

CHAPTER III

GENETICS IN *HADĪTH*

*Hadīth*¹ is the second source of Islamic teachings after the *Qur'ān*. *Hadīth* is often identified with the *Sunnah*². As like in the *Qur'ān*, in the *Hadīth* book we also find some *hadīth* explaining about the human development from the fetus until the end of human life. One of the popular *hadīth* that is often used as a reference for researchers to prove that *hadīth* also much talk about science is the *hadīth* about the genetics of development; it's about the development of human embryology.

Actually, there are some clues in *Qur'ān* and *hadīth* that tell clearly about the basis of the modern science of genetics. The Holy *Qur'ān* and *hadīth* mentioned scientific facts about the law expressed by the genetic inheritance, that is in the sperm of man and ovum of woman.³ So, in this research, the researcher attempts to explore the *hadīth* to get a n understanding about scientific indication of genetics in the *hadīth*.⁴ By collecting some *hadīth* related to genetics in the *kutub*

¹ According *Muhadditsīn*, the word *hadīth* used to show everything that is attributed to the Prophet SAW, from his words, deeds, his approval to the actions of a friend, or a description of his nature and characters. Meanwhile, according *fuqahā*, physical appearance is not included in the category of prophet *hadīth*. Muhammad Ajaj Al Khatib, *Ushul al Hadīth wa `Ulumuha wa mushthalahuhu*, (Beirut: Dar Al Fikr, 1989), p.27

² *Sunnah* of the prophet is an explanatory to the *Qur'ān* and also becoming *hujjah* in determining the legal and the second source of Islam. See Ahmad Umar Hasyim, *Al Sunnah Al Nabawiyyah wa ulumuha*, p. 8

³ Roni, Dr. Noor Rahman, dkk, *Rahasia dan Hikmah Pewarisan Sifat (Ilmu Genetika dalam Al Qur'ān)*, (Bandung: IPB Press, 2010) p. 3

⁴ In this research, besides use manual method, (searching *hadīth* in *kitab Al Mu`jam Al Mufahras li alfādzi al Hadīth Al Nabawi*), the researcher also use digital

at tis`ah. But because it feels not many *hadīth* that speak about genetics, the researcher explore further not only with *kutub at tis `ah* but also some books of *hadīth* as summarized in *al maktabah asy syāmilah*.

And in order to get the *hadīth*, the researcher uses keywords related to genetics such as *`irq* (origin), *asy syabah fi al walad* (resemblance of children) and *hadīth* about the development of fetus and establishment of four matters in fetus as *hadīth* which can be explained using the science of genetics.

A. *HADĪTH* ABOUT DEVELOPMENTAL GENETICS

Some *hadīth* that has been become the basis for scientist has given the information about the beginning of human life since in fetus. Some *hadīth* about the development of fetus are:

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا حَمَّادٌ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكًا يَقُولُ
يَا رَبِّ نُطْفَةٌ يَا رَبِّ عَلَقَةٌ يَا رَبِّ مُضَعَّةٌ فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ أَذْكَرٌ
أَمْ أُنْثَى شَقِيحٌ أَمْ سَعِيدٌ فَمَا الرِّزْقُ وَالْأَجَلُ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ

Narrated from Musaddad, he said, narrated from Hammad, from Ubaidillah bin Abi Bakr from Anas bin Malik, the prophet said:

(software), by using the media of CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, dan CD-ROM *al Maktabah al Syāmilah*.

Allah Most High has appointed an angel over the uterus who says,
 "Lord! It is now a sperm-and-ovum drop (*nuthfah*).
 "Lord! It is now a thing that clings (*alaraqah*).
 "Lord! It is now a thing like chewed flesh (*mudghah*)."
 " Then, when he wants to complete its fashioning, he asks,
 "Male or female? Happy or wretched? What is his share of sustenance? What is his term of life?" All this is inscribed [as it is] in his mother's belly.⁵

Besides narrated by Bukhari, this *hadīth* was also narrated by Muslim⁶, and Ahmad⁷. From sanad aspect, those *hadīth* narrated through the same *shahābat* that is Anas ibn Malik. According to the quality of sanad⁸, these *hadīth* including *hadīth*

⁵ Al Bukhari, *Shahīh Bukhari*, no.3086, Chapter: *khuliqa Adam wa dzurriyatuhu*, CD-ROM *Maushu'ah al Hadīth al Syarif al Kutub al Tis'ah*, Global Islamic Software, 1997.

⁶ Muslim, *Shahīh Muslim*, no.4785 Chapter: *Kaifiyah Khalafa Adam fi bathni ummihi*, CD-ROM *Maushu'ah al Hadīth al Syarif al Kutub al Tis'ah*, Global Islamic Software, 1997.

⁷ Ahmad, *Musnad Ahmad*, No. 12042 chapter: *musnad Anas bin Malik*, CD-ROM *Maushu'ah al Hadīth al Syarif al Kutub al Tis'ah*, Global Islamic Software, 1997

⁸ The term *Sanad* in the science of *Rijāl al Hadīth* understood as a designation for *Rijāl al Hadīth* is a series of people who narrated *hadīth* into the Prophet. Umi Sumbulah, see *Kritik Hadīth pendekatan Historis Metodologis*, (Malang: UIN Malang Press, 2008), p.13

The criteria of *hadīth Shahīh* according to *hadīth* scholar are:

- 1) the continuity of *sanad*,
- 2) narrators are fair (*adil*),
- 3) narrators are *dhabit*,
- 4) avoided from *syadz*,
- 5) Avoided from *illat*.

