

Takhrij and Syarah Hadith of Chemistry: Nabidz and Chemical Kinetics

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Abstract The purpose of this research is to discuss the hadith of the Prophet Muhammad Saw. about nabidz. The qualitative research method uses the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this research is that nabidz water, which is the immersion of dates or raisins, is the Prophet's favorite drink. The conclusion of this research is takhrij and syarah hadith of the Prophet Muhammad Saw. About nabidz Drinks which have many benefits for the health of the body but you should not drink nabidz water that has been more than three days without preservation.

Keywords: Chemistry, Hadith, Nabidz, Syarah, Takhrij

Introduction

Healthy infused water drinks have been known and are quite popular among the public since the last few years. Drinks consisting of water and fruits are believed to have many health benefits. Infused water has been known for a long time. Even at the time of the Prophet Muhammad SAW it was called air nabidz (Nancy Y. , 2019). Nabidz is literally defined as "a substance that is allowed to rest" or maybe in today's language, it is fermented so that it produces processed drinks that change its taste (Syauqi, 2020). Khamr and nabidz are certainly different according to the Hanafiyah Madzhab, they argue that the forbidden khamr is a drink made from grape juice, apart from wine it is not called khamr but is called nabidz (Arifin, 2019).

There is a hadith of the Prophet with regard to nabidz in Muslim Musnad 3739:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى
بْنِ عُبَيْدٍ أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْتَبِذُ لَهُ أَوَّلَ اللَّيْلِ فَيَسْرُبُهُ إِذَا أَصْبَحَ يَوْمَهُ

ذَلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ وَالْعَدَّةَ وَاللَّيْلَةَ الْآخِرَى وَالْعَدَّةَ إِلَى الْعَصْرِ فَإِنْ
يَقِيَ شَيْءٌ سَقَاهُ الْخَادِمُ أَوْ أَمَرَ بِهِ فَصَبَّ

Having told us Ubaidullah bin Mua'adz Al-Anbari had told us my father had told us Syu'bah from Yahya bin Ubaid Abu Umar Al-Bahrani he said, "Rasulullah Saw. Made the taste of Nabidz at the beginning of the night, then he drank it. in the morning, then in the evening, then the day after tomorrow and the evening and the next day until just before Asar" (HR. Muslim).

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 Muhammad SAW. about nabidz. The research question is how the hadith of the Prophet Muhammad SAW. about nabidz. The purpose of this research is to discuss the hadith of the Prophet Muhammad SAW. about nabidz.

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 (Edra, 2020).

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 an 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 the composition, structure, properties and changes of matter (Edra, 2020).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "nabidz" until the

hadith was found in the Muslim Musnad book Number 3739, as previously disclosed.

Table 1. List of Rawi Sanad

| No. | Rawi Sanad | Birth/Death | | Country | Kunyah | Ulama's Comments | | Circles |
|-----|--|-------------|--------|-------------|------------------|------------------|--|--------------------------------|
| | | B | D | | | - | + | |
| 1 | Abdullah bin 'Abbas bin 'Abdul Muthalib bin Hasyim | | 68 H | Marur Rawdz | Abu Al'Abbas | | Friends | Friends |
| 2 | Yahya bin 'Ubaid | | 90H | Kufah | Abu Umar | | -Tsiqah -Laisa bihi ba's -Shaduuq - It is mentioned in 'ats tsiqaat | Tabi'in ordinary people |
| 3 | Syu'bah bin Al Hajjaj bin Al Warad | | 160 H | Bashrah | Abu Bistham | | -Tsiqah tsabat -Tsiqah ma'mun - No one hadith better than him -Amirul mukminin fil Hadits -Tsiqoh hafidz -Tsabat hujjah | Tabi'ut Tabi'in the elderly |
| 4 | Mu'adz bin Mu'adz bin Nashr bin Hassan | | 196 H. | Bashrah | Abu Al Mutsannaa | | -Qurratul 'ain fil hadits -Tsiqah -Tsiqah tsabat - It is said in 'ats tsiqaat -Tsiqah mutqin | Tabi'ut Tabi'in middle circles |
| 5 | Ubaidullah bin Mu'adz bin Mu'adz | | 237 H. | Bashrah | Abu 'Amru | | -Tsiqah -Tsiqah hafid - It is said in 'ats tsiqaat | Tabi'ul Atba 'you're old, bro |
| 6 | Imam Muslim | 204 | 262 | Naisaburi | | | Imam fi al- | Mudawin |

| | | | | | | | | |
|--|--|--|--|--|--|--|--------|--|
| | | | | | | | 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, 1994). According to the science of hadith, the requirement for authentic hadith is that the rawi must be positive according to the comments of the scholars. If there is a negative comment from the scholar about one of the narrators in the sanad lane, then the hadith is a dhaif hadith (Darmalaksana, 2020d). Sahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari, 1994). The requirements of 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. Teacher and student meetings are in the same place, so it is predicted that between teachers and students meet (Darmalaksana, 2020d).

The quality of this hadith is authentic. Because, from the side of the narrator, there were no comments from scholars that gave negative values. Also from the sanad side, it is connected from friend to homecoming. 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 when the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as martyr and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020d). 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, 2020c). According to the prominent Jumhur Ulama Hijaz, the imam al-Shafi'i, has the opinion that drinks which are intoxicating in nature must be subject to hud (punishment) for those who drink them even though the person is not drunk

because of drinking (khamar) and anything that is intoxicating much or at least is haram the law (Abidin, 2019).

This hadith can also be explained in terms of chemistry. Nabidz water which is a marinade of dates or raisins is the Prophet's favorite drink. Nabidz water is an alkaline drink because Nabidz water can help balance the acid content in the body and Nabidz water is also rich in potassium so it can help stabilize blood pressure. By making nabidz water, the nutrients from the dates will come out and mix with boiled water for overnight, and this process is a beneficial osmosis diffusion for the body. Moreover, dates are a fruit that contains many nutrients such as vitamins, minerals, carbohydrates and protein (Trifiana, 2020). However, we should not drink Nabidz water that has been more than three days without preservation. 'Illatnya because the drink has been cemented with intoxicating alcohol and carbon dioxide levels. In chemical kinetics, we learn to calculate the time it takes and the amount that is formed or reduced in a chemical reaction. If linked with this case, the time and the amount of ethanol in nabidz can be compared to give an answer kinetically. Reaction kinetics are used in a reaction mechanism, namely how the reaction occurs and the speed at which chemical reactions occur (Surdalin, 2018).

Conclusion

Nabidz water made from marinated dates or raisins is Rasulullah Saw's favorite drink. or today's language is called infused water. Nabidz drinks or infused water have many benefits for the health of the body, one of which is to stabilize blood pressure. However, we should not drink Nabidz water that has been more than three days without preservation because the drink has been cemented with intoxicating alcohol and carbon dioxide levels. Jumhur scholars are of the opinion that intoxicating drinks are haram regardless of type and level. It is hoped that this research will have benefits for knowledge about Nabidz water or infused water. This research has limitations, namely simple takhrij and sharah hadith so that more adequate research in chemistry is needed. This study recommends not drinking intoxicating drinks.

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