

## Takhrij and Syarah Hadith of Chemistry: Infused Water in the Hadith Perspective of the Prophet SAW

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**Abstract:** The purpose of this study is to discuss the hadith of the Prophet Saw. concerning infused water. This research method is qualitative through takhrij approach and hadith syarah with chemical analysis. The results and discussion of this study is infused water that became a trend of healthy living in the present, and known in the time of the Prophet Saw. as water soaking dates (nabeez water) and proven efficacious and can prevent various diseases. The conclusion of this study is takhrij and syarah hadith of the Prophet Saw. about infused water that is studied in hasan quality according to takhrij hadith, because there are negative comments from one of the narrations and hadith syarah explaining about infused water as a drink that is efficacious for humans. This study recommends the field of chemistry in food development

**Key words:** Chemistry, Hadith, Infused water, Syarah, Takhrij

### Introduction

One of the healthy living trends that can prevent various diseases, nourish the body, and keep from unnecessary expenditure is infused water (Wardhana, 2019). Infused water is water derived from pieces of fruits that are silenced for several hours until the juice comes out and the process of making this drink without sugar or addictive substances (Haitama et al., 2017). The fruit known to the public for making infused water is lemon (Trisnawati et al., 2018). Lemon is a fruit rich in vitamin C, antioxidants, containing 3.7% citric acid, and 40-50 mg / 100 g of vitamin C (Kristanto, 2013). It turns out that before becoming part of the trend of healthy living, the Prophet Saw. in his daily life has practiced this method and he likes drinks from the water soaked dates which is often called *nabeez* water (Jabbar, 2019).

There is a hadith of the Prophet Saw. concerning infused water in Musnad Imam Muslim No. 3745:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ حَدَّثَنَا عَبْدُ الْوَهَّابِ النَّعْفِيُّ عَنْ يُونُسَ عَنْ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ  
كُنَّا نُنْبِذُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سِقَاءٍ يُوكَى أَغْلَاهُ وَلَهُ عَزْلَاءُ نُنْبِذُهُ عُذْوَةً فَيَسْرُبُهُ عِشَاءً وَنُنْبِذُهُ عِشَاءً فَيَسْرُبُهُ عُذْوَةً

Muhammad ibn Mutsanna al-Anazi told us that Abdul Wahhab Al-Tsaqafi of Yunus from al-Hasan from his mother from 'Aisyah said, "We used to make a squeeze for the Prophet SAW in the water that is roped on it, we made a soak in the morning and drank it in the afternoon, or made a soak in the afternoon and then drank it in the morning" (HR. Muslim).

Based on the explanation above, 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 Saw. concerning infused water. The question of this research is how the Hadith of the Prophet Saw. talks about infused water. The purpose of this study is to discuss the hadith of the Prophet Saw. concerning infused water.

### Research Methods

This research method is qualitative through library studies and field studies (Darmalaksana, 2020b). While the approach applied is *takhrij* and *syarah* hadith (Soetari, 2015). The interpretation in this study used chemical analysis.

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 *sanad*, *matan*, and validity, while *syarah* is an explanation of hadith text with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this study, is part of the science that studies the structure of matter, changes in properties, composition of matter, as well as energy from material changes (Hernani, 2014).

### Result and Discussion

At first, a search was carried out through the hadith application with the keyword "drinks" until the hadith was found in the book Musnad Imam Muslim Number 3745, as previously disclosed