See M. Syuhudi Ismail, *Kaedah KeShahīhan Hadits*, (Jakarta: Bulan Bintang, 1988) p.111

The first three criteria specifically targeted at aspects of the chain (*sanad*), while the last two criteria related to sanad and Matan aspects. Therefore, there are 5 criterias for sanad and two criterias (avoided from *syadz* and *illat*) for matan.

*shahih*⁹ and *marfu*¹⁰ into the Prophet. The same *hadith* with another redaction also narrated by Bukhari, its:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالُوا حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ عَبْدِ اللَّهِ قَالَ

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَنْ يَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عِلْقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضَعَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيَّتِي أَوْ سَعِيدَتِي فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا¹¹

⁹ *Hadith Shahih* means *hadith* that fulfills all criteria of the *hadith shahih*, See M. Syuhudi Ismail, *Kaedah KeShahihan Hadits*, (Jakarta: Bulan Bintang, 1988) p.111,

¹⁰ *Hadits marfu* adalah *hadith* that its sanad be connected to the prophet – *shallallahu alaihi wasallam*–

¹¹ Al Bukhari, *Shahih Bukhari*, no.2969, Chapter: *Dzikru al Malaikah*, CD-ROM *Maushu'ah al Hadith al Syarif al Kutub al Tis'ah*, Global Islamic Software, 1997.

Narrated from Abu Bakar bin Abi Syaibah, narrated from Abu Muawiyah and Waki` and also narrated from Muhammad bin Abdillah bin Numair Al Mahdaniy, narrated from my father and Abu Muawiyah and Waki`, he said: Narrated from Zaid bin Wahb from Abdullah, he said: The Messenger -*Shallallahu'alaihi wasallam*- convey to us and he was a righteous and justified: Surely you collected in your creation in the mother's womb as a drop of sperm for forty days, then turned into a drop of blood for forty days, then become a piece of flesh for forty days. Then sent him an angel and then blown her spirit and she was ordered to establish four things: define rizki (livelihood), death, accident or charity and happiness. For God's that there is no god besides Him, there is really among you who do deeds of Paradise until the distance between himself and heaven even one hour but has been set for her provision, he committed his expert hell then go into hell. indeed there is among you who do deeds expert hell until the distance between him and hell to live even one hour but has been set for her provision, he did deeds of Paradise will enter him into paradise.

Hadīth shahih narrated from Bukhari, Muslim¹², Abu Dawud¹³, At Tirmidzi¹⁴, Ibnu Majah¹⁵, dan Ahmad¹⁶. Muhadditsun explained that those *hadīth* talk about the creation of Adam and his offspring.

¹² Muslim, *Shahīh Mislim*, no.4781 Chapter: Kaifiyah Khalafa Adam fi bathni ummihi, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

¹³ Abu Dawud, Sunan Abu Dawud, no. 4085, chapter: Al Qadr, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

¹⁴ Al Tirmidzi, *Al Jami` Al Mukhtasar min Sunan `an Rasulillah* No.2063, chapter: ma ja`a an al a`mal bi al khawatim, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

¹⁵ Ibn Majah, *Sunan Ibnu Majah*, No. 73, chapter: Al Qadr, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

¹⁶ Ahmad, *Musnad Ahmad* No. 3441 chapter: musnad Abdullah bin Mas`ud, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

1. Development of Fetus

The content those of *ahadīth* are understandable that the three stages phase of human creations: *nuthfah*, *alaqah*, and *mudhgah* required within 40 days after fertilization. *Nuthfah* in general can be interpreted by a drop of water. While, *nuthfah* in those *hadīth* means ovum that has been fertilized. In *Qur`ān* its called *nuthfah amsyāj* (a drop of water which is mixed)¹⁷. This is supported by prophet tradition (*hadīth*) that said that man was created from *nuthfah* of men and women

حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ حَدَّثَنَا أَبُو كُدَيْبَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ
 الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ
 مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُحَدِّثُ أَصْحَابَهُ فَقَالَتْ
 قُرَيْشُ يَا يَهُودِيٌّ إِنَّ هَذَا يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ لَأَسْأَلَنَّ عَنْ شَيْءٍ لَا يَعْلَمُهُ إِلَّا
 نَبِيٌّ قَالَ فَجَاءَ حَتَّى جَلَسَ ثُمَّ قَالَ يَا مُحَمَّدُ مِمَّ يُخْلَقُ الْإِنْسَانُ قَالَ يَا يَهُودِيٌّ
 مِنْ كُلِّ يُخْلَقُ مِنْ نُطْفَةٍ الرَّجُلِ وَمِنْ نُطْفَةِ الْمَرْأَةِ¹⁸

Ibn Hajar explained that when sperm meets the ovum and the same time God willed to make it as a fetus, and then He will prepare the "reasons" down that way. Among them, the uterus of

¹⁷ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ (الإنسان:2)

“Verily We created man from a drop of mingled sperm”

¹⁸ Ahmad, *Musnad Ahmad* No. 4206 chapter: musnad Abdullah bin Mas`ud, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997

women has two powers: first, the catch (*quwah inbisāth*) one of spermatozoa that enter to spread to the entire female body. Second, hold the power (*Quwah inqibādh*) spermatozoa shed so it will not go back through the vagina, whereas the position of the inverted uterus, womb door facing into the vagina while spermatozoa are weights enough. That is why God called it in a verse (al-Mu`minun: 13) with: ¹⁹ ثم جعلناه نطفة في قرار مكين.

