

## Takhrij Dan Syarah Hadith of Chemistry: Use of Formaldehyde in the Preservation of Corpse

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**Abstract** The purpose of this research is to discuss the hadith of the Prophet Muhammad ﷺ about preserving the bodies using chemicals (hanuth). This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is about the use of hanuth in preserving the bodies and formalin as a substitute for hanuth. In addition, several benefits of hanuth were also found, including as an ingredient for the scent of corpses at the time of the Prophet Muhammad ﷺ and also as a preservative for corpses. This study concluded that the law of preserving corpses using chemicals was permitted by the Prophet Muhammad ﷺ based on takhrij and syarah hadith. This study recommends formaldehyde as a substitute for hanuth, because hanuth in today's times is difficult to obtain.

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

### Introduction

Formaldehyde ( $CH_2O$ ) is a clear, colorless liquid with a piercing odor, its vapors stimulating the membranes of the nose and throat and burning sensation. According to the Head of LIPI Chemical Research Center, Leonardus Broto Sugeng Kardono, actually solid form with the term formaldehyde or in foreign terms written *formaldehyde* (Mudzkirah, 2016). Formaldehyde is a disinfectant that is active against bacteria, viruses and fungi. This chemical is commonly used to preserve biological specimens and preserve corpses. Today many bodies are preserved using formaldehyde with the aim of the body is not quickly damaged and rotten. In Islam preserving the body with the aim that the body does not decompose

quickly the law is permissible. There is no prohibition on preserving bodies, especially if such preservation is needed such as for autopsies or otherwise. Even Imam Shafii recommended that the body be smeared with camphor so that it is durable and does not decompose quickly (Juriyanto, 2019).

In the time of the Prophet Muhammad ﷺ preserve the body can use *Hanuth*, special oil corpses containing lime, sandalwood and plant oil according to al-Zuhri. Another version, hanuth is an oil intended for corpses, whereas in this day and age we can use chemicals (formaldehyde) as preservatives of corpses. This formaldehyde can be used in the preservation of corpses. Provided that with the appropriate dose so that the corpse does not rot quickly and with the purpose of investigation in the case kriminal, in order to uncover evidence of the case that occurred, also allowed with the aim of education and investigation in *Fatawa Al-Azhar* 8/46. This formaldehyde can replace *Hanuth*.

There is a hadith of the Prophet Muhammad ﷺ relating to Hanuth material used to preserve and give fragrance to the corpse on Shahih Bukhari Number 5809:

دَلَّنَا قَتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ أَنَّ أُمَّ سُلَيْمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِطْعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ اللَّطْعِ قَالَ فَإِذَا نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرَهُ فَجَمَعَتْهُ فِي قَارُورَةٍ ثُمَّ جَمَعَتْهُ فِي سُلْكٍ قَالَ فَلَمَّا حَضَرَ أَنَسَ بْنَ مَالِكٍ الْوَفَاةَ أَوْصَى إِلَيَّ أَنْ يُجْعَلَ فِي حَنُوطِهِ

Has told us Qutaibah ibn Sa'd had told us Muhammad ibn Abdullah al-Anshari he said; had told me my father from Tsumamah of Anas that Ummu Sulaim, that he used to spread the mat of leather for the Prophet Muhammad ﷺ, then he took a nap on the mat, Anas continued, "When the Prophet Muhammad ﷺ has sleep, then Ummu Sulaim took his sweat and his hair that fell and put it in a glass container, after which he collected it in sukk (fragrant oil herb), Tsumamah

said; 'When Anas ibn Malik was about to die, he made a will so that the herb was mixed into hanuth (herb used to oil corpse), finally the herb was placed in hanuth (herb used to oil corpse).

Based on the above exposure, the research formula is prepared, namely problem formulation, research questions, and research objectives (Darmalaksana, Formula Penelitian Pengalaman Kelas Menulis, 2020a). The formulation of this problem is that there is a hadith Shahih Bukhari Number 5809 about Hanuth as fragrances and preservatives of corpses. The question of this research is how the hadith of the Prophet Muhammad ﷺ was. about the use of hanuth as a preservative of corpses. The purpose of this study is to discuss the hadith Prophet Muhammad ﷺ. about Hanuth as a measure of the preservation of corpses using chemicals (formaldehyde) today.

**Research Methods**

This research is qualitative in nature through literature and field studies (Darmalaksana, Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan, 2020b).

Meanwhile, the approach taken is takhrij and syarah hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed.), 2015). The interpretation in this study used chemical analysis. (Sudiarti, Delilah, & Aziz, 2018).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of issuing hadiths from the book of hadith to be examined for validity, while syarah is the explanation of hadith text with certain analysis (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed.), 2015). Chemistry itself, as a means of interpretation in this study, which is a field of study that studies the composition, structure, properties, and changes in matter and energy that accompany it (Istijabatun, 2008).

**Results and Discussion**

First, a search was carried out through the hadith application regarding the keyword “hanuth” until the hadith was found in Shahih Bukhari Number 5809, as previously stated.

