



## PLASTIC SURGERY IN THE QUR'AN: INTERPRETATION OF MA'NA-CUM-MAGHZZA SURAH AN-NISA: 119

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### ABSTRACT

Plastic surgery has become a trend of self-expression to increase attractiveness and not just for medical needs. Study of the Qur'an in Surah An-Nisa: 119 as a basis for Muslim scholars in legitimizing the prohibition of plastic surgery seems less relevant because the verse does not clearly state its prohibition. This study aims to reconstruct the interpretation of Surah An-Nisa: 119 and reveal the significance of the verse to the legal relevance of plastic surgery. This study uses a qualitative method with a *ma'na-cum-maghza* hermeneutic approach to seek the meaning and significance of verse and its implications in the modern era. The result of this study stated that Surah An-Nisa: 119, it is not right to legalize the prohibition of plastic surgery. Based on *ma'na* and *maghza*, Surah An-Nisa: 119 is changing the religious law system, and the physical form of humans or animals is legal as long as it is within the *maqashid Syariah* corridor. Based on its purpose, the law on plastic surgery is divided into *halal* or permissible if it is done to treat and beautify oneself without damaging and eliminating organ function and *haram* or prohibited if it is done to change human nature, such as castration or changing genitals.

**Keywords:** *Ma'na-Cum-Maghza* Hermeneutic; Plastic Surgery; Surah An-Nisa: 119

### ABSTRAK

Operasi plastik telah menjadi tren ekspresi diri untuk meningkatkan daya tarik dan tidak hanya untuk kebutuhan medis. Kajian Al-Qur'an dalam Surah An-Nisa: 119 sebagai dasar cendekiawan muslim dalam melegitimasi larangan operasi plastik sepertinya kurang relevan karena ayat tersebut tidak secara jelas menyatakan larangannya. Tujuan penelitian ini adalah untuk merekonstruksi penafsiran Surah An-Nisa: 119 dan mengungkapkan pentingnya ayat tersebut terhadap relevansi hukum operasi plastik. Kajian ini menggunakan metode kualitatif dengan pendekatan hermeneutik *ma'na-cum-maghza* untuk mencari makna dan makna ayat serta implikasinya di era modern. Hasil penelitian ini menyatakan bahwa Surah An-Nisa: 119 tidak benar melegalkan larangan operasi plastik. Berdasarkan *ma'na* dan *maghza*, Surah An-Nisa: 119 adalah mengubah sistem hukum agama dan mengubah bentuk fisik manusia atau hewan adalah sah sepanjang masih dalam koridor *maqashid Syariah*. Berdasarkan tujuannya, hukum operasi plastik dibedakan menjadi: *halal* atau boleh jika dilakukan untuk merawat dan mempercantik diri tanpa merusak dan menghilangkan fungsi organ dan *haram* atau dilarang jika dilakukan untuk mengubah sifat manusia, seperti sebagai pegebirian atau mengubah alat kelamin.

**Kata Kunci:** *Hermeneutika Ma'na-Cum-Maghza*, *Operasi Plastik*, *Surah An-Nisa: 119*



## INTRODUCTION

Al-Qur'an studies on plastic surgery mostly prohibit doing plastic surgery unless there is a medical need, such as treating a deformed body part. Surah An-Nisa: 119 became the basis for Muslim scholars in studying plastic surgery discourse. It is not right to legitimize the prohibition of plastic surgery because it is not mentioned in that verse. Some Muslim scholars express the prohibition of plastic surgery by assuming this act is not grateful for the creation of Allah SWT. Yusuf Qaradhawi, in his book *Al-Halal Wa Al-Haram Fi Al-Islam*, forbids plastic surgery because it is a waste (Gabr, 2010). Meanwhile, plastic surgery today has become a trend for self-expression to increase attractiveness and not just for medical needs. M. Quraish Shihab in *Al-Misbah* interprets Surah An-Nisa: 119 that the purpose of changing in verse is to change human nature such as castration, homosexuality, lesbianism, and practices that are not by human nature because they following Satan (Ni'mah, 2016). Surah An-Nisa: 119 connects with the two previous verses, which talk about shirk, that idol worshipers are accursed Satan followers. Satan's plan will mislead humans by giving empty, wishful thinking and telling people to change the shape of animals and other God's creations. Besides, a man who follows Satan's teachings will suffer losses.