Called by قرار مكين because the womb is a place *nuthfah* settled with sturdy and keep it in good repair. Ibn Abbas, an interpreter, interpret *nuthfah* word with *nuthfah amsyāj*, namely fluid consisting of a combination of sperm and ovum. Meanwhile, Quraish Shihab, said that *nuthfah amsyāj* is the result of mixing sperm and ovum, each of both which has a forty-six chromosomes.²⁰

The word *Alaqah* the dictionary has many meanings. Such as a clod of blood, a type of water that is in the water. The root word *alaqah* is *aliqa* which means hanging down.²¹ Quraish Shihab more likely to interpret the word *alaqah* with "something dependent or huddle in the uterine wall."²²

¹⁹ ` then We placed him As (A drop of) sperm In a place of rest, firmly fixed;`

²⁰ Quraish Shihab, *Tafsir Al Misbah*, vol. 14, , (Jakarta: Mizan, 2007) p. 653

²¹ Quraish Shihab, *Mu`jizat Al Qur`ān*, (Jakarta: Mizan, 2007) p.175

²² M. Quraish Shihab, *Tafsir Al Misbah*, vol. 8, (Ciputat: lentera Hari, 2002),

In *`aunul ma`bud Syarh Sunan Abi Dawud* explained the meaning of *a`laqah* is the hard blood. While *mudhgah* is a piece of meat for chewed²³

The word *mudhgah* comes from the word مضغ (*madhaga*) which means "chew". *Mudhgah* is something relatively minor that can be chewed.²⁴ Even within the *lisan al-Arab* states that *mudhgah* is a piece of meat that size can be inserted into the mouth²⁵. In a *hadīth* the word *mudhgah* also be interpreted with liver.

Meanwhile, the word *mitsla dzālik* means with the same period, its 40 days. So the phase of *nuthfah* until *mudhgah* is 40 days.

2. Determination of four matters

Ahli hadīth put this *hadīth* in the *taqdir* chapter. Namely the determination of four cases: death, *rizqi*, charity, and be happy or miserable. An Nawawi in *Syarh Muslim*, said that this *hadīth* explains about the God's *taqdir* that can not be changed.²⁶

In relation to the line of destiny, all of four cases above have been determined when we are in the womb, but the fourth case is going to be a line that will lead us towards heaven or hell.

²³ *Aunul Ma`bud Syarh Sunan Abi Dawud, hadīth no.4085, CD-ROM al Maktabah al Syāmilah, Global Islamic Software , 1997.*

²⁴ Quraish Shihab, *Tafsir Al Mishbah*, vol. 8 , (Jakarta: Mizan, 2007) p. 338

²⁵ Ibnu Mandur, *Lisan al arab*, (Beirut: Dar Al Kutub Al ilmiyah, 2005)

²⁶ An Nawawi, *Syarh Muslim, hadīth no.4781, CD-ROM al Maktabah al Syāmilah, Global Islamic Software , 1997*

- *Rizqi* (livelihood) has become a matter determined by God Almighty to man. The need to eat, drink, air, wives, children, etc. is the prosperity that God set for us. But how to get it, that being our creativity to get it. If we use a proper way, it would be closer to heaven. If a bad way, it would be closer to hell.
- Death. Each of the living things will feel dead, and it has become *sunatullah*²⁷. But how do we die? It will make us be closer to or alienate us to God Almighty.
- Charity (potential). The tendency of humans to the good and the bad man is consequences in human beings as the perfect creature. If the tendency tends towards the good of the charity would be for the better, if the trend leads to ugliness, the charity will go bad.
- misfortune or true happiness. This case has been established by God Almighty if we get hurt or get happiness. When do we get hurt? its when we act toward things that are not in accordance with the teachings of God Almighty and we'll get happiness when the things we do in accordance with the teachings of God Almighty.

²⁷ The term of *sunatullah* consists of the word *sunnah* and Allah. The word *sunnah* means habit, so *sunatullah* is the God`s habits in treating society. This habit was declared as something that not devolving, '*walan tajida lisunnatihi tahwila*' (Fathir: 43), nor changing, *walan tajida lisunnatihi tabdilā* (Fathir: 43). Because of its characters, then it is named the legal community or the provisions for the community. see. Quraish Shihab, *Secercah Cahaya Ilahi, Hidup Bersama Al Qur`ān*, (Bandung: Mizan, 2007), p. 427

Those the stage of human embriologi that its a beginning the process of heredity transformation from parents to their children.

