

Takhrij and Syarah Hadith of Chemistry: The Dangers of the Operation Plastick and Tattoo Ink in Islam and Science

Fitria Listi Novianti¹, Badruzzaman M. Yunus²

¹Departement of Chemistry, Faculty of Science dan Technology, UIN Sunan Gunung Djati Bandung

²Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

ABSTRACT

The purpose of this research is to discuss the hadith of the Prophet Muhammad Saw. about the prohibition of getting tattooed. This research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this research is about the dangers of tattooing skin and plastic surgery because both processes use dangerous chemicals that can damage the body and are prohibited in Islam because they include activities that change Allah creation. The conclusion of this research is takhrij and syarah hadith of the Prophet Muhammad Saw. about the prohibition of being tattooed with chemical analysis which is a trend in the era of modern people's lifestyle.

Keywords: Chemistry, Hadith, Syarah, Takhrij

Introduction

Beautify yourself by changing Allah creation such as tattoos, shaving eyebrows, plucking eyelashes, cutting teeth including plastic surgery, the law is haram and cursed by Allah if it is done only for beauty alone. The sophistication of plastic surgery technology does not guarantee perfect results so that not infrequently those who want to be beautiful actually experience inflammation (Efendi et al., 2020). The law of using silicone in the plastic surgery process is permissible, if there is no pride, pride, or a sense of being more than others. However, if the plastic surgery creates losses such as causing damage, disability, or endangering yourself, then the law is prohibited

(Purba, n.d.). Tattoos are also considered against religious teachings because they can change the texture and color of human skin as a creation of Allah. The tattoo ink on the market is made from chemicals that are harmful to health such as arsenic, mercury, silver, gold, and bismuth (Sukendar et al., 2015).

There is a hadith of the Prophet Muhammad Saw. with regard to the prohibition of changing Allah creation in Musnad At-Tirmidzi Number 2706:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ
عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْوَأَشِمَاتِ
وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ الْمُتَبَغِّيَاتِ لِلْحُسْنِ مُغَيِّرَاتِ خَلْقِ اللَّهِ قَالَ
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَعَبْرٌ وَاحِدٌ مِنَ الْأَيْمَةِ عَنْ
مَنْصُورٍ

Has told us Ahmad bin Mani 'has told us' Ubaidah bin Humaid from Manshur from Ibrahim from 'Alqamah from Abdullah that the Prophet sallallahu alaihi wasallam cursed women who got tattooed and who asked to be tattooed, women who shaved their eyebrows in search of beauty and change God's creation." Abu Isa said; This hadith is hasan sahih. *Syu'bah* and others narrated it from the Imams of *Manshur* (HR. At-Tirmidzi).

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 ﷺ about the dangers of plastic surgery and tattoo ink. The research question is how the hadith of the Prophet ﷺ about the dangers of plastic surgery and tattoo ink. The purpose of this research is to discuss the hadith of the Prophet ﷺ about the dangers of plastic surgery and tattoo

ink.

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 (Maiti & Bidinger, 1981).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah 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 a field of study that studies substances and materials that bond together to form compounds and have special properties and characteristics in supporting life processes (Sulastri & Rahmadani, 2017).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "tattooing" until the hadith was found in the book Musnad At-Tirmidhi Number 2706, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circle's
		B	D			-	+	
1	Abdullah bin Mas'ud bin Ghafil bin Habib		32 H.	Kufah	Abu 'Abdur Rahman		Shahabat	Shahabat
2	Alqamah bin Qays bin 'Abdullah bin Malik bin 'Alqamah		62 H.	Kufah	Abu Syabul		-Tsiqah -Tsiqah tsabat	Tabi'in among the elderly
3	Ibrahim bin Yazid bin Qays		96 H.	Kufah	Abu 'Imrah		Mentioned in 'ats tsiqaat.	Tabi'in ordinary circle
4	Manshur bin Al Mu'tamir		132 H.	Kufah	Abu 'Ittab		-Tsiqah tsabat -Tsiqah tsabat -Tsiqah -Tsiqah ma'mun	Tabi'in
5	Ubaidah bin Humaid bin Shuhaib		190 H.	Kufah	Abu 'Abdur Rahman		-Laisa bihi ba's -Mentioned in 'ats tsiqaat -La ba' sa bih	Tabi'ut Tabi'in among the middle circle

						-Tsiqah -Mentioned in ‘ats tsiqaat -La ba’ sa bih -Tsiqah -Mentioned in ‘Ats Tsiqat’ -Shuduq, there is a mistake	
6	Ahmad bin Mani’ bin ‘Abdur Rahman		244 H.	Bagdad	Abu Ja’far	-Tsiqah -Tsiqah -La ba’ sa bih -Mention in ‘ats tsiqaat -Tsiqah Hafidz	Tabi’ul Atba’ among the elderly
7	Imam Tirmidzi		279 H.	Tirmiz		Hadith expert	Mudawin

Table 1 is a list of the rawi and sanad hadith under research. 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 shahih hadith is that rawi must be positive according to the comments of the ulama’s. 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 dhaif hadith (Darmalaksana, 2020d). Shahih 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, 2020d).

The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from ulama’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 whereas mutabi is another sanad (Darmalaksana, 2020d). 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 ulama's have given syarah, namely an explanation of the content and meaning of the hadith(Darmalaksana, 2020c). According to Syaikh Muhammad Soleh bin Uthaimin from his fatwa, he explained that changing the color of the skin by using a whitening cream whose conversion is permanent is likened to an injection of a tattoo. Indeed, the Prophet ﷺ cursed the person who got the tattoo and was asked to get a tattoo. However, if it is used to cover up evil, such as people who have black spots on the skin, then the law is fine. In essence, we must understand the difference in its use for beauty or covering up disgrace(Abdul Khalil & Kashim, 2018). In chemistry, there is one element that is commonly used to beautify faces, namely silicon. According to Gay Lussac and Thenard in 1811 assumed that silicon was a chemical element having the atomic number 14 and having the symbol Si. Silicon is also the second most abundant element after oxygen(Neurekka, 2017).

