
THE CONCEPT OF YUGAYYIRUNNA KHALQALLĀH IN THE VIEW OF MUFASSIR

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Abstract: *The Qur'an is a revelation of Allah subhanahu wa ta'ala and the basis of Islam is a guide for humans for a good afterlife. The Qur'an is a treatise, a form of great gift that Allah subhanahu wa ta'ala bestows on humans towards virtue, goodness, avoiding misguidance, peace and being merciful and good news for people who surrender wholeheartedly to Allah subhanahu wa ta'ala (Qur'an 16:89). The Qur'an is a sacred book that was revealed as guidance based on knowledge and as proof of the truth (Qur'an 7:52). As evidence of the oneness of Allah subhanahu wa ta'ala in the Qur'an, there is a lot of knowledge based on the Qur'an such as the creation of man (Qur'an 23:12-14). Not only detailed in its creation, but Allah subhanahu wa ta'ala also states clearly, that humans are the best of creation (Qur'an 95: 4). Humans are special and perfect creatures, however, behind the perfection that humans have, Allah subhanahu wa ta'ala gives lust as a fitrah to be used as an impetus in human survival. Lust has a strong influence on humans, the more it intervenes in a pure heart, the easier it is to mix the heart with the impulse of lust that is worldly. The lust that tends to the physical encourages humans to get pleasure and enjoyment from lust. Examples such as pride, greed, arrogance, and ingratitude. It causes man to begin to change what Allah subhanahu wa ta'ala has given him. This article examines the thoughts of several mufassirs regarding Yugayyirunna Khalqallāh (changing Allah's creation). This study is library research with a qualitative approach. The data collection used is documentation. This study utilizes the works of 7 carefully selected mufassirs. The data is analyzed using the contents analysis method. The study found that Yugayyirunna Khalqallāh is divided into several parts such as (i) physical and non-physical changes (ii) permissible and prohibited changes (iii) permanent and non-permanent changes (iv) the impact of Yugayyirunna Khalqallāh behaviour in the perspective of science.*

Keywords: *concept, yugayyirunna khalqallāh, qur'anic interpretation, surah al-nisa, mufassir.*

INTRODUCTION

The Qur'an as a revelation of Allah subhanahu wa ta'ala was revealed to the Prophet Muhammad (peace and blessings be upon him), both in terms of word, meaning, and language style. The Qur'an was revealed gradually through Jibril (Gabriel). The Qur'an, as the foundation of Islam, is a miracle that is eternal and always dynamic, which can defeat human power throughout the history of life [1]. The more advanced science is, the more visible the validity of the miracles of the Qur'an [2].

The Qur'an as the basis of Islam, becomes an explanation, guidance or guide for humans to be saved from the mortal world and get happiness in the hereafter. The Qur'an as a treatise, is a great gift that Allah subhanahu wa ta'ala bestows on man that not only gives an upright nature but also guides towards virtue, goodness and avoidance of heresy [3]. Allah subhanahu wa ta'ala said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّدًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٨٩﴾...

Meaning: "... And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy and glad tidings for those who have submitted themselves (to Allah as Muslims)" (Qur'an 16: 89)

The verse explains, the Qur'an was revealed to man in order to explain the general principles related to life and guidance towards the right path, peace and being a mercy and glad tidings for one who surrenders wholeheartedly to Allah subhanahu wa ta'ala [4]. Allah subhanahu wa ta'ala also says in another verse:

وَلَقَدْ جِئْتُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

Meaning: "Certainly, We have brought them a Book (the Qur'an) which We explained in detail with knowledge, a guidance and a mercy to a people who believe" (Qur'an 7: 52)

The Qur'an is a holy book. The Qur'an was revealed as a science-based guide and as proof of truth. The Qur'an has a clear and detailed content. The Qur'an has a lot of science and upright Shari'a. People who believe and follow it, then get mercy from Allah subhanahu wa ta'ala [4]. The evidence of the oneness of Allah subhanahu wa ta'ala in the Qur'an is numerous, such as the creation of heaven and earth, the creation of the universe, and the creation of creatures, both angels, jinns and humans. Regarding the creation of man, Allah subhanahu wa ta'ala has explained in the Qur'an in detail and, in the surah, Al-Mu'minun verses 12-14, namely:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ﴿١٤﴾ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