In genetics, sperm is a material of traits inheritance from one generation to the next generation, because the sperm contained within the smallest units of heredity, the gene. Surviving sperm and ovum become very important because the embryo is created from sperm and ovum, each containing half of chromosomes of the parent. Furthermore, the embryo will develop from one cell into two cells, and so on. Based on the blue print that is contained in the genes inherited by both parents, the cells differentiate accordance with the functions and objectives of cell establishing.²⁸

This is what is called in modern genetics with developmental genetics which is study and explore how the process of heredity that is delivered from one stage of the cell into another cell stage, so the various genetic disorders can be studied from its mechanism and can be prevented.²⁹

B. HADITS ABOUT Ī RQ

Hadits about ĩ`rq	Kitab Hadits
Heredity law	<ul style="list-style-type: none"> • <i>Shahih Bukhari</i> 4893, 6341, 6770 • <i>Shahih Muslim</i> 2756, 2757

²⁸ Roni, Dr. Noor Rahman, dkk, *Rahasia dan Hikmah Pewarisan Sifat.....*,p.11-13

²⁹ Roni, Dr. Noor Rahman, dkk, *Rahasia dan Hikmah Pewarisan Sifat.....*,p.12

	<ul style="list-style-type: none"> • <i>Sunan Abu Dawud</i> 1927 • <i>Sunan An Nasa`i</i> 3424, 2425 • <i>Sunan Ibnu Majah</i> 1992, 1993 • <i>Sunan At Turmudzi</i> 2054 • <i>Musnad Ahmad</i> 6892, 7433, 8930
	<ul style="list-style-type: none"> • <i>Musnad shihab al Qudhai</i>

حَدَّثَنَا هُتَيْبَةُ بِنْتُ سَعِيدٍ وَأَبُو بَكْرٍ بِنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ
وَاللَّفْظُ لِهَيْبَةَ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ سَعِيدِ بْنِ
الْمُسَيَّبِ عَنِ أَبِي هُرَيْرَةَ قَالَ

جَاءَ رَجُلٌ مِنْ بَنِي فِزَارَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ امْرَأَتِي وَلَدَتْ
عُلَامًا أَسْوَدَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ مِنْ إِبِلٍ قَالَ نَعَمْ قَالَ
فَمَا أَلْوَانُهَا قَالَ حُمْرٌ قَالَ هَلْ فِيهَا مِنْ أَوْزَقٍ قَالَ إِنَّ فِيهَا لَوْزَقًا قَالَ فَأَتَى أَتَاهَا
ذَلِكَ قَالَ عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ قَالَ وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ

(رواه مسلم)³⁰

³⁰ Muslim, *Shahih Muslim* No. 2756 *kitab:li'an*, CD-ROM *Maushu'ah al Hadith al Syarif al Kutub al Tis'ah*, Global Islamic Software, 1997.

“Narrated from Qutaibah bin Said, abu Bakar bin Abi Syaibah, Amr An Naqidh, and Zuhai bin Harb, narrated from Sufyan bin Uyainah from Zuhri from Said bin Musayyab, narrated from Abi Hurairah, he said: A man from Bani Quzaah came to the Prophet (peace and blessings be upon him) and said, ‘O Allah’s Messenger, a black child has been born for me. The Prophet asked, “Do you have any camels?” The man said, “Yes” The Prophet asked, “What color are they?” The man replied, “Red”, The Prophet asked, “Is there a grey one among them?” The man replied, “Yes”, The Prophet asked, “Whence come that?” The man said, “May be it (color) was pulled out by a hidden trait of heredity.” The Prophet said, “May be your son’s (color) was also pulled out by a trait of heredity.” (Narrated by Al-Bukhari; At-Talak ‘divorce’ book)

Besides narrated from Muslim, in *Kutub at Tis`ah*³¹ *hadīth* that related to this theme also narrated by *Bukhari*³², *Muslim*, *Abu Dawud*³³, *An Nasa`i*³⁴, *Ibnu Majah*³⁵, *At Turmudzi*³⁶, dan *Ahmad*³⁷.

³¹ The term of *Kutub at Tis`ah* popular after *Mu`jam* by Wensink, *Al Mu`jam Al Mufahras li alfadh al Hadīth al Nabawi al Syarif, Dar Ad Da`wah Istanbul*, 1986. Consist of: *Shahīh Bukhari*, *Shahīh Moslem*, *Sunan at Tirmidzi*, *Sunan An Nasai*, *Sunan Abi Dawud*, *Sunan Ibn Majah*, *Musnad Ahmad*, *Muwato ibnu Malik's*, and *Sunan ad Darimi*.

³² Al Bukhari, *Shahīh AL Bukhari*, No 4893, kitab: *ath thalaq*, chapter: *idza aradla bi nafyi al walad*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

³³ Abu Dawud, *Sunan Abu Dawud*, No.1927 kitab: *At Thalaq*, chapter: *idza syakka fi al walad*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

³⁴ An Nasa`i, *Sunan An Nsa`*, No.3424, kitab: *ath thalaq*, chapter *idza aradla bimar`atihi*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

³⁵ *Ibn Majah*, *Sunan Ibnu Majah*, No. 1992 Kitab: *an nikah*, chapter: *ar rajul yasyukku fi waladihi*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

³⁶ Al Tirmidzi, *Al Jami` Al Mukhtasar min Sunan `an Rasulullah* No.2054, kitab: *al wila` wa al hibah an Rasulillah*, chapter: *ma ja`a fi ar rajul yantafi man*

From the aspect of sanad, it narrated through the same *sahabat* that was *Abu Hurairah*. Meanwhile, according to its quality, this *hadīth* is *shahih* and *marfu`* to the prophet.