Two trends in previous studies examine the laws of plastic surgery based on Surah An-Nisa: 119. *The first* plastic surgery, which is not intended to treat deformed body parts, tends to be considered unlawful because it is considered to follows Satan's teachings by changing Allah's creation and self-deception (Aravik dkk., 2018; Maghfiroh & Heniyatun, 2015; Mahdalena et al., 2020). The legitimacy of the prohibition in the research above has

an arbitrary impression on the verse regardless of the reason for its descent, origin, and significance. *Second*, the verse prohibits changing Allah's creations inherent in humans from a physical perspective, such as castration and transgender (Moch Noor, 2021; Ni'mah, 2016; Rahmawati, 2013). The research has not specifically touched on plastic surgery laws.

From the several studies above, the author aims to develop previous research by countering the first interpretation as well as complementing the second research from Surah An-Nisa: 199 by specifically showing: *first*, the reconstruction of the interpretation with a different approach, namely with *ma'na-cum-maghza* hermeneutics. *Second*, trying to find a new meaning and significance of the verse and its implications in the modern era.

The author assumes that old-fashioned interpretations need to be reconstructed so that texts such as the Qur'an can answer the problems society faces. Surah An-Nisa: 119 is a verse which, according to the author, needs to be reconstructed with a more comprehensive interpretation with a different approach from the previous interpretation. The *ma'na-cum-maghza* hermeneutic approach is used to reconstruct the interpretation of Surah An-Nisa 119 and relate it to the plastic surgery discourse. To assist the research objectives, the author uses qualitative methods by describing and analyzing to bring out new interpretations and the significance of the verse in the contemporary era.

## RESULT AND DISCUSSION

### Sahiron Syamsuddin's *Ma'na-Cum-Maghza*

Sahiron Syamsuddin was born in Cirebon on August 11, 1968. He started his formal and informal education at the Raudlatut Thalibin Islamic Boarding School (1981-1987) Bababkan Ciwaringin Cirebon,

Nurussalam Islamic Boarding School, and State Institute of Sunan Kalijaga Yogyakarta with majoring in Tafsir Hadith (1987-1993). Then, he continued his education by majoring in Islamic Studies at McGill University, Canada. He earned a doctorate at Bamberg University, Germany, in Islamic Studies, Orientalism, Arabic Philosophy, and Arabic Literature in 2006. The figure who influenced his thinking was Yudian Wahyudi, especially in terms of methodological criticism. Hans George Gadamer and George Garcia are figures who influenced his hermeneutic thinking. Fazlur Rahman, Nasr Hamid Abu Zayd, and Abdullah Saeed influenced interpretation issues that are relevant today, so they found an approach called *ma'na-cum-maghza* (Robikah, 2020).

*Ma'na-cum-maghza* is an approach based on a quasi-objectivist-progressive interpretation of its meaning. That is, a view of a teaching from the Qur'an must be understood and interpreted in the present as the time when the Qur'an was revealed to seek literal meaning (*maghza*) and implemented in modern eras with other scientific instruments by the times. *Ma'na-cum-maghza* is used to reconstruct the meaning (*ma'na*) and the main message (*maghza*) intended by the author of the text or understood by historical audiences, then developing the significance of the text for a modern context (Syamsuddin, 2017).

### **The Scope and Steps of the *Ma'na-Cum-Maghza* Approach**

The scope of *ma'na-cum-maghza* as a scientific method is intended to find the expansion meaning of the text. *Ma'na-cum-maghza* is used to understand the holy text of the Qur'an and possibly other human-made texts. Interpretation studies that are so hegemonized by *ma'na* become ignorant of *maghza*. The *ma'na-cum-maghza* approach has a

scope of study that has developed from the previous approach offered by Fazlurrahman, Nasr Hamid Abu Zayd, and Abdullah Saeed. Sahiron tried concocting to provide a new approach. The approach offered by these three figures is limited to legal or law verses. In this case, Sahiron provides a breakthrough to develop the *ma'na-cum-maghza* approach, which can be applied to all verses of the Qur'an, whether legal or law verses, stories, aphorisms, eschatological or theological.