Meaning: "And indeed We created man (Adam) out of an extract of clay (water and earth) ﴿١٢﴾ Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman) ﴿١٣﴾ Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed in Allah, the Best of Creators" (Qur'an 23:12-14)

Allah subhanahu wa ta'ala arranged the creation of man with the samea ksama, meticulous and perfect. Allah subhanahu wa ta'ala gives food on earth, such as fruits, vegetables, rice, corn and so on. These foods contain substances and vitamins that are

useful for human survival. A healthy body, of course, has blood that circulates in the heart and is circulated throughout the body. The blood contains substances that will become semen. Then, with the permission of Allah subhanahu wa ta'ala, met the seminal substance of men with the seminal substance of women so that the two were combined and called Nutfah. Within 40 days the nut turns into a lump of flesh stored in a mother's womb, safe and secure hot and cold (qoronin makin). After 40 days, the nut will turn into a blood clot, gradually, the blood clot will freeze into a lump of flesh and freeze into bones. These bones become body shapes such as heads, hands, feet and so on. The bones will be enveloped with flesh and endowed with spirits who then breathe. After 9 months in the womb, come out into the world to become a human being [5].

Not only detailed in its creation, Allah subhanahu wa ta'ala also states clearly, that humans are the best creation. Allah subhanahu wa ta'ala says in Surah At-Tin verses 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Meaning: “Verily, We created man in the best stature (mould)” (Qur’an 95:4)

Allah subhanahu wa ta'ala begins with the oath that man is the best of creation with perfect form, physical balance, and appropriate layout of limbs. Ar-Raghib al-Ashfahani as an expert on the Qur'an states that humans are special beings compared to other creatures. Humans have reason, understanding, upright physical form, and balanced psychics so that humans can carry out their duties well [6].

According to the Islamic view, humans are creatures that have privileges that other creatures do not have. Human beings have a beautiful appearance equipped with perfect and special psychophysical organs [7]. According to the Islamic view, humans are creatures that have privileges that other creatures do not have. Human beings have a beautiful appearance equipped with perfect and special psychophysical organs [8]. Lust has a strong influence on man, the more it intervenes in a pure heart, the easier it is to confuse the heart with worldly impulses [9]. The lust that tends to be physical encourages people to get pleasure and pleasure from shahwat. Other examples such as arrogance, greed, pride, ungratefulness, and so on are certainly forbidden in Islam. It causes man to begin to change what Allah subhanahu wa ta'ala has given him.

At this time, the field of technology is developing very rapidly so it has a major impact on people's lifestyles. The impact of people's lifestyles must be addressed properly and according to Islamic teachings so as not to bring negative influences [10]. For example, women are created with the fitrah to love adorning, dressing up, dressing beautifully and others. Even so, Islam regulates this fitrah with a certain portion according to the place's situation and conditions. In reality, most women often spend money on clothes, jewellery, beauty tools, and other ornaments excessively and are never satisfied with what Allah subhanahu wa ta'ala gives so it makes them greedy [11]. Greed can be in the form of appearance where both men and women always want to look good. For women, the definition of beautiful is when they have a smooth, clean face, beautiful eyes, a sharp nose, and a sexy body, even though all of these are human standards. Thus, when they find in themselves something that does not match the human standard, they will change what Allah has given them to follow that standard.

METHODOLOGY

This type of research is qualitative library research. Library research is a research technique that collects data and information with the help of various kinds of material and literature, both from books, journals, scientific papers and several other writings that have a connection with research discussions [12]. This research approach uses a descriptive

approach. The method of processing the data obtained, then describing, and explaining clearly the focus of the problem in the research [13].

The data sources used in this study are divided into 2 categories: First, primary data sources, namely data sources obtained by researchers directly from the source [14]. The primary data used in this study are Al-Qur'an Al-Karim [15], Tafsir Al-Azhar [5], Tafsir Al-Wasith [16], Tafsir Al-Mishbah [17], Tafsir Fi Zhilalil Qur'an [18], Tafsir Al-Manar [19], Al-Maraghi [20] dan Taisir al-Karim al-Rohman fi Tafsir Kalam al-Manan [21]. Second, secondary data sources, namely supporting primary data. This data source is obtained by researchers based on existing sources, in the form of literature studies, written archives, journals and the like related to the object of research [14]. The data collection method used in this study is the documentation method, taking data or variables from books, tafsir works and scientific works [14].

