



**Takhrij and Syarah Hadith about Chemistry:
Prohibition of Wearing Gold for Men in Islam**

**Arief Iyustiana¹, Irsyad Nugraha², Tety Sudiarti³,
Ali Masrur⁴, Wahyudin Darmalaksana⁵**

^{1,3}Department of Chemistry, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

^{2,5}Department of Hadith Science, Faculty of Usuluddin,
UIN Sunan Gunung Djati Bandung

⁴Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

ariefaip30@gmail.com

Abstract

The purpose of this study is to discuss the hadith of the Prophet SAW. about the use of gold jewelry for men. This research method is qualitative through takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study are the dangers of wearing gold jewelry for men. The conclusion of this research is takhrij and syarah hadith of the Prophet. about the dangers of using gold for men that have a negative or harmful impact on health.

Keywords: Chemistry, Gold, Hadith, Syarah, Takhrij

Introduction

Gold is a chemical element in the periodic table that has the symbol Au (Latin: aurum) and atomic number 79. Gold is a metal that is soft and malleable. Gold carrier minerals are usually associated with associated minerals (gangue minerals). The associated minerals are generally quartz, carbonate, tourmaline, flourpar, and small amounts of non-metallic minerals. Gold-bearing minerals are also associated with oxidized sulfide deposits. Gold carrier minerals consist of native gold, electrum, gold telluride, a number of alloys and gold compounds with elements of sulfur, antimony, and selenium. Elektrum is actually another type of native gold, only the silver content in it is >20%. Gold is used as a financial standard in many countries and is also used in jewelry and electronics. The use of gold in the monetary and financial fields is based on the absolute monetary value of gold itself against various currencies around the world, although officially on world commodity exchanges, gold prices are listed in US dollars. The form of the use of gold in the monetary sector is usually in the form of bullion or gold bars in various weight units from grams to kilograms. Another use of gold is in the field of

technology, gold is found in various kinds of electronic devices such as TVs, computers and mobile phones. This is because gold is an excellent conductor and is able to conduct small electric charges. In the health sector, especially dentistry, gold is a metal that is very suitable to be used as fillings, dental crowns, and orthodontic equipment because it cannot cause chemical reactions and allergies. Gold has been used in dentistry since 700 BC and will likely continue to be used in the future to repair damaged teeth because of its superiority. On the other hand gold is a very beautiful metal and so precious. Because of its beauty and luxury, gold is also considered to be the most suitable metal for making important objects such as crowns and medals for various awards. In addition to the uses of gold mentioned above, in modern times gold is not only used as a transaction tool, but gold can be used for various purposes such as long-term investment because gold prices are always stable and also high. In other cases, gold is used as self-decoration or jewelry for some people, or some people consider gold as a tool to show how much wealth they have. For women, gold jewelry is a must-have item. Because gold has its own view for women, which symbolizes beauty (Billy, 2018).

Then what about men? What is the ruling in Islam for a man to wear gold jewelry? In Islam itself gold is mentioned several times in the Qur'an as in Surah Ali-Imran verses 14 and 91. According to the Islamic view, the rationale for the prohibition of gold on men is to distinguish between men and women where women are forbidden to resemble men and men are forbidden to resemble women. Islam requires that women and men have a special character. Therefore, Islam requires that each of the two do not resemble each other in terms of dress, speech, behavior, and so on (Ahmad Zaharuddin Sani Ahmad Sabri, 2014).

There is a hadith that prohibits the use of gold for men, as the following hadith narrated by Imam Ahmad No. 18694.

حَدَّثَنَا حَجَّاجٌ حَدَّثَنَا لَيْثٌ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الصَّعْبَةِ عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَبُو أَلْفَحَ عَنْ ابْنِ زُرَيْرٍ أَنَّهُ

Has told us Ubaidullah from Nafi' from Sa'id bin Abu Hind from Abu Musa he said; Rasulullah SAW said, "Silk and gold are haram for the men of my Ummah, and halal for their women." (H.R Ahmad No. 18694) (Habibah, 2014)

Based on the explanation above, the 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 of the Prophet SAW. about gold. The research question is how the hadith of the Prophet SAW. about the ban on the use of gold for men. The purpose of this study is to discuss the hadith of the Prophet SAW. about the ban on the use of gold for men.

