



**Takhrij and Syarah Hadith of Chemistry:  
The Bad Effects of Wearing Gold on Men's Health**

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**Abstract**

The purpose of this study to discuss the hadith of the Prophet (s) concerning the use of gold jewelry for men. This method is qualitative through takhrij approach and hadith syarah with chemical analysis. The result and discussion of this study is the danger of wearing gold for men. The conclusion of this study is takhrij and syarah hadith of the Prophet about the bad effects of wearing gold on men's health.

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

**Introduction**

Gold is a chemical element in the periodic table which has the symbol Au (taken from Latin 'aurum') and an atomic number of 79. Apart from being resistant to corrosion, precious metals are also highly valued because of their scarce quantity. Gold production in the world from 1990 to 2010 increased by no more than 0.7% per year. Another analysis states that the price of gold cannot increase much because deposits (reserves) of this precious metal in several large mining locations have dropped sharply due to hundreds of years of exploitation (Syafputri, 2012). Currently gold is used as an investment in the future because of its advantages that are easy to cash, durable, very personal, low risk, and become a symbol of beauty and pride (Ulirrahmi, 2012). Usually, this precious metal is processed into jewelry in the form of bracelets, necklaces and rings which are only used by women. However, this is not recommended for men because it can be detrimental to health when wearing gold (Magfiroh, 2015).

There is a hadith of the Prophet SAW. with regard to the prohibition of wearing gold jewelry for men at Musnad At-Tirmizi Number 2733:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ الْأَشْعَثِ بْنِ سُلَيْمٍ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ بْنِ مَقْرِنٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِاتِّبَاعِ الْجَنَازَةِ وَعِيَادَةِ الْمَرِيضِ وَتَشْمِيتِ الْعَاطِسِ وَإِجَابَةِ الدَّاعِي وَنَصْرِ الْمَظْلُومِ وَإِزْرَارِ الْقَسِيمِ وَرَدِّ السَّلَامِ وَنَهَانَا عَنْ سَبْعٍ عَنْ خَاتِمِ الذَّهَبِ أَوْ حَلَقَةِ الذَّهَبِ وَأَيَّةِ الفِضَّةِ وَلِبْسِ الْحَرِيرِ وَالذَّبْيَاجِ وَالْإِسْتَبْرَقِ وَالْقَسْبِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَشْعَثُ بْنُ سُلَيْمٍ هُوَ الْأَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ اسْمُهُ سُلَيْمٌ بْنُ الْأَسْوَدِ

Has told us Muhammad bin Basyar told us Muhammad bin Ja'far and Abdurrahman bin Mahdi both said; has told us Syu'bah from Al Asy'ats bin Sulaim from Mu'awiyah bin Suwaid bin Muqarrin from Al Barra` bin Azib he said; Rasulullah ﷺ ordered us seven things and forbade seven things, he ordered us to accompany the corpse, visit the sick, pray for the sneeze, fulfill the invitation, help the persecuted person, fulfill the oath and answer greetings. He forbade seven things from us, namely wearing gold rings or gold necklaces, gold vessels, wearing silk, thick silk and thin silk and qassi. "Abu Isa said; This hadith is authentic. Ash'ats bin Sulaym is Asy'ats bin Abu Al Asy Sya'tsa`, his name is Sulaim bin Al Aswad.

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (W, n.d.). The formulation of this problem is that there is a hadith of the Prophet SAW. about the prohibition of wearing gold jewelry for men. The purpose of this research is to discuss the hadith of the Prophet SAW. about the prohibition of wearing gold jewelry for men.

### Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Budiwati, et al., 2010).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of removing hadiths from the hadith book to examine its validity, while sharah is the explanation of the hadith text with certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this research, is the study of the composition, structure, and properties of substances or matter from the atomic to molecular scale as well as changes or transformations and their interactions to form everyday material (Dwinata, et al., 2016).

## Result and Discussion

At first, a search was made through the application of the hadith on the keyword "gold" until the hadith was found in the Musnad At-Tirmidhi Number 2733, as previously disclosed.