The data analysis method used is content analysis, which is a technique for concluding by subjectively identifying a message. In addition, analysis is carried out descriptively by deciphering, interpreting, and analyzing data, thus clarifying the relationship between one problem and other problems. In this content analysis method, the author uses data that has been processed and analyzed as an answer to the problems that have been raised [22].

RESULT AND DISCUSSION

Understanding *Yugayyirunna Khalqallāh* or Changing Allah's Creation

Changing Allah's creation in the Qur'an is *يُغَيِّرُنَّ خَلْقَ اللَّهِ* (*yugayyirunna khalqallāh*). The word *يُغَيِّرُنَّ* (*yugayyirunna*) is two words that are connected (*يُغَيِّرُ* + *نَّ*) *Yugayyirun* is fiil which means change, change, exchange, change, modify, rotate, move, shift, replace, and convert [23]. The letters *نَّ* (*na*) include nun taukid tsaqilah or fiil nahyi. Fiil nahyi is nun attached to the word prohibition preceded by la nahiyah (forbid). The word attached to nun taukid tsaqilah generally means prohibitions, commandments, boasts, oaths and suggestions [24]. The word *خَلْقَ اللَّهِ* (*khalqallāh*) means what God created. *خَلَقَ اللَّهُ* (*khalqallāh*) is a combination of two isim that causes a jar on one of its isims or in Arabic called idhofah. Idhofah has the meaning of possession and is derived from or made [25]. *Khalqa* (*خَلَقَ*) is isim which means the creation of creatures, people or mankind [26]. *Allah* (*اللَّهُ*) is a word that has no origin, is formal (isim jamid), and has no derivation at all [27]. However, the majority of scholars say Allah has a fraction of the word (isim Mushtaq). *Allah* (*اللَّهُ*) comes from the word *الإله* (*al ila>h*) derived from the word *يَأْلَهُ* (*Aliha-Ya'lahu*) which means to worship. *Al ila>h* (*الإله*) is masdar (doer) or as isim maf'ul (object of a deed). The word *Allah* (*اللَّهُ*) if it is isim maf'ul [28], becomes *المألوه* (*al ma'luh*) which can be interpreted as a substance that can be worshipped. The origin of the word *اللَّهُ* (*Allah*) is *إله* (*ilah*). The word *ilah* (*إله*) was removed from hamzah, inserted alif and lam and means the Most High Creator [29].

Yugayyirunna Khalqallāh according to Mufassirin

The discussion focuses on the interpretation of mufassirin Surah Al-Nisa verse 119 because this verse is the basis of the majority of scholars in determining the law of changing God's creation. The discussion of *Yugayyirunna Khalqallāh* begins with the data of the mufassirin who has explained the verse. Then the data were analyzed based on various points of view including, life background, interpretation methods, interpretation patterns and muafsirin analysis of the interpretation of Surah Al-Nisa 119. The first table shows a list of tafsir books and their authors' mufassir.

Table 1. Books of Tafsir and Their Authors

No	Name	Book Title	Dead (AD calendar)
1	Buya Hamka	<i>Tafsir al-Azhar</i>	July 24, 1981
2	Wahbah Zuhailiy	<i>Tafsir al-Wasith</i>	August 8, 2015
3	Quraish Shihab	<i>Tafsir al-Mishbah</i>	-
4	Sayyid Qutb	<i>Tafsir fi Zhilalil Qur'an</i>	August 8, 2015
5	Muhammad Rasyid Ridha	<i>Tafsir al-Manar</i>	August 22, 1935
6	Ahmad Musthafa al-Maraghi	<i>Tafsir al-Maraghi,</i>	1952
7	Abdurrahman Bin Nashir As-Sa'di	<i>Taisir al-Karim al-Rahman fi Tafsir kalam al-Manan</i>	January 24, 1957

Analysis of Mufassirin's Life

The background of the life of the mufassirin is based on his life history (AD year). The background of the mufassirin is based on the year of death and the beliefs they profess as Table 2.

