

**SKIN AS A PAIN RECEPTOR:
STUDY THE INTERPRETATION OF SURAT AN-NISA' VERSE 56
WITH THE SCIENCE APPROACH**

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Abstract:

This research is motivated by the problem of the continued development of science and technology. This means that the interpretation of the Qur'an which is stagnant must continue because it is given the dynamic Koran. Recently discovered that the brain does not act as a pain receptor felt by the body but the skin. Surprisingly, this was explained by the Koran long before the discovery of that discovery. In the Koran an-Nisa 'verse 56 explained that the time will come when people who reject the religion of God will be put into hell and tortured in the form of skin changes. when evidenced by the very combustion process, the sensory nerve endings will be damaged. This results in the skin no longer being able to receive stimulation. Therefore, in hell God replaces the skin of the inhabitants of hell with a new skin which is intended to renew sensory nerve endings so that they feel the torments of hell again. The purpose of this study is to harmonize by presenting scientific evidence as a means of supporting interpretation. This study uses a qualitative research model which in its presentation uses descriptive-analysis techniques. This research is based on the scientific interpretation theory. Data collection was carried out using library research techniques in the form of interpretation books, science books and books that have a correlation with this research. The results of this study are the findings of science have been written in the Koran. Basically when the skin is burned, there will be three phases of change in the skin, namely first bruising, then feeling severe pain, and finally numbness because the sensory nerve endings in the skin have been damaged.

Keywords: Skin, Receptors, Interpretations, Pain.

INTRODUCTION

The Koran and science have become quite a lively discussion among Muslim scholars. This was proven when a researcher from Canada, Prof. Keith L. Moore as professor in the field of anatomy made an experiment. Moore said that he agreed with the Koran al-Nisa' verse 56. The sound of the an-Nisa' verse 56 is as follows:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضْجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ

اللَّهُ كَانَ عَزِيزًا حَكِيمًا (٥٦)

¹Alquran, 4:56

Surely! those who disbelieved In Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) we shall burn them In Fire. as often as their skins are roasted through, we shall change them for other skins that they may taste the punishment. Truly, Allâh is ever Most Powerful, All-Wise.

The verse explained that the sentence which explains that Allah SWT will replace the skin of unbelievers who have been put into scorched hell, replaced by other skins so that they feel the punishment. Other skins here are not used skin or burned skin but also with new skin. The essence of hell is a place for torture. When torture goes on, pain and pain can only be felt by those who go to hell. This verse can be interpreted as the purpose of skin replacement is to feel a new ordeal. Because in anatomy research said that the burned skin cannot feel pain because the nerve endings that contribute to the pain have been damaged. This is different from a person who has a burn that is not too charred because he will only experience severe pain due to the nerve endings that play a role not yet damaged but only slightly open.

In the explanation of the paragraph above, the skin will become inflamed. Inflammation is a local reaction to the vascular and tissue supporting elements to injury that results in the formation of exudate protein-rich² or is a protective response to a nonspecific immune system that works to localize, neutralize or destroy injury agents in preparation for the healing process.³ When the skin is burned later in hell, inflammation that may occur in the form of rubor (redness), heat (heat), dolor (pain), tumor (swelling), and function laesa (loss of function). When the skin has been inflamed to the point of function, the skin will be replaced by Allah SWT with new skin until it continues to experience various kinds of inflammation.

This article will explain how the concept of the skin as a pain receptor proven by the medical world has been written in the Koran since 14 centuries ago. This article uses the point of view of scientific interpretation as the foundation of

²Exudate is a pathological fluid and cells that come out of capillaries and enter the tissue at the time of inflammation. Read Umar, Vinay. Cotran, Ramzi. Robbin, S.L. (2007). Pathology textbook 7th edition.