This *hadīth* explained when someone does not recognize his son and wanted to divorce his wife only because he has a different skin from him. But the Prophet did not allow him to do not recognize his son and say: perhaps it come from *nasab* (origin).

The plural word of *`irq* is *`urūq* atau *a`raq*. *`Irq* means origin, descent, source, dan root.³⁸ Its also means blood vessel and vein. In the contextual dictionary of Arabic-Indonesian, *`irq* also means race. There is a proverb العرق دساس means race is inherited, nature parents inherited to their sons.³⁹ Imam Nawawi said that *ir`q* means the origin of *nasab*, and *naza`a* means *asybaha* (resemble).⁴⁰

Ibn Hajar Al Asqalani add the explanation in *Fath al Bāriy, Syarh Sahih*⁴¹ *Bukhari* that the peoples at that time did

waladahu, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

³⁷ Ahmad, *Musnad Ahmad* No. 6892 chapter: *musnad abi Hurairah*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

³⁸ Munawir, Ahmad Warson, *Al Munawir Kamus Arab Indonesia*, (Surabaya: Pustaka Progresif)

³⁹ Imamuddin, MA, Drs. Basuni, *Kamus Kontekstual Arab*, (Jakarta: Ulin Nuha Press, 2001)

⁴⁰ See An Nawawi, Syarah An Nawawi ala Muslim, *hadīth* no. 2756, dalam CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁴¹ In particular, *Sharh* term derived from Arabic which means explain, interpret, describe, and review. *Sharh* word generally used on an explanation of something, as object of study in all fields of science especially religious studies that use the Arabic language. Meanwhile, a similar term that popular in our hearing are terms

investigation on news of these men and they find that one of the grandmothers of the newborn child was black.⁴²

Beside these *hadīth*, *hadīth* with word of *ʿirq* that explain about genetics are:

أخبرنا أبو محمد عبد الرحمن بن عمر التجيبي ، أبنا أحمد بن محمد بن زياد ، ثنا أحمد بن محمد بن بكر بن خالد بن يزيد ، ثنا أبي محمد بن بكر بن خالد بن يزيد ، ثنا عبيد الله بن العباس بن الربيع الحارثي ، من أهل نجران اليمن بعرفات ، ثنا محمد بن عبد الرحمن البيلماني ، عن أبيه ، عن ابن عمر قال : سمعت رسول الله صلى الله عليه وسلم يقول وهو يوصي رجلا : « يا فلان أقل من الدين تكن حرا ، وأقل من الذنوب يهن عليك الموت ، وانظر في أي نصاب تضع ولدك فإن العرق دساس » (مسند الشهاب القضاعي⁴³)

Narrated from Abu Muhammad Abdurrahman ibn Umar At Tajibi, narrated from Ahmad ibn Muhammad ibn Ziyad, narrated from Ahmad bin Muhammad bin Bakr bin Khalid bin Yazid, narrated from Ubaidillah bin Abbas bin Rabi `al Haritsi, Ahli Najran from Yemen at Arafat, narrated from

interpretation that specifically used to the Koran. See Hasan Asy`ari Ulama, *Metode Tematik Memahami Hadits Nabi SAW* (Semarang: PUSLIT IAIN Walisongo, 2009) p.40.

⁴² See Ibnu Hajar Al Asqalani, *Fath al Bariy fi Syarah Shahīh al Bukhari*, *hadīth* no.4893. dalam CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁴³ Al Qudha`i, *Musnad Asy Shihab Al Qudha`i*, no. 599, chapter: *fainna al ir`q dassasun*, CD-ROM *al Maktabah al Syāmilah*, Global Islamic Software , 1997.

The author of *this Musnad* book is Abu Abdillah Muhammad bin Salamahbin Ja`far bi Ali bin Hilmun Al Qudha`i Al Mishri (454 H),

Muhammad ibn Abd al Bailamani from his father from Ibn Umar, he said: I heard the Messenger of Allah SAW said, and he was giving testament to a man:, and notice where you put your son nasab because the character was inherited. (Musnad al-Shihab Al Qudha`i)

This *hadīth* is not found in *kutub at tis`ah*, but, if traced with a broader search, by using *makatabah asy syāmilah*⁴⁴, it will be found in Musnad al shihab al Qudha`i in chapter: *al ir`q dassāsun*⁴⁵

Al Manawi in *Faidh Al Qadīr Syarah Jami` Ash Shaghīr*, said that this *hadīth* is *dhaif*.⁴⁶

Those *hadīth* is a sign of heredity in the nature of parent to child, which in genetics called the law of heredity. The first Hadith explains that the influence of heredity is not only obtained from the parents but also inherited from ancestors.

While the second *hadīth* proposed us to be careful in choosing a partner because of the nature parents inherit to children.

C. THE RESEMBLANCE OF CHILDREN

⁴⁴ In this research, beside *kutub at tis`ah*, the researcher also uses another *kutub al hadīth* in CD-ROM *al Maktabah al Syāmilah*, Global Islamic Software, 1997.

⁴⁵ In this research, the author is slightly different from *Hadīth* scholars who required that the *Hadīth* should be *mutawatir*, authentic, or at least *hasan*. Because according to the scholar of *Hadīth* that assessed qualitatively valid for deed, though there are also some scholar that allow practicing a weak *hadīth*, but it was only in *Hadīth* about the virtues of charity.

