



## Takhrij and Syarah Hadis of Chemical: Water Studies for Taharah Based on Water Volume Against Oxygen Demand

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**ABSTRACT:** The purpose of this study was to discuss the hadith of the Phophet concerning water for taharah. This research method is qualitative thought takhrij approach and hadith syarah with chemical analysis. The result and discusstion of this research is the provision of two qullah water for taharah is in the line with the explanation of science, especially in the field of chemistry which state than the amount of water as much as two qullah is better than that which is less than two qullah. The conclution of this study is takhrij and syarah hadith of the Phopet about the provition about two qullah water for taharah with chemical analysis which state that two qullah water has good resistand to pollutan.

**Keyword :** Chemistry, Hadith, Syarah, Takhrij, Water

### Introduction

Taharah is an activity of purity from hadith and uncleanness, so that one is allowed to perform an act of worship that is required in a holy state such as prayer and tawaaf (Ahmad 2015). Taharah is one of the most important aspects of worship. Water used for taharah has several requirements, one of which is the water restriction of at least two qullah without aeration, about 200-300 dm<sup>3</sup> (Halimah 2018). One of taharah's activities is wudoo'. Water requirements for wudoo', i.e. odorless, tasteless, and colorless, which are in line with the requirements of procurement of clean water. The inidation of these two qullah is an estimate of stagnant water that is still able to cope with pollution, running water is also allowed in small volumes due to the fulfillment of aeration and other needs in the oxidation and evaporation reactions of the water itself (Suhendar 2017).

In the Book of Purity No. 62, the Prophet (pbuh) said:

عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ سَلَّمَ وَ يُسْأَلُ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ مِنَ الْأَرْضِ  
وَمَا يَتَوْبُهُ مِنَ السَّبَّاحِ يَتَوْبُهُ مِنَ السَّبَّاحِ وَالْذَّوَابِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْمَاءُ  
فَلْتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ

Abdullah ibn Umar Radhiyallahuanhu said; "I heard from the Messenger of Allaah (peace and blessings of Allaah be upon him) when he was asked about the water in the field and often visited by

wild animals and other animals, Ibn 'Umar said: He said: 'I have no fear of you. "If the water reaches two qullahs do not contain impurities" (Abu Dawud Tirmidhi Nasa'I Ibnu Majah).

Based on the above exposure, the authors try to develop a formula of slaughter, namely problem formulation, research questions, and research objectives (Darmalaksana, Formula Penelitian Pengalaman Kelas Menulis 2020). The formulation of the problem is the Hadith of the Prophet which explains the minimum amount of water used for thaharah. The question of this research is how the Prophet's hadith about the minimum amount of water used for thaharah. The purpose of this study is to discuss the Prophet's hadith about thaharah water based on its volume and oxygen needs.

### Research method

This research method is qualitative through library studies and field studies (Darmalaksana 2020). While the approach applied is takhrij and syarah hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Takhrij;Teori dan Aplikasi 2015). The interpretation in this study is used chemical analysts (Asma 2013).

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 be examined validity, while syarah is an explanation of the text of hadith with a certain analysis (Soetari 2015). Chemistry itself, as a means of interpretation in this study, obtained and developed based on experiments that seek answers to the question of what, why, and how natural symptoms are related to the composition, structure and properties, transformation, dynamics and energetic substances("No Title" 2007).

### Result and Discussion

Initially conducted a search through the application of hadith about the keyword "qullah" until found hadith in the book of Purity No. 62, as previously stated.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		country	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
1	Abdullah bin Umar bin Al Khaththab bin Nufail		73 H	Madinah	Abu 'Abdur Rahman			Friend
2	Ubaidullah bin 'Abdullah bin 'Umar bin Al Khatab			Madinah	Abu Bakar		-Tsiqah	Tabi'in Middle Age
3	Muhammad bin Ja'far bin Az Zubair bin Al 'Awwam			Madinah			-Tsiqah	Tabi'in (see no friends)
4	Muhammad bin Ishaq bin Yasar		150 H	Madinah	Abu Bakar	- Shaduuq yudallis	-Tsiqah -Shalih wasath	Tabi'in Ordinary People
5	Abdah bin		187 H	Kufah	Abu		-Tsiqah	Tabi'ut

	Sulaiman				Muhammad			Tabi'in Middle Age
6	Hannad bin As Sariy bin Mush'ab		243 H	Kufah	Abu As Sariy		- Shaduuq -Tsiqah -Hafizh	Tabi'ut Tabi'in Old People.
7	Abu Isa Muhammad bin Isa bin Saurah at- Tirmidzi	211 H	279 H	Tirmiz			-Tsiqah	Mudawin

Table 1 is rawi and sanad hadith that are being studied. Rawi is a hadith narration while sanad is a link of narration since friends until mudawin namely scholars who record hadith in the book of hadith (Soetari, Ilmu Hadis 1994). According to hadith science the requirement of hadith saheeh is rawi must be positive according to the comments of scholars. If there is a comment of the scholars who give a negative assessment to one of the narrations in the sanad path, then the hadith includes hadith dhaif (Darmalaksana, Prodising Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij 2020). Saheeh hadith is a strong hadith while hadith dhaif is a weak hadith (Soetari, Ilmu Hadis 1994). The condition of saheeh hadith must also be continued. If the hadith is severed, then the hadith includes the hadith dhaif. The evidence of continued sanad is meeting between teachers and students. If there is no objective evidence, then the meeting between the teacher and the student can be seen from the birth and death, then the average age of the cleric is predicted to be around 70-90 years. Teacher and student meetings can also be seen from the journey of life. If the teacher and the student are in the same place, then it is predicted that between the teacher and the student meet (Darmalaksana, Prodising Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij 2020).

