



**TAKHRIJ AND SYARAH HADITH OF CHEMICAL:
THE RELATIONSHIP BETWEEN CHEMICAL BONDS AND
BROTHERHOOD BONDS IN ISLAM**

Tiara Ratna Rismayanti

Departement of Chemistry, Faculty of Science and Technology
UIN Sunan Gunung Djati Bandung, Indonesia
tiararatna632@gmail.com

Taufik Rahman

Department of Hadits Science, Faculty of Ushuluddin,
UIN Sunan Gunung Djati Bandung, Indonesia
rahmantaufik.uin@gmail.com

Abstract

The purpose of this research is to discuss the hadith of the Prophet. about ukhuwah Islamiyah. This research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this research ukhuwah Islamiyah are based on aqidah and Islamic law, so that they are permanent and comprehensive. That way, Muslims will be strong and able to take advantage of existing abilities to try to reach their goals. The conclusion of this research is takhrij and syarah hadith of the Prophet. about ukhuwah Islamiyah with chemical analysis, namely the relationship between chemical bonds and brotherhood bonds in Islam (ukhuwah Islamiyah).

Keywords: Chemical, Hadith, Syarah, Takhrij

Introduction

Bonds have various meanings, one of which is in chemistry, chemical bonding means a pair of electrons which can be categorized as a bond between atoms and molecules (Maiti & Bidinger, 1981). The formation of this bond aims to achieve the stability of an element (Surdia, 1993). In essence, even in society bonding Islam is known as ukhuwah Islamiyah, namely ties in brotherhood, family and relatives (Maiti & Bidinger, 1981). A people, nation, and state cannot stand firmly if there is no brotherhood in it. This bond will not be achieved and it is impossible to unite in a principle without cooperation and tolerance with each other (Ii & Persaudaraan, n.d.).





There is a hadith of the Prophet. with regard to the bonds of brotherhood in Islam (ukhuwah Islamiyah) at Sahih Imam Bukhari Number 459:

حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى قَالَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعَهُ

Having told us Khallad bin Yahya said, had told us Sufyan from Abu Burdah bin 'Abdullah bin Abu Burdah from his grandfather from Abu Musa from the Prophet sallallaahu' alaihi wasallam, he said: "Actually a believer with another believer is like a building that strengthens one another." then he woven his fingers " (HR. Bukhari: 459).

Based on the description above, a research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Library, 2020). The formulation of this problem is that there is a hadith from the Prophet. about the bonds of brotherhood in Islam (ukhuwah Islamiyah). The research question is how the hadith of the Prophet. about this brotherly bond and its relation to chemical bonds. The purpose of this research is to discuss the relationship between chemical bonds and the hadith of the Prophet. about the bonds of brotherhood (ukhuwah Islamiyah).

Research Methods

This research method is qualitative by means of literature study and field studies (Library, 2020). Meanwhile, the approach taken is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis.

Globally, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is removing the hadith from the original source by writing down its sanad and matan, then describes the quality of the hadith (Hajar et al., n.d.). Meanwhile, syarah means to describe the words, actions, and provisions of the Prophet, so that they become clearer (Pamil et al., 2012). Chemistry itself, as a means of interpretation in this study, that is, the part of science that studies the structure of matter, the composition of matter, the properties and changes of matter, and the energy involved in changing matter (Hernani, 2014).



Results and Discussion

First, a search was carried out through the hadith application regarding the keyword "ukhuwah Islamiyah" until the hadith was found in Sahih Imam Bukhari Number 459, as previously stated.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdullah Bin Qais Bin Sulaim Bin Hadldlor		50 H	Kufah	Abu Musa		Friend	Friend
2	Amir Bin 'Abdullah Bin Qais		104 H	Kufah	Abu Burdah	-Katsirul glalath	-Tsiqah -Tsiqah - Mentioned in 'ats tsiqaat	Tabi'in Middle Ages
3	Buraid Bin'abdullah Bin Abi Burdah Bin Abi Musa			Kufah	Abu Burdah		-Tsiqah -Tsiqah -Laisa bihi ba's -Tsiqah - Mentioned in 'Ats Tsiqat' -Tsiqah yuhthi' -Shaduq	Tabi'in (see no friends)
4	Sufyan Bin Sa'id Bin Masruq		161 H	Kufah	Abu 'Abdullah		-Tsiqah -Tsiqah - Including from the huffad muqin -Tsiqah Hafidz Faqih -Abid -Imam -Hujjah -Imam	Tabi'ut Tabi'in Old People
5	Khallad Bin Yahya Bin Shafwan		213 H.	Kufah	Abu Muhamad	Shaduq the accused Murji'ah	- Mentioned in 'ats tsiqaat -Laisa bihi ba's -Tsiqah -Tsiqah yuham	Tabi'ut Tabi'in Ordinary People
6	Imam Bukhari	194 H	256 H	Bukhara	Aminul Mukminin fil Hadits		Imam al hadits	Mudawin

Table 1 is a list of rawi and sanad the hadith being researched. Rawi is a narrator of hadith, while sanad is a chain of narrators from friends to mudawin namely scholars who recorded hadith in the hadith book (Soetari, 1994). According to the science of hadith, hadith requirements sahih is rawi must be positive according to the comments of the scholars. If there are comments from scholars who give negative ratings to one of the narrators in the lane sanad, maka hadis this includes the hadith dhaif (Darmalaksana, 2020b). Hadith sahih is hadith the strong one, while the hadith dhaif is weak hadith (Soetari, 1994). Hadith requirements sahih too sanad must be



continued. If sanad the hadith is cut off, then the hadith is a hadith dhaif. Proof sanad to be continued is to meet between teachers and students. 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 birth and death, then predictable 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, 2020b).