Research methods

This research method is qualitative in nature through library research and field studies (Darmalaksana, 2020). While the approach applied is takhrij and syarah

hadith (Soetari, 2015). The interpretation in this study used chemical analysis (Manihar, 2012).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing the hadith from the book of hadith to examine its validity, while the syarah is an explanation of the text of the hadith with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this research, generally discusses the atoms and molecules that make up substances that exist in nature, their chemical structure and composition, and the reactions that involve them (Kusnandar, 2019).

Results and Discussion

At first, a search was carried out through a hadith application on the keyword "gold" until a hadith was found in the Musnad Imam Ahmad Number 18694, as previously stated.

Tabel 1. List of Rawi Sanad

No.	Rawi Sanad	Born/Died		Country	Kunyah	Ulama's Comment		Circle
		B	D			-	+	
1	Abdullah bin Qais bin Sulaim bin Hadldlor		50 H.	Kufah	Abu Musa		Shahabat	Shahabat
2	Sa'id bin Abi Hind		116 H.	Medina			-Tsiqah -Tsiqah masyhur	Tabi'in the middle class
3	"Nafi, maula Ibnu 'Umar"		117 H.	Medina	Abu 'Abdullah		-Tsiqah	Tabi'in ordinary people
4	Ubaidullah bin 'Umar bin Hafsh bin 'Ashim bin 'Umar bin Al Khaththab		147 H.	Medina	Abu 'Utsman		-Tsiqah -Tsiqah tsabat	Tabi'in ordinary people
5	Muhammad bin 'Ubaid bin Abi Umayyah		204 H.	Kufah	Abu 'Abdullah		-Tsiqah -Hafizh -Tsiqoh hafidz	Tabi'in the middle class
6	Imam Ahmad	164 H	241 H	Baghdad	Hambali		Imam Hadits	Mudawin

Table 1 is a list of rawi and sanad hadiths that are being studied. Rawi are the narrators of hadith while the sanad is the link of the narrators from the companions to the mudawin, namely the scholars who record the hadith in the book of hadith. (Soetari, E, 1994). According to the science of hadith, the conditions of hadith shahih is rawi must be positive according to the ulama's comments If there are comments from ulama's who give a negative assessment to one of the narrators on

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the path sanad, then the hadith is a hadith dhaif (Darmalaksana, 2020). Sahih Hadith is a strong Hadith while Daif Hadith is a weak Hadith (Soetari, E, 1994). The conditions for the authentic hadith are also the sanad must be continued. If the sanad hadith is interrupted, then the hadith is included in the hadith dhaif. The proof of a continuous sanad is the meeting between the teacher and the student. If there is no objective evidence, then the meeting between teacher and student can be seen from birth and death. If there is no birth and death data, it is predicted that the average age of ulama's is around 70-90 years. The meeting of teachers and students can also be seen from the life journey of the narrator. If the teacher and student are in the same place, it is predicted that the teacher and student will meet (Darmalaksana, 2020).

The quality of this hadith is sahih. Because from the side of the narrators, there are no comments from scholars who give negative ratings. Also from the side of the sanad, it is connected from friends to mudawin . Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things, the hadith is called mutawatir in the sense that it is very popular when the hadith being studied is spread in several hadith books (Soetari, 2015). The distribution of this hadith acts as a syahid and mutabi. The syahid is another similar hadith, while the mutabi is another sanad (Darnalaksana, 2020). The rest, as far as hadith is a virtue of Islamic practice, it can be a proof even though its status is dhaif (Darmalaksana et al., 2017).

The scholars differ on the reasons for the prohibition of gold and silk for men. Among these opinions is that silk and gold are symbols of luxury. It is an injustice when men wear both. Another opinion says that wearing gold and silk will resemble the clothes of the musyrik. In the book of Fath al-Mabadi it is mentioned about the reasons for his prohibition, namely because of arrogance, or because of his condition which is luxurious clothes and jewelry worn by women, or resembles the polytheists or because of excessive (Magfiroh, 2015).

According to the madzhab Hanafi , basically the use of gold for men is not allowed, but if the use of gold is only to decorate the house with gold and silver vessels and not use it as it is permissible to sit on silk and pillows then it is permissible to use gold. (Magfiroh, 2015).

