

Takhrij and Syarah Hadith of Chemical: The Relationship between Rusty Iron and the Hadith of the Prophet

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Abstract: The purpose of this research is to discuss the hadith of the Prophet Muhammad regarding rusty iron. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The result and discussion of this research is a parable of cleaning iron rust without the doomsday day until Madinah expels bad people as a blacksmith's fire blower peels or removes rust from iron. The conclusion of this research is that the takhrij and syarah of the Prophet's hadith regarding rusted iron by chemical analysis have the opportunity to reveal that iron has many advantages.

Key words: Chemistry, Hadith, Syarah, Takhrij

Introduction

Iron is a basic metal that can rust and its presence in certain quantities is needed by organisms (Fentz, 1962). One of the natural elements in the environment is abiotic, where metals and metal objects can interact and undergo changes. In this condition, certain metals will suffer damage if a chemical reaction occurs (Pencegahannya, n.d.). The phenomenon of damage to a material that reacts chemically with an unsupportive environment is called corrosion (Susetyo et al., 2013). Corrosion to iron can be cleaned with a burning furnace underneath (Salma, 2016). Like iron, the heart can rust. So that the heart does not rust, Rasulullah Saw. provide solutions, namely reading the Al-Qur'an doing good deeds and leaving immorality (Rochman, 2009).

There is a hadith of the Prophet Saw. with regard to rusty iron in Sahih Imam Bukhari Number 1738 :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا الْخُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرٌ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ
وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ

Has told us Abdullah bin Yusuf, has told us Malik from Yahya bin Sa'id said; I heard Abu Hurairah Ra. said, Rasulullah Saw. said: "I was ordered (to emigrate) to a place whose appeal is more dominant than other places, namely the city of Madinah, this city cleanses people (evil ones) as a furnace that cleans iron rust" (H.R Imam Bukhari).

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith from the Prophet Saw. about rusty iron. The research question is how the hadith of Prophet Saw. about rusty iron. The purpose of this research is to discuss the hadith of the Prophet Saw. about rusty iron.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis (Padmaningrum, 2010).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing a hadith from a hadith book to examine its shahih, while syarah is an explanation of the hadith text with a certain analysis (Soetari, 2015). Chemistry it self, as a means of interpretation in this research, is a field of study that studies matter, properties, structure, changes or reactions, as well as the energy that accompanies these changes (Chandra, 2012).

Result and Discussion

At first, a search was carried out through the hadith application regarding the keyword "iron rust" until a hadith was found in the book of Sahih Imam Bukhari Number 1738 , as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdur Rahman		57 H.	Madinah	Abu Hurairah		Friend	Friend

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
	bin Shakhir							
2	Sa'id bin Yasar		117 H.	Madinah	Abu Al Habbab		Tsiqah	Tabi'in Middle Ages
3	Yahya bin Sa'id bin Qais		144 H.	Madinah	Abu Sa'id		-Tsiqah -The most of tsabat -Tsiqah Ma'mun -Tsiqah tsabat -Imam	Tabi'in Ordinary People
4	Malik bin Anas bin Malik bin Abi 'Amir		179 H.	Madinah	Abu 'Abdullah		-Tsiqah -Tsiqah ma'mun	Tabi'ut Tabi'in Old People
5	Abdullah bin Yusuf		218 H.	Maru	Abu Muhammad		-Tsiqah -Mentioned in 'ats tsiqaat -Hafizh	Tabi'ul Atba' Old People
6	Imam Bukhari	194 H.	256 H.	Bukhara	Amirul Mukminin fil Hadits		Imam Al-Hadits	Mudawin

Table 1 is a list of rawi and sanad the hadith being researched. Rawi is the narrator of hadith while sanad is the chain of narrators from friends to mudawin, namely scholars who record hadith in the hadith book (Soetari, 1994). According to the science of hadith, hadith requirements shahih is rawi must be positive according to the comments of the scholars. If there is a comment from a scholar who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana, 2020d). The shahih hadith are strong traditions while the dhaif traditions are weak traditions (Soetari, 1994). Requirements for shahih hadith must also be continued. If the hadith sanad is broken, then the hadith is a dhaif hadith. The proof of continuity is meeting between teacher and student. If there is no objective evidence, the encounter between teacher and pupil can be seen from birth and death. If there is no data on births and deaths, it is predicted that the average age of scholars is around 70-90 years. The meeting of teachers and students can also be seen from the narrator's life journey. If the teacher and student are in the same place, it is predicted that the teacher and student will meet (Darmalaksana, 2020d).