Three things need to be explored by an interpreter in this approach, namely *al-ma'na at-tarikhi* (historical meaning), *al-maghza at-tarikhi* (historical significance), and *al-maghza al-mutaharrik* (dynamic significance) to interpret Qur'an in a modern context. In the excavation of *al-ma'na at-tarikhi* and *al-maghza at-tarikhi* from Surah An-Nisa 119, an interpreter can do the following steps: *First*. It analyzes the language of the Qur'anic text from its vocabulary and structure. So, in this case, the interpreter must pay attention to the language of the Qur'anic text, which has its character from the use and the meaning of the vocabulary when it was revealed. Language analysis here includes vocabulary intratextuality and intertextuality. Intratextuality to sharpen interpretation by comparing and analyzing the word being interpreted with its use in other verses in the Qur'an, then looking for the basic and relational meaning if necessary. Intertextuality analyzes the meaning of words further by connecting and comparing the vocabulary of the Qur'an with vocabulary around the time of its decline, such as hadith, Arabic poetry, Jewish and Christian verses, and other texts (Syamsuddin, 2020).

*Second*, understanding the historical meaning of the vocabulary in the Qur'an and capturing *al-maghza at-tarikhi* when it was revealed to the Prophet Muhammad PBUH

by paying attention to historical context (*asbab an-nuzul*) both macro and micro. The macro-historical context itself is the context that includes the situation and condition in the Arab region at the time of revelation. At the same time, the micro-historical context is certain events that become the background of the verses in which the verses were revealed. *Third*, after examining the text's language and the verses' historical context, the interpreter begins to explore the significance of the verse at the time it was revealed, or what the originator calls *maghza* (Syamsuddin, 2020).

Next, we try to explore *al-maghza al-mutabarrik* from *al-maghza at-tarikhi* by developing a definition and applying it when the text of the Qur'an is interpreted using the following steps: (1) determine whether the verse category is included in the verses of theology, law or stories (2) actualization of the verse's historical significance to a modern context (3) capture the symbolic meanings of verses; outer meaning, inner meaning, legal meaning and spiritual meaning, then (4) strengthening dynamic significance construction with other assistive sciences; sociology, anthropology and other modern sciences (Syamsuddin, 2020).

### Interpretation of Surah *An-Nisa: 119*

Before entering the understanding of Surah An-Nisa: 119 through the *ma'na-cum-maghza* approach, for the beginning it is important to find the keyword of the verse:

وَلَا ضَلَّتْهُمْ وَلَا مَنِيَّتْهُمْ وَلَا مَرَّتْهُمْ فَلَيْبَتِكُنَّ ءَاذَانَ  
الْأَنْعَمِ وَلَا مَرَّتْهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ  
الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

*"Moreover, I will lead them astray and fill them with fancies, and I will most surely command them so they will most surely slit the ears of cattle, and most surely, I will command them so they will most surely alter the*

*creation of Allah."* Thus, whoever takes Satan for a guardian apart from Allah has truly lost an evident loss (Gabr, 2010).

The author finds the keyword in verse is (*ghayyara*), which became the basis for plastic surgery in Surah An-Nisa: 119. The term '*ghayyara*' in the dictionary *al-Mu'jam al-Mufabraz li-alfaz al-Qur'an* is found in Surah An-Nisa: 119; Surah Al-Anfal: 53; Surah Ar-Ra'du: 11 dan Surah Muhammad: 15 (Abdul Baqi, 1984). The term '*ghayyara*' has a synonym for the word بدل (*badala*) and is found very much in the Qur'an, namely; Surah al-Baqarah: 59, 108, 181; Surah al-A'raf: 95; Surah Yunus: 15, 64; Surah Ibrahim: 48; Surah an-Nahl: 101; Surah an-Nur: 55; Surah al-Furqon: 70; Surah ar-Rum: 30; Surah Saba: 16; Surah Ghafir: 26; Surah Muhammad: 38; dan Surah Qof: 29 (Abdul Baqi, 1984). Furthermore, it is also important to reveal the interpreter's understanding of the term '*ghayyara*' to see its interpretation's dynamics. The author will present interpretations from the classical and modern-contemporary generations of the term '*ghayyara*' in this study.

