



Takhrij and Syarah Hadith of Chemistry: Content and Properties of Zam-zam water

Ihsan Ramadhan¹, Nurlia Putri Darani², Dede Suhendar³,
R Yuli Ahmad Hambali⁴, Muhtar Solihin⁵

^{1,3}Departement of Chemistry, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

²Department of Hadith Science, Faculty of Usuluddin,
UIN Sunan Gunung Djati Bandung

^{4,5}Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

ihsanramadhan67@gmail.com

Abstract

This study aims to discuss the hadith of the Prophet Muhammad SAW. about benefits of zam-zam water. Qualitative research method uses the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this research is the hadith regarding the properties of zam-zam water, besides that there are also ingredients that can affect its properties. From this research is a authentic hadith and it can be proven the truth of the hadith, that zam-zam water is able to treat various types of diseases.

Keywords : *Chemistry, Hadith, Syarah, Takhrij, Zam-zam water*

Introduction

Zam-zam water is water that appeared in the period of Prophet Ismail as., long before the birth of Prophet Muhammad SAW. Zam-zam water has received testimonials and direct justification from the Prophet Muhammad as the best water on earth that contains many benefits. Explicitly, the efficacy of zam-zam water is contained in the hadith, which is considered to be of authentic quality according to scholars (Mahmud & Arafah, 2020). Zam-zam water is also water rich in beneficial elements and chemical composition which reaches around 2000mg/L. while the borehole water in Makkah Al-Mukarramah and the surrounding oases only contains a total mineral of about 260 mg/L. That's what scientists later discovered that zam-zam water has medicinal properties. Because of the privileges of zam-zam water, it is not surprising that many people want to consume it, including people from outside Saudi Arabia. Indonesia is also included in it, Indonesia gets zam-zam water from pilgrims who try to take as much zam-zam water as possible

and give it to their relatives. Because there are various problems when taking zam-zam water, domestic companies appear that sell hajj gifts such as zam-zam water and others. The appearance of zam-zam water in this country raises suspicion of its authenticity. Therefore, it is necessary to do research on the authenticity of the zam-zam water, one of which is by examining its mineral content. There are several minerals in zam-zam water and minerals whose concentrations are quite large, including sodium, calcium, magnesium, sulfate, chloride, and bicarbonate (Hernawan & Meylani, 2018).

There is a hadith of the Prophet SAW. regarding one of the benefits of zam-zam water, namely in the Hadith of Bukhari Number 3021:

ابْنُ أَجَالِسٍ كُنْتُ قَالَ الضُّبَيْعِيُّ جَمْرَةَ أَبِي عَنْ هَمَّامٍ حَدَّثَنَا الْعَقْدِيُّ هُوَ عَامِرُ أَبُو حَدَّثَنَا مُحَمَّدُ بْنُ اللَّهِ عِنْدَ حَدَّثَنِي
مِنْ الْحُمَى قَالَ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَإِنْ زَمَزَمَ بِمَاءٍ عَنْكَ أُرِدَهَا فَقَالَ الْحُمَى فَأَخَذْتَنِي بِمَكَّةَ عَبَّاسٍ
هَمَّامٌ شَكَ زَمَزَمَ بِمَاءٍ قَالَ أَوْ بِالْمَاءِ فَأَبْرَدُوا جَهَنَّمَ فَيُحِ

Has told me 'Abdullah bin Muhammad has told us Abu 'Amir, he is al-'Aqadiy told us Hammam from Abu Jamrah adl-Dluba'iy said, "I once had a meeting with Ibn 'Abbas in Mecca then I got a fever , then he said, "Cool the disease from you by using zamzam water because the Messenger of Allah (SAW) once said, "sickness (fever) comes from the blowing of hell fire, so relieve it with water", or he said, "With zamzam water." In this case Hammam doubts.

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 of the Prophet SAW. about the content and efficacy of zam-zam water. The research question is how the hadith of the Prophet SAW. about the content and efficacy of zam-zam water. The purpose of this study is to discuss the hadith of the Prophet SAW. about the content and efficacy of zam-zam water.

Research Methods

This research method is qualitative in nature through literature studies and field studies (Darmalaksana, 2020a). While the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used an approach to the analysis of the chemical field (Harahap, 2018)

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 examine its validity, while syarah is an explanation of hadith texts with a certain analysis (Soetari, 2015). The field of chemistry itself, as a means of interpretation in this research, is science that studies the structure of matter, composition of matter, properties and changes in matter that occur when a

chemical substance interacts with another, as well as the energy involved in the change (Kusnandar, 2019).

