



**Takhrij and Syarah Hadith of Chemistry:
Removing Rust On Iron**

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Abstract

The purpose of this research is to discuss the hadith of the prophet Saw. about iron. This method of research is qualitative through the takhrij and syarah hadith approaches a chemical analysis. The results and discussions of this research are ways of eliminating and preventing rusty iron. The conclusion of this research is takhrij and syarah hadith of the prophet Saw. about iron by chemical analysis in optimizing iron use with plans to prevent it.

Keywords: *Chemistry, Hadith, Iron, Syarah, Takhrij*

Introduction

Iron became one of the metals that has benefited mankind from ancient times to the present. The existence of iron is one of the many creations found in the earth's crust (Kurniasari, Simponi, & Haqiqi, 2019). Therefore, there is little about iron discussions in the Qur'an and hadith, bot of which are muslim lifelines. In some books of hadith a considerable number of the term *hadiid* suggests iron, for example, in the book shahih bukhari the term is found in 91 hadith (Salmah, 2016). The Qur'an and hadith give a lot of information that is not a bit of relating to science. Civilizations that have continued to evolve over time, information obtained from the Qur'an and hadith studied by scientists, so that we can know how it relates to science, even though some information only implies.

For example, one of the hadith associated with iron, in the book Shahih Bukhari No. 1738 indirectly connected with the science of the elimination of the iron rust. The hadith is written as follows :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا الْهُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرْتُ بِفَرِيَةٍ تَأْكُلُ الْفَرَى يَقُولُونَ يَنْزُبُ
وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ

Has told us 'Abdullah bin Yusuf has told us Malik of Yahya bin Sa'id says, I hear Abu Al-Hubab Sa'id bin Yasar says, I hear Abu Hurairah radhiallahu'anhu says, the messenger of God said, "I am commanded (to move) to a place where its appeal is greater than any other place, the city of Medina, this city cleans men (the evil) as iron tools do iron rust" (Bukhari).

Based on the above exposure, the research formula is compiled, which is a formula for problems, research statements, and research purposes (Darmalaksana, 2020). The formula of this problem are there hadith prophet SAW. about iron. The research question is how the hadith deals with iron. The purpose of this research is to discuss the hadith of prophet SAW. about iron.

Research Methods

This method of research is qualitative through library studies and field studies (Darmalaksana, 2020). While the method is used is takhrij and syarah hadith (Soetari, 2015). As for the interpretation in this research used an approaches with chemical analysis (Sudiarti, Delilah, & Aziz, 2018).

In general, there are two stages of research on hadiths, namely takhrij and syarah. Takhrij is the process of removing the hadith from the book of hadith for examination of its authenticity, whereas syarah is the next of the hadith with a certain analysis (Soetari, 2015). The chemistry itself, as a means of interpretation in the study of effort to overcome corrosion in iron (Sudiarti, Delilah, & Aziz, 2018).

Results and Discussions

Searches were first made through the hadith application of the keyword "iron" until the hadith was found in haji book number 1738, as foregoing points.

Table 1 List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars' Comments		Circles
		B	D			-	+	
1	Abdur Rahman bin Shakhr		57 H.	Madinah	Abu Hurairah		Sahabat	Sahabat
2	Sa'id bin Yasar		117 H.	Madinah	Abu Al-Habbab		-Tsiqah -Tsiqah -Tsiqah -Tsiqah	Tabi'in middle circles
3	Yahya bin Sa'id bin Qais		144 H.	Madinah	Abu Sa'id		-Tsiqah -Tsabat -Tsiqah -Tsiqah ma'mun -Tsiqah -Tsiqah -Tsiqah tsabat -Imam	Tabi'in ordinary circles
4	Malik bin Anas bin Malik bin Abi' Amir		179 H.	Madinah	Abu 'Abdullah		-Tsiqah -Tsiqah ma'mun	Tabi'ut Tabi'in among erderly
5	Abdullah bin Yusuf		218 H.	Maru	Abu Muhammad		-Tsiqah -Mentioned in 'ats tsiqaat -Tsiqah -Hafizh	Tabi'ul Atba' among erderly
6	Imam Bukhari	194 H.	256 H.	Bukhara, Khurasan	Abu Abdillah			

Table 1 is a list of the rawi and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from companionship to mudawin, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for shahih hadith is that 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 hadith dhaif (Darmalaksana, 2020). Hadith shahih is a strong hadith while a hadith dhaif is a weak hadith (Soetari, 1994). Requirements for authentic 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 student

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, 2020).

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 the hadith has other parameters in strengthening the hadith. Among others, these are called mutawatir in the sense of being very popular when the hadith is being studied in several books of hadith (Soetari, 2015). The distribution of this hadith acts as martyr and mutabi. Syahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is dhaif (Darmalaksana, Pahala, & Soetari, 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020). The hadith can also be explained by chemistry. Although the hadith above does not discuss the immediate process of removing the iron rust, this it gives further thought to how to remove or prevent rusty iron.

In an incident blemished or corrosion, the metal will oxidize and oxygen will reduce (Kurniasari, Simponi, & Haqiqi, 2019). Corrosion of a metal causes its quality and strength to decrease. Iron as a metal has many benefits will go unused after a corrosion. A blacksmith burns iron to the boil so that the iron rust can rise, so that the iron that is no longer good its quality and strength will be used again.

Furthermore, a way to prevent rust is found in the Qur'an, which tells of Dzulkarnain create an iron wall encrusted copper, that is Q.S Al-Kahfi (18) :96-97. Plating an easily corroded metal like iron that's more resistant to corrosion. Copper as a metal having a potential standard reduction is smaller than iron, it is quite possible to overlay iron to prevent rusting, when it is reviewed electrochemically. Moreover, copper is a metal that is difficult to rust. The metal protection system is an application of the electroplating principle (Salmah, 2016).

Another corrosion prevention effort is replacing media that can slow the pace of corrosion because corrosion is the interaction of metal with the surrounding media. Then, the use of corroded inhibitors can impede the cortical rate of the metal. These corrosive inhibitors work by adsorpsi to create a thin layer the thickness of just a few molecules, but it is invisible. Not only that, the workings of corrosive inhibitors also create deposits, thus



protecting metals from corrosion processes (Sidiq, 2013). Thus, the use of iron would be more optimized by preventive processes.

Conclusion

Research from corrosion prevention efforts has been extensively developed, especially scientific research relating to both the hadith and dalil Qur'an. Iron is the most abundant metal found in the earth's crust, making it a highly beneficial meal in human life. Its intercept efforts could be applied to better use of the iron. This research is hoped will have some beneficial implications for the development and use of iron. This research had limited in the implementation of the takhrij and syarah hadith simply taken from the Priest Bukhari Sahih book, so that further comprehensive research was needed. The research recommends optimizing the benefits of iron trough the chemical field.

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