

Takhrij and Syarah Hadith of Chemistry: The Miracle of Thaharah Water in Scientific Perspective

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Abstract: The purpose of this study is to discuss the hadith of the Prophet (s) concerning thaharah. This research method is qualitative through takhrij approach and hadith syarah with chemical analysis. The result and discussion of this study is the ability of thaharah water as a sin rebuke as also mentioned in other hadiths. Because it is analyzed in Chemistry, so it can be proven thaharah water, especially ablution water as a rebuke of sin. The conclusion of this study is takhrij and syarah hadith of the Prophet (s) about using water with chemical analysis, has the opportunity to develop beyond the use of water for thaharah only.

Key words: Chemistry, Hadith, Sharh, Takhrij, Thaharah

Introduction

Islam is a religion that attaches importance to cleanliness and neatness. One way to maintain that cleanliness is to purify yourself. Purity or in Islamic terms called thaharah, is purified from hadith and unclear as a pre-condition of performing worship to Allah, such as prayer, holding the Qur'an, performing tawaaf. Purity is considered as the key or condition of acceptance of the worship (Maawiyah, 2016). Since worship is a sacred activity between man and his Lord, it is fitting that this purity should be carried out as best as possible. On the issue of purity, the Fuqaha put the discussion at the beginning, before getting to know more about the issue of other worships. Purifying from hadas, especially for the body, such as bathing, wudoo', and tayamum (Rasjid, 2012). One of the subjects of purity in the discussion of purity, namely water. Water in this nature in abundance (Subandi, 2007). This water used for purity is holy and purifying water. Called holy and purifying is drinkable and valid to be used to purify (cleanse), because this water is as a means of cleaning the hadas contained on the body. Because it is called cleansing, then the miracle of holy and purifying water is considered as a tool so that the change from hadas to holy state, which will then be studied in the scientific perspective, especially in the view of chemistry.

As in Imam Nawawi's Hadith arba'in, the 23rd hadith is narrated from Muslim No. 328:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ حَدَّثَنَا يَحْيَى أَنْ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ الْإِيمَانِ

Has told us Ishaq ibn Manshur had told us Habban bin Hilal had told us Aban had told us Yahya that Zaid had told him, that Abu Sallam had told him from Abu Malik al-Ash'ari he said, "The Messenger of Allaah 'alaihi wasallam said: "Purity is half of the faith,(Muslim).

Based on the above exposure, the research formula is prepared, namely problem formulation, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith of the Prophet (s) concerning purity. The question of this research is how the Hadith of the Prophet (s) concerning purity. The purpose of this research is to discuss the hadith of the Prophet (s) concerning purity.

Research Methods

This research method is qualitative through library studies and field studies (Darmalaksana, 2020b). While the methods applied are takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used the analysis approach of the field of chemistry (Satrio, et al., 2016).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing hadith from the book of hadith to be examined validity, while syarah is an explanation of the text of hadith with a certain analysis (Soetari, 2015). The field of chemistry itself, as an interpretation in this study, namely as one of the branches of natural science that learns about the nature of matter, material structure, material changes and energy that accompanies chemical reactions (Faika & Side, 2013).

Results and Discussion

Initially conducted a search through the application of hadith about the keyword "purity", until found hadith in the Book of Muslims No. 328, as stated earlier.

