

## **TAKHRIJ AND SYARAH HADITH OF CHEMISTRY: THE BENEFITS OF ZAM-ZAM WATER**

Pebi Pebriani

Departement of Chemistry, Faculty of Science and Technology  
UIN Sunan Gunung Djati Bandung, Indonesia  
pebipebriani14@gmail.com

Agus Suyadi Raharusun

<sup>2</sup>Department of Hadits Science, Faculty of Ushuluddin,  
UIN Sunan Gunung Djati Bandung, Indonesia  
agussuyadi@uinsgd.ac.id

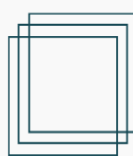
### **Abstract**

This study aims to discuss the hadith of the Prophet Muhammad about the properties of zam-zam water. This research method is a qualitative type through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this research is that zam-zam water is water that is believed to have many properties, namely as an antidote for various diseases that can be developed through the field of chemistry in modern times. The conclusion of this research is that zam-zam water is the best water on earth since the time of Prophet Ismail As., as mentioned in the hadith of the Prophet Muhammad, with scientific research, it is confirmed that zam-zam water contains many chemical elements that are beneficial to the body based on takhrij and sharah hadith with chemical analysis.

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

### **Introduction**

Water is one of the most important compounds for humans. Almost 71% of the water on earth can be used in various ways (Manar, 2009), for example, for eating, drinking, bathing and so on (Susana, 2003). In the human body there is 75% water, therefore water is indispensable for humans (Widiastuti & Adi, 2014). Water is a molecule containing 2 hydrogen atoms and 1 oxygen atom which are covalently bonded (Susana, 2003). Because of its content, zam-zam water is different from other mineral water which has been proven by scientific research (Jannah, 2018). Among them are mineral components, namely calcium, magnesium, sodium, potassium, chloride, bicarbonate, sulfate and nitrate (Artati, 2017). One of the drinking water that has many benefits without going through the processing process is zam-zam water (Fadillah, 2018). Zam-zam water appeared in the time of Prophet Ismail as, which has been around for thousands of years and the water has never run out until now (Irawan, 2014), so that



this zam-zam water becomes one of the places that must be visited and becomes a gift to take home for people who have carried out worship in the holy land.

In standard conditions water includes strong solvents which are colorless, tasteless and odorless, and water is a liquid which is a weak electrolyte and contains ions whose composition is very simple so that its chemical properties are very unique (Susana, 2003). In life, we cannot be separated from water, because if our body lacks water it will become dehydrated, lose our appetite and so on. The content in water is highly dependent on the geological formation through which the water passes (Harahap, 2003). Various types of mineral water on earth are not comparable to the properties and content contained in zam-zam water. Zam-zam water appeared at the time of Prophet Ismail (as) was still young, when at that time he was thirsty in a barren desert that did not allow water, and his mother, Siti Hajar, ran to find water between the hills of Shafa and Marwah, with the permission and power of Allah SWT, water sprang between the legs of the Prophet Ismail as. The zam-zam water has high potassium and sodium so it has a pH of around 7, namun di dalamnya terdapat iodine yang memiliki daya serap sehingga jauh lebih baik dari air mineral biasa (Harahap, 2003).

There is a hadith of the Prophet Muhammad ﷺ. with regard to the properties of zam-zam water in the Musnad Ibn Majah Number 3053:

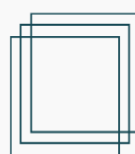
حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَاءُ زَمْزَمَ لِمَا شَرِبَ لَهُ

Has told us Hisham bin Ammar; has told us Al-Walid bin Muslim said; Abdullah bin Mu`ammal said ; that he heard Abu Az-Zubair say; I heard Jabir bin Abdullah radiallahu 'anhu, he said; I heard the Messenger of Allah -peace and prayer of Allah be upon him- say: 'Zamzam water (efficacious) in accordance with the intention (purpose) to be drunk (by the user) HR. Ibnu Majah No. Index 3053).

Based on the explanation above, a research formula is 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 of the Prophet SAW. about the properties of zam-zam water. The research question is how the hadith of the Prophet SAW. about the properties of zam-zam water. The purpose of this research is to discuss the hadith of the Prophet SAW. about the properties of zam-zam water.

### Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith



(Soetari, 2015). The interpretation in this study used chemical analysis (Ilmu & Dan, 2014).

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, 2015). Chemistry itself, as a means of interpretation in this research, is a field of study that studies matter, its properties, structure, changes / reactions and the energy that accompanies these changes (Chandra, 2012).