³Lorraine McCarty, Wilson, *Pathophysiology: Clinical Concepts Of Disease Processes*, Terj. Brahm U, *Patofisiologi: Konsep Klinis Proses-proses Penyakit*, Vol. 1, (Jakarta: EGC, 2005), 77.

the theoretical framework and is presented with the method of interpretation of analysis. In this article it will also reveal how the correlation of al-Nisa' verse 56 with medical findings said that in the skin there are various kinds of nerves that function as sensory nerves to feel pain.

METHOD

This type of research is a qualitative study in which data is obtained by looking for reference books as primary sources. Therefore this research is a library research study, a research that seeks to collect data from the literary treasures and make the text world as the main object of its analysis. This research attempts to explore skin as the pain of receptor in al-Nisa' verse 56.

This research is a library research (library research). Data is taken from the literature in the form of books, documents, and articles, so that the data collection technique is done through collecting primary and secondary sources. Like the documentation method that looks for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on.

This research data uses qualitative data which is stated in words or sentences. There are two types of data, primary and secondary data. Primary data in this study are:

1. Tafseer Al-Quran al-'Adhim
2. Tafseer Al-Maraghy

While the secondary sources are books on anatomy, biology, physiology, and other books relevant to the theme under study.

Then systematic steps are needed as a guide in the discussion. The steps that researchers will take in the discussion include the following:

1. Gathering interpretations that discuss the interpretation of surah al-Nisa' verse 56.
2. Analyzes analytically and is associated with science and medicine about the skin

3. Read carefully and carefully the primary and secondary data sources that talk and support about the skin as a pain receptor

FINDINGS

When talking about interpretations, both with *bi al-ma'thur* and with *bi al-ra'y*, the interpretation will not be separated from a history. History can be in the form of hadith or *shahabah* words. Ibn Kathir interprets that Allah SWT tells about His torment in Hell *Jahannam* against people who disbelieve in His verses and disbelieve in His messengers.⁴ For this reason, Allah SWT said:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا

That is, God will put them in hell which includes all their bodies and members. Then Allah told about the eternal torment and retribution they received.⁵ For that God said:

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

In the initial interpretation of the verse, Ibn Kathir tried to obtain a *munasabah* between sentences in one verse. Namely *munasabah* cause and effect obtained by people when living in the world always deny God's truth. As a result, the person receives eternal torment and retribution that they receive in accordance with their behavior in the world.

Ibn Kathir quoted al-A'masy's words, from Ibn Umar, if their skin caught fire, then the skin was replaced again with another skin that was white like paper (cotton). Thus according to what was narrated by Imam Ibn Abu Hatim.⁶

The discussion of the dimensions of the skin according to the history collected by Ibn Kathir is very interesting. According to the history obtained from Ibn Hatim, Yahya ibn yazid al-Hadrami said, it had reached him in connection with the meaning of this verse an interpretation that said that made for infidels one

⁴ Abu al-Fida' Ismail, *Tafsir Alquran al-'Adhīm*, (Riyadh: Dar Taibah, 1999), 337

⁵ *Ibid.*

⁶ *Ibid.*

hundred kinds of skin, between two skins there is a kind of torture of its own.⁷ There are unknown what kind of skin this means when in hell, because when in the world, scientifically humans only have three layers of skin, namely the epidermis (outer skin), dermis (inner skin), and hypodermis (lower layers of the skin).

Ibn Hatim recounted the torture received by infidels in hell by saying, had told us my father, had told us Ali Ibn Muhammad at-Tanafisi, had told us Husain al-Ju'fi from Zaidah, from Hisham, from al-Hasan in connection with his word:

كُلَّمَا نَضِجَتْ جُلُودُهُمْ

Within a day their skin was scorched seventy thousand times. In this hadith sanad after Husayn was added Fudail, from Hisham, from al-Hasan. They were told, "go back to normal" then their skin returned to normal.⁸