Table 1 List of Rawi Sanad

No	Rawi Sanad	Birth/Death		State	Kuniyah	Ulama Comments		Circles
		B	D			-	+	
1	Ka'ab bin 'Ashim		During the reign of Uthman	Maru	Abu Malik		Shahabat	Shahabat
2	Mamthur		Unknown	Syam	Abu Sallam		- Tsiqah - mentioned in the 'ats tsiqaat - Tsiqah	Tabi'in among the ordinary
3	Zaid bin Sallam bin Abi Salam Mamthur		145 H	Syam	-		- Tsiqah - Tsiqah - Tsiqah - Tsiqah - mentioned in the 'ats tsiqaat	Tabi'in (not see Shahabat)
4	Yahya bin Abi Katsir Shalih bin Al Mutawakkil		132 H	Yamamah	Abu Nashr		- Tsiqah - Tsiqah - mentioned in the 'ats tsiqaat - Tsiqah Tsabat - A character	Tabi'in among the ordinary
5	Aban bin Yazid		160 H	Bashrah	Abu Yazid	- " Thabit, but Ibnul Jauzi mentioned it in the book ad Duafa by mentioning the person who plundered him without mentioning the person who gave him the Tsiqah value "	- Sturdy in every masyayikh - Tsiqah - Tsiqah - we think he is tsiqoh -Tsiqah - mentioned in 'ats tsiqaat - Tsiqah	Tabi'ut Tabi'in among the elderly
6	Hibban bin Hilal		216 H	Bashrah	Abu Habib		- Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsabat - Hafizh	Tabi'ut Tabi'in among the ordinary
7	Ishaq bin Manshur bin Bahram		251 H	Himsh	Abu Ya'qub		- Tsiqah - ma'mun - Tsiqah - Tsabat - Tsiqah - Tsabat	Tabi'ul Atba' middle class

							- Shaduuq - Mentioned in 'ats tsiqaat - Mentioned in'ats tsiqaat - A l-Hafidz	
8	Imam Muslim	20 4 H	261 H	Naisaburi/Khurasan	Abdul Husain		- Ahlul/Imam Hadith	Mudawin

Table 1 is a list of rawi and hadiths that are being studied. Rawi is a hadith narration while sanad is the link of narration since shahabat until mudawin namely scholars who record hadith in the book of hadith (Soetari, 1994). According to the science of hadith, the condition of valid hadith is rawi must be positive according to the comments of scholars. If there is a comment of the scholars who give a negative assessment to one of the narrations in the sanad lane, then the hadith includes hadith dhaif (Darmalaksana, 2020d). A shahih hadith is a strong hadith while a dhaif hadith is a weak hadith (Soetari, 1994). The condition of shahih hadith must also be continued. If the hadith is severed, then the hadith includes dhaif hadith. The evidence is that there is a meeting between the teacher and the student. If there is no objective evidence, then the meeting between the teacher and the student can be seen from the birth and death. If there is no data on birth and death, then the average predicted age of scholars is about 70-90 years. The meeting of teachers and students can also be seen from the journey of life narration. If the teacher and the student are in the same place, then it is predicted that between the teacher and the student meet (Darmalaksana, 2020d).

The quality of this hadith is hasan. Because from the side of narration there is a comment of the scholars who give a negative assessment of Aban bin Yazid as "Tsabt, but Ibn Al Jauzi mention it in the book of adl Dlu'afa by mentioning the person who called him without mentioning the person who gave him the Tsiqah value," commented Adz Dzahabi. Meanwhile, from the side of sanad is estimated to be connected since sahabah until mudawin. Although there is an unknown narration of his death, but in some sources it is mentioned that the narration mamthur has a disciple who became a prophet also zaid bin Sallam, and is also in the same place, which means this sanad remains connected. Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things hadith called mutawatir in the sense of very popular when the hadith that is being studied is scattered in several books of hadith (Soetari, 2015). The distribution of this hadith acts as syahid and mutabi. Syahid is another similar hadith whereas mutabi is another sanad (Darmalaksana, 2020d). Moreover, hadith so far is a priority of Islamic practice, so it can be a proof even though the status of dhaif (Darmalaksana, et al., 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). According to the view of the scholars, purity or thaharah is a condition of validity of worship and symbolism of love for Allah swt. The Prophet (peace and blessings of Allaah be upon him) explained that what the believers do to their bodies and clothing is a reflection of their faith. Because, the implementation of thaharah is the manifestation of his submission to the command of God. The Messenger of Allah has explained that the reward for those who purify, wudoo', etc. will be doubled with Allah, until it reaches half of the reward of faith. Because faith washes away the great and small sins that have passed away. Meanwhile thaharah, especially ablution, removes past minor sins. Thus, it is as if half of the faith (Muhyiddin Mistu, 2018). One of the conditions of wudoo' is to use holy water and purify Adapun salah satu syarat wudhu adalah menggunakan air suci dan mensucikan (As-Syury & , 2020).