The quality of this hadith is hasan. Because, from the side of the narrator there were comments from scholars who gave negative assessments, namely to Amir Bin 'Abdullah Bin Qais which is assessed katsirul glalath and to Khallad Bin Yahya Bin Shafwan who is considered the accused Murji'ah. However, many of them also gave positive assessments. Rather than that, though rawi the accused one Murji'ah, he did not convey a hadith that could divert the aqidah of Muslims. From the side sanad can be ascertained connected since friend arrived mudawin, although Buraid Bin 'abdullah Bin Abi Burdah Bin Abi Musa unknown year of birth and death. If it is assumed that each of them is around 90 years old, it is possible that the teacher and student meet or are contemporaries. Although the status of this hadith is not up to the degree sahih, but can be classified as hadith hasan because the text of this hadith is a popular hadith that has syahid and mutabi and often stated by scholars in preaching. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things the hadith is mentioned mutawatir in a very popular sense when the hadith that is being researched is spread across several hadith books (Soetari, 2015). The distribution of this hadith plays a role as syahid and mutabi. Syahid is another hadith of the same kind meanwhile mutabi is other sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be argued despite its status dhaif (Darmalaksana et al., 2017).

The scholars have provided syarah, namely the explanation of the content and the meaning of the hadith (Darmalaksana, 2020a). Ukhuwah Islamiyah is the attachment to one's heart and soul and to others with aqidah bonds, namely Islam which has the strongest and highest value. Islam defines the lowest value as anything related to it (in this case being able to compare ukhuwah Islamiyah with ukhuwah jahiliyah) (Maiti & Bidinger, 1981). As a social being, a Muslim is required to form brotherly ties with other Muslims. This is because, fraternal relations are similar to kinship relations. Brotherhood and relations among Muslims are like one building, where the structures and elements of the building need and complement each other. Thus, it can give birth





to a building that is sturdy, strong, and more useful. The building will not be amazing, no matter how harmonious the paint is used, and the solid foundation and piles, if the conditions of the doors and windows are very bad. Circumstances like these are very vulnerable to theft, nor are they beautiful (Chirzin, 2007). As a Muslim, they will not be able to live alone but are always bound by the help of others. Ukhuwah Islamiyah sourced from aqidah and Islamic law, so it is permanent and comprehensive. That way, Muslims will become strong and able to take advantage of existing abilities to try to reach their goals. This hadith can also be explained in terms of chemistry.

Chemical bonds occur between atoms trying to be stable. The atom will look for other partners who also need each other. There are various ways to bond, including through ionic bonds, covalent bonds, and metal bonds. There are also various kinds of covalent bonds, including single covalent, double covalent, and triple covalent bonds (Sma & Ipa, n.d.).

The bond between atoms is referred to as an ionic bond. In general, this bond is formed from metal and non-metal elements and occurs due to the transfer of electrons. An example of this bond is $\text{Ba}(\text{OH})_2$, NaOH , NaCl , LiF . Whereas a covalent bond is a bond between non-metal atoms (capturing electrons). The electrons in the outer shell are non-metal atoms that have difficulty removing valence electrons. Using electron pairs together is the way each atom complements its valence electrons if no one else gives. One example of this bond is HBr , H_2O , HCl , CCl_4 . Metal bonds are a description of the properties of metals as good heat and electricity producers, and are characterized by the valence electrons of each metal atom as a collection of electrons. The conductivity of electricity or heat in metals is caused by the movement of free electrons on the metal surface. Ocean type of electrons on Na is Na^+ , e^- ; for Mg : Mg^{2+} , $2e^-$; for Al^{3+} , $3e^-$ etc. The hardness of a metal is caused by a large sea of metals (Maiti & Bidinger, 1981).

Conclusion

There is a relationship between chemical bonds and brotherhood bonds in Islam (ukhuwah Islamiyah). Chemical bonds occur between atoms trying to be stable. The atom will look for other partners who also need each other. In Islam, ukhuwah Islamiyah is the attachment to one's heart and soul and to others with aqidah, namely Islam. As a Muslim, they will not live alone but are always bound by the help of others. Ukhuwah Islamiyah this has been regulated in Islam since the time of the Prophet. Based on takhrij of hadith, the quality of this hadith hasan because, from the side of





the narrators there are comments from scholars who give negative assessments but do not convey hadith that can divert the aqidah of Muslims. According to syarah hadith, ukhuwah Islamiyah sourced from aqidah and Islamic law, so it is permanent and comprehensive. That way, Muslims will become strong and able to take advantage of existing abilities to try to reach their goals. It is hoped that this research will have benefits for readers in order to maintain ukhuwah Islamiyah. Admittedly this research has limitations, namely takhrij and syarah hadith in a simple manner, so that more adequate follow-up research through chemistry is needed. This study recommends broadcasting (da'wah) Islam with a chemical approach.

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