According to the madzhab Maliki of thought, it is permissible for a man to use gold, such as decorating his sword with silver and gold, either directly like his grip, or indirectly, like the scabbard of his sword. There is no prohibition against decorating the outer shell of the Mushaf with gold or silver to glorify it. As for decorating the inner shell of the Mushaf with gold and silver or writing it in gold and silver, it is also makruh to mark the chapters on it, and with regard to books other than the Mushaf, it is absolutely forbidden to decorate them with it. Furthermore, according to the madzhab Maliki of thought, for a man whose teeth are missing or his teeth are cut off or his nose is cut off, he may replace it with gold or silver (Magfiroh, 2015).

The prohibition of gold on men, Islam aims at a high moral education goal, because Islam as a religion of struggle and strength, must always protect the character of men's entrepreneurship from all forms of weakness, downfall and

decline. A man who by Allah has been given the privilege of the composition of his members that are not like the membership of women, it is not proper if he imitates beautiful women who exaggerate their clothes to the ground and like to boast with jewelry and clothes. Behind it there is a social goal, that the prohibition of gold for men is one part of the Islamic program in order to eradicate the life of luxury. Living in luxury in the view of the Qur'an is the same as a decline that will destroy an ummah. Living in luxury is a manifestation of social evil, where a small group of luxury with gold rings at the expense of many groups who live in poverty (Qardhawi, 1993).

In addition to the reasons and considerations in the Islamic perspective, some of them relate it to science, one of which is chemistry. Because along with the times, there have been many studies conducted regarding the prohibition of the use of gold for men. From this research, it is known that men who use gold have health hazards. The use of gold on his body can stimulate seizures or epilepsy. Gold can have a negative impact on the brain's nervous system. The use of gold in a few months in men, can bring out several compounds in the body, a few milligrams of compounds produced by gold can be at high risk for the testes as sperm production, causing infertility. Even these mercury-containing substances have an impact on animals, as the United States Center for Biotechnology explains. Gold also has the production of radon, which is radioactive from the colorless substance that decays uranium which is dangerous (Fariadi, 2020).

In addition to the things mentioned above, there are also other scientific reasons for the prohibition of the use of gold for men. Chemists and physicists have concluded that the atoms in gold are capable of penetrating the skin and into human blood, and if men wear gold in a certain amount and for a long period of time, the effects are in the blood and urine. will contain gold atoms in excess of the percentage (known as gold migration). And if this happens, it will lead to Alzheimer's disease, where a person loses mental and physical abilities and causes his character to return to being like a child (Fariadi, 2020).

Conclusion

It can be said that gold is a mandatory item that is owned as an investment tool and as jewelry for women. The high price of gold is the reason for someone to have gold. It can be said that Islam regulates gold, both in the Qur'an and Hadith. From the results of research that has been conducted regarding the hadith prohibiting the use of gold for men, it can be concluded that gold used by men can have serious health problems, especially if used for a long period of time. There are various kinds of dangers that can be caused by gold, such as seizures or epilepsy, dangerous compounds can be harmful to the male testes as sperm production, are radioactive or radiation, and also Alzheimer's disease. Apart from the dangers mentioned above, it is necessary to further research and analyze in the field of chemistry regarding the truth of the dangers posed by gold. Then another reason for the prohibition of the use of gold is the safety factor, where if someone does not wear gold it can avoid people who have bad intentions. Therefore, as a Muslim who believes and obeys, it is better to follow what Allah has commanded in the Qur'an

and also the Prophet in his Sunnah. Because in Islam itself, the prohibition on the use of gold for men is nothing but so that men do not resemble women, because if a man has resembled a woman, it is a very big sin that is against the decree and destiny of Allah swt. Another reason is that Allah forbids a Muslim not to live in luxury and boast, because if someone has lived in luxury, it is possible to have arrogant, greedy and greedy nature. Because Islam is a religion that teaches everything about simplicity, because whatever you have now, no matter how rich you are, all of it is just a deposit from Allah swt. The benefit of this research is to find out the various kinds of dangers posed by the use of gold for men, especially for health. Research has limitations in carrying out takhrij and syarah hadith so that further in-depth study through the field of chemistry is needed. This study recommends further explanation regarding what precious metals can be developed for use by men in accordance with the guidance of the Qur'an and hadith.

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Author



Arief Iyustiana

UIN Sunan Gunung Djati Bandung, Indonesia