⁴⁶ *Faidhul qadīr, hadīth* no 1358 juz 2 p.52, CD-ROM *al Maktabah al Syāmilah*, Global Islamic Software, 1997.

Many prophet tradition (*hadīth*) which mentioned about the resemblance of a chil with his parent. Some *hadīth* which has been collected by researcher are:

Dominant dan resesive	<ul style="list-style-type: none"> • Shahih Bukhari 3082, 2645, 4120 • Musnad Ahmad 11615, 12502, 13365,
	<ul style="list-style-type: none"> • Shahih Muslim 469, • Sunan An Nasa`i 200 • Sunan Ibnu Majah 593 • Musnad Ahmad 11775, 13499
Choosing good seed	<ul style="list-style-type: none"> • Sunan ibnu Majah • Ma`rifah ash Shahabah Abi Naim
Presence of nasab to Adam	<ul style="list-style-type: none"> • Tafsir Ath Thabari juz 24 • Mu`jam Ath Thabrani chapter 2 jus 4 • Ma`rifah ash Shahabah

a) Dominant dan Resesive

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ أَخْبَرَنَا الْفَزَارِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ
 بَلَغَ عَبْدَ اللَّهِ بْنَ سَلَامٍ مَقْدَمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَأَتَاهُ
 فَقَالَ إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ قَالَ مَا أَوْلُ أَسْرَاطِ السَّاعَةِ
 وَمَا أَوْلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمِنْ أَيِّ شَيْءٍ يَنْزَعُ الْوَلَدُ إِلَى أَبِيهِ وَمِنْ أَيِّ
 شَيْءٍ يَنْزَعُ إِلَى أَخْوَالِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَّرَنِي بِهِنَّ أَنْفَا

جَبْرِيلُ قَالَ فَقَالَ عَبْدُ اللَّهِ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيَادَةُ كَبِدِ حُوتٍ وَأَمَّا الشَّبَهُ فِي الْوَلَدِ فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَائُوهُ كَانَ الشَّبَهُ لَهُ وَإِذَا سَبَقَ مَائُوهَا كَانَ الشَّبَهُ لَهَا قَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَّتْ إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بِهَتُونِي عِنْدَكَ فَجَاءَتْ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالُوا أَغْلَمْنَا وَابْنُ أَغْلَمِنَا وَأَخْبِرْنَا وَابْنُ أَخْبِرِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ قَالُوا أَعَادَهُ اللَّهُ مِنْ ذَلِكَ فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالُوا شَرَرْنَا وَابْنُ شَرَرْنَا وَوَقَعُوا فِيهِ (رواه البخارى)

Narrated by Muhammad bin Salam from Al Fazari dari Humaid from Anas RA he said:

News of the coming of the Prophet to Madina reached `Abd Allah ibn Salam. He went to see him and ask him questions: "I want to ask you of three things which none but Prophets know. What is the first of the conditions of the last Hour? What is the first meal the people of Paradise eat? Why does a child resemble his father or mother?" The Prophet ﷺ said: ... The first of the conditions of the last Hour is a fire that will gather them from East to West. The first meal the people of Paradise eat is whales' sweetbreads. 'As for the child, then if the man's fluid precedes that of woman, he draws child to him, if hers, he draws the child to her.' He said: I bear witness that there is no God but Allah and that you are the Messenger of Allah"

Beside narrated by Bukhari⁴⁷, this *hadīth* also narrated by Ahmad⁴⁸. Both narrated through the same *shahābat*, its Anas bin Malik. About its quality, this *hadīth* included in *hadīth shahih marfu`* to the prophet.

The same *hadīth* with another redaction also found in another *kutub at tis`ah*, its:

حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ أَنَّهَا سَأَلَتْ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَغْتَسِلْ فَقَالَتْ أُمَّ سُلَيْمٍ وَاسْتَحْيَيْتُ مِنْ ذَلِكَ قَالَتْ وَهَلْ يَكُونُ هَذَا فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ إِنَّ مَاءَ الرَّجُلِ عَلِيظٌ أَبْيَضٌ وَمَاءُ الْمَرْأَةِ رَقِيْقٌ أَصْفَرٌ فَمِنْ أَيِّهِمَا عَلَا أَوْ سَبَقَ يَكُونُ مِنْهُ الشَّبَهُ (رواه

مسلم)

Narrated from Abbas bin Walid dari Walid bi Zurai` from Said from Qatadah from Anas bin Malik, Umm Sulaym [Anas' mother] said that she once asked the Prophet about a woman that sees, upon waking up, [traces of an emission of fluid] just as a man can. The Prophet ﷺ " replied, "When a woman sees this, let her wash from head to toe." " Umm

⁴⁷ Al Bukhari, *Shahīh AL Bukhari*, No 3082, kitab: *ahaditsula anbiya`*, chapter: *khalafa Adam wa dzurriyyatahu*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁴⁸ Ahmad, *Musnad Ahmad* No. 13365 kitab: *baqiya musnad al mukassirin*, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

Sulaym said that she felt shy to ask such a thing and added, "Can such a thing truly take place?" Prophet said ﷺ - "Yes, it can. Where else does [parental] resemblance originate [in the child]? Indeed, the fluid of the man is thick and white while the fluid of the woman is thin and yellow. Whichever of the two surpasses (‘ala) or precedes (sabaqa) the other, dictates resemblance."