Al-Maraghi in the interpretation of this verse quoted a book entitled al-Islam wa al-Thib al-Hadith by Abdul Aziz Ismail Basya. Basya said, the wisdom of replacing the skin of infidels with new skin is caused by nerves that feel pain located in the layers of the skin. While the tissues, muscles and internal organs in the level of sensitivity are very weak. Therefore, doctors know that light burning that does not affect the inner skin actually causes extreme pain. Unlike the heavy burning that passes through the inner skin to the skin tissues. This does not cause much pain because the tissues and nerves that function to feel pain have been damaged due to heavy burning. In the above verse Allah also explains that every time hell burns the skin in the skin there are nerves, Allah SWT will renew the skin so that the disbelievers constantly feel pain without stopping and feel a painful punishment. Here, it seems that the wisdom of God gave the punishment to unbelievers long before humans knew it.⁹

Then Allah SWT said:

لِيَذُوقُوا الْعَذَابَ

⁷ *Ibid.*

⁸ *Ibid.*

⁹ Ahmad Mustāfa al-Marāghy, *Tafsīr al-Marāghy*, Jilid 5, (Kairo: Mustāfa al-Babi al-Halabi, 1946), 68

So that these unbelievers continually feel punishment, because of the pain that reaches themselves through life that is on the skin. This removes the conjecture that people might think about pain because it analogizes what they know in the world that people who are used to feeling pain or pain, their feeling system will be immune and will get used to it. This can be proven when in the world as a person with a prolonged illness will feel accustomed to the disease and not too sick.

The phrase *yadzuqu* implies that the feelings of unbelievers towards the punishment of hell are the same as the feelings of those who taste what they are tasting. These feelings will not diminish or disappear from the burning in hell.¹⁰

Then Allah SWT closes the end of this verse with His word

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

Indeed, Allah is the Most Powerful, the Most Powerful. Nothing tries to prevent Him from doing what He has promised and threatened. Allah SWT Almighty gives punishment to those who are punished according to His wisdom. Between His wisdom Allah connects things with cause and effect. As when the disbelievers in the world do not heed the truth of Allah SWT, the consequences will be the punishment of hell in the hereafter No one can ruin His business. As unbelievers make their immorality cause to be tortured in hell.¹¹

In science, skin is very complex in its division and has a complex arrangement and has different functions. When the Koran talks about the skin, then what is obtained is the skin as an intermediary to give punishment to unbelievers. That is what can be understood about the skin in the Koran if only seen from a textual point of view. However, the Koran which is used as a source of knowledge by all Islamic scholars may not just explain outwardly. The Koran has a mystery to be explored and examined more deeply. Even though the Koran only explains in its global form, but Allah commands to think (*tafakkur*) and reflect (*tadabbur*) on what God has said in the Koran.

¹⁰ *Ibid.*

¹¹ *Ibid.*

The meaning of *tafakkur* when examined deeply does not mean just admiring and staying silent like people who see beautiful scenery. However, the meaning of *tafakkur* is to try to find the next action and study with current reality when reading a verse in the Koran.¹² The verses in the Koran certainly have a correlation with contemporary reality because the Koran is a holy book that will not be destroyed until the end of the world. The study of science, too, will not be separated from the contextualization of the verses of the Koran.

In the Qur'an, it is not explicitly explained about civilization and the development of science and technology. It was based on its basic task of servitude, guiding people to understand the form of God's perfection. Therefore, problems relating to civilization and science and technology are only worthy of being explained by God implicitly or even partially. Because God already knows that humans are able to do that without being explicitly explained by God.¹³

The Koran considers that the symptoms or data captured by one's senses will not be able to explain the substance as a whole. Only reason can complement what the symptoms and data mean. In philosophy explained that science will be obtained if the ratio and empirical go hand in hand. Hasan Basri Jumin in his book entitled Science and technology in Islam cites the opinion of E.F Scumacher in the book A guide for the perplexed which said that humans can see not only with the eyes, but also with most mental devices. While this mental device varies from person to person. As a result there are others who cannot see what others see. This is where Scumacher implies that the ratio of each person is different.¹⁴