Besides being able to tighten the skin, silicone can also have a negative effect, which can cause swelling, redness of the skin, pain in the facial area and can even cause lung damage and brain damage. Lung damage can potentially cause death by 20%, whereas if it attacks the brain it has the potential to cause 100% death. This impact can be felt 2-3 years later(Sudatri & Biologi, n.d.).

Apart from plastic surgery, one of the things that includes changing Allah creation is tattooing the skin because it includes activities that change the texture and color of the skin. Tattoo punctures can cause germs, namely the HIV virus or hepatitis. This can happen if the syringe used is not sterile and is replaced by another person. The HIV virus if it is transmitted will live in 4 human body fluids, namely blood fluids, sperm fluids, vaginal fluids, and breast milk. Other side effects can cause irritation and allergies (Sukendar et al., 2015).

Tattoos are permanent and dangerous to health because they are made of dangerous chemicals and the manufacturing process can penetrate to the

dermis layer. Tattoo dye is a substance that was not previously present in the human body. When the tattoo substance is pierced into the skin, the body will automatically protect itself from the potential danger that may be present from these foreign chemicals(Viderisa, 2015). Tattoo ink contains mercury and heavy metals such as cadmium or iron oxide which are very threatening to health. The metals in tattoos can cause allergies, eczema, scarring, and can cause sensitivity to mercury. Even the same arsenic and lead in tattoo inks have been linked to cancer and birth defects(Li & Tato, 1969).

Conclusion

Plastic surgery and tattooing are recognized as activities that change God's creation and are clearly prohibited by religion. Since hundreds of years ago, the hadith of the Prophet ﷺ has cursed people who make tattoos and who ask for tattoos, shaved eyebrows and changed Allah creation. Based on the hadith takhrij, the quality of this hadith is authentic because the hadiths are connected from shahabat to mudawin. According to the sharah hadith, a tattoo is a needle pricking the skin until it drops blood which is then given alcohol to produce certain colors on the skin. In modern times, people who have tattoos are considered to be people who like to commit crimes, crimes, and like to do bad things so that they can reflect negative views in the eyes of society. However, some people think that tattoos are a trendy and popular lifestyle. It is hoped that this research can provide benefits to broaden insights into the dangers of using tattoos and other activities that change Allah creation. It is admitted that this research has limitations, namely simple takhrij and syarah hadith, so that it requires more adequate follow-up research through chemistry. This study recommends developing a people's lifestyle so as not to exaggerate and to be grateful for what God has given and to be aware of the dangers of using tattoos, especially for human health.

Bibliography

1. Abdul Khalil, R. 'Atul 'Adawiyah, & Kashim, I. A. (2018). *Pemutihan Kulit Dalam Prinsip Mengubah Ciptaan Allah*. 6(2), 63–67.
2. Darmalaksana, W. (2020a). Formula Penelitian Pengalaman Kelas Menulis. *Jurnal Kelas Menulis UIN Sunan Gunung Djati Bandung*.
3. Darmalaksana, W. (2020b). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
4. Darmalaksana, W. (2020c). Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi. *Diroyah: Jurnal Studi Ilmu Hadis*, 5.
5. Darmalaksana, W. (2020d). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1, 1–7.
6. Darmalaksana, W., Pahala, L., & Soetari, E. (2017). Kontroversi Hadis sebagai Sumber Hukum Islam. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(2), 245–258. <https://doi.org/10.15575/jw.v2i2.1770>
7. Efendi, M. M., Hs, M. A., & Al-zahrah, F. (2020). *Respon Islam terhadap Perkembangan Ilmu Pengetahuan pada Kasus Operasi Plastik*. 2(2), 123–133.
8. Ii, B. A. B., & Tato, A. P. (1969). *Gambaran Umum Tentang Tato*. 13–36.
9. Maiti, & Bidinger. (1981). Tinjauan Media Informasi Penyalahgunaan Suntik Kolagen Dan Silikon Di Bandung. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
10. Neurekka, S. (2017). *riutu Mdfi*.
11. Purba, A. (n.d.). *Rekayasa Memperindah Tubuh Dalam Tinjauan Medis Dan Fikih*.
12. Soetari, E. (1994). *Ilmu Hadits*. Amal Bakti Press.
13. Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi* (2nd ed.). Yayasan Amal Bakti Gombang Layang.
14. Sudatri, N. W., & Biologi, J. (n.d.). *Cara mempercantik diri yang membahayakan kesehatan*.
15. Sukendar, M. U., Sos, S., Kom Politeknik, M. I., & Surakarta, I. (2015). Tato Dan Media Sosial (Studi tentang MagicInk dan Kampanye Penggemar Tato di Media Sosial). *Jurnal Sainstech Politeknik Indonusa Surakarta*, 2, 2355–5009. <http://www.poltekindonusa.ac.id/wp-content/uploads/2016/05/Vol-2-4-2015-Tato-Dan-Media-Sosial-Markus.pdf>
16. Sulastri, & Rahmadani, R. (2017). *Buku Ajar-Dasar Kimia I*. Syiah Kuala University Press. https://www.google.co.id/books/edition/Kimia_Dasar_I/vJDPDwAAQBAJ?hl=id&gbpv=1&dq=kimia+dasar&printsec=frontcover
17. Viderisa, N. (2015). *Hikmah Diharamkannya Tato Dalam Agama Islam*.