In *kutub at tis`ah*, beside narrated by Muslim,⁴⁹ this *hadīth* also narrated by Nasa`i⁵⁰, Ibnu Majah⁵¹, dan Ahmad⁵² through the same *shahābat*, that is Anas bin Malik.

An Nawawi said that there are many opinion about the meaning of `ala in this *hadīth*:

1. *Sabaq* (precedes)
2. *Kasrah wa quwwah bi kasrati syahwah* (much and strong, by the big of *syahwat*)⁵³

From those hadith we can conclude that the resemblance of children to their parents depend on what sperm that precedes the others. If the water of man precedes water of woman, the children will be having similarities with his father, and in the

⁴⁹Muslim, *Shahīth Muslim* No.469 kitab:al haidh, chapter: wujub al gusl ala al mar`ah bi khuruju al mani minha, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁵⁰An Nasa`i, *Sunan An Nasa`i*, No. 200, kitab: ath thaharah, chapter: al fasl baina ma` ar rajun wa al mar`ah, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁵¹Ibn Majah, *Sunan Ibnu Majah*, No. 593 Kitab: ath thaharah wa sunanuha, chapter: ma ja`a fi al mar`ah tara fi manamiha yara ar rajul, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁵²Ahmad, *Musnad Ahmad* No.11775 chapter: musnad Ahmad bin Malik, CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

⁵³See An Nawawi, *Syarah An Nawawi ala Muslim, hadīth* no. 469, dalam CD-ROM *Maushu`ah al Hadīth al Syarif al Kutub al Tis`ah*, Global Islamic Software, 1997.

contrary, if woman water precedes man, the children will have similarity with his mother.

b) Choosing Good Partner

Islam is perfect. *Qur'an* as a main guidance for Muslims control all aspects of human life, including the traits inheritance of the parents in their children are also reportedly in the *Qur'an*⁵⁴. Islam teaches us to choose a good partner and good living environment, because it was the nature that man characteristic specified by the gene and also affected by the environment.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا الْحَارِثُ بْنُ عِمْرَانَ الْجَعْفَرِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخَيَّرُوا لِنُطْفِئِكُمْ وَأَنْكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ (سنن ابن ماجه⁵⁵)

Narrated from Abdullah bin Said, narrated from Al Harits bin Imran Al Ja`fary from Hisyam bin Urwah from his father, from Aisyah, she said: the prophet PBUH said: Marry suitable matches (akfa') and give your daughters away to suitable matches

Another redaction of this *hadith*:

حدثنا عبد الله بن جعفر ، ثنا إسماعيل بن عبد الله ، ثنا حاتم بن عميد الله ،

⁵⁴ Ambarwati dan Umi Budi Rahayu, *Makalah Genetika Dalam Sudut Pandang Islam*, fakultas kedokteran Universitas Muhammadiyah Surakarta, 2005.

⁵⁵ *Ibn Majah, Sunan Ibnu Majah*, No. 1958, chapter: *al akfa'*, CD-ROM *Maushu'ah al Hadith al Syarif al Kutub al Tis'ah*, Global Islamic Software, 1997.

Abu hatim said that this *Hadith* did not shahih, dan Daruquthni said that its matruk.

ثنا عيسى بن ميمون ، قال : سمعت هشام بن عروة ، يحدث عن أبيه ، عن عائشة ، قالت : قال رسول الله صلى الله عليه وسلم : « تخيروا لنطفكم وانظروا أين تضعونها ، فإن النساء يلدن أشباه إخوانهن وأخواتهن ، وانكحوا

الأكفاء ، وانكحوا إليها » (معرفة الصحابة لابی نعیم الأصبهانی⁵⁶)

Narrated from Abdullah bin Ja`far, narrated from Ismail bin Abdullah, narrated by Hatim bin Ubaidillah, narrated from Isa bin Maimun, he said: I heard from Hisyam bin Urwah, from his father, from Aisyah, she said: the Prophet PBUH said: choose your *nutfah* and look at the base where you put it, for surely a woman gave birth to someone who is like her brother and sister, and Marry suitable matches (akfa') and give your daughters away to suitable matches.

One of prophet *hadith* said that in determining a mate should be based on four cases: religion, lineage (nasab), face and treasure.⁵⁷

The principles that contained in the *Hadith* is that in choosing a spouse must also consider on nasab (lineage), including tracking the history of the emergence of genes that are

⁵⁶ Abi Naim Al Ashbahani, *Ma'fat ash shahabah*, No. 6766, chapter: aisyah Ash Shiddiqah binti Ash Shadiq, CD-ROM *al Maktabah al Syāmilah*, Global Islamic Software , 1997

⁵⁷ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدٌ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنكِحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَا لَهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

(رواه البخارى)

not desired. Besides, the immortality which inherited both parents can be preserved, forged, and repaired by providing a good environment.⁵⁸

The formulation of those hadith gives the directions to choose a partner from good family, so that in such marriages would give birth the good offspring. It's because in marriage sometimes consider heredity and sometimes consider factors (environment), religion and morals, because under the supervision of a mother who has a religion and good morals, would give birth to a generation that good also.

