

## Takhrij and Syarah Hadith of Chemistry: The Hadith Point of view of the Iron Phenomenon and its Benefits

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**Abstract:** The purpose of this research is to discuss the hadith of the Prophet Muhammad Saw. about the hadith's point of view on iron. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this research are about the phenomenon of iron rusting and also about the benefits of iron in all aspects of life. This research concludes that the presence of iron is at the same time a phenomenon that has existed since the time of the Prophet Muhammad Saw. brings many benefits in human life based on takhrij and sharah hadith. This study recommends developing the benefits of iron through chemistry

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

### Introduction

Iron (Fe) is a metal produced from iron ore, and is rarely found in the free state, to get the iron element, other mixtures must be separated by chemical decomposition (Botahala, 2019). In this modern age, the iron is widely used in the manufacture of aircraft construction, industrial tools, household furniture, to food packaging. Not only that, but also iron is used in the steel production process, which is not just the element of iron, but in the form of a mixture of several metals and non-metals, especially carbon metal (Alloy). The function of carbon in steel is as a hardening element by preventing the dislocations from shifting in the crystal lattice (crystal lattice) iron (Jaenal, 2017).

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

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

Has told us' Abdullah bin Yusuf telah Has told us' Abdullah bin Yusuf of Yahya bin Sa'id said, I listen Abu Al-Hubab Sa'id bin Yasar said; I listen Abu Hurairah radhiallahu'anhu said, Rasulullah ﷺ said, "I was ordered (to migrate) to a place where the appeal is more dominant than other palces, namely the city of Medina, this city cleanses people (evil ones) as a tool for wrought iron. Wich cleans iron rust" (Imam Bukhari).

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

### Research methods

This research method is qualitative through literature and field studies (W Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis (Sutresna, 2016).

In general, there are two stages of research on hadith, that is takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is the explanation of the hadith text with a certain analysis (Soetari, 2015). And chemistry, as a means of interpretation in this study, is a branch of science that studies composition, structure, and properties of substances or matter from the atomic to molecular scale as well as their changes or transformations and interactions to form everyday matter. Chemistry also studies understanding the properties and interactions of individual atoms in order to apply that knowledge at a macroscopic level (Dwinata et al., 2016).

### Result and Discussion

At first, a search was carried out through the hadith application regarding the keyword "iron" until the hadith was found in the book Musnad Imam Bukhari Number. 1738, as previously disclosed.

Table 1. Rawi and Sanad

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Scholars' Comments		Circle
		B	D			-	+	
1	Abdurrahman bin Shakhr		57 H	Madinah	Abu Hurairah		Shahabat	Shahabat
2	Sa'id bin Yasar		117 H	Madinah	Abu Al-Habbab		Tsiqah	Tabi'in middle circle
3	Yahya bin Sa'id bin Qais		144 H	Madinah	Abu Sa'id		-Tsiqah - Most tsabat -Tsiqah ma'mun -imam	Tabi'in Ordinary Circle
4	Malik bin Anas bin Malik bin Abi 'Amir		179H	Madinah	Abu 'Abdullah		-Tsiqah -Tsiqah ma'mun	Tabi'ut Tabi'in among the erderly
5	Abdullah bin Yusuf		218 H	Maru	Abu Muhammad		-Tsiqah - Mentioned in 'ats tsiqaat -Hafizh	Tabi'ul Atba' among the erderly
6	Imam Bukhari	194 H	256 H	Bukhara	Aminul Mukminin fil Hadits		Imam al hadits	Mudawin

Table 1 is a list of the rawi and sanad traditions under investigation. Rawi are hadith narrators while sanad is the chain of narrators from companionship to homecoming, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the conditions for a valid hadith are that the rawi must be positive according to the comments of the scholars. If there are comments from scholars who gave negative ratings to one of the narrators in the sanad lane, then the hadith is a dhaif hadith (W Darmalaksana, 2020b). Sahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari, 1994). Requirements for authentic hadith must also be continued. If the hadith sanad is cut off, then the hadith is a dhaif hadith. The proof of continuity is meeting between teacher and student. If there is no objective evidence, then the meeting between teacher and student can be seen from birth and death. If there is no data on birth and death, 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, then it is predicted that between teacher and student meet (W Darmalaksana, 2020b).