Table 1 Rawi Sanad List

No	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama’s Comments		Circles
		B	D			-	+	
1	Anas bin Malik bin An Nadlir bin Dlamdlom bin Zaid bin Haram		91 H	Bashrah	Abu Hamzah		Shahabat	Shahabat
2	Tsumamah bin ‘Abdullah bin Anas bin Malik			Bashrah			- Tsiqah - Tsiqah - Tsiqah - Tabi’I Tsiqah - Shaduuq - mentioned in the ‘ats tsiqaat	Tabi’in Ordinary People
3	Abdullah bin Al Mutsannaa bin ‘Abdullah			Bashrah	Abu Al Mutsannaa		- Tsiqah - Tsiqah - Tsiqah - shalih - shalih	Tabi’in (not see Shahabat)

	bin Anas bin Malik					-laisa bi qowi -“Shaduuq, katsirul ghalath”	- shaikh -mentioned in the ‘ats tsiqaat	
4	Muhammad bin ‘Abdullah bin Al Mutsanna bin ‘Abdullah bin Anas bin Malik		215 H.	Bashrah	Abu ‘Abdullah		- Tsiqah - Shaduuq - laisa bihi ba’s -mentioned in the ‘ats - Shaduuq - Tsiqah	Tabi’ul Atba’ middle Ages
5	Qutaibah bin Sa’id bin Jamil bin Tharif bin ‘Abdullah		240 H.	Himsh	Abu Raja’		- Tsiqah - Tsiqah - Tsiqah - Tsiqah Tsatat	Tabi’ul Atba’ Old People
6	Imam Bukhari	194 H.	256 H.	Bukhara	Abu Abdullah			Amirul Mukminin Fil Hadith

Table 1 is a list of rawi and hadiths being studied (about Hanuth). 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 condition of valid hadith 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 lane, then the hadith includes hadith dhaif (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis Untuk Perancangan Aplikasi Metode Tahrij, (2020d)).

Sahih hadith is a clear hadith of narration, strong and high in dhabith while dhaif hadith is weak and low level (Soetari, Ilmu Hadis, 1994). The provisions of the hadith are valid and also the sanad must be continued. If the hadith is severed, then it includes the hadith dhaif. The evidence is that there is a meeting between the teacher and the student. If there is no objective evidence, then the meeting between the teacher and the student can be seen from the birth and death. If there is no data on birth and death, then the average predicted age of scholars is about 70-90 years.

Teacher and student meetings can also be seen from the journey of life narration. If the teacher and the student are in the same place, then it is predicted that between the teacher and the student meet (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis Untuk Perancangan Aplikasi Metode Tahrij, (2020d)).

After review, the quality of this hadith is dhaif. Because, from the side of narration there is one of the comments of scholars who give negative assessments or comments. One of the Ulama who gives negative comments is An-Nasa’i and Ibn Hajar al-’Asqalani. According to the scholars who commented on this hadith, this hadith is "laisa bi qowi" according to The An-Nasa’i scholars and this hadith is "Shaduuq, katsirul ghalath" according to Ulama Ibnu Hajar al-’Asqalani. Although from the side of sanad connected from sahaabah (Anas bin Malik) to mudawin (Bukhari). Hadith dhaif does not mean this hadith is false. Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things hadith called mutawatir in the sense of very popular if the hadith being studied is scattered in several books of hadith (Soetari, Syarah

dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed.), 2015). The distribution of this hadith acts as martyrdom and mutabi. Martyrdom is another similar hadith whereas mutabi is another sanad (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis Untuk Perancangan Aplikasi Metode Tahrij, (2020d)). Moreover, hadith as far as the virtue of Islamic practice, it can be a proof even though the statunya dhaif (Darmalaksana, Pahala, & Soetari, Kontroversi Hadis sebagai Sumber Hukum Islam, 2017).

This hadith tells "When the Prophet Mumamad ﷺ has sleep, then Ummu Sulaim took his sweat and his hair that fell and put it in a glass container, after that he collected it in sukk (fragrant oil herb), Tsumamah berkata; 'When Anas ibn Malik was about to die, he made a will so that the herb was mixed into hanuth (a herb used to oil mayyit), finally the herb was placed in hanuth (herb used to oil mayyit).'

This hadith describes Hanuth (i.e. body preservatives) which is used as a benchmark for formaldehyde as a preservative for corpses. This hadith can also be explained according to the field of chemistry, which in principle informs about the preservation of bodies using chemicals namely Hanuth. Where the content of Hanuth itself consists of lime ( $Ca(OH)_2$ ), sandalwood and plant oils ( $C_{17}H_{35}COOH$ ). Because hanuth nowadays is difficult to obtain, it can be replaced with formaldehyde ( $CH_2O$ ).

Formalin statement in lieu of hanuth, supported by the existence of Fatawa Al-Azhar which allows preserving the remains using formaldehyde. In the Book Fatawa Al-Azhar 8/46 also allows the law to preserve bodies with chemicals, provided that the appropriate dose is intended so that the corpse does not quickly decompose and decompose (Hasan, 2019). Where the statement uses the approach of ilmu fiqh science that is Ijma and Istihsân. Ijma' is the third legal source in the law Islam which is used as an argument or evidence by Muslim scholars with the correct thoughts and perceptions about the jurisprudence of reality and for the benefit of mankind at all times (Khumaini, 2018).

## Conclusion

Since hundreds of years ago, hadith of the Prophet Muhammad ﷺ has been about preserving bodies using chemicals (hanuth) and the benefits of the hanuth. Based on takhrij hadith, the quality of this hadith dhaif because there are negative comments against rawi hadith. According to the hadith, hanuth is a material used to preserve bodies and is useful for fragrance on corpses. In this modern age, hanuth can be replaced with formaldehyde. The replacement of hanuth with formaldehyde as a preservative of the corpse is supported by a statement Fatawa Al-Azhar 8/46. This research is expected to have benefits for the development of chemicals. This research has limitations, namely takhrij and hadith syarah in a simple and limited approach to fiqh science, so that more adequate follow-up research is needed through the field of chemistry. This study recommends formaldehyde as a substitute for hanuth, because hanuth today is difficult to obtain.

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