In the book *Tafsir Mujabid* by Al-Makhzumi, the book *Tanwir al-Miqbas* by Ibnu Abbas, and the book *Tafsir Jalalain* by Jalaludin Mahalli & Jalaludin Suyuti what *Fahyughoyyirunna Kholqollah* means is *Din Allah* (God's religion), changing Islamic religious teaching by changing things what is lawful becomes unlawful and vice versa (al-Mahalli & al-Suyuti, 2001; al-Makhzumi, 1989; Ibnu Abbas, 817). In the book *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Manan* by Abdullah al-Sa'di, the book *Anwar al-Tanzil wa Asrar al-Ta'wil* by Muhammad Baidlawi, the book *Shafwah at-Tafasir* by Ali ash-Shabuni, and the book *Tafsir al-Manar: Tafsir al-Qur'an al-'Azim* by Muhammad Abduh (and Rasyid Rida) reveals *Fahyughoyyirunna Khalqollah* intends to

change Allah's religion (forbidding what is lawful and justifying what is unlawful) and also change the physical form of humans and animals (Abduh & Rasyid Rida, 1367; Ali ash-Shabuni, 1981; al-Sa'di, 2000; Baidlawi, 1998).

In the Indonesian context, Hamka in the book of *Tafsir Al-Azhar* expresses the meaning of *Falyughoyyirunna Kholqollah* is to castrate animals, castrate humans or change physically by adding various carvings (Hamka, t.t.). in contrast to Hamka, M. Quraish Shihab in his book expresses *Falyughoyyirunna Kholqollah* with the interpretation of changing the physical condition of animals by castration or other so that they cannot be used optimally according to their function and changing human nature such as homosexuals, lesbians and transgender people (Quraish Shihab, 2002a). The two interpreters above discussed the verse by relating the phenomenon when this interpretation was written, and plastic surgery technology was not widespread in Indonesia, so it would be right if this interpretation did not mention it.

Based on the various interpretations above, understanding the term '*ghayyara*' is closely related to the issue of changing physical forms and life rules. The understanding of classical interpreters tends to revolve around the law, where '*ghayyara*' changes the religious rules established by God. The understanding of modern-contemporary interpreters provides views on the changing physical form of humans and animals apart from changing religious rules. This is interesting because each interpretation emphasizes a certain side of the verses; the various interpretations show the dynamic character of the versa based on the related context and the interpreter's pre-understanding.

Surah An-Nisa: 119 is closely related to the previous verse, which discusses Satan's efforts to mislead Allah's servants. In this verse, the term '*ghayyara*' becomes one sentence with the word *khalqallah*. This verse begins with *wawu qasam* and *lam taukid* (it is mean really) as an affirmation of Satan's attempt to mislead people by making system changes in religion (az-Zamakhshari, 1998). The change exemplified in this verse is the cutting off of livestock's ears, which implies damaging their shape and eliminating their function. Related to Satan's effort, the term '*ghayyara*' also uses the letter *nun taukid*, which shows the sincerity of Satan to order people to change Allah's creation until they actually change it (az-Zamakhshari, 1998).

Furthermore, Satan's command to change God's creation is related to the issue of establishing laws for humans. Using the word *khalq* shows that law is for all of Allah's creation from humans and animals. This verse then closes with the statement, "*Thus, whoever takes Satan for a guardian apart from Allah has truly lost an evident loss.*"

From several definitions presented by the previous *mufassir*, the meaning of Surah An-Nisa: 119 still tends to be theological. The discourse was studied in the context of the worship of non-Muslims in ancient times. Prohibitions based on these verses are still partial and are only related to *fiqh* issues. In addition, the prohibition of changes that are made intentionally is considered unlawful because it can cause harm to living things and humans. However, if changes in form that have a positive purpose are not harmful and are agreed between the two parties, then the law needs to be interpreted.

### ***Al-Ma'na At-Tarikhi: Intratextuality***

Judging from the origin of the word, 'ghayyara' is also interpreted as *baddala* which means to change, exchange or replace (Warson Munawwir, 1984). The author found several kinds of meanings of the word 'ghayyara' from several dictionaries, including meanings that are close to the word's origin. Some interpret the word *taghyir* (which is a *masbdar* form of 'ghayyara' as defined as changing the limbs of Allah's creation, destroying the nature given by Allah, or transferring substances to other substances (Hasan Jabal, 1436). In another sense, 'ghayyara' is also interpreted with several other meanings, such as changing the shape of something but not changing its essence. Some interpret 'ghayyara' as changing the shape of something (Al-Ashfahany, 502).

