



**Takhrij and Syarah Hadith Chemistry:
Content, Benefits and Nutrition of Zam-zam Water in Everyday Life**

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Abstract

The purpose of this research is to discuss the hadith of the Prophet SAW. about zam - zam water. This research method is qualitative through the approach of takhrij and sharah hadith with chemical analysis. The results and discussion of this research is zam-zam water, which is the water recommended by the Prophet Muhammad SAW as an antidote to disease during the time of the Prophet SAW. And already known by the world and research in the world. The conclusion of this study is that zam-zam water in the hadith has a very good content for health and is an antidote to disease and has been proven in modern research.

Keywords: *Chemical, Hadith, Sharah, Takhrij, Zam-zam water*

Introduction

Zam -zam water is water that is considered sacred by Muslims. The water of zam -zam comes from the feet of Prophet Ismail AS which was hit on the ground on the upper hill near the Kaaba. At that time there were no people or water, but with the miracle of Allah SWT, the land that was struck by Prophet Ismail AS became the source of springs that we now call zam -zam water. Zam -zam water at that time has received testimony and direct justification from the Prophet Muhammad SAW as the best water on earth that contains many benefits. Explicitly, the benefits of zam -zam water are recorded in hadith,

which is considered authentic according to scholars (Mahmud & Arafah, 2020). Therefore, zam -zam water is believed to have many benefits and nutritious for Muslims until now. As the best water, zam -zam water is believed to contain many benefits, blessings, nutrients, specialties, and special features that are not possible to obtain in ordinary water (Asti, 2009). For the efficacy of zam -zam water itself is very much, one example is to avoid osteoporosis because the calcium content of zam -zam water has 300 - 340 mg/L compared to regular mineral water only 28-32 mg/L only (Fauzi & Alfarizi, 2016). This zam -zam water is never mixed with any chemicals. With its high calcium content, zam -zam water prevents osteoporosis due to lack of calcium.

There is a hadith of the Prophet SAW, pleased with the water of zam -zam in Musnad Ibn Majah Number 3053:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ
يَقُولُ سَمِعْتُ جَابِرَ
بْنِ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا
رَمَزَ لِمَا شَرِبَ لَهُ

Has narrated to us Hisham bin Ammar; has narrated to us Al -Walid bin Muslim said; Abdullah bin Mu`ammal said; that he heard Abu Az -Zubair say; I heard Jabir bin Abdullah radhiallahu'anhu, he said; I heard Rasulullah ﷺ say, 'Zamzam water (nutritious) in accordance with the intention (purpose) is drunk (by the user)' (Narrated by Ibn Majah).

Based on the above description, the research formula is compiled, namely the formulation of problems, research questions, and research objectives (Darmalaksana, 2020a). The summary of this problem is that there is a hadith of the Prophet SAW. about zam -zam water. The question of this research is how the hadith of the Prophet SAW. about zam -zam water. The purpose of this research is to discuss the hadith of the Prophet. about zam -zam water.

Research Methods

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

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting hadith from the book of hadith to be examined for its authenticity, while syarah is the explanation of the text of hadith with a certain analysis (Soetari, 2015). The field of chemistry itself, as a

means of interpretation in this study, namely chemistry studies the composition, structure, properties, changes, and energies that accompany it. In chemistry is studied about natural phenomena. Based on these natural phenomena, concepts, theories, and laws are compiled. These concepts, theories, and laws can then be reused to explain various phenomena that occur in nature (Redana, 2019).

Results and Discussion

First, a search was conducted through the application of hadith on the keyword "water zam-zam" until the hadith was found in the book of Musnad Ibn Majah Number 3053, as presented earlier.

Table 1 List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		State	Kunyah	Commentary scholars		Among
		B	D			-	+	
1	Jabir bin 'Abdullah bin 'Amru bin Haram		78 H.	Madinah	Abu 'Abdullah		Friend	Friend
2	Muhammad bin Muslim bin Tadrus		126 H.	Marur Rawdz	Abu Az Zubair		-Tsiqah -Laisa bihi ba's - Shaduuq tsiqah - Mentione d in' ats tsiqaat Tsiqah tsiqaat -Tsiqah tsabat - Shaduuq -Tsiqoh hafidz	Tabi'in amon,g the common
3	Abdullah bin Al Muammal bin Wahballoh		160 H.	Marur Rawdz		- Hadisnya mungkar -Dla'if -Laisa bi qowi		Tabi'ut Tabi'in among the elders