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 homecoming. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mut Worries in a very popular sense if the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith plays a role as syahid and mutabi. Syahid is another hadith of its kind, while mutabi is another sanad (W Darmalaksana, 2020b). The rest, hadith as far as being the virtue of Islamic practice, then it can be a proposition even though the stat is dhaif (Wahyudin Darmalaksana et al., 2017).

The scholars have provided syarah namely the explanation of the content and the meaning of the hadith (W Darmalaksana, 2020a). According to the views of scholars, scripture al-Bukhari was accepted by scholars by acclamation at all times and there are many features of scripture al-Bukhari expressed by scholars, including the following:

1. At-Tirmidzi said : "I don't see in 'Ilal' science (hidden defects in the hadith) and the hadith figures who know better than al-Bukhari."
2. Ibnu Khuzaimah said : "I did not see under heaven anyone who knew more about the hadith of the Prophet and who is more memorized than Muhammad bin Ismail al-Bukhari."
3. Al-Hafizh adz-Dzahabi said : "He is the greatest Islamic book after the book of Allah." (Mughtar, 2020).

This hadith can also be explained in terms of chemistry. Basically, this hadith explains that when there will be a uhud war, Muslims are divided into two parts. Some of the friends resigned before going to war, but there are also some part who are very eager to jihad, then said that they would kill the enemy and win the war. Look at this thing, Prophet Muhammad Saw. then said that this city of Medina would cleanse the people who were enemies of Islam, that is people who show an interest in or claim to convert to Islam, whereas all this time they were helping the polytheists in Mecca

(Salma, 2016). But, in the last sentence of the hadith there is a discussion about the wrought iron tool that cleans iron rust. From that description, then we can take the meaning that information about the phenomenon of science as iron rusting has been discussed in the Muslim life guidelines, especially the Hadith narrated by Imam Bukhari Number 1738. Therefore, Muslims should believe that all the building blocks that exist in this world are included in science, has been arranged and discussed in the Muslim life guidelines.

Currently the development of science and technology, especially in the industrial sector, the need for metal materials will always increase because most of the components are made of metal (Supriyanto, 2016). Iron is one type of metal that is often used both for industrial needs, as well as for daily needs, for example as a material for making transportation, materials to make the foundation of a building, it can even be used as the basis for a country's security system. The large number of uses of metal for various purposes has led to a deeper knowledge of metal (Supriyanto, 2016). Iron is a metal that is produced from iron rock, most of the iron is in the form of rock, sand, and oxidized soil. Sometimes iron is present as soil content (residual), but rarely has a high economic value. Economical iron deposits are generally magnetite, hematite, limonite and siderite (Jensen & Bateman, 1983).

Based on the hadith that has been described, it can be seen that iron is one type of metal that is capable of corrosion. Iron rusting event can occur due to the presence of the element oxygen ( $O_2$ ) which continuously reacts with the element iron (Fe). So that with this reaction, the element iron (Fe) can undergo a change in the oxidation number which can affect the change in the outer subshell of the iron atom. Corrosion (karatan) is an electrochemical process or reaction that is natural and takes place by itself. Therefore, corrosion cannot be prevented or stopped altogether. Corrosion can only be controlled or slowed down so that it slows down the destruction process. Some of the precautionary principles that have been well known for a long time include painting, dressing and the use of anti-rust materials (Antara, 2013).

## Conclusion

Iron is a type of metal that is capable of experiencing the phenomenon of corrosion (rust). Since hundreds of years ago, the hadith of the Prophet. has informed that iron which is a tool for war can actually experience corrosion (rust). Based on hadith takhrij, the quality of this hadith is shahih because the hadith sanad continued. According to the hadith syarah, iron is a metal that can be used as a tool of war since the time of the Prophet Muhammad Saw. and its existence cannot be separated from human life because iron has many benefits in all aspects of life. It is hoped that this research will have benefits for knowledge about iron. Admittedly this research has limitations, that is takhrij and syarah hadith in simple terms, so that a more adequate follow-up research through chemistry is needed. This study recommends developing the benefits of iron through the chemical field beyond its effectiveness as a material used in industrial aspects.

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