Results and Discussion

At first, a search was carried out through a hadith application on the keyword "zam-zam water" until a hadith was found in the book of Musnad Bukhari Number 3021, as previously stated.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars' Comments		Circles
		B	D			-	+	
1	Abdullah bin 'Abbas bin 'Abdul Muthallib bin Hasyim		68H.	Marur Rawdz	Abu Al 'Abbas		Shahabat	Shahabat
2	Nashr bin 'Imran		128H.	Bashrah	Abu Jamrah		-Tsiqah - Mentioned 'Ats Tsiqaat' -Tsiqah Ma'mun -Tsiqah Tsabat	Tabi'ul Atba' Old people
3	Hammam bin Yahya bin Dinar		165 H.	Bashrah	Abu 'Abdullah		-Tsiqah - Mentioned 'Ats Tsiqaat' - Shaduuq -Hafidz	Tabi'in
4	Abdul Malik bin 'Amru		204H.	Bashrah	Abu Amir		-Tsiqah -Tsiqah ma'mun - shaduuq - Mentioned 'Ats Tsiqaat' -Hafidz	Tabi'ut Tabi'in ordinary people

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars' Comments		Circles
		B	D			-	+	
5	Abdullah bin Muhammad bin 'Abdullah bin ja'far bin Al Yaman		229H.	Bukhara	Abu Ja'far		-Tsiqah Hafizh - Mentioned 'Ats Tsiqaat' - Shaduuq -Hafidz	Tabi'ul Atba' for the elderly
6	Imam Bukhari	194H	256H.	Bukhara	Amirul Mukminin fil Hadits		Imam al-hadits	Mudawin

Table 1 is a list of narrators and chain of hadiths being studied. Rawi are the narrators of hadith while the sanad is the link of the narrators from the companions to the mudawin, namely the ulema who recorded the hadith in the book of hadith (Soetari, Ilmu Hadis, 1994). According to the science of hadith, the requirement for a valid hadith is that the narrator must be positive according to the comments of scholars. If there are comments from scholars who give a negative assessment to one of the narrators in the chain of sanad, then the hadith is included in the hadith dhaif (Darmalaksana, 2020b). Sahih Hadith is a strong Hadith while Daif Hadith is a weak Hadith (Soetari, Ilmu Hadis, 1994). The conditions for a valid hadith are also that the sanad must be continued. If the chain of hadith is broken, then the hadith is included in the dhaif hadith. The proof of a continuous chain is the meeting between the teacher and the 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 birth and death data, 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 life journey of the narrator. 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 Sahih. Because, from the perspective of the narrators, there are no comments from scholars who give negative assessments. Also from the side of the sanad, it is connected from friends to mudawin. Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things, the hadith is called mutawatir in the sense that it is very popular when the hadith being studied is spread in several hadith books (Soetari, 2015). The distribution of this hadith acts as a martyr and mutabi. The martyr is another similar hadith, while the mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as

hadith is a virtue of Islamic practice, it can be a proof even though its status is weak (Darmalaksana, Pahala, & Soetari, 2017).

The scholars have given *syarah*, namely an explanation of the content and purpose of the hadith (Darmalaksana, 2020c). According to the views of scholars, zam-zam water has properties as intended if someone drinks it with the aim of quenching thirst, then Allah will quench thirst from him. If a person drinks it with the aim of eliminating the disease then Allah will remove the disease. Likewise the others.

This hadith can also be explained according to the field of chemistry. Scientifically, the quality of zam-zam water has been proven to be healing because it contains high calcium and magnesium salts. This water also contains natural fluorine which can prevent the growth of bacteria. The existence of wells in areas with warm air actually invites the growth of vegetation, such as algae and moss. However, this is not the case with the well of zam-zam. This well has remained free from biological contamination since thousands of years ago when Hajar and Prophet Ismail almost died of thirst in the middle of the desert. Based on chemical analysis, it indicates that zam-zam water is pure water. The water is colorless and odorless, has a special taste, and contains 7.5 hydrogens, and is slightly alkaline. A study conducted by a laboratory in America showed that there are 30 elements in zam-zam water. This element has neutrons that generate energy. So, zam-zam water is considered good for health. In addition, this water also contains very high sodium. Dry weather makes zam-zam water more salty due to evaporation (Hernawan & Meylani, 2018).

Conclusion

Zam-zam water is water that appeared in the period of the Prophet Ismail as., long before the birth of the Prophet Muhammad. Zam-zam water has received testimonials and direct justification from the Prophet Muhammad as the best water on earth that contains many benefits. Zam-zam water is also water that is rich in beneficial elements and chemical composition which reaches around 2000mg/L. while the borehole water in Makkah Al-Mukarramah and the surrounding oases only contains a total mineral of about 260 mg/L. It was then understood by scientists that zam-zam water has medicinal properties. Scientifically, the quality of zam-zam water has been proven to be healing because it contains high calcium and magnesium salts. This water also contains natural fluorine which can prevent the growth of bacteria. With the presence of chemistry, it is hoped that it can strengthen the authenticity of the hadith and the truth of the contents of the



hadith. This study aims to increase knowledge and also broaden our view of religious knowledge.

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Author



Ihsan Ramadhan

UIN Sunan Gunung Djati Bandung, Indonesia