No.	Rawi Sanad	Birth/Death		State	Kunyah	Commentary scholars		Among
		B	D			-	+	
						- Mungkar ul hadith - Mentione d in adl dlu'afa -Dla'iful hadith		
4	Al Walid bin Muslim		195 H.	Sham	Abu Al 'Abbas		-Tsiqah - hadith Shalihul	Tabi'ut Tabi'inam ong middle
5	Hisham ibn' Ammar bin Nushair Maisarah bin Aban bin		245 H.	Sham	Al Walid Abu		-Tsiqah -Kaisun -La ba 'sa bih - Shaduuq -Hafizh - mentione d in' Ats tsiqaat	Tabi'in common among
6	Ibnu Majah	207 H	273 H	Iraq	Ahli Hadith		Imam Hadith	Mudawin

Table 1 is a list of narrators and hadith chains that are being studied. The narrator is the narrator of the hadith while the sanad is the chain of narration from the Companions to the Mudawin, that is, the scholars who record the hadith in the book of hadith (Soetari, 1994). According to the science of hadith, the condition of authentic hadith is that the narrator must be positive according to the, scholars' comments. If there is a scholarly comment that gives a negative assessment to one of the narrators in the chain of transmission, then the hadith is a weak hadith (Darmalaksana, 2020b). Authentic hadith is a strong hadith while weak hadith is a weak hadith (Soetari, 1994). The conditions of authentic hadith and sanad must be continued. If the chain of hadith is broken, then the hadith is a weak hadith. Evidence of a connected chain is the 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 births and deaths, then the predicted average age of scholars is around 70-90 years. Teacher and student meetings can also be seen from the life journey of



history. If teachers and students are in the same place, then it is predicted that between teachers and students meet (Darmalaksana, 2020b).

This hadith from the side of the narrator is considered saheeh by Jabir ibn 'Abdullah ibn' Amru ibn Haram, Muhammad ibn Muslim ibn Tadrus, Al-Walid ibn Muslim, Hisham ibn 'Ammar ibn Nushair ibn Maisarah ibn Aban, although there is one negative comment by the narrator. Also from the side of the chain connected from the best friend to the youngest. Based on the narration, the hadith narrated by Abdullah ibn al-Muammal bin Wahballoh is weak. However, there is a hadith that reinforces the hadith of Imam al-Daraqutni No. 2739. Basically the science of hadith has other parameters in providing reinforcement to hadith. Among others, the hadith is called mutawatir in the sense that it is very popular when the hadith being studied is spread in several books of hadith (Soetari, 2015). The spread of this hadith serves as a martyr and mutabi. Martyrdom is another hadith of the same kind while mutabi is another chain of transmission (Darmalaksana, 2020b). The rest, as far as hadith is a priority of Islamic practice, it can be a proposition despite its weak status (Darmalaksana et al., 2017).

The scholars have given syarah which is an explanation of the content and meaning of hadith (Darmalaksana, 2020a). According to the scholars, namely Abu al-Hasan bin Abdul Hadi al-Sindi, the hadith has the status of saheeh. It is stated by him that in the anthology of syarah on the book of Sunan Ibn Majah. In the narration he said "In the book of Al-Zawaid, the chain of transmission of this hadith is of poor quality because of the weakness of Abdullah ibn Al-Muawwal. And it has been narrated by Al-Hakim in his book, Al-Mustadrak, through the path of Ibn Abbas. And this hadith is authentic" (Mahmud & Arafah, 2020). This hadith can also be explained according to the field of chemistry, which has been explained that zam-zam water has very good properties for the body, because it has a better content in it than other waters. Zam-zam water is alkaline water consumed by the world community, especially Muslims because it is good for the body for health. Zam-zam water is also rich in beneficial elements and chemical composition up to about 2,000 mg/l.t. When compared to water sources in general only reaches 260 mg/l.t (Emoto, 2006).

A study conducted at King Saud University in 2017 proved that zam-zam water does not have microbial growth and is very good for drinking (class I water quality index). In addition, concentrations of anions, cations, and trace metals were found to be within acceptable limits, as set by the Saudi Arabian Standards Organization for drinking water (Al - Barakah, Al - Jassas, & Alya, 2017).