Table 2. Mufassir's Background Based on Years and Beliefs

No	Name	Tahun (masehi)					Beliefs	
		1800	1900	2000	2010	2020	Sunni	Syiah
1	Buya Hamka	√					√	
2	Wahbah Zuhailiy				√		√	
3	Quraish Shihab					√	√	
4	Sayyid Qutb		√				√	
5	Muhammad Rasyid Ridha		√				√	
6	Ahmad Musthafa al-Maraghi		√				√	
7	Abdurrahman Bin Nashir As-Sa'di		√				√	

Table 2 shows mufassirin selected from 1800 to 2020. Mufassirin with different backgrounds and Sunni beliefs (100%).

Table 3. Methods and Patterns of Interpretation

No	Name	Interpretation Method				Interpretation Patterns				
		Ijmali	Tahlili	Muqorin	Maudhui	Fiqh	Falsafi	Adabi al-ijtimai	Ilmi	Linguistik
1	Buya Hamka		√					√		
2	Wahbah Zuhailiy		√							√
3	Quraish Shihab		√					√		√
4	Sayyid Qutb		√					√		
5	Muhammad Rasyid Ridha		√					√		
6	Ahmad Musthafa al-Maraghi		√					√		
7	Abdurrahman bin Nashir As-Sa'di	√						√		

Analysis of Methods and Patterns of Interpretation

Musfasirin in interpreting the Qur'an usually uses methods and patterns of interpretation [30]. The above data show the tahlili method (85.7%), ijmalī (14.3%) and in the interpretation pattern Adabi al-ijtimai (71.4%) linguistic (14.3%) and use both (adabi al-ijtimai and linguistics) 14.3%.

Table 4. Interpretation of Yugayyirunna Khalqallāh

No	Name	The interpretation
1	Buya Hamka	Politeisme (menyembah setan, pohon belati, dll.) Castration (human and animal) Tattoo Aligning teeth Plucking facial hair
2	Wahbah Zuhailiy	Castration (human and animal) Tattoo Change the original shape
3	Quraish Shihab	Using Allah's <i>subhanahu wa ta'ala</i> creatures improperly (deifying the stars (zodiac) or making them into signs) Tattoo Castration (humans and animals) Homosexual Lesbian Destructive, Exacerbated and not functioning properly.

4	Sayyid Qutb	Tattoo Castration (human and animal)
5	Muhammad Rasyid Ridha	Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion Tattoo Castration Mutilation Aligning teeth Cutting hair and nails
6	Ahmad Musthafa al-Maraghi	Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion (change with bad habits, evil according to the human mind) Castration
7	Abdurrahman bin Nashir As-Sa'di	Polytheism Disbelief Disobedience Tattoo Aligning teeth Plucking facial hair

Analysis of *Yugayyirunna Khalqallāh* Interpretation

Table 4 shows the meaning of *Yugayyirunna Khalqallāh* according to 7 mufassir. *Yugayyirunna Khalqallāh* is divided into 2 namely; changing the religion of Allah *subhanahu wa ta'ala* in nature and changing in physical form. The two forms are further divided into permissible and prohibited changes and permanent and non-permanent changes, for more details are contained in Figure 1.

