



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

**Friska Liesanty Setiawan<sup>1</sup>, Alfi Salwa Qibty<sup>2</sup>, Solehudin<sup>3</sup>,  
Ecep Ismail<sup>4</sup>, Adi Mulyana Supriatna<sup>5</sup>**

<sup>1,5</sup>Department of Chemistry, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung

<sup>2</sup>Department of Hadith Science, Faculty of Usuluddin,  
UIN Sunan Gunung Djati Bandung

<sup>3,4</sup>Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

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

**Abstract**

The purpose of this research is to discuss the hadith of the Prophet about the prohibition of using gold for men. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is the prohibition of using gold for men. The conclusion of this research is takhrij and syarah hadith of the Prophet. prohibits the use of gold for men.

Keywords: Chemistry, Gold, Hadith, Syarah, Takhrij

**Introduction**

Gold is one of the most popular jewels, especially by women with various functions. In general, gold jewelry in the form of earrings, necklaces, bracelets, or rings, is often used by women, because this can make a more attractive appearance when used. (Maghfiroh, Prohibition of men wearing gold rings, 2015). Even though gold for women is allowed, it is forbidden for men, as in the hadith of the Prophet Number 5700 which means:

حدثنا عبد الله بن عبد الوهاب حدثنا خالد بن الحارث حدثنا شعبة عن واقد بن محمد بن زيد سمعت أبي عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال ويلكم أو يحكم قال شعبة شك هو لا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض وقال النضر عن شعبة ويحكم وقال عمر بن محمد عن أبيه ويلكم أو يحكم



Having told us Abdullah bin Abdul Wahhab told us that Khalid bin Al-Harith had told us the Syu'bah of Waqid bin Muhammad bin Zaid I heard my father from Ibn Umar radiallahu 'anhuma from the Prophet sallallaahu' alaihi wasallam he said: "Woe you-or you perish you-Syu'bah said, "There is doubt in the Waqid" - do not you return to Kufr after me, namely by fighting among you. " and say An-Nadlar from Syu'bah with lafadz wailateralum (woe to you), and Umar bin Muhammad said from his father) with lafadz wailakum or wailateralum (woe to you) (hadith, nd)

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

### **Research methods**

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis (UI, 2018).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of extracting 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). Chemistry itself, as a means of interpretation in this research, is a field of study that studies the science of matter, its properties, structure, changes or reactions and the energy that accompanies the changes. (UI, 2018).

### **Results and Discussion**

At first, a search was carried out through the hadith application regarding the keyword "gold" until the hadith was found in the Musnad Imam Ahmad book Number 5700, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/ Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdullah bin 'Umar bin Al Khaththab bin Nufail		73 H.	Medina	Abu 'Abdur Rahman		Friends	Friends
2	"Abdullah bin Dinar, maula Ibn 'Umar"		127 H	Medina	Abu 'Abdur Rahman		- Mentioned in'ats tsiqaat -Tsiqah	Tabi'in ordinary people
3	Sufyan bin Sa'id bin Masruq		161 H.	Kufa	Abu 'Abdullah		-Tsiqah -Including from the huffad mutqin -Tsiqah Hafidz Faqih -Abid -Priest -Hujjah	Tabi'ut Tabi'in among the elderly
4	Al Fadlol bin Dukain bin Hammad bin Zuhair		218 H.	Kufa	Abu Nu'aim		-Tsiqah ma'mun -Tsiqah tsabat -Alhafidz -Tsiqah	Tabi'ut Tabi'in among the elderly
5	Imam Ahmad		164 H.	241 H.	Baghdad			

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 companionship to mudawin, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for a valid hadith is that the 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 hadith dhaif. (Darmalaksana, 2020b). Sahih hadith are strong traditions while 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 encounter between teacher and pupil 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 authentic. 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 martyr and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its 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. That gold after being studied is harmful to the male reproductive organs is seen from several research journals where these studies show the negative effect of gold on the male reproductive system. The research was conducted by an in vitro study where gold nanoparticles were mixed into the sperm after 15 minutes of mixing, there was a decrease in sperm motility (movement) by 25% compared to the group that was not mixed with gold nanoparticles so that from this study it was concluded that there was a risk. the spermatotoxicity of these gold nanoparticles.

Furthermore, a study conducted in 2012 where in this study the test animals were given gold complexed with N-heterocyclic carbanes (NHCs) showed a significant decrease in several parameters which were statistically significant, while the parameters that changed were a decrease in the sperm count of the test animals, a decrease in sperm motility, decreased test testosterone levels, and the presence of histopathological damage to the testes of rats (Nuari, 2020).



## Conclusion

Gold has been recognized by researchers that there are substances contained in gold that can harm the reproductive organs of men. It turns out that the prohibition on the use of gold in men was stated by the Prophet Muhammad (PBUH) 14 centuries ago, at which time there was no technology as advanced as now. This research is expected to have benefits for Muslims as Islamic knowledge. This study has limitations namely takhrij and sharah hadith in simple terms, so that a more adequate follow-up research through chemistry is needed. This study recommends more in-depth research in the field of chemistry.

## Reference

- Apt. Doni Anshar Nuari, M. (2020). The yellow and male fertility. hadith. (nd). Retrieved from [www.hadist.id](http://www.hadist.id).
- madura, p. (2019, February). Muslimah, this is the law of wearing jewelry according to the Islamic perspective. Retrieved from coil.
- Maghfiroh, L. (2015). prohibition of men wearing gold rings. Prohibition of men wearing gold rings, 4-5.
- Maghfiroh, L. (2015). Prohibition of men wearing gold rings. Prohibition of men wearing gold rings, xvi.
- UI, C. (2018, February 26). What is chemistry? Retrieved from [Chemistry.uui.ac.id](http://Chemistry.uui.ac.id).
- Darmalaksana, W. (2020a). Research Method of Sharah Hadith Contemporary Approach: A Guide to Thesis, Thesis, and Dissertation. *Diroyah: Journal of Hadith Studies*, 5.
- Darmalaksana, W. (2020b). Proceedings of the Hadith Validity Business Process for Designing the Tahrij Method Application. *Journal of Ushuluddin UIN Sunan Gunung Djati Bandung*, 1, 1-7.
- Darmalaksana, W., Pahala, L., & Soetari, E. (2017). The Controversy of Hadith as a Source of Islamic Law. *Insights: Religious and Socio-Cultural Scientific Journal*, 2 (2), 245-258.
- Soetari, E. (1994). *Hadith Science*. Amal Bakti Press.
- Soetari, E. (2015). *Sharah and Hadith Criticism with the Tahrij Method: Theory and Application* (2nd ed.). Gombong Layang Charity Foundation.

## **Acknowledgment**

Praise and gratitude for the presence of Allah SWT because I was able to complete this article project. And I also thank my family for always supporting me, and not forgetting to thank Mr. Dr. Wahyudin Darmalaksana, M.Ag. ., As a lecturer in the ulumul Hadith subject who has taught and guided me in completing this article project. I also thank my friends for always helping me in this article project. I really look forward to criticism and suggestions from readers so that this article can better for the future.

## **Author**



**Friska Liesanty Setiawan**  
UIN Sunan Gunung Djati Bandung, Indonesia