The quality of this hadith is saheeh. Although there was one negative comment about Muhammad ibn Ishaq ibn Yasar, who received shaduuq yudalis's comment, where he was accused that the validity of his history was unclear and concerning madzhab and his thoughts. However, both allegations turned out to be invalid where the first allegations were based on two people who were known to be his peers and had some sort of rivalry. Meanwhile, the second charge does not find any concrete and compelling evidence. All of them are only unilateral statements that cannot be proven through the works of Ibn Ishaq or a reliable history. Then also this hadith is said to be saheeh because from the side of sanad continued from friend to mudawin. Basically hadith science has other parameters in providing reinforcement to hadith. Among other things hadith called mutawatir in the sense of very popular if the hadith that is being studied scattered in several books of hadith (Soetari 2015). The distribution of this hadith acts as martyrdom and mutabi. Martyrdom is another similar hadith while mutabi is another sanad (Darmalaksana, Prodising Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij 2020). Moreover, hadith as far as the virtue of Islamic practice, it can be a proof despite its status dhaif (Wahyudin, Pahala and Endang 2017).

The scholars have given syarah i.e. explanation of the content and meaning of hadith (Darmalaksana, Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis dan Disertasi 2020). According to the scholars at least the safe requirement for the use of water commonly used for purity is as much as 2 qullah. The scholars of the madzhab Imam Shafi'i argue the number of 2 qullah is approximately 192,857 liters or the fulfillment of shelters of 60x60 cm. (Mulyono 2019).

This hadith is the basis of the existence of the volume of water two qullah which becomes the minimum limit of water that can be used for thaharah. One of thaharah's activities is wudoo'. Water

requirements for wudoo', i.e. odorless, tasteless, and colorless, which are in line with the requirements of procurement of clean water. The inidation of 2 qullah is an estimate of stagnant water that is still able to cope with pollution, running water is also allowed in small volumes due to the fulfillment of aeration and other needs in the oxidation and evaporation reactions of the water itself (Suhendar 2017).

In the field of water chemistry studies has a formula  $H_2O$ , in the form of water molecule ions can be described as an  $H^+$  atom that binds to a hydroxide ion  $OH^-$ . Water is composed by simple triatomic molecules that are  $H_2O$  but water behavior is very complex. Water is the most environmentally friendly universal solvent. The nature of water as a universal solvent is detrimental to the water itself, because it will be easily contaminated by a variety of chemical and biological materials making it difficult to clean again.

Water pollution has a threshold that has been set based on the quantity of contaminants, so the ability to clean and purify into the purity level of the cleaning agent or purifier. Thus, the water requirement used for thaharah based on chemical approach requires examination of its dissolved substances that are unclean, which causes odor, color, and taste in water (Halimah 2018). The amount of water that is able to withstand pollution and keep it clean according to chemistry must meet several criteria, among others, not exceeding the following; maximum pH 6.5 -8.5, Iron content 1mg/l, fluoride 1.5mg/l, hardness ( $CaCO_3$ ) 500mg/l, manganese 0.5 mg/l, nitrate 10mg/l, nitrite 1mg/l, cyanide 0.1mg/l, detergent 0.05mg/l and pesticide total 0.1mg/l.

Why water for thaharah is required at least two qullah, because if in wudoo' used water two qullah or more, the level of turbidity is lower than that of less than 2 qullah so that the level of oxygen needed to overcome pollution is good enough. Reactions with microorganisms or other chemicals can also be treated (Rosi 2014). If the oxygen level is less then oxidation and evaporation reactions will not occur so it is possible that the water quality level will decrease, because pollutants cannot come out through evaporation of water.

## Conclution

The use of water as much as two qullah in Islam for thaharah is supported by scientific explanations, where water with many two qullah quality resistance to pollutants is better than that of less than two qullah. This keeps the water clean and can be used for purifying activities (thaharah). In addition, in the field of chemistry it is also explained that water as much as two qullah or more can inhibit reacting with microorganisms or other substances in the water so that water can remain hygienic, due to the fulfillment of aeration. This study is expected to have beneficial implications for readers and me as authors, to be more aware of the provisions of the amount of water that can be used to purify and explanations from the field of science. This research has limitations, namely takhrij and syarah hadith simply, so it is necessary to re-research both in the field of hadith and chemistry. This study recommends further studies on the resistance of two qullah water to pollutants.

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