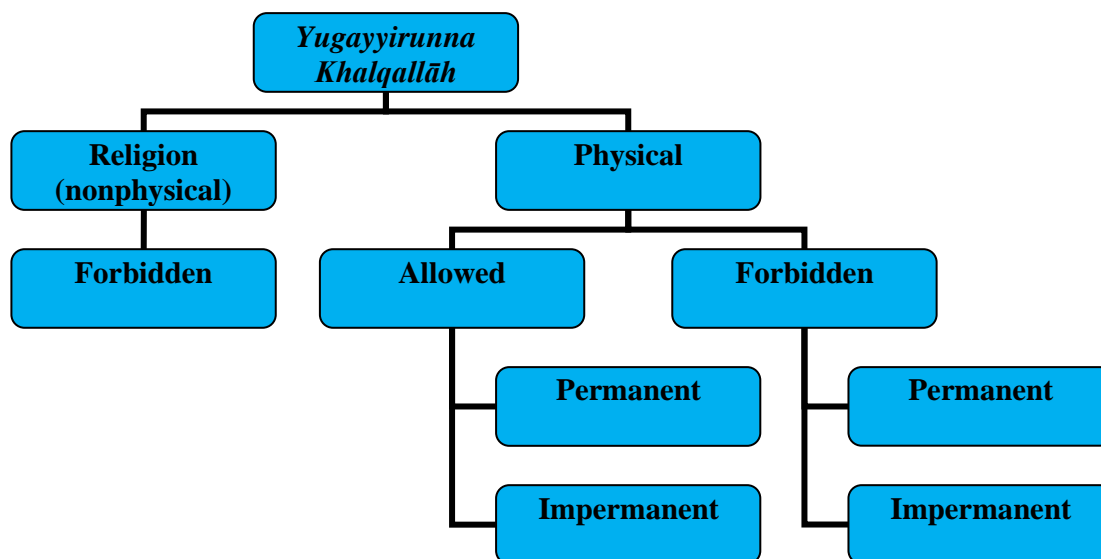


Figure 1. Division Structure

Hamka, Quraish Shihab, Rashid Ridha, Al-Maraghi, and As-Sa'di agree that *Yugayyirunna Khalqallāh* is divided into 2. Meanwhile, Wahbah Zuhailiy and Sayyid Qutb only mention physical changes in their interpretations such as in table 5.

Table 5. Yugayyirunna Khalqallāh forms are religious (nonphysical) and physical

No	Name	Religion (nonphysical)	Physical
1	Buya Hamka	Polytheism	Castration (human and animal) Tattoo Aligning teeth Plucking facial hair
2	Wahbah Zuhailiy		Castration (human and animal) Tattoo Change the original shape
3	Quraish Shihab	Using Allah's <i>subhanahu wa ta'ala</i> creatures improperly (deifying the stars (zodiac) or making them into signs)	Tattoo Castration (humans and animals) Homosexual Lesbian Destructive, Exacerbated and not functioning properly.
4	Sayyid Qutb		Tattoo Castration (human and animal)
5	Muhammad Rasyid Ridha	Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion	Tattoo Castration Mutilation Aligning teeth Cutting hair and nails
6	Ahmad Musthafa al-Maraghi	Disagreeing with the fitrah of Allah in religion (change with bad habits, evil according to the human mind)	Castration
7	Abdurrahman bin Nashir As-Sa'di	Polytheism Disbelief Disobedience	Tattoo Aligning teeth Plucking facial hair

Changes in physical form are divided into 2, namely: changes that are allowed and prohibited. Then, the two things are divided into permanent and non-permanent as Table 6.

Table 6. Yugayyirunna Khalqallāh Allowed and Forbidden

No	Name	Allowed	Forbidden
1	Buya Hamka		Polytheism Castration Tattoo Aligning teeth Plucking facial hair
2	Wahbah Zuhailiy		Castration Tattoo Aggravate and change the original form

3	Quraish Shihab		Using Allah's <i>subhanahu wa ta'ala</i> creatures improperly (deifying the stars (zodiac) or making them into signs) Tattoo Castration Homosexual Lesbian Destructive, Exacerbated and not functioning properly
4	Sayyid Qutb		Tattoo Castration
5	Muhammad Rasyid Ridha	Cutting hair and nails	Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion Tattoo Castration Mutilation Aligning teeth
6	Ahmad Musthafa al-Maraghi		Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion (change with bad habits, evil according to the human mind) Castration
7	Abdurrahman bin Nashir As-Sa'di		Polytheism Disbelief Disobedience Tattoo Aligning teeth Plucking facial hair

Hamka, Quraish Shihab, Rashid Ridha, Al-Maraghi and As-Sa'di agree that changing the utterances of Allah is divided into 2, namely, religion (nonphysical) and physical. Meanwhile, Wahbah Zuhailiy and Sayyid Qutb argue only physically. Changes in terms of religion are all prohibited without exception such as polytheism, disbelief, deification of the stars and investigating the nature of Allah *subhanahu wa ta'ala* in religion with bad habits, evil according to the human mind.