Human reason and senses if they proceed as their function will give birth to knowledge. God commands that every knowledge held by humans must be accompanied by evidence of His truth. In this case the proof of God's truth is His word in the Qur'an. Broadly speaking, human science can be divided into four namely religion, science, technology and art. The four kinds of knowledge are integrated with sources that can be obtained from the Koran, al-Sunnah and *Kauni*

¹²Hasan Basri Jumin, *Sains dan Teknologi dalam Islam: Tinjauan Genetis dan Ekologis*, (Jakarta: Rajawali Press, 2012), 19

¹³Bediuzzaman Said Nursi, *Misteri Alquran*, terj. Dewi Sukarti, (Jakarta: Erlangga, 2010), 67

¹⁴Hasan Basri Jumin, *Sains dan ...*, 19

(contemplation based on signs given by Allah in the universe). In other words, knowledge about religion, science, technology and art all come from the One, namely God.¹⁵

Science and the Koran have been integrated and go hand in hand even though the explanation of science in the Qur'an is explained implicitly. In al-Nisa' verse 56 found terms with the same discussion with the branch of science that is skin. This is a miracle of the Koran where the Koran had talked about the skin before the study of skin was discovered. This miracle is called *I'jaz ilmi*. Yusuf Qardhawi said that *I'jaz ilmi* in the present possibility is only limited to the correlation of several verses of the Koran with the explanation of science in the current era. This kind of *I'jaz ilmi* said by Qardhawi is a branch of *I'jaz bayan* Koran which means the miraculous explanation of the Koran that will still be found in any era because the language of the Koran is elastic and can be interpreted variously.¹⁶ With this God let the Qur'anic meaning broad and easy to digest so it makes it easy to understand its nature throughout the ages, also the development of scientific progress that is present at every age.

In science studies, the skin is formed from two tissues, the epithelial tissue that forms the outer skin and the supporting tissue that forms the inner skin. When entering into the realm of interpretation of the Koran, no matter the outer and inner skin will still be burned as a form of torture of Allah to infidels. This is where the role of the skin as an intermediary for God to give the torments of the pain of infidels. The Qur'an will show its secrets regardless of its literal meaning. The Koran is a guide that should be for all humanity. This is evidenced by a case where an atheist who usually relies on reason and scientific logic to find an explanation in the Qur'an in line with scientific facts. This indicates that the Qur'an is a book about the scientific nature of the universe.

Nevertheless, contradictions about the Qur'an are the source of all knowledge that continues. For example in the book grounding the Qur'an, Shihab compares the scientific truth of the Qur'an between al-Ghozali's opinion with al-

¹⁵Tim Perumus Fakultas Teknik UMJ, *Al-Islam Dan Iptek*, (Jakarta: PT RajaGrafindo Persada, 1998), 71

¹⁶Yusuf Qardhawi, *Berinteraksi dengan Al-Qur'an*, terj. Abdul Hayyie al-Kattani, (Jakarta: Gema Insani Press, 1999), 570.

Syathibi. Al-Ghozali in the Jawahir al-Qur'an said that all previous and later branches of knowledge, both known and unknown, all originate from the Qur'an. Proverbial, science in the Koran according to al-Ghozali is like the object of philosophical study. Everything that is and is possible. It is different from al-Syathibi in al-Muwafaqat which said that the Companions certainly know more about the Koran and what is contained in it, but none of the Companions of the Prophet insisted that the Koran covers all branches of science.¹⁷

In the interpretation of al-Maraghi explained that when the skin is burned in hell, then the skin will die because of burning. When connected with science it is true, the skin will lose its function when the supporting tissues in which there are various parts have been damaged. If the supporting tissue has been completely damaged, the skin will feel numb even in the previous process, when the destruction of the supporting tissue will find extraordinary aches and pains. This will not be found if you rely solely on the five senses, both understanding the Qur'an textually and understanding the skin textually. Textually the Qur'an explains the torments received. Likewise with the skin. In textual understanding, the skin is the outermost part of humans that encloses the entire human body and usually can be white, brown or black. When the two objects are only understood based on the outside, only the parts that are generally used are only know. Different when contextualized later between the Koran and the science of the skin in harmony it will be found a point of similarity and indeed the results of the Koran talks about the nature of pain and pain in the skin.

