



TAKHRIJ AND SYARAH HADIS OF CHEMICAL: ANALYSIS OF THE USE OF GOLD FEEDING VESSELS

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Abstract

The purpose of this research is to discuss the hadis of the Prophet. of using gold as a vessel for food. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is the prohibition of using gold food vessels. The conclusion of this research is takhrij and syarah hadith of the Prophet. regarding the prohibition of using gold vessels by chemical analysis has a negative impact on health.

Keyword: Chemistry, Gold, Syarah, Takhrij, Vessels

Introduction

Food and food have a very important function for humans because they are the main needs in determining their survival (Agustina, 2014). Islam is a religion that covers all aspects of life including eating and drinking. There are several sunnahs of the Prophet Muhammad who should be an example for Muslims in the matter of eating and drinking manners, one of which is about the place of food and drink (Kiptiyah, 2019). Rasulullah SAW it is forbidden for Muslims to use gold as a vessel for food and drink, it is also explained by health experts that it is dangerous to use gold for a long period of time. .

There is a hadith of the Prophet SAW. with regard to the use of gold food vessels at Musnad Bukhari Number 5202:



حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ أَبِي لَيْلَى قَالَ خَرَجْنَا مَعَ حُذَيْفَةَ وَذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَشْرَبُوا فِي أَنْيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَلْبَسُوا الْحَرِيرَ وَالْدِّيْبَاجَ فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ

Having told us Muhammad bin Mutsanna told us Ibn Abu 'Adi from Ibn' Aun from Mujahid from Ibn Abu Laila he said; we once traveled with Hudzaifah, then he mentioned the Prophet ﷺ, he said, "Do not drink from a place made of gold and silver and do not use silk and dibaj (a type of silk), because it is all for them (unbelievers) in the world and for you in the hereafter " (HR. Bukhari).

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. of the golden food vessel. The research question is how the hadith of the Prophet. of the use of gold feeding vessels. The purpose of this research is to discuss the hadith of the Prophet. on the analysis of the use of gold feeding vessels.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari E. , 2015). The interpretation in this study used chemical analysis (Wirawan, Adam; Retnowati, Ririni; Sobarudin, Akhmad, 2007).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while sharah is the explanation of the hadith text with a certain analysis (Soetari E. , 2015). Chemistry itself, as a means of interpretation in this research, is a field of study that studies the arrangement, structure, properties, and changes of matter and energy that accompany it (Istijabatun, 323-329).

Result and Discussion

At first, a search was carried out through the hadith application regarding the word "golden vessel" until the hadith was found in the book Musnad Bukhari number 5202, as stated earlier.



Table 1. List of Rawi Sanad

No	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama`s Comments		Circles
		B	D			-	+	
1	Hudzaifah bin Al Yaman		36 H	Kufah	Abu `Abdullah		Friend	Friend
2	Abdur Rahman bin Abi Lailaa Yasar		83 H	Kufah	Abu `Isa		Tsiqah	Tabi`in Old People
3	Mujahid bin Jabar		102 H	Marur Rawdz	Abu Al Hajjaj		-Tsiqah -Tsiqah -Tabi`i Tsiqah -Tsiqah - Imam of the Science of Interpretation -Hujjah	Tabi`in Middle Ages
4	Abdullah bin `Aun bin Arthaban		150 H	Bashrah	Abu `Aun		-Tsabat -Tsiqah -Tsiqah -Tsiqah Ma`mun -Tsiqah Tsabat Fadlil - A Character	Tabi`in (No Seeing Friends)
5	Muhammad bin Ibrahim bin Abi `Adiy		194 H	Bashrah	Abu `Amru		-Tsiqah -Tsiqah -Mention in `Ats Tsiqaat -Tsiqah -Tsiqah	Tabi`ut Tabi`in Ordinary People
6	Muhammad bin Al Mutsannaa bin `Ubaid		252 H	Bashrah	Abu Musa		-Tsiqah -Shalihul Hadits -Shaduuq -Mentioned in `Ats Tsiqaat -Tsiqah Masyhur -Minal Hufaad -Tsiqah Tsiqah Tsabat	Tabi`ul Atba` Old People
7	Imam Bukhari	194 H	256 H	Bukhara	Amirul Mukminin Fil Hadits			

Table 1 is a list of the hadith narrators 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 E. , 1994). According to the science of hadith, the requirement for a valid hadith is that the 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 W. , 2020d). Sahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari E. , 1994). Requirements for authentic 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 meeting 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 W. , 2020d).

The quality of this hadith is valid. Because, from the side of the narrator, there were no comments from scholars who gave a negative assessment. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mut Worries in a very popular sense if the hadiths being researched are spread in several hadith books (Soetari E. , 2015). The distribution of this hadith acts as martyr and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana W. , 2020d). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is dhaif (Darmalaksana, Pahala, & Soetari, 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020a). Rasulullah SAW in a hadith describes that a person who drinks and eats from a golden vessel is like a person who puts the fire of hell into his stomach. The reason for this prohibition was that the use of gold vessels caused arrogance and arrogance in the souls of those who used the golden vessels. Therefore the prohibition on the use of this golden food vessel, the scholars attributed it to several things, among others, because of arrogance, like the polytheists, boasting, and so on. Behind the prohibition there is also a social purpose, namely as part of the Islamic program in eradicating luxurious lifestyles. The luxurious lifestyle according to the view of the Koran is the same as decline that will destroy the people (nation) (Kamil, 2010).

This hadith can also be explained in terms of chemistry. Gold is a chemical element in the periodic table which has the symbol Au (Latin: `Aurum`) and has an atomic



number of 79. Gold is a metal that is soft and malleable, its hardness ranges from 2,5-3 (Mohs scale) and its specific gravity depends on the type and content of other metals integrated with it. Gold can have a negative impact because it stimulates the nervous system in the brain and its relationship with the entire nervous system of the human body. Physicists have concluded that the atoms in gold are able to penetrate into the skin and enter human blood, using gold for a long time, the impact will be that the blood and urine contain gold atoms in a percentage that exceeds the limit. If this happens continuously it will result in Alzheimer's disease, which is a disease in which a person loses all mental and physical abilities and causes his ability to return to being like a child (Aulia, 2015).

Conclusion

The use of gold food vessels is not permissible according to health and religious views, this is because it will have a negative impact on health. Atoms in gold are able to penetrate into the skin and into human blood. The use of gold for a long time will have an impact, namely in the blood and urine will contain gold atoms in a percentage that exceeds the limit which if it occurs continuously will cause Alzheimer's disease. This research is expected to have beneficial implications for the public as an enrichment of Islamic knowledge. Admittedly this research has limitations in the implementation of takhrij and sharah hadith so that further research is needed in more depth through chemical analysis. The study recommends laboratory research on the negative effects of using gold vessels for health and it is hoped that the findings of this study can be disseminated to the public at large.

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