## Results and Discussion

At first, a search was made through the application of the hadith about the keyword "water" until the hadith was found in the book Musnad Imam Ibnu Majah Number 3053, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Jabir bin 'Abdullah bin 'Amru bin Haram		78 H	Madinah	Abu 'Abdullah		Friend	Friend
2	Muhammad bin Muslim bin Tadrus		126 H	Marur Rawdz	Abu Az-Zubair		-Laisa bihi ba's -Tsiqah -Saduuq tsiqah, -Tsiqah -Mentioned in 'Ats tsiqaat -Tsiqah tsabat -Shaduuq -Tsiqoh hafidz	Tabi'in ordinary people
3	Abdullah bin Al-Muammal bin Wahballoh		160 H	Marur Rawdz		-Hadith's Munkar -Dla'if -Mentioned in adl dlu'afa -Mungkarul hadits -Dla'iful hadits	Laisa bi qowi	Tabi'ut Tabi'in the elderly
4	Al-Walid bin Muslim		195 H	Syam	Abu Al-'Abbas		-Shalihul hadits -Tsiqah	Tabi'ut Tabi'in middle circle
5	Hisyam bin 'Ammar bin Nushair bin Maisarah bin Aban		245 H	Syam	Abu Al-Walid		-Tsiqah -Kaisun -La ba'sa bih -Shaduuq -Mentioned in 'Ats tsiqaat -Hafizh	Tabi'in ordinary people
6	Ibnu Majah	207 H.	273 H.	Iraq	Hadith Experts		Imam Hadis	Mudawin

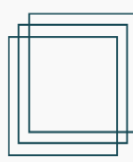
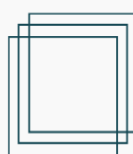


Table 1 is a list of the hadith narrators and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from companionship to mudawin, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for shahih hadith is that rawi must be positive according to the comments of the scholars. If there is a commentary 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, 2020b). Shahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari, 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 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, 2020b).

The quality of this hadith is shahih. Because, from the side of the narrators, Jabir bin 'Abdullah bin' Amru bin Haram, Muhammad bin Muslim bin Tadrus, Al-Walid bin Muslim and Hisyam bin 'Ammar bin Nushair bin Maisarah were judged as valid, despite negative comments about one of the narrators. Also from the sanad side, it is connected from friend to homecoming. Based on this history, the hadith narrated by Abdullah ibn al-Muammal bin Wahballoh has the status of dhaif. However, there is a hadith that strengthens the hadith of Imam Ibn Majah, namely the hadith of Imam Ahmad No. 14320 and also hadith from Imam al-Daraqutni No. 2739. 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, 2015). The distribution of this hadith acts as shahid and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020b). 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, 2020a). According to the views of the scholars in the Book of Faidh al-Qadir, to be precise in the explanation of the hadith of the Prophet ﷺ which says, Zam-zam water is efficacious depending on the purpose of drinking it, the explanation depends on the purpose of drinking it starts from drinking and Allah's help towards Prophet Ismail AS, the son of Allah's lover, Ibrahim AS (who was crying thirsty at that time). This property is still a help to the generations after it (Khasiat Air Zamzam, n.d.). This hadith can also be explained according to chemistry that every liter of zam-zam water contains 3,000 milligrams of chemical compounds that are very beneficial to the body, while ordinary mineral water only contains 260 milligrams per



liter. The zam-zam well is located approximately 11 meters from the Ka'bah which based on research has proven that the zam-zam well can pump between 11-18.5 liters of water per second (siti nurjannah, 2018).

Scientific research conducted by a scientist from Japan named Masaru Emoto has proven that one drop of zam-zam water is comparable to a thousand drops of ordinary water (siti nurjannah, 2018). As for the properties and features of zam-zam water, including zam-zam water from heaven's springs, the best type of water on earth, is a gift from الله to Prophet Ismail (as), the water will never run out, the emergence of the angel Gabriel, if drunk for good then الله will grant it, and others (Jannah, 2018).

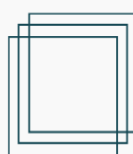
The chemical elements contained in zam-zam water are Sodium (250 mg), Calcium (200 mg), Potassium (120 mg), Magnesium (50 mg), Sulfate (372 mg), Bicarbonate (366 mg), Nitrate (273 mg), Phosphate (25 mg), and Ammonia (6 mg) (Jannah, 2018). There is an important role contained in every chemical element for body health and zam-zam water has a distinctive taste. The chemical elements contained in zam-zam water are many times better and more nutritious than usual mineral water, so this zam-zam water can help the healing process of several diseases including cancer, food poisoning, burns, hypertension, hemorrhoids, mental disorders and weakness throughout the body (Jannah, 2018).

### **Conclusion**

Zam-zam water is water that is full of blessings, so that the Prophet Muhammad Prophet mentioned in a hadith that Zam-zam water is the best water on earth so that Zam-zam water is the reason for a prayer to be answered. With the existence of scientific research on zam-zam water content, it is certain that zam-zam water contains many chemical elements that are beneficial to the body. Zam-zam water has been around for thousands of years, to be precise at the time of Prophet Ismail (as), however, the water never runs out and the taste is still the same. Based on the hadith takhrij, the quality of this hadith is authentic because the hadiths are connected to mudawin. According to the hadith syarah, zam-zam water can be useful according to the intention of the drinker. It is hoped that this research can be useful for the development of research in the field of chemistry. It is admitted that this research has its limitations, namely simple takhrij and sharah hadith, so it needs more adequate follow-up research through chemistry. This study recommends developing the properties of zam-zam water through the chemical field beyond its effectiveness as an antidote to various diseases.

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