

At first, the hadith search was carried out through the hadith application with the keyword "gold" until the hadith was found in the Muslim Book Number 3897, as previously stated.

**Table 1 List of Rawi Sanad**

No	Rawi Sanad	Born/death		Country	Kunyah	Clerical Comment		Circle
		B	D			-	+	
1	Abdullah bin 'Abbas bin 'Abdul Muthalib bin Hasyim		68 H	Marur Rawz	Abu Al'Abbas			Shahabat
2	Kuraib bin Abi Muslim, Maula Ibnu 'Abbas		98 H	Madinah	Abu Rusydain		Tsiqah	Tabi'in From Middle Ages
3	Ibrahim bin 'Uqbah bin Abi 'Ayyasy			Madinah			Tsiqah	Tabi'in (Does Not Meet With Shahabat)
4	Muhammad bin Ja'far bin Abi Katsir			Madinah			Tsiqah	Tabi'ut Tabi'in From Old People
5	Sa'id bin Abi Maryam Al Hakam bin Muhammad bin Salim		224 H	Maru	Abu Muhammad		Tsiqah	Tabi'ul Atba' From Old People



6	Muhammad bin Sahal bin 'Askar	251	Baghdad	Abu Bakar	Tsiqah	Tabi'in From Old People
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Table 1 is a list of the hadith narrators and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from friends to mudawin, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for authentic hadith is that rawi must be positive according to the comments of the scholars. If there is a commentary from a scholar who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana, 2020b). The sahih hadith are strong traditions while the dhaif traditions are weak traditions (Soetari, 1994). Requirements for authentic hadith must also be continued. If the hadith sanad is broken, then the hadith is a dhaif hadith. The proof of continuity is meeting between teacher and student. If there is no objective evidence, the meeting between teacher and student can be seen from birth and death. If there is no data on births and deaths, it is predicted that the average age of scholars is around 70-90 years. The meeting of teachers and students can also be seen from the narrator's life journey. If the teacher and student are in the same place, it is predicted that the teacher and student will meet (Darmalaksana, 2020b).

The quality of this hadith is Sahih. Because, from the side of the narrator, there were no comments from scholars who gave negative assessments. Also from the sanad side, it is connected from friend to homecoming. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mut Worries in a very popular sense if the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as a martyr and a mutabi. Syahid is another similar hadith, while mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though the status is dhaif (Darmalaksana, et al., 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020a). This hadith can also be explained in terms of chemistry. Where this is related to the medical view, where the gold atoms have a very small size so that in long term use, these atoms will enter the skin and accumulate in the blood and urine. If the gold atoms are too long in the blood and urine, then that person (especially men) will develop Alzheimer's disease, a disease that makes people lose all mental & physical abilities and causes them to return to being like a child. Unlike the case with women who can remove the gold atom through menstrual blood (during menstruation) (Rohmadi, 2013).

However, as reported by Merdeka.com, in their search, they concluded that this was a hoax. Why is that? Because they found an article from Detik.com, skin specialist I Gusti Nyoman Darmaputra, from the DNI Skin Center said that the medical world

does not recognize the phenomenon of gold migration. This was revealed by Darma in connection with the hoax of the dangers of using gold to babies in 2018. What actually happens is because some people can have a talent for allergies, but not because of the "gold migration" and the deposition of gold in the blood. In fact, the results of research related to substances in gold show an inversely proportional fact. This article also launches from the Phys.org article, gold particles that are only a nanometer or a millionth of a meter along with very weak microwaves can dissolve abnormal protein clumps associated with Alzheimer's disease and potentially linked to other degenerative diseases. Generally, health problems related to gold are suffered by gold miners, or people who are active in the vicinity of gold production. This case occurs not solely because of the gold itself, but because of the poisoning of mercury (Hg) which is used to separate gold from other metal substances. Mercury poisoning can be influenced by several factors including excessive concentration and in a long time will cause health problems for miners. Exposure needs to be measured on the basis of time, place, and dose because the effect of exposure is very dependent on the dose or concentration that a person receives (Agiesta, 2021).

The article published by alodokter.com also states that this is not true, because there is no research evidence that states that gold can cause health problems. So it is okay to use gold jewelry, especially for women, unless a religious approach prohibits men from using gold jewelry. Because it can cause "hurt feelings for the poor", in other words to maintain social relations between humans.

However, talking about gold dust grains, gold dust is indeed very dangerous to health because it can cause respiratory problems, heart and nervous disorders. This condition is often found in gold mining workers or environments as well as gold jewelry producers. Therefore, if someone wears gold jewelry, it will not cause health problems, unless the individual has a skin allergy (Umroni, 2018).

Then there is a journal report that contains cosmetics containing gold extract in the form of gold serum. This journal states that this serum gold is safe because it is made from gold extracted (acetyl heptopeptide-9 colloid gold), namely pure gold which has been removed from the hazard and then extracted so that it becomes nano particles and reduces the gold content to approximately 0.005%. Cosmetics in the form of gold serum are known to have been certified by BPOM. To get this certificate, a cosmetic must pass various categories including the content of the ingredients, the content of the ingredients that can be used, the quality benefits and the quality of the cosmetics. The quality and quality of cosmetics in the form of gold serum is able to remove dead coolie cells, cause a glowing effect on facial skin, the face looks more cared for and accelerates the healing of wounds. As is well known, cosmetics in the form of gold serum are modern cosmetics, namely cosmetics that are processed by factories or laboratories. This can be seen from this cosmetic brand, namely gold serum, while the factory that processes it, namely Immortal, and cosmetics can also be used for a fairly long period of time (REZA, 2021).

So it can be concluded that both women and men can use these cosmetics for reasons of caring for themselves, as well as for health as mentioned above. As for the dangers of using gold metal for men, its safety is still doubtful because there are still pros and cons regarding this matter. Meanwhile, according to a religious viewpoint, it is precisely sourced from the hadith that prohibits the use of gold as a distinction between the position of men and women, namely that men are known as strong and brave people. Meanwhile, women symbolize beauty and tenderness (REZA, 2021).

### **Conclusion**

Gold is a metal that is soft and malleable, and has a high accommodation value, so it is often used as an alternative to preventing investment. Gold is generally used as jewelry for women, and men are not allowed to wear jewelry like women. This prohibition is contained in the hadith which is published in Muslim book number 3897. Apart from this hadith, the medical view also mentions the long-term effects of the use of gold, which can cause physical and mental degradation diseases. However, the latest research conducted by several experts this year (2021) shows the opposite results. Where it turns out that gold atoms together with certain weak waves can bind to abnormal particles which can be the cause of Alzheimer's disease and other diseases. The most likely people who could be exposed to the risk of exposure to the gold atom are people who work or live in the mines and gold company managers, because of their frequent interactions with gold dust. It is hoped that this research can bring benefits to the users of the research results. It is admitted that this research has limitations, namely simple takhrij and sharah hadith, so that it requires more adequate follow-up research through chemistry. This study recommends further research on the content of gold, both in the chemical and medical fields, so that there is no recurrence of confusing news that it is feared will affect other aspects of life, as well as finding deeper benefits and prevention of the effects of dust or gold particles themselves.

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### **Author**



**Ahmad Syaefa Fadilah**  
UIN Sunan Gunung Djati Bandung, Indonesia