Table 1 List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
1	Al-Bara' bin 'Azib bin Al Harits		72 H	Kufah	Abu 'Imarah	-Shahabat -Shahabat		Shahabat
2	Mu'awiyah bin Suwaid bin Muqrin			Kufah	Abu Sa'id	- Mentioned in 'ats tsiqaat -Tsiqah -Tsiqah		Tabi,ut Tabi'in among the middle circle
3	Asy'ats bin Abu Asy Sya'tsa' Sulaim bin Aswad		125 H	Kuifah		-Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah - Mentioned in 'ats tsiqaat - Mentioned in 'ats tsiqaat -Tsiqah -Tsiqah		Tabi'in (see no friends)
4	Syu'bah bin Al Hajjaj bin Al Warad		160 H	Bashrah	Abu Bistham	-Tsiqah tsabat -Tsiqah ma'mun -No one hadith better than him -Amirul mukminin fil hadits -Tsiqoh hafidz -Tsabat hujjah		Tabi'ut Tabi'in among the elderly
5	Muhammad bin Ja'far		193 H	Bashrah	Abu 'Abdullah	-Tsiqah -Tsiqah		Tabi'ut Tabi'in

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
						-	Mentioned in 'ats tsiqaat -Shaduq	ordinary circle
6	Muhammad bin Basysyar bin 'Utsman		252 H	Bashrah	Abu Bakar	-	-Shaduq -Shalih -La ba'sa bih - Mentioned in 'ats tsiqaat -Tsiqah -Hafizh	
7	Imam At-Tirmidzi	209 H	279 H	Tirmidz	Abu 'Isa			

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, E, 1994). According to the science of hadith, the requirement for shahih hadith is that rawi must be positive according to the comments of the ulama's. If there is a comment from a ulama's who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana, 2020). Sahih hadith are strong traditions while dhaif traditions are weak hadith (Soetari, E, 1994). Also, requirements of authentic hadith must 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 ulama's 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, 2020).

The quality of this hadith is shahih. Because from the side of the narrator there were no comments from ualama's who gave negative assessments. Also from the sanad side, it is connected from shahabat to mudawin. 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 syahid and mutabi. Syahid is another hadith of a kind where mutabi is another sanad (Darmalaksana, 2020). The rest, hadith so far is the virtue of

Islamic practice, so it can be argued even though the status is dhaif (Darmalaksana, et al., 2017).

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020). One of the Acehnese ulama's, TM.Hasbi Ash Shiddieqy stated: Jumhur ulama said: wearing a gold ring is haram for men. Likewise, a ring partly of gold and partly of silver. Jumhur ulama's allow women to wear gold jewelry in the form of rings, necklaces, bracelets and so on, whether they are married or not, whether they are young or old. Al-Qadhi Iyadh explained that a group of ulama's allow men to wear gold rings (Magfiroh, 2015).

In that jumhur, the ulama's allow children to wear gold jewelry only on holidays. As for other days, some allow, and some say no. Children who are not *mummyyiz* are allowed, while children who are *mummyyiz* are not allowed (Magfiroh, 2015).

According to the Hanafi's mazhab, decorating a house with gold and silver vessels and sitting on silk and pillows is permissible as long as it is not for boasting and arrogance. Meanwhile, according to the Maliki's mazhab of thought, men were allowed to decorate their swords with silver and gold, either directly like the grip or indirect like the scabbard. The scabbard of haram women is decorated, because women are not allowed to use only gold and silver (Magfiroh, 2015).

This hadith can also be explained according to science, one of which is chemistry. The atoms in gold are able to penetrate into the skin and into human blood. If a man uses gold for a long period of time, the effect in the blood and urine will contain gold atoms in levels that exceed the limit (known as gold migration). If this happens for a long time, it will lead to Alzheimer's disease. Because, if not removed, in a long time gold atoms in the blood will reach the brain and trigger Alzheimer's disease. Alzheimer's is a disease in which the sufferer loses all mental and physical abilities, causing him to return to being like a child. Alzheimer's is not normal aging, but forced or forced aging. What about girls? Why are women allowed to wear gold jewelry? Women are allowed to wear gold jewelry because the harmful particles contained in the blood due to wearing gold will be periodically removed from the body through menstruation (Rohmadi, 2013).

## Conclusion

Gold is a precious metal that is popular with people today. The price, which continues to fluctuate and its easy maintenance, makes gold a promising investment among the public. Gold is also used as a symbol of one's wealth or pride. Unfortunately not everyone can wear gold, health reasons are the cause of this. Through the literature study that I have done, it turns out that the atoms in gold can absorb into the skin and harm the body.

Excess gold content in a person's body can cause serious health problems if left unchecked for a long period of time. Islam forbids its people about a thing because there is a clear reason why Islam prohibits it. This research is expected to provide education to readers about the prohibition of wearing gold for men. This research has limitations in the implementation of takhrij and sharah hadith with chemical analysis so that further research is needed in the field of chemistry. This study recommends a further explanation of any precious metal that can be developed for use by men in accordance with the guidance of the Qur'an and hadith.

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