The skin that is on the part of humans is also one of God's creations. In the view of the Qur'an, humanity must have science to interpret the creation of God. The purpose of God created this and revealed the divine secrets which helped in the development of human science. The five senses are not enough to obtain information written in the Qur'an or what is meant by Allah.¹⁸ Reflecting on the Prophet Muhammad SAW when there is a verse down and its meaning is not understood by friends, he explained not only from the form of the text. In the sense

¹⁷M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam kehidupan masyarakat*, (Ciputat: Lentera Hati, 2011), 11

¹⁸Hasan Basri Jumin, *Sains dan ...*, 22

when the verse comes down its meaning as the text. With his intelligence and guided by Allah in his explanation, the Prophet Muhammad used the ability of his wits to understand friends who did not understand the verse. By only reading the Koran by using the eyes, it is less complex to understand the verse of the Koran if it does not have special competence and in-depth study. In Islam, seeking knowledge is a human obligation to fill the worldly life and the hereafter. When someone reads a verse of the Qur'an in which there is an implicit and unnoticed connection with science, one is still unable to see the signs of God's greatness.¹⁹

In the discussion about the skin which is one of the human organs, in fact God has ordered humans to see themselves. Both physically and mentally. However, this is interpreted by some as only an explanation of morals, behavior, and actions since life. This command of God should be interpreted as a whole. For example think about the function of the skin as described by Allah in the an-Nisa 'verse 56. Or an explanation of people in humans such as the heart, brain, blood that should be thought by the servant of Allah SWT. When humans contemplate about themselves, it will make them closer to Allah SWT because they understand the reason Allah created these body parts. And also the proofs of God's divinity along with the light of faith will shine brightly for him.²⁰

Knowledge about this skin, although not as complex as the one in the discussion of dermatology, the Qur'an implicitly explains it and can only be understood by certain people. Knowledge of this pain has been known since ancient times as said in the Qur'an when someone did something wrong in this case the infidels, then they will be punished and their skin burned in hell. Then Allah replaced them with new skin to let them know that this punishment was to feel the pain of hell constantly. That means it was known a few years ago that pain receptors should be present in the skin with proof that the Koran of Allah will replace them with new skin.²¹

¹⁹ *Ibid.*

²⁰ Shamsuddin Muhammad Ibn Abi Bakr, *Anatomi Tubuh Dalam Alquran*, terj. Tim Redaksi Nalar, (Jakarta: Nalar, 2001), 21

²¹ Abdullah M. Al-Rehaili, *This Is Truth*, (Riyadh: Al-Haramain Islamic Foundation, 1999), 29

The skin is the sensitive center point for burning. Thus, if the entire skin is burned with fire, the skin will lose its sensitivity. This is used as an excuse for Allah to burn and punish unbelievers on the Day of Judgment by returning their skin back to normal.²² This verse also explains that the entire human body is sensitive to pain because the skin covers the entire human body. In the world of anatomy, this has just been discovered about the existence of special nerve endings that carry the pain. When burning, nerve endings will open and receive pain when the epidermis and dermis layer is injured.²³

When burning, human flesh will not feel pain. Pain receptors are in the second layer of the skin that contains blood vessels and nerve endings. The outermost layer of the skin called the epidermis functions as a protector and consists of cells that are impermeable to water. Meanwhile, the innermost layer of skin is composed of protein fibers and fat tissue that functions to secure the layer of skin that is on it and protect the internal organs. This innermost layer of skin contains nerve endings so the skin can feel a feeling like aches, pains, heat, and others.²⁴

When viewed from the point of view of interpretation, the Koran only gives keywords that are not so detailed that humans conduct research on these keywords. In the Koran it is never explained what is meant by the epidermis, how nerve endings react and how many layers in the skin. The Qur'an only explains in the skin there are factors that will make a person in this case the infidels continue to feel the pain of the torments of hell.