Hamka, Quraish Shihab, Rashid Ridha, Wahbah Zuhailiy and Sayyid Qutb agree that tattooing and castration are prohibited physical changes. Meanwhile, Al-Maraghi argues that it is only a tattoo and As-Sa'di argues that it is only castration.

The above data also shows prohibited changes such as flattening teeth, plucking facial hair (Hamka, Rashid Rida and As-Sa'di), worsening or changing the original form (Wahbah Zuhailiy), homosexual, lesbian, damaging, aggravating and not functioning the gift of Allah *subhanahu wa ta'ala* properly (Quraish Shihab), Mutilation (Rashid Ridha). The changes allowed are in the form of cutting hair and nails (Rashid Ridha).

Table 7. Yugayyirunna Khalqallāh the Permanent and Impermanent

No	Name	Permanent	Impermanent
1	Buya Hamka	Castration Tattoo Aligning teeth	Plucking facial hair
2	Wahbah Zuhailiy	Castration Tattoo	

		Aggravate and change the original form	
3	Quraish Shihab	Tattoo Castration Homosexual Lesbian Destructive, Exacerbated and not functioning properly	
4	Sayyid Qutb	Tattoo Castration	
5	Muhammad Rasyid Ridha	Tattoo Castration Mutilation Aligning teeth	Cutting hair and nails
6	Ahmad Musthafa al-Maraghi	Castration	
7	Abdurrahman bin Nashir As-Sa'di	Tattoo Aligning teeth	Plucking facial hair

Table 7 shows changes that are permanent and not permanent. permanent changes such as castration, tattooing, flattening teeth, worsening and changing the original form (plastic surgery, homosexual, lesbian) and not functioning properly given by Allah subhanahu wa ta'ala. Changes that are not permanent such as plucking facial hair (facial hair, eyebrows, eyelashes) and cutting hair and nails.

Table 8. Summary of Tables 4 through 7

No	Tafsir and Author	Agama (Non Fisik)	Fisik			
		Changing the Forbidden	Changing the Forbidden		Change What is Allowed	
			Permanent	Impermanent	Permanent	Impermanent
1	<i>Kitab Tafsir al-Azhar</i> , Buya Hamka	Polytheism	Castration (humans and animals) Tattoo Aligning teeth	Plucking facial hair		
2	<i>Kitab tafsir al-wasith</i> , Wahbah Zuhailiy		Castration (humans and animals) Tattoo Aggravate and change the original form			
3	<i>Kitab Tafsir al-Mishbah</i> , Quraish Shihab	Using Allah's <i>subhanahu wa ta'ala</i> creatures improperly (deifying the stars or making them into signs).	Tattoo Castration (humans and animals) Homosexual Lesbian Destructive, Exacerbated and not			

			functioning properly.			
4	<i>Kitab Tafsir fi Zhilalil Qur'an</i> , Sayyid Qutb		Tattoos Castration (human and animal)			
5	<i>Kitab Tafsir al-Manar</i> Muhammad Rashid Rida	Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion	Tattoo Castration Mutilation Aligning teeth			Cutting hair and nails
6	<i>Kitab Tafsir al-Maraghi</i> , Ahmad Musthafal-Maraghi	Disagreeing with the fitrah of Allah <i>subhanahu wa ta'ala</i> in religion (change with bad habits, evil according to the human mind)	Castration			
7	<i>Taisir al-Karim al-Rohman fi Tafsir kalam al-Manan</i> , Abdurrahman bin Nashir As-Sa'di	Polytheism Disbelief Disobedience	Tattoo	Plucking facial hair		

Table 8 shows a summary of tables 4 to 7. This table explains the entire Yugayyirunna Khalqallāh divisions in full based on the structure in Figure 1.

Yugayyirunna Khalqallāh with non-physical forms (religion) is all prohibited by Allah *subhanahu wa ta'ala* without exception such as Investigating the nature of Allah *subhanahu wa ta'ala* in religion, polytheism, disbelief and functioning of Allah's creatures *subhanahu wa ta'ala* improperly. While those in physical form are prohibited and allowed. Prohibited and permanent forms of physical alteration such as tattooing, castration, flattening teeth, mutilation, transgender, lesbian and homosexual. Meanwhile, a form of physical change that is prohibited and is not permanent is plucking facial hair. Physical changes that are permissible and are not permanent are cutting hair and nails.