Other studies show that Zam-zam water is different from distilled water and bottled drinking water. Zam-zam has higher concentrations of calcium (Ca), magnesium (Mg), sodium (Na), and chloride (Cl). Toxic elements such as arsenic (As), cadmium (Cd), lead (Pb), and selenium (Se) have been found to be below the maximum toxic limits set by different regulatory bodies (Alfadul & Khan, 2011).

Based on the research of Al-Juwaie et al (2020), the following is the water content of zam - zam that can be seen in the following table:

Table 2 Water Content Zam - zam

No	Parameters	Water zam-zam
1.	Calcium Carbonate (ppm)	300-340
2.	Magnesium (ppm)	19-24
3.	Chromium (ppb)	0.7-0.75
4.	Manganese (ppb)	0.07-0.1 Cobalt
5.	(ppb)	0.3-0.4
6.	Copper (ppb)	0.5-1
7.	Zinc (ppb)	1 -2
8.	Arsenic (ppb)	19-26
9.	Selenium (ppb)	3-4
10.	Stronsium (ppb)	700-800
11.	Cadmium (ppb)	0.2-1
12.	Lead (ppb)	0.05-0.1
13.	Nitrate (ppb)	70-90
14.	pH	7.75-8

ppm = parts per million. ppb = parts per billion (Al-Juwaie, Latif, AlSheikh, Sunni, & Chathoth, 2020).

In addition, zam-zam water when compared to other mineral water has more content which makes zam-zam water is considered to have many benefits. The following is a comparison of zam-zam water with ordinary water can be seen in table 2.

Table 3 Comparison of Zamzam Water Content and Ordinary Water

Parameter	Ordinary Water	Zamzam Water
Calcium Carbonate (ppm)	28-32	300-340
Magnesium (ppm)	23-27	19-24

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Parameter	Ordinary Water	Zamzam Water
Chromium (ppb)	ND	0,7-0,75
Manganese (ppb)	ND	0,07-0,1
Cobalt (ppb)	ND	0,3-0,4
Copper (ppb)	ND	0,5-1,0
Zinc (ppb)	ND	1-2
Arsenic (ppb)	ND	19-26
Selenium (ppb)	ND	3-4
Stronsium (ppb)	ND	700-800
Cadmium (ppb)	ND	0,2-1,0
Lead (ppb)	ND	0,05-0,1
Nitrate (ppb)	3-4	70-90
pH	7,0	7,75-8,0

(Badar, Bamosa, Salahudin, & Meheithif, 2019)

An analysis of ultraviolet rays (rays produced by the sun) shows that zam-zam water is free from various toxins. Other studies also use radioactive (elements that spontaneously emit radiation), that zam-zam water is clean of bacteria and other microorganisms (Mahmud & Arafah, 2020).

The chemical elements present in zam-zam water are many times more than ordinary water. Therefore, zam-zam water more quickly removes toxins from the body to help the healing process of diseases, such as cancer, food poisoning, burns, pain, wounds, or stiffness in the joints, hemorrhoids, glands, high cholesterol, hypertension, systemic lupus erythematosus, mental disorders, lethargy throughout the body, etc. (Mahmud & Arafah, 2020).

For its own efficacy, namely some miraculous experiences written by some people by drinking zam-zam water, one of the examples is contained in a book written by Laila Al-Hulw told that she is fighting cancer with healing methods using zam-zam water therapy by drink zam-zam water regularly.

Conclusion

Zam-zam water is water that was always recommended by the Prophet SAW as medicinal water at that time, in addition he also said that zam-zam water is the best water in the world. Based on research and data proves that the words of the Prophet Muhammad SAW are true. Zam-zam water contains components that are very good for health compared to other water. Although the water of zam-zam exists from the time of Prophet Ismail US, but the water of zam-zam until now still exists and never runs out, even more and more ways to take the water, not only aimed at one spring only, but more branches,

although the zam-zam water had dried for some time. Based on research that zam-zam water content has never changed and the taste is still the same. Takhirj and syarah hadith about zam-zam water is useful how with our intention to drink it, but research in the field of chemistry has not reached that stage, because research on the water content of zam-zam already includes a cure or preventative of various diseases. Recommended for research in the field of chemistry to cure not cure or prevent various diseases.

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