c) Presence of Nasab through Adam

حدثني محمد بن سنان القزّاز، قال: ثنا مطهر بن الهيثم، قال: ثنا موسى بن عليّ بن أبي رباح اللّحمي، قال: ثني أبي، عن جدي، أن النبيّ صلى الله عليه وسلم قال له: " ما وُلِدَ لَكَ؟" قال: يا رسول الله ما عسى أن يولد لي، إما غلام، وإما جارية، قال: " فَمَنْ يُشْبِهُهُ؟" قال: يا رسول الله من عسى أن يشبهه؟ إما أباه، وإما أمه؛ فقال النبيّ صلى الله عليه وسلم عندها: "مه، لا تُقولنَّ هَكَذَا، إِنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَحْضَرَ اللهُ كُلَّ نَسَبٍ بَيْنَهَا

⁵⁸ http://eprints.ums.ac.id/1452/1/2._AMBARWATI.pdf on 12/04/2011

وَبَيْنَ آدَمَ، أَمَا قَرَأْتَ هَذِهِ الْآيَةَ فِي كِتَابِ اللَّهِ (فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ)⁵⁹

قال: سَلَكَكَ (تفسير الطبري)⁶⁰

What child did you get? He replied, messenger of Allah, what else? Either a boy or a girl. The prophet said who does he resemble? He replied, who else? Either his father or his mother, the prophet said: None of you should say that. Truly, when the sperm and ovum drop settles in the uterus, Allah brings it every lineage between it and Adam. Have you not recited this verse? {Into what over from He will, He cast you (*rakkabak*)}. Meaning, ‘threads you’ (*salakak*)

Its *hadīth* down regarding the surat al Infithār verse 8. Ath-Tabari in his *Jami` Al Bayān* interpreted the verse with many *hadīth* about the similarity of the human form⁶¹, and one of them is by the *hadīth* narrated by Ibn Abi Hatim and Ath Thabrāni⁶².

⁵⁹ Al Infithar: 8

⁶⁰ In the literature of Islam, we can find many hadith compilation books, such as: 1) kitāb Musnad 2) kitāb Mu`jam, 3) kitāb *Hadīth* Mutawātir, 4) kitab Muwatta, 5) Kitāb *Hadīth* Aqidah, 6) Kitāb *Hadīth* Tafsir, 7) kitab *Hadīth* Qudsi, 8) Kitāb Syarah, 9) Kitāb *Hadīth* Dhaif dan Maudlu, etc.

See Ulama`i, Dr. Hasan Asy`ari, *Membedah Kitab Tafsir-Hadits Dari Imam Ibnu Jarir Al Thabari Hingga Imam Al Nawawi Al Dimasyqi.*, Semarang: Walisongo Press, 2008), p.10-11.

In this research, the researcher also include Tafsir Ath Thabari as one of the references by entering this book as one of the books of *Hadith fi at tafsir*, it's a book of *tafsir* which is not specifically collect *hadith*, but inside are full of prophet tradition (*hadith*), for example: *Tafsir Al Bayan An Ta`wil Ayy Al Qur`an* karya Ath Thabari, *Tafsir Al Qur`an Al Adhim* karya Ibnu Katsir, *Ad Durar al Mansur fi Tafsiri kitab Al Aziz bi Al Ma`tsur* karya Jalaluddin As Suyuti, Ar Risalah Al Mustatrafah, p. 76-79.

⁶¹ Some *riwayat* about that verses (Al Infithar: 8) in tafsir ath Thabari are: in the form of dog, donkey, and pig.

⁶² Ath Thabrani, *Mu`jam Al Kabir*, juz 5 p.74, CD-ROM *al Maktabah al Syāmilah*, Global Islamic Software, 1997.

This *hadīth* has not strong *isnād*⁶³ therefore not known as *hadīth shahih*.

This *hadīth* explain about th resemblance of children with his parents. The prhophet said that the resemblance of children not only with his parent because when *nuthfah* was in *rahim*, God Almighty determines their genetic relationship with their ancestors through into Adam.

Kitab al-Mu'jam al-Kabir aranged based on the sequence of *Musnad* in accordance with the sequence of letters *hija'iyah*, except *Musnad* Abu Hurairah that has been compiled in the book itself. this Kitab contains of 60,000 *ahadīth*. Therefore, Ibn Dihyah in his opinion, said that this book is a largest mu`jam book in this world. If it is said in general in terms *mu'jam* ahli *Hadīth*, is al-Mu'jam al-Kabir. See Al-Tahhan, Mahmud, *Usul al-Takhrij Dirasah wa al-Asanid*, Saudi Arabia: Maktabah Ma'arif.

The scholars agreed that al-Mu'jam al-Kabir is a largest mu`jam book and comprehensive reference book. Because the fame of this book is called by the name al-Mu'jam , or in the rest of the *Hadīth* the scholars enough states *akhrajahu ath thabrani*. See 'Itr, Nuruddin, *Ulum al -Hadis I*, Terj. Mujiyo, (Bandung : Remaja Rosda Karya, 1994), p. 186

⁶³ Ibnu Katsir, *Tafsir Al Qur'an Al Adhim*, Q.S. Al Infithar:8, CD-ROM *al Maktabah al Syāmilah*, Global Islamic Software , 1997.