From the interpretation of Yugayyirunna Khalqallāh in Table 8 several interpretations are corroborated with other postulates as support. Such as changing the religion of Allah *subhanahu wa ta'ala*, changing the law of Allah *subhanahu wa ta'ala*, castration, tattooing, flattening teeth and so on. The rest is in Table 9.

Table 9. Summary of the proposition and its Sources

No	Name	Meaning of <i>Yugayyirunna Khalqallāh</i>	proposition	Sources	Type of <i>Yugayyirunna Khalqallāh</i>
1	Hamka Quraish Shihab Rasyid Ridha Al- Maraghi	Changing the Religion of Allah <i>subhanahu wa ta'ala</i>	فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	QS Ar-Rum 30	Changes in religious forms (nonphysical)
2	Hamka As-Sa'di		كُلُّ مَوْلُودٍ يُوَدُّ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجْسِبَانِهِ كَمَا لَوْلَدِ الْبَيْهِيمَةَ جَمْعَاءَ هَلْ تَجِدُونَ بِهَا مِنْ جَدْعَاءَ	HR Bukhari	
3	Hamka		قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ زُجِلَ إِلَى غَلَقَتِ عِبَادِي خُلُقَاءَ فَجَاءَ لَهُمُ الشَّيَاطِينُ فَاحْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتْ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ	HR. Muslim	
4	Hamka Al- Maraghi As-Sa'di Wahbah Zuhailiy	Tattoos, Plucking facial hair, Flattening teeth, Deteriorating and changing the original shape for beauty	لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمَسْتَوِشِمَاتِ وَالنَّمَامِصَاتِ وَالْمُتَمَتِّصَاتِ وَالْمُتَقَلِّبَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ	HR Bukhari	Changes in physical form
5	Hamka Wahbah Zuhailiy Quraish Shihab Sayyid Qutb Rasyid Ridha	Human and animal castration	حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ	HR Ahmad HR Bukhari	

Al-Maraghi	<p>إِخْصَاءَ الْخَبْلِ وَالْبَهَائِمِ وَقَالَ ابْنُ عَمْرٍ فِيهَا نَمَاءُ الْخَلْقِ</p> <p>حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْثَرِيِّ حَدَّثَنَا يَحْيَى حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي قَيْسٌ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا نَعْرِضُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَنَا نِسَاءٌ فَقُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَسْتَحْصِي فَنَهَانَا عَنْ ذَلِكَ</p>
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The Impact of *Yugayyirunna Khalqallāh* Perpetrators Based on Science

Tattoo

Tattoos are divided into 2, namely permanent tattoos and temporary tattoos. People who are afraid to use permanent tattoos usually use temporary tattoos. This temporary tattoo has a variety of time resistance. The longest durability of a temporary tattoo is approximately 3 years. There are also temporary tattoos such as henna that only last a week or even a few days. However, temporary tattoos can also have almost the same risk of harm as having a permanent tattoo if the content is a dangerous substance. Henna is widely used because it has halal content that can be used by all levels of society. However, to make henna last longer and have a much stronger colour, henna manufacturers add additives such as Phenylenediamine and heavy metal alloys. The use of these additives can cause a person's skin to experience irritation faster [31].

Making tattoos can cause the risk of infection of the skin due to the use of needles that are less severe or harmful content that is absorbed in substances from ink. Because, the ink used for tattooing is made of particles of mercury, lead, cadmium and iron, which are injected under the skin. The colours used in tattoo ink are made of heavy metals (antimony, nickel, cobalt, chromium, beryllium, lead) which can cause skin reactions and cause allergies, eczema and sensitivity to mercury i.e. people who tattoo can be stung or gifted by tattoo, because the heavy metals contained in the ink are affected by magnetic fields. In addition to the long-term risks of heavy metals, tattoo users can also be affected by diseases caused by unsterile needles used such as HIV, tuberculosis, syphilis, and hepatitis B or C and others [32].

