

## Takhrij and Syarah Hadith of Chemistry: The Prohibition of Gold Rings for Men

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### Abstract

This purpose of this research is to discuss the hadith of the Prophet Saw. about the prohibition of gold rings for men. This research method is a qualitative type through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this research were the dangers of overuse of gold rings for men in terms of health. The conclusion of this research is takhrij and syarah hadith of the Prophet Saw. about prohibition of gold rings for men because it has a harmful effect on health.

Keyword: Chemistry, Gold Ring, Hadith, Syarah, Takhrij

### Introduction

Gold is a chemical element in the periodic table which has the symbol Au and atomic number 79. Gold has good thermal and electrical conductivity and does not react or corrode by air and other materials. As a result, gold has become the coin currency and financial standard in many countries. In addition, gold is also used as jewelry, decoration, to coat other metals and dental fillings in the field of medicine (Santoso et al., 2011).

There is a hadith of the Prophet regarding the prohibition of gold rings for men at Musnad Imam Muslim Number 3897:

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنِي إِبرَاهِيمُ بْنُ عُقَيْبَةَ 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 يَعْمَدُ أَحَدَكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُدَّ خَاتَمِكَ 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 told me Ibrahim bin 'Uqbah from Kuraib -budak- Ibn' Abbas from 'Abdullah bin' Abbas, that Rasulullah ﷺ had seen a gold ring in his hand a man. Then he took it off and threw it, saying, "One of you wants the embers of hell and put it in his hand?". After Rasulullah ﷺ left, someone said to the man, 'Take the ring for your benefit from it,' The man replied, 'No, by Allah I will not take the ring forever, because the ring has been thrown away by Rasulullah ﷺ.

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 found in the hadith of the Prophet SAW. about the prohibition of gold rings for men because it has a harmful effect on health. The research question is how the hadith of the Prophet SAW. about the prohibition of gold rings for men because it has a harmful effect on health. The purpose of this research is to discuss the hadith of the Prophet SAW. about the prohibition of gold rings for men because it has a harmful effect on health.

### 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 an approach with chemical analysis (Diassuryaningrum, 2020).

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, that is, a branch of natural science that studies the composition, structure, properties, and changes of matter and energy that accompany it (Setiawan, 2021).

### 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 Muslim book Number 3897, as disclosed earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdullah bin 'Abbas bin Abdul Muthalib		68 H	Marur Rawdz	Abu Al 'Abbas		Friend	Friend

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
	bin Hasyim							
2	Kuraib bin Abu Muslim, Maula Ibnu 'Abbas		98 H	Madinah	Abu Rusydain		Tsiqah	Middle Class Tabi'in
3	Ibrahim bin 'Uqbah binAbi 'Ayyaasy			Madinah			Tsiqah	Tabi'in (no see friends)
4	Muhammad bin Ja'far bin Ibnu Katsir			Madinah			-Tsiqah -Ma'ruf -Shalih -Madani Tsiqah	Tabi'ut Tabi'in Old People
5	Sa'id bin Abi Maryam AlHakam bin Muhammad bin Salim		224 H.	Maru	Abu Muhammad		-Tsiqah	Tabi'ul Atba' Old People
6	Muhammad bin Sahal bin 'Askar		251 H.	Baghdad	Abu Bakar		-Tsiqah	Tabi'in Old People
7	Imam Muslim	204/821	262/875	Naisaburi			Imam fi al-hadits	Mudawin

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 authentic hadith is that rawi must be positive according to the comments of the scholars. If there is a comment 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 student can be seen from birth and death. If there is no data on birth and death, 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, 2020c).

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 mudawin. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mutawatir 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 syahid and a mutabi. Syahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020d). The rest, hadith as far as being the virtue of Islamic practice, then 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, 2020c). According to the viewpoint of the Muslim cleric the hadith narrated this hadith in the book *Al-Jami' as-Sahih* in the book *al-Libas* (clothing) chapter of the prohibition (using) a gold ring for men with authentic level. Apart from this hadith, Imam Muslim also narrated the hadith in the same book and chapter as Hadith Number 3876, but with a different editorial as follows:

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّخْتِمِ بِالذَّهَبِ وَعَنِ لِبَاسِ الْقَسِيِّ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ وَعَنِ لِبَاسِ الْمُعْصَفَرِ

Having told us 'Abdu bin Humaid, told us,' Abdurrazaq, has informed us Ma'mar from az-Zuhri from Ibrahim bin 'abdullah bin Hunain from his father from' Ali bin Abi Talib he said: "Rasulullah ﷺ forbade me wear gold rings, clothes embroidered (embroidered) with silk, read the Koran when bowing and prostrate, and clothes dyed yellow (HR. Imam Muslim).

In addition, Imam al-Bukhori also narrated a hadith about the prohibition of using gold (for men) in the *libas* (clothing) in the chapter on gold rings. The authentic traditions narrated by Imam Muslim and Imam al-Bukhori are corroborated by several traditions of the Prophet narrated by Imam Abu Dawud, Imam an-Nasa'i, Imam at-Tirmidzi, and Imam Ahmad. In this hadith, the Prophet ﷺ forbade men to wear gold by using the

pronunciation "haram". As for the explanation of the prohibition of the scholars, they agree to connect it with several things, including for reasons of arrogance, like the actions of women because gold is synonymous with women who like jewelry, resembling polytheists, boasting and others.

Some scholars also understand it as a legal prohibition, others understand it as a moral prohibition because there are also many prohibitions of the Prophet which are not legally haram, but rather unfavorable. Meanwhile, the opinion of Imam Malik, ra. In certain cases, such as replacing loose teeth, according to the opinion of the Fatwa of Majelis Tarjih and Tajdid Muhammadiyah in the Religious Question and Answer Book volume 1, it is explained that it is prohibited to use gold rings for men and between men because of some need or desire. strong to wear a ring, you should use a ring that is not of gold (Fariadi Am, 2020).

This hadith can also be explained in terms of chemistry. Reporting from the Healthy Guide, according to a study, gold with the  $Au^{3+} + 3 e^{-} \rightarrow$  This Au can actually be detrimental to health. From these studies it is known that men who use gold for a long time can stimulate seizures or epilepsy, have a negative impact on the nervous system of the brain, a few milligrams of compounds produced by gold can be a high risk for male testes causing infertility, besides gold. has the production of radon, as radioactive from the dangerous colorless substance uranium decays. The chemists concluded that the atoms contained in gold are able to penetrate the skin and enter human blood and urine in an amount exceeding the level, which is called migratory gold. And if this happens, there will be potential for Alzheimer's disease, which is a disease that causes a decrease in physical abilities and memory. As for women, gold is not dangerous because a pile of gold atoms can be removed at the same time as menstrual blood.

## Conclusion

Gold is a precious metal that has become an important element in human life from ancient times to the present. There are many benefits of gold, one of which is as jewelry. However, for men, according to health experts and in the chemical field, gold is not allowed to be used excessively for health reasons. It turns out that the prohibition of gold for men has been informed by the hadith of the Prophet. This needs to be developed in a more modern manner with an approach in the fields of chemistry and health. This research is expected to have beneficial implications for the public as an enrichment of Islamic knowledge. Admittedly this research has limitations in the implementation of takhrij and sharah hadith so that further research in depth is needed. This research recommends a more modern development through chemical analysis.



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