In several verses, the term 'ghayyara' is accompanied by several words, including *ni'mah*, *khalq*, *tha'am*, *qaum* and *anfus*. In the author's observation, the various words that go hand in hand with the term 'ghayyara' affect the meaning of the term 'ghayyara,' which differs from one another. The term 'ghayyara' sometimes has a meaning related to changes in teachings when coupled with the word *ni'mah* as in Surah al-Anfal: 53. Sometimes the meaning is related to a change in form when coupled with the word *khalq* as in Surah an-Nisa: 119. Sometimes, the meaning is related to a change in taste when coupled with the word *tha'am* as in Surah Muhammad: 15. Sometimes, its meaning is related to individual or community social change when

it is coupled with the words *anfus* and *qaum* as in Surah ar-Ra'du: 11. Until here, the term 'ghayyara' from Surah An-Nisa: 119, Surah Al-Anfal: 53 and Surah Ar-Ra'du: 11 in the form of *fi'il mudhari'* which means the changes to be made.

From several terminologies, 'ghayyara' has three connotations of meaning. *The first* is positive connotations that relate to heaven. *Second* is negative connotations that are related to invitations from the devil. *Third* is neutral connotations because it explains the change of a person or people to change something based on their own will. Based on this syntagmatic analysis, two interesting points must be conveyed. *First*, the creation of Allah in question is creation in general, both from human and animal species. *Second*, the intended changes to Allah's creation are to destroy beauty, eliminate functions, and change their nature, such as castration, homosexuals, lesbians, and transgender people.

### ***Al-Ma'na At-Tarikhi: Intertextuality***

After analyzing the term 'ghayyara' in an intratextual way, the next step is to reveal the understanding of the term in an intertextual way, finding meaning based on texts outside the Qur'an. In this case, the author will use the Hadith of the Prophet. In the hadith narrated by Muslims, for example, the term 'ghayyara' has the meaning of preventing. This is as in the sound of the hadith which reads *مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعِزَّهُ بِيَدِهِ (...whoever among you sees an evil, let him prevent it with his hand...)*.<sup>1</sup> In

<sup>1</sup> حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ كِلَاهِمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ وَهَذَا حَدِيثٌ أَبِي بَكْرٍ قَالَ أَوْلُ مَنْ بَدَأَ بِالْحُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ الصَّلَاةَ قَبْلَ الْحُطْبَةِ فَقَالَ قَدْ تَرِكَ مَا هُنَالِكَ فَقَالَ أَبُو سَعِيدٍ أَمَا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعِزَّهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

another hadith, the term *ghayyara* has the meaning of coloring. This is in accordance with the hadith narrated by Ahmad, for example in the hadith which reads *اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ فَلْيَغْيِرْهُ بِشَيْءٍ وَجَدَّ بَوَهُ السَّوَادَ (...take him to some of his wives and dye his hair but stay away from black.)*<sup>2</sup>. In another hadith, too, the term *ghayyara* means changing. This is similar to the hadith narrated by Tirmidzi, for example, in the hadith which reads *كَانَ يُغَيِّرُ الْإِسْمَ الْقَبِيحَ (bad name change)*.<sup>3</sup> Up to this point, the understanding of the term '*ghayyara*' in the hadith also has a variety of meanings related to the adjacent term. However, the term '*ghayyara*,' which means preventing (in Muslim) and coloring (in Ahmad), shows the meaning of change, both form and condition.

### ***Al-Maghza At-Tarikhi***

Specifically, Surah An-Nisa: 119 does not have micro *sabab an-nuzul* covering it, but Quraish Shihab explained that verse down related to the prohibition of changing the physical form of animals that worsen or hinder the function of one of the body's limbs. This verse is a continuation of the previous verse about Satan's oath to mislead people by teaching idol worship and changing the physical form of animals by cutting off their ears and blinding their eyes to be offered to idols as practiced by polytheists (Quraish

Shihab, 2002b, hlm. 59–60). Quraish Shihab is also more inclined to discuss this verse by drawing it into the story of Satan, who wants to lead people astray. Apart from that, Quraish Shihab also relates the physical changes in animals to be offered to idols.