The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from scholars who gave negative assessments. Also from the sanad side, it is connected from friend to mudawin. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mutawatir in a very popular sense if the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as syahid and mutabi. Syahid is another similar hadith while mutabi is another sanad (Darmalaksana, 2020d). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is 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, Imam Bukhari made the chapter titles as the hadith lafadz. The factor which indicates that these are evil people is evident from the tasybih (likeness) mentioned in the hadith. The meaning of the history that uses the word tanqi (cleaning) instead of the word tanfi (removing) is human in general (Salma, 2016).

In the hadith it is stated "Madinah brings out the bad" **أَمْرٌ تُبْقِرِيَّةٌ** (I was ordered to a village), that is I (Rasulullah Saw.) was ordered by my Lord to migrate to a village, or I was ordered to live in it. The first interpretation is understood on the basis that he said it in Makkah, while the second interpretation is understood that he said it while in Madinah. The purpose of the order is to **تَأْكُلُ الْقَرْيَةَ** (eat up the villages). Namely, dominating or defeating other villages. Dominating or overpowering is here expressed by the word "to eat," because the person who eats controls what he eats.

The Hadith explains that there will be no doomsday until Madinah expels bad people as a blacksmith's fire blower peels or removes iron rust from iron. This explains the uniqueness of the city of Madinah, as a place of hijrah for the Prophet Muhammad Saw. and as a city protected by God its holiness. So that people whose hearts are dirty will not be allowed (Salma, 2016).

The editorial of the hadith regarding the information on rust rusting and how to get rid of it does not stand alone, but there is a hadith explanation about the virtue of the city of Madinah which is avoided from the negative influence of unbelievers. On the other hand, blacksmiths in their efforts to distinguish between good iron and bad iron is to see whether the iron is corroded or not. For rusty iron, the blacksmith will burn the iron until it boils like liquid, so that the rust from the iron will be lifted, and the quality of the iron will improve. Information about rusted iron, and the removal of iron rust by burning with fire until it boils, is important information related to science, will definitely benefit Muslims, and can be responded positively by scientists (Salma, 2016).

This hadith can also be explained according to the field of chemistry, namely the discoveries of modern astronomy have succeeded in revealing that the iron metal on earth actually comes from space objects. The findings concluded that the heavy metals in the universe are made and produced in the cores of giant stars. Iron is not produced from our solar system, because it simply does not have a suitable structure for it. The discovery states that iron can only be produced from stars that are much larger than the sun, whose temperatures reach hundreds of millions of degrees (Faizal, 2016).

Iron is a metal that is hard and strong and has many advantages, namely as a material for making weapons, machines and so on. Apart from its advantages, iron also has weaknesses, one of which can rust (corrosion). Corrosion is a process of degradation of a material due to chemical reactions, especially electrochemical reactions with the environment which include air, temperature, humidity, pollution levels and the presence of corrosive chemical substances (Sudiarti et al., 2018). The corrosion process that occurs in materials made of metal is caused by the process of releasing electrons from the metal (anode), which are then accepted by other metals (cathode). This process occurs when there is a substance that acts as an electrolyte which functions as a conductor of electricity (Indonesia et al., 2010).

Conclusion

Iron is one of the elements in the environment, where there can be interactions between metal and metal objects that cause changes. Since hundreds of years ago, the hadith of the Prophet Saw. has informed how to remove rust on iron. Based on the hadith takhrij, the quality of this hadith is shahih because the hadiths are connected to mudawin. According to the sharah hadith, an earth without iron would not have a magnetic field that can hold gases and liquids with their gas and water layers. This research is expected to have benefits and increase knowledge about iron. This research has limitations, namely simple takhrij and sharah hadith, so it requires in-depth follow-up through chemistry. This research recommends developing the advantages of iron for life.

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