When drawn to the interpretation of the skin that comes from history, said by Yahya ibn yazid al-Hadrami in the Hereafter the skin of the disbelievers will turn into one hundred kinds of skin types and every two of them have their own torments. This is truly beyond human reasoning about God's punishment in hell. According to science, there are only three layers of the skin namely the epidermis, dermis, and hypodermis whose findings support the formation of an integumentary system. When it is said to be one hundred layers, then it is logical

²² *Ibid.*

²³ Manca H. Al-Hazmi, *Notes on Islam and Modern Science*, 105

²⁴ Ridwan Abdullah Sani, *Sains Berbasis Alquran*, (Jakarta: Bumi Aksara, 2014), 176

that human skin will be thirty-three times thicker in hell than their skin in the world. In this case, humans will feel thirty-three times the pain they feel when burned in the world. Such as people who suffered severe burns when they were victims of fire and coincidentally that person is an infidel. Then that person will feel thirty times more pain when in hell than being a victim of fire in the world.

As for the other history of changing the skin of infidels in one day. According to Ibn Hatim, unbelievers will be replaced with their skin seventy thousand times a day. Presumably, this is different from the statement of a man named Ka'ab who at that time discussed this interpretation with Umar ibn Khattab. Ka'ab explained that the replacement of the kafi skin in hell was one hundred twenty-one times and then Umar corrected the interpretation of Ka'ab. Here we can find out how long the burning felt by the skin until the skin loses its sensor sensing which results in not being able to feel pain anymore. If the first opinion said that seventy thousand times a day in hell. This means that the skin will burn completely in less than two seconds in hell. With this calculation an assumption can be made how hot the torment of hellfire. Then the second opinion is only one hundred and twenty times. Means the skin will be charred thoroughly in less than twelve minutes. Apart from the burning process in hell, the skin of the infidels will burn and cause the nerve endings of their skin to be damaged and unable to feel pain anymore so that God replaces them seventy thousand times or one hundred and twenty one times a day.

It should be that scientific research in the era after the Koran was codified in harmony with the intent of the Koran when viewed using its secondary meaning. In the interpretation of Surah an-Nisa 'verse 56, if interpreting it using primary meaning and focusing on textual purposes, then the interpretation is in the form of God's punishment on unbelievers. But if you look at the secondary meaning of this verse, there will be a scientific study of the skin as a pain receptor. Call it like Must}afa al-Maraghi who has quoted the scientific theory in the form of a skin secret from the thought of Abdul Aziz Ismail Basya in his book entitled al-Islam wa al-Thib al-Hadith. From the Indonesian interpreter, Quraish Shihab, in his interpretation entitled Tafsor al-Misbah. Unfortunately, the explanation of the skin

as a pain receptor is not as detailed in the explanation from the branch of science. But in the interpretation of the commentator at least it has given a signal to explore deeper and connect with detailed science in order to find the purpose of this verse comprehensively. As mentioned above, it does not necessarily mean that the skin immediately feels pain. But through the responses found in each layer where the central nerve endings of the skin are found in the dermis layer.

In that test said that the skin is a pain receptor, experiments on pain in the skin were actually carried out in 1944 by Nolton Bigelow et al. This research was conducted at New York Hospital and in collaboration with Cornell Medical University. In this study has actually given a signal that the skin as a pain receptor. In his research Bigelow focuses on the way the skin receives pain when burning and stabbing, the skin's output will feel pain.²⁵ Indirectly this research has concluded that there are pain receptors that exist in the skin. When in hell, many things will be accepted by the disbelievers as torture, one of them is in the form of burning, although maybe in hell there will be a stabbing to the disbeliever.