Rasyid Rida, in his *Tafsir al-Manar: Tafsir al-Qur'an al-'Azim*, explains the macro context of Surah An-Nisa: 119 regarding changing the shape of Allah's creation that the condition of the Meccan polytheists changed the physical form of their cattle (by cutting off some of their ears and piercing their eyes) for offerings to idols. Furthermore, they transgress the limits of their physical form with poor alteration and make their bodies blue with idol tattoos (Abduh & Rasyid Rida, 1367). In ancient times, this behavior was related to the worship rituals of non-Muslims in Makkah. They believe that the animals offered to idols can bring blessings into the lives of its people.

Based on analysis of the context of the revelation of the verse from *sabab an-nuzul* aspect above, the historical meaning of Surah An-Nisa: 119 is that humans do not follow their desires because human desires usually come from delusions caused by Satan cause actions that are beyond human nature so that humans themselves go astray. Therefore, based on this information, a message or historical significance can be taken from the

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وَذَلِكَ أضعف الإيمانِ حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي قِصَّةِ مَرْوَانَ وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ  
<sup>2</sup> حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ جَاءَ بَأْيٍ قُحَافَةٍ يَوْمَ الْفَتْحِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ رَأْسُهُ

فَعَامَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ فَلْيَغْيِرْهُ بِشَيْءٍ وَجَدَّ بَوَهُ السَّوَادَ  
<sup>3</sup> حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ هِشَامِ بْنِ عَزْرَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُغَيِّرُ الْإِسْمَ الْقَبِيحَ قَالَ أَبُو بَكْرٍ وَرَبَّمَا قَالَ عُمَرُ بْنُ عَلِيٍّ فِي هَذَا الْحَدِيثِ هِشَامُ بْنُ عَزْرَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكَرْ فِيهِ عَنْ عَائِشَةَ

verse prohibition to follow Satan's invitation because it will harm oneself.

### ***Al-Maghza Al-Mutaharrik***

Regarding its dynamic significance, Surah An-Nisa: 119 has the following important meanings: *First*, changes can be made covering objects such as living things (humans or animals) and systems (social or religious). *Second*, changing the shape of Allah's creation, both objects and systems, obtain legality from the Qur'an to repair, according to function or beautify appearance, not to damage or eliminate functions. Because the term '*ghayyara*' can still be interpreted with any connotative meanings mentioned earlier. '*Ghayyara*' can be interpreted with a positive meaning if it is to improve the function of the limbs and negatively changes the essence of Allah's creation based on an invitation from Satan to destroy and eliminate the function of the body's limbs.

### **Relevance to the Issue of Plastic Surgery**

Based on the creation of both humans and the universe in Islam, humans do not have the power to change what Allah has created. In the view of Islam, it is impossible to change Allah's creation without permission from Allah. Scholars have different opinions regarding the interpretation of changing Allah's creation in the Qur'an. Quraish Shihab's opinion is that changing the creation of Allah is damaging the eyes of camels that have been ridden for a long time or giving tattoos as decoration, both of which, although intended to treat, are

making the face or body shape worse. Likewise, in the sense of changing the creation of Allah are castration, homosexuals, and lesbians, as well as practices that are not by human nature. Surah An-Nisa: 119 is used temporarily by scholars to prohibit changes in human physical form, including plastic surgery (Quraish Shihab, 2002b).

The opinion above is also strengthened in Surah Ar-Rum: 30 which states that there is no change in Allah's creation and there is a hadith which strengthens the prohibition on changing Allah's creation too. Almost all modern scholars understand Surah Ar-Rum: 30 as a prohibition against changing or the impossibility of changing human religious nature (Sari, 2019). Because this is corroborated by the context of the hadith from Ibnu Umar<sup>4</sup>, but according to Quraish Shihab in understanding Surah An-Nisa: 119, although there are hadith that reinforce the prohibition on changing the physical form, the prohibition is not absolutely understood in this verse (Quraish Shihab, 2002b).