Table 1. List of Rawi

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars' Comments		Circle
		B	D			-	+	
1	Aisyah binti Abi Bakar Ash-Shiddiq		58 H	Madinah	Ummu 'Abdullah		Shahabat	Shahabat
2	Al-Hasan bin Al-Hasan Yasar		110 H	Bashrah	Abu Sa'id	Yudalis	-Tsiqah -Tsiqah ma'mun -'Ast tsiqaat	Tabi'in middle circle
3	Yunus bin 'Ubaid bin Dinar		139 H	Bashrah	Abu 'Ubaid		-Tsiqah -'Ast tsiqaat -Tsiqah tsabat fadlil 'wara	Tabi'in ordinary circle
4	Abdul Wahhab bin 'Abdul Majid bin Ash Shalti		194 H.	Bashrah	Abu Muhammad		-'Ast tsiqaat -Tsiqah -Hafizh	Tabi'ut tabi'in middle circle
5	"Khaiorah, Maulah Ummu Salamah"			Madinah	Ummu Al- Hasan		-'Ast tsiqaat -Maqbulah	Tabi'in old circle
6	Muhammad bin Al- Mutsanna bin 'Ubaid		252 H	Bashrah	Abu Musa		-Tsiqah -Shalihul hadits -Shaduuq -'Ast tsiqaat -Tsiqat masyhur -Minal muffaad -Tsiqah tsabat	Tabi'ul atba' old circle
7	Imam Muslim	204	262	Naisaburi			Imam fi al- hadits	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 friends 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 *ulama* commentary that gives a negative assessment to one of the narrations in the *sanad* lane, then the hadith includes hadith *dhaif* (Darmalaksana, 2020c). A valid hadith is a strong hadith while a *dhaif* hadith is a weak hadith (Soetari, 1994). The condition of valid hadith must also be continued. If the hadith is severed, then it includes the hadith *dhaif*. 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 narration there are comments of scholars who give a negative assessment that is to Al-Hasan bin Al-Hasan Yasar because the accused *yudalis* (judged to have lied), but some scholars give three positive comments against him. Ibn Hajar Az-Zarqani and Muhammad Alwi al-Maliki al-Hasani mentioned that including hadith *hasan* if narrated by a just prophet, the memorization is not strong, continued his *sanad*, and there is no discrepancy in his eyes (Munzier Suparta, 1996). From the side of the *sanad* connected from best

friend to *mudawin*. Although Khaiorah Maulah Ummu Salamah is not known to have been born and died and the narrations are unknown, it is estimated that they are teachers and students if it is assumed that their average age is 70-90 years. 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 as far as the virtue of Islamic practice, it can be a proof even though the status is *dhaif* (Darmalaksana et al., 2017)..

The scholars have given *syarah* explanation of the content and meaning of hadith (Darmalaksana, 2020c). According to the view of the scholars, Imam Muslim made the title of the chapter as *lafazh* hadith. Factors that indicate that what is meant by water soaked dates in the hadith is infused water. The meaning of *nabeez* water in the hadith is water soaked dates or in this day and age is often called infused water (Ulya, 2020).

The hadith above is indicated that the Prophet Saw. once drank water soaked dates or called *nabeez* water. There are even separate provisions from him that are stated in the hadith concerning this drink. Rasulullah Saw. made the drink with dates or raisins and then silenced for several hours. In consuming it the Prophet Saw. not drink more than three days because it is feared that the water becomes liquor and becomes *haram* to drink. If the time limit runs out then the Prophet will dispose of the water (Ulya, 2020).

This hadith can also be explained according to chemistry, which basically informs the content contained in infused water, efficacy, and risk of drinking excessively and the dangers of such drinks if stored for longer (Ulya, 2020). The advantage of infused water is that it has a pH of 7 or neutral and various alkali metals such as sodium, potassium, calcium, and others so that it will increase its pH value to the above 7 (Wardhana, 2019). Infused water is very low in calories depending on what ingredients it uses (Wardhana, 2019). This drink is not only to eliminate dehydration or increase the consumption of water alone, but also as an alternative to increase the intake of vitamin C in the body. This is because the ingredients used have vitamin C or ascorbic acid that serves as an effective antioxidant needed to maintain human health (Galih et al., 2016).

Remember in Islam that everything that is excessive is not good, so is this drink. Excessive consumption can cause anemia, due to the large number of alkali metals that can lower blood pressure (Wardhana, 2019). Another effect is that levels in the blood will decrease due to the nature of the ingredients used and are very risky for pregnant women who are in desperate need of blood sugar and stable blood pressure (Wardhana, 2019).

## Conclusion

Infused water is recognized as one of the trends of healthy living that is efficacious and can prevent various diseases. Since hundreds of years ago, hadith of the Prophet Saw. has informed this drink that was previously widely known today as a healthy living trend. Based on *takhrij* hadith, the quality of this hadith is *hasan* because there is a negative comment to one of the narrations. From the side of the hadith *sanad* connected to *mudawin*. According to the hadith, infused water is water soaked dates or drinks that are favored by the Prophet Saw. which is often called *nabeez* water. This research is expected to have benefits for food development, especially in the field of chemistry. This study has limitations, namely *takhrij* and *syarah* hadith simply, so it requires an in-depth follow-up through the field of chemistry and highly recommended the development of infused water through the field of chemistry beyond its effectiveness as a trend of healthy living today.

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