



**Takhrij and Syarah Hadith of Chemistry:
The Use of Soil Soap to Sanctify Mughallazah Unclean**

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Abstract

The purpose of this research is to discuss the hadith of the Prophet Saw. about the use of soil as purification *mughallazah* unclean. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study is that the components contained in the soil can clean and adsorb bacteria from dog saliva. The conclusion of this research is takhrij and syarah hadith of the Prophet Saw. regarding the use of soil as a purifier for *mughallazah* unclean with chemical analysis it is proven that bacteria or viruses in dog saliva can be absorbed by the soil.

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

Introduction

One of the legal requirements for a muslim to be able to perform a certain form of worship is that it is holy from hadas and unclean (Rumaisha, 2018). In Islamic law, unclean is divided into three types, namely *mughallazah* unclean, *mutawassitah* unclean and *mukhaffafah* unclean. Dog saliva including *mughallazah* unclean, the way to purify this unclean is to wash it with water seven times and one of them uses soil (Faikoh, 2017). Nowadays, soil is being formulated into soil soap to facilitate cleaning activities from *mughallazah* unclean (Eriatna, 2017). In Malaysia and Thailand, soap containing soil has started to be produced, while in Indonesia itself, soil soap has begun to be developed (Eriatna, 2017).

There is a hadith from the Prophet Saw. with regard to the use of soil as purification of *mughallazah* unclean in Shahih Imam Muslim Number 420:

و حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَهَّرُوا إِنَاءَ أَحَدِكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أَوْلَاهُنَّ بِالتُّرَابِ

And having told us Zuhair bin Harb told us Ismail bin Ibrahim from Hisyam bin Hassan from Muhammad bin Sirin from Abu Hurairah he said, ‘Rasulullah ﷺ said, “The purity of your vessels when a dog licks them is by washing them seven times and the first time with soil” (HR. Muslim).

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 the use of soil as purification *mughallazah* unclean. This research question is how the hadith of the Prophet Saw. about the use of soil as purification *mughallazah* unclean. The purpose of this research is to discuss the hadith of the Prophet Saw. about the use of soil as purification *mughallazah* unclean.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While the approach used is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis (Prastiwi, 2018).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this research, is a field of study that studies the arrangement, structure, properties, changes of matter and energy that accompany it (Istijabatun, 2011).

Result and Discussion

At first, a search was carried out through the hadith application regarding the keyword “soil” until the hadith was found in Shahih Imam Muslim book Number 420, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama’s Comment		Circles
		B	D			-	+	
1	Abdur Rahman bin Shakhr		57 H.	Madinah	Abu Hurairah		Shahabat	Shahabat

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comment		Circles
		B	D			-	+	
2	Muhammad bin Sirin, maula Anas bin Malik		110 H.	Bashrah	Abu Bakar		-Tsiqah -Tsiqah ma'mun -Hafizh -Tsiqah tsabat -Tsiqah hujjah	Tabi'in the Middle Circle
3	Hisyam bin Hassan		148 H.	Bashrah	Abu 'Abdullah		-Shalih -Tsiqah -Shaduuq	Tabi'in (Didn't meet Shahabat)
4	Isma'il bin Ibrahim bin Muqsim		193 H.	Bashrah	Abu Bisyr	-“There is no muhaddis except making mistakes, except for Ibnu 'Ulaiyah dan Bisyr bin al-Mufadldal” -Needs to be corrected again -Dlaif	-Sayyidul Muhadditsin -Tsiqah ma'mun Tsiqah tsabat hujjah -Stronger than Husyaim -Stronger than Wuhaib -Tsiqah tsabat	Tabi'ut Tabi'in the Middle Circle
5	Zuhair bin Harb bin Syaddad		234 H.	Baghdad	Abu Khaitamah		-Tsiqah -Tsiqah ma'mun -Tsiqah tsabat -Shaduuq -Mentioned in 'ats tsiqaat -alhafidz	Tabi'ul Atba' the Elderly
6	Imam Muslim	204 H.	261 H.	Naisaburi	Abdul Husain		Imam fi al-hadith	Mudawin

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 sahih 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, 2020d). Sahih hadith is a strong hadith while dhaif hadith is a weak hadith (Soetari, 1994). Requirements for sahih 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, 2020d).

The quality of this hadith is sahih. Because, from the side of the narrator, there were no comments from scholars who gave negative assessments. Although Isma'il bin Ibrahim bin Muqsim received negative comments, more scholars gave him a positive assessment and this hadith was considered sahih by Ijma' Ulama. 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, hadith are called mutawatir in a very popular sense if the hadith being researched are spread in several hadith books (Soetari, 2015). The distribution of this hadith acts as syahid and mutabi. Syahid is another hadith of a kind whereas 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, the uncleanness of a dog is only its saliva, while the rest of the body is pure (Nurbaya, 2019). However, some scholars, especially the Syafi'iyah also argue that all parts of a dog are unclean, be it body, fur, mucus, sweat, and saliva (Toweren, 2018). Based on the jumhur of scholars, if an object is exposed to *mughallazah* unclean originating from dogs and pigs, such as saliva, feces, and others, then the way to purify it is that the object is washed using water seven times, one time of which it is mixed with dust or soil (Kamaludin, 2014).

This hadith can also be explained in terms of chemistry. Dog saliva contains many germs that cause disease, one of which is the rabies virus, this was stated by the Association of Pediatricians in Munich, Germany. Viruses or bacteria from dog saliva can enter human organs through an open system (Suryani & Puspitasari, 2013). Soil is one of the sources that produces antibacterial because in the soil live millions of microorganisms. One type of bacteria found in soil and widespread in soil is Actinomycetes which produce 70% of the antibiotics that have been found. The use of soil as a *mughallazah* unclean purifier from the dog's saliva is due to the fact that the soil has an adsorption ability, thus allowing the soil to absorb bacteria or viruses from the dog's saliva that is exposed to part of an object. Soil also produced antibacterials, namely tetracyclines and tetarolites which can inhibit pathogenic bacteria found in dog saliva. To make it easier to eliminate bacteria and viruses contained in dog saliva, the soil can be combined with sterile soil (Annisa, 2018).

The innovation of soil soap as a purifier for *mughallazah* unclean makes it easier for people to purify this unclean, because finding soil that is believed to be holy and purified is considered by some people to be difficult to obtain. Based on research conducted by Jeffry Hakim, it shows that soil has a broad spectrum antimicrobial absorption, but the soil concentration in soap does not affect the antimicrobial action ($P > 0,05$) (Suryani & Puspitasari, 2013). Meanwhile, based on research conducted by Ramaza Rizka from the antibacterial activity test, data shows that soap containing soil is more effective in cleaning bacteria found in dog saliva compared to soap that does not contain soil (Rizka, 2017).

Conclusion

Soil is one of the most important components in cleaning dog saliva, which is *mughallazah* unclean. Soil produces antibacterial and also has an adsorption ability, so that the bacteria found in dog saliva can be absorbed. The application of soil to soap will facilitate the process of cleaning *mughallazah* unclean and is more effective in cleaning bacteria in dog saliva. Based on the hadith takhrij, the quality of this hadith is sahih because it is connected from friend to mudawin. According to the syarah hadith, dog saliva is a part of the *mughallazah* unclean. It is hoped that this research will have benefits for the development of soil soap and facilitate the community in purifying *mughallazah* unclean. This research has limitations, namely simple takhrij and syarah hadith, so it requires more adequate follow-up research on the content and benefits of soil through the chemical field. This research recommends the development of soil soap to facilitate the process of cleaning the *mughallazah* unclean.

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