Just like Uthman ra. He said, "*Whoever does wudoo' and completes his wudoo' will come out of his body, until it comes out of under his nails.*" (HR. Muslim).

This hadith along with the reinforcing hadith above, can also be explained according to the field of chemistry. As mentioned by Subandi (2007), that the water is on the earth in abundance, Allah who made water a source of life for living things as in Qs. Al-Anbiya' : 30 that Allah has made all things living from water. In chemistry, the molecular formula is H₂O, consists of two hydrogen atoms and one oxygen atom, which are connected between them by a covalent bond. The bond between hydrogen and oxygen is polar due to the difference in electrons between the oxygen atom and the hydrogen atom, causing the bond to be polar. The positive position of hydrogen atoms will attract a negative oxygen position from other water molecules. Hydrogen bonds occur in several hydrogen compounds, where hydrogen atoms bridge two atoms that tend to attract larger electrons (electrification). This hydrogen bond is weaker in nature compared to covalent bonds. However, it is the hydrogen bonding between two adjacent water molecules and the polarized nature of the water molecule that contributes to the unique chemical and physical properties of water. The polar bond between water molecules is what makes water a universal solvent property in which it is always dissolved elements and other chemical compounds other than hydrogen and oxygen as its main elements (Susana, 2003). The presence of hydrogen bonds in water molecules causes water to tend to unite to form a force called cohesion. This

cohesion force is necessary to counteract the forces from outside the molecules that will break the bonds of hydrogen. This cohesion force occurs at the boundary between water and air, thus forming a "skin" on the surface of the water. This "skin" is strong enough to support small objects, this power is called surface tension. Among the many liquid substances, water has the highest surface tension, this allows the association of organisms both living underneath and above (Susana, 2003). Because of the solvent properties that the water has so that it is able to break down many dissolved ions in the form of mixed crystals. It isolates the crystals that are attracted in the crystal lattice. And as a result is a mutual attraction between polar molecules and ions. The attraction between the ions occurs in the crystals, as a result of which the decomposed substances are separated from the water molecules (Admin, 2013). If it is used in the view of wudoo', then the ions are like the same dirt that comes out when the ablution water hits the members of wudoo' as in the hadith of Uthman mentioned earlier.

Another miracle of ablution water is also used today during the pandemic. Where ablution water is used as one of the efforts to prevent the spread of Covid-19. Just like the members of wudoo' who are vulnerable to contamination of the Covid-19 virus, such as palms, hair, face, ears, and feet. When we often clean ourselves, it will certainly minimize the presence of viruses that stick in our body, especially the Covid-19 virus (As-Syury & , 2020).

Conclusion

Thaharah or purity is part of faith, a form of love and submission to the Almighty. The reason why the water He has created on the earth is not without reason. Can be studied more deeply in the scientific field, especially in chemistry. Based on takhrij hadith, the quality of this hadith is hasan because there are narrators who get negative comments. According to the hadith, the water used for wudoo' is believed to be a rebuke of sin as the water comes out simultaneously when it flows about the members of wudoo'. In a chemical perspective, water that is solvent is believed to be able to break the ion molecules that exist with it. This is the reason why water is referred to as a universal solvent in Chemistry and is highly recommended in purity from the perspective of thaharah or purity. It is expected that this study has benefits for Muslims to always maintain wudoo'. Admittedly this research has limitations, namely takhrij and syarah hadith in a simple way, so it is necessary to follow up the research more adequately through the field of chemistry. This study recommends the development of water research through the field of chemistry beyond its benefits as thaharah or purity.

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