

## Takhrij and Syarah Hadith of Chemistry: Water and Fire as the Sustainer of Life

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### Abstract

The purpose of this study is to discuss the hadith of the Prophet Muhammad ﷺ about how water and fire became the basis of the change of civilization. This research method is qualitative through the approach of takhrij and syarah hadith with the analysis of energy materials. The results and discussion of this research are to prove that the Prophet Muhammad ﷺ once said that humans will be connected to water and fire, and evidenced by the presence of hydroelectric power plants which are the largest suppliers in the manufacture of electrical energy for life. This research concludes that the hadith about water and fire is of poor quality according to the takhrij of the hadith, but this hadith has a lot of support from other hadiths of authentic quality and the hadith syarah explains the basics of water and fire for the continuity of life.

### Keywords

Hadith, Syarah, Takhrij , Water and Fire.

## Introduction

Energy is one of the many most prominent words in the world of science because energy is one of the supports for the development of the time. In contrast to matter, energy is known and recognized by its impact (Chang, 2010). As time progresses, electrical energy becomes the essence for scientists in various aspects, both in the manufacture and renewal. All human curiosity finally makes water and fire (heat) a stepping stone in digging knowledge and development. Water is one of the many important elements in the world, without water there would be no life on earth because water is the mainstay of human life (Susana, 2003). The presence of abundant water convinces scientists to use it as well as the presence of fire that provides heat pressure during combustion opens the idea for scientists to use that pressure as an impetus for an object.

Nabi Muhammad once alluded to the fact that human beings are always struggling with water and fire. As narrated by Ahmad ibn Hambal in Musnad Ahmad No. 22004:

حدثنا وكيع حدثنا ثور الشامي عن حريز بن عثمان عن أبي خراش عن رجل من أصحاب النبي صلى الله عليه وسلم قال قال رسول الله صلى الله عليه وسلم المسلمون شركاء في ثلاث الماء والكلا والنار

Has narrated to us Waki 'has narrated to us Tsaur Asy Shami from Hariz bin' Uthman from Abu Khirasy from a companion of the Prophet ﷺ said; Rasulullah ﷺ said, "The Muslims are allied in three (things): water, grass and fire" (Narrated by Ahmad).

Based on the above description, the research formula is compiled, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this research problem is found in the hadith of the Prophet SAW. about water and fire as the support of life. The question of this research is how the hadith of the Prophet Muhammad ﷺ about water and fire as the support of life. The purpose of this research is to discuss the hadith of the Prophet Muhammad ﷺ about water and fire as a support for life.

## Research Methods

This research is qualitative so that in the concept of qualitative research, the pattern of comparing data from several observations becomes one of the triangulation techniques (Dasim, 2012). While the approach applied is takhrij and syarah hadith (Soetari, 2015). In research, a systematic method is required so that this research can run as expected (Khalid et al., 2016).

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). Chemistry is one of the branches of Natural Science (IPA) that studies the arrangement, structure, properties, and changes of matter and the energy that accompanies it (Istijabatun, 2011), therefore energy is something that needs to be developed.

## Results and Discussion

First, a search was conducted through the application of hadith about the keyword "Water and Fire" until the hadith was found in the book of Musnad Ahmad Number 22004, as presented earlier.

**Table 1: List of Rawi Sanad**

No	Rawi Sanad	Birth/Death		state	Kunyah	Scholars' Comments		Circles
		B	D			-	+	
1	Name unknown							
2	Abu Khirasy					Majhul		Tabi'in Middle Circles
3	Hariz bin 'Uthman bin Jabar		163 H	Syam	Abu 'Uthman		Tsiqah Hasanul Hadith Tsiqah Tsiqah Tsiqah	Tabi'in Ordinary Circle
4	Tsaur bin Yazid Ziyad		150 H.	Syam	Abu Khalid		Tsiqah Tsiqah Tsiqah Laisa Bihi Ba's	Tabi'ut Tabi'in among the elderly
5	Waki 'bin Al Jarrah Bin Malih		196 H	Kufah	Abu Sufyan		Tsiqah Hafizh Tsiqah Ma'mun Hafizh Tsiqah Ahli Ibadah A Figure	Tabi'in Ordinary Circle
6	Ahmad Ibn Hanbal	164 H	241 H	Baghdad			Imam al-Hadith	Mudawin