In the view of Islamic law, plastic surgery is a matter of *ijtihadiah* (related to legal reasoning), which means that the study of the law needs to get as special attention as possible because it is not yet known, both before and after the era of the four priests of the Islamic school of *fiqh*. Therefore, this discussion has not been found in the classical *fiqh* literature. The discussion of new plastic surgery that appears in *masail fiqhiyah al-haditsah* is none other than the result of the *ijtihad* of contemporary *fiqh* scholars (Dahlan,

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<sup>4</sup> حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لِرُزْهَيْنِ قَالَ حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْوَاثِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاثِمَةَ

وَالْمُسْتَوْصِمَةَ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفْضِلِ حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

2001). Al-Qurtubi is one of the scholars who prohibits plastic surgery by arguing that changing Allah's creation in any form not related to health are prohibited acts, such as making tattoos, filing teeth, castrating humans and animals, dressing and behaving like the opposite sex, and so on (Al-Qurtubi, 2006). Somewhat different from Zuhaili and Faydullah, both of whom allow plastic surgery according to them, is allowed to correct defects (Dahlan, 2001).

Ibnu Ashur explained that the practice of changing Allah's creation, which was prohibited, was mostly carried out by the *jabiliyah* community, such as tearing the eyelids. In contrast, the eyelid functions to protect the eyes from dust. Changes like that violate human nature because, in nature, all parts of the human body have their respective functions for humans. Ibnu Ashur saw the behavior of that community in tearing the eyelids, which protect the eyes from dust, as *illat* for the act of changing Allah's creation (Ashur, 1984). Hasan Khan also believes that there are exceptions regarding the *Taghyir* case. This means that changing the creation of Allah is not a matter that must be obeyed and shunned by the prohibition. However, there are acts of *taghyir* that have a positive impact on the perpetrators (Khan, 1992).

In medical science, plastic surgery is defined as organ surgery that will be operated on by moving the organ from one place to another as material to add to the operated organ and performed to repair parts of the body, whether visible or not, by adding, subtracting, or removing them, which aims to improve the function and aesthetics of the body (Maghfiroh & Heniyatun, 2015). Two types of plastic surgery can be found in medical science: *reconstructive plastic surgery* and *cosmetic plastic surgery*. The first is a medical procedure that aims to obtain or restore the

construction of the human inner body to carry out its functions properly. The second is a medical procedure to restore or improve the patient's external physical condition by emphasizing appearance and function (Yuwono, 2004). Cosmetic surgery is not an emergency surgery because it aims to beautify appearance, not for comfort in life.

Regarding understanding the dynamic significance of the verse, it can be relevant to the trend of plastic surgery. The purpose of plastic surgery that can be done is for treatment (to improve the function of the limbs) as well as for aesthetics, which does not have a damaging effect or eliminate the function of the part being operated on and does not eliminate the nature of creation. Surgery to treat or replace damaged or disabled organs is legally permissible until it is required to improve the function of damaged or disabled organs to protect oneself (*hifz al-anafis*). There are two legal operations for cosmetics, depending on the intent. *First*, it is permissible to add beauty or attractiveness. *Secondly*, it is forbidden to change the nature of creation, such as sex, transgender, or castration. The law on the permissibility of plastic surgery must also be subject to strict conditions such as *syaddudz dzariyah*.

One of the reasons for the prohibition of plastic surgery is the potential for fraud, which has led to many cases of divorce between husband and wife. Plastic surgery only changes a person's physical appearance to make it aesthetically pleasing but not the person's genes, so what is passed on to their offspring is their genetics. After knowing that their offspring had less aesthetic genes, one of the parties felt cheated and broke off the marriage relationship. For pre-marriage cases, the law of plastic surgery becomes *makruh*. Meanwhile, when it is over, the party doing the plastic surgery must be honest with the

prospective partner with truthful information. At the same time, the law of post-marriage plastic surgery may be carried out with the partner's permission. In order to maintain a harmonious relationship, one of the parties, usually the husband, even orders his wife to have plastic surgery.

## CONCLUSION

From the various explanations above, it can be concluded that Surah An-Nisa: 119 is not appropriate to legalize the prohibition of plastic surgery. The meaning of the term 'ghayyara' in the analysis of the *ma'na-cum-maghza* approach refers to the objects of change made by humans, including systems and forms. Regarding plastic surgery, changes are made for several purposes, such as treatment or increasing attractiveness or beauty. Based on its purpose, the law on plastic surgery is divided into two: permissible if it is done to treat and beautify oneself without damaging and eliminating organ function, and prohibited if it is done to change human nature, such as castration or changing genitals.

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