Castration

Castration is divided into surgical and chemical. Surgical castration is the removal of sexual arousal in humans by removing the function of the testis and ovaries. Surgical castration results in loss of desire or erectile power causes infertility, is unable to produce the hormone testosterone, is unable to undergo sexual contact and causes a long-term infection. Chemical castration is injecting anti-androgen chemicals into certain parts. Chemical castration causes negative effects in the form of premature ageing, the risk of osteoporosis or crops bone and increases the risk of heart disease [33].

Shaving eyebrows and eyebrow embroidery

Eyebrow embroidery is removing eyelashes by shaving or plucking them. Eyebrow embroidery is done by applying a special machine (embroidery machine) by implanting ink on the skin with an adjusted shape [34]. There are several reasons a person decides to shave or embroider his eyebrows. Either the influence of association, prevailing customs or a desire to beautify oneself. Shaving eyebrows can have a bad impact on the perpetrator because the eyebrows function to keep the moisture in the eyes to stay dry when exposed to sweat, rainwater or others. If the eyebrows are absent then the chance of irritation of the eyes is very high. For example, when exposed to sweat, the eyes can be irritated because in sweat there are salt content [35].

Not only that, eyebrow embroidery also attracts negative impacts for the culprit, such as damage to the epidermal skin caused by the eyebrow embroidery process using small tools such as knives. If the epidermal skin is damaged, it will give a stamping effect in the form of damage to the skin nerves and blood circulation is not smooth. Will not grow normal eyebrow hair that has been embroidered due to damage to the epidermis skin layer, causing dependence on eyebrow embroidery.

Wabah Ahmad Hasan, one of the doctors from Alexandria said: "Shaving eyebrow hair and replacing it with embroidery or with makeup has a bad effect on the skin. Because in the process there are some heavy mining materials dissolved into the oil used for the embroidery. If these items get into the pore it can cause skin rupture and is bad for blood and liver balance [34].

CONCLUSION

Based on the description of the 7 mufassir regarding *Yugayyirunna Khalqallāh* above, the following conclusions can be drawn: In verse 119 of QS an-Nisa, mufassirin interprets that what *Yugayyirunna Khalqallāh* means is to change the physical form (100%) and non-physical change in the form of changing the religion of Allah subhanahu wa ta'ala yang fitrah (71.4%). Based on change, the two forms are further divided into permissible changes and prohibited changes as well as permanent changes and non-permanent changes. *Yugayyirunna Khalqallāh* with nonphysical forms (religion) are all forbidden by Allah subhanahu wa ta'ala without exception such as disputing the fitrah of Allah subhanahu wa ta'ala in religion polytheism, disbelief, disobedience and using Allah's subhanahu wa ta'ala creatures improperly (deifying the stars or making them into signs). While those in physical form are prohibited and allowed. Prohibited and permanent forms of physical alteration such as tattooing, castration, flattening teeth, mutilation, transgender, lesbian and homosexual. Meanwhile, a form of physical change that is prohibited and is not permanent is plucking facial hair. Physical changes that are permissible and are not permanent are cutting hair and nails. Several interpretations are corroborated by other supporting propositions such as changing the religion of Allah subhanahu wa ta'ala, changing the law of Allah subhanahu wa ta'ala, castration (human or animal), tattooing, flattening teeth and changing body shape for mere beauty. The effects of *Yugayyirunna Khalqallāh* perpetrators are seen in terms of science as follows: Tattoo. Making tattoos can cause the risk of infection of the skin due to the use of needles that are less sterile or harmful content contained in substances from ink that cause reactions to the skin such as allergies, eczema and sensitivity to mercury. The long-term risk of tattoo users is caused by unsterile needles used such as HIV, tuberculosis, syphilis, and hepatitis B or C and others. Castration. Surgical castration results in loss of desire or erectile power, which causes infertility, inability to produce the hormone testosterone, inability to undergo sexual contact and long-term infection. While chemical castration causes premature ageing, the risk of osteoporosis and increases the risk of heart disease. Shaving eyebrows or Embroidery eyebrows. The negative impact on the perpetrators of plucking, shaving and eyebrow embroidery is damage to the epidermis due to the process of eyebrow embroidery using small tools such

as knives. If the epidermis skin is damaged, it will have side effects in the form of damage to the skin nerves, blood circulation is not smooth, and has a bad impact on blood and liver balance.

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Author Contribution

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Conflicts of Interest

All authors declare no conflict of interest.

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