Table 1 is a list of *rawi* and *sanad* of hadith that are being studied. The *rawi* 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 recorded 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 scholar's comment that gives a negative assessment to one of the narrators in the chain of transmission, then the hadith is *dhaif* (Darmalaksana, 2020c). *Shahih* hadith is a strong hadith while a *dhaif* hadith is a weak hadith (Soetari, 1994). The conditions of authentic hadith, *sanad* must be continued. If the *sanad* of the hadith is broken, then the hadith is *dhaif*. 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. Meetings of teachers and students can also be seen from the life journey of history. If teacher and student are in the same place, then it is predicted that between teacher and student meet (Darmalaksana, 2020c).

The quality of this hadith is *dhaif*. Because, from the side of history, there are scholars' comments that give a negative assessment, namely to Abu Khirasy. Also from the side of the chain of severance between Abu Khirasy to a friend whose identity is not known. The science of hadith has other parameters in reinforcing 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 books of hadith (Soetari, 2015). The spread of this hadith serves as a *syahid* and *mutabi*. *Syahid* is another hadith of the same kind while *mutabi* is another chain of transmission (Darmalaksana, 2020c). The rest, the hadith as far as the priority of Islamic practice, then can be proof even though its status is *dhaif* (Darmalaksana et al., 2017). Although the hadith studied has a *dhaif* status, but there are *syahid* and *mutabi* from many hadiths, among them, narrated by Ibn Majah No. 2463, Bukhari No. 2197, and Abu Dawud in Kitab Fi Man'i al-Maa' No. 3016 (Ihya, 2018).

The scholars have given *syarah* which is an explanation of the content and meaning of the hadith (Darmalaksana, 2020b). In a reading source, some scholars agree on this point where water and fire should not be used for personal gain. But other opinions exclude wells that are on their land. This hadith can also be explained according to the field of chemistry. So far, energy needs and even the world's needs still rely on petroleum as the main buffer of energy needs. Meanwhile, these energy sources are inevitably becoming increasingly scarce and expensive. For Indonesia, the energy issue has become even more important and needs to be handled specifically due to several factors. First, approximately 80 % of Indonesia's energy needs are met by petroleum (2002 data). Second, oil prices and petroleum consumption tend to increase rapidly each year. Third, many alternative sources in Indonesia that need to be developed

The principles on energy have been included in the National Energy Policy whose objectives are the saving of petroleum fuel and the development of other alternative energy sources (Manan, 2009). With the presence of such data, scientists are also developing how to use existing resources into energy to support the sustainability of human needs. As explained in the introduction that one of the abundant resources is water, so to convert the potential energy of water into mechanical energy, it takes an energy conversion machine, one of which is a water turbine (Fajarisman, 2018). The same goes for fire (heat), which utilizes the heat of combustion such as the example of PLTU which utilizes the steam resulting from combustion that is converted. The energy conversion that takes place in the PLTU is the conversion of primary energy into heat energy (heat). This heat energy is then transferred into the water present in the boiler pipe to produce steam that is collected in the drum of the boiler. Steam from the kettle drum flows to the steam turbine. In a steam turbine, steam energy is converted into mechanical energy driving a generator, and finally, the mechanical energy from this steam turbine is converted into electrical energy by a generator (Lewerissa, 2018).

### Conclusion

Water and fire are indeed the most influential things in his main life in the development of technology, water and fire in this case are used as things that produce energy either with abundant water or fire that emits hot steam as an impetus in moving something. It is hoped that this research has the benefit of opening a broad insight into the use of water and fire. Admittedly, this research has limitations, namely *takhrij* and *syarah* hadith in a simple way, so it is necessary to follow up research more adequately through the field of chemistry. This study also aims to recommend the development of scientists in developing the use of water and fire in life.

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The author declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.