In 1980, an anatomist named Keith. L Moore also researched about the stages that the skin will feel when burned. Moore writes that when the skin undergoes burning, it will at least undergo three phases. First, when the initial burning, the skin will feel limited damage to the epidermal layer in the form of symptoms of erythema (red bruised skin), pain, edema (swelling), and desquamation (sealing) that usually occurs in the surface layer. Second, the epidermis and the upper layer of the dermis will be damaged in the form of blisters or loss of these layers. The nerve endings will damage and make the skin feel the most painful thing. Except for the sweat glands, hair follicles. This section can provide cell replacement for the basal layer of the epidermis along with cells from the wound edge. Healing will happen slowly. Third, all layers of the skin will be damaged and may also affect the muscles. The burned area will experience numbness because it is caused by the destroyed sensor tip. This stage can be cured

²⁵Nolton Bigelow dkk, *Studies On Pain: Quantitative Measurements Of Two Pain Sensations Of The Skin, With Reference To The Nature Of The "Hyperalgesia Of Peripheral Neuritis"*, (New York: Universitas Kedokteran Cornell, 1944), 511.

by skin grafting or replacement of damaged skin using corpse skin or artificial skin.²⁶

With the three stages that have been stated by Moore, it can be seen that it is in line with the Qur'anic verse an-Nisa 'verse 56

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (٥٦)^{٢٧}

Surely! those who disbelieved In Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) we shall burn them In Fire. as often as their skins are roasted through, we shall change them for other skins that they may taste the punishment. Truly, Allâh is ever Most Powerful, All-Wise.

The skin that is burned in hell will feel aches and pains at first, then will feel an incredible sensation of pain. When entered at the third stage, the skin will experience numbness and will not be able to feel the torment of hell again because the sensor end of the nerve endings on the skin has been destroyed. Then Allah healed the skin of the heathen by replacing broken skin with new skin so that he would still feel the pain and pain of God's torture.

CONCLUSION

In the interpretation of this verse, it is obtained by using interpretation which is derived from the history and thoughts of a interpreter. Textually, this verse describes the torture that will be received by unbelievers, those who deny the verses of Allah. This torture was in the form of replacing their skin by using new skin to continue to feel the torment of the fires of hell, and no one can cancel the punishment of Allah to this infidel. This interpretation is the primary interpretation of the verse. Meanwhile, if viewed from a contextual point of view, the secondary meaning of the verse will be obtained namely the wisdom behind the replacement of the skin. In the skin there are nerve endings that function as recipients of pain. These nerve endings lie in the inner layer of the skin. When in

²⁶Keith L. Moore, dkk, *Clinically Oriented Anatomy Seventh Edition*, (Philadelphia: Wolters Kluwer, 2014), 44.

²⁷Alquran, 4:56

the initial combustion stage, the nerve will peel off and cause pain and deep pain. However, when these nerve endings have been damaged by burning, the skin will numb and will not be able to feel pain anymore. Therefore God replaces the numb skin with new skin. There are three stages of change in the skin when burning is done. The first phase, the skin will feel limited damage to the epidermal layer in the form of symptoms of erythema (red bruised skin), pain, edema (swelling), and desquamation (sealing) which usually occurs on the surface layer. The second phase, the epidermis and the upper layer of the dermis will be damaged in the form of blisters or loss of the layer. The nerve endings will damage and make the skin feel the most painful thing. Except for the sweat glands, hair follicles. This section can provide cell replacement for the basal layer of the epidermis along with cells from the wound edge. Healing will happen slowly. In the third phase, all layers of the skin will be damaged and may also affect the muscles. The burned area will experience numbness because it is caused by the destroyed sensor tip.

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