CHAPTER III
GENETICS IN HADĪTH

Hadīth1 is the second source of Islamic teachings after the Qurʾān. Hadīth is often identified with the Sunnah.2 As like in the Qurʾān, 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 Qurʾān and hadīth that tell clearly about the basis of the modern science of genetics. The Holy Qurʾān 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 an understanding about scientific indication of genetics in the hadīth.4 By collecting some hadīth related to genetics in the kutub

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1 According Muhadditsin, the word hadith 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 fiqh, physical appearance is not included in the category of prophet hadīth. Muhammad Ajaj Al Khatib, Ushul al Hadīth wa `Ulumuhu wa mushthalahuhu, (Beirut: Dar Al Fikr, 1989), p.27
2 Sunnah of the prophet is an explanatory to the Qurʾān 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 Qurʾān), (Bandung: IPB Press, 2010) p. 3
4 In this research, besides use manual method, (searching hadīth in kitab Al Mu`jam Al Mufahras li alfādi 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:

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 (alaqaah).

"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 shahībat that is Anas ibn Malik. According to the quality of sanad⁸, these hadīth including hadīth

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

The criteria of hadīth Shahīth according to hadīth scholar are:

1) the continuity of sanad,
2) narrators are fair (adil),
3) narrators are dhabīh,
4) avoided from syadh,
5) Avoided from illat.

See M. Syuhudi Ismail, Kaedah KeShahīth 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 syadh and illat) for matan.
shahih⁹ and marfu',¹⁰ into the Prophet. The same hadith with another redaction also narrated by Bukhari, its:

{Hadith text in Arabic}

**Footnotes:**
⁹ Hadith Shahih means hadith that fulfills all criteria of the hadith shahih. See M. Syuhudi Ismail, Kaedah KeShahihkan Hadits, (Jakarta: Bulan Bintang, 1988) p.111.
¹⁰ Hadits marfu' is hadith that its sanad be connected to the prophet – shallallahu alaihi wasallam – from a certain person.
Narrated from Abu Bakar bin Ahi Syaibah, narrated from Abu Muawiyyah and Waki‘ and also narrated from Muhammad bin Abdillah bin Numair Al Mahdaniy, narrated from my father and Abu Muawiyyah 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, Muslim\textsuperscript{12}, Abu Dawud\textsuperscript{13}, At Tirmidzi\textsuperscript{14}, Ibnu Majah\textsuperscript{15}, dan Ahmad\textsuperscript{16}. Muhadditsun explained that those hadīth talk about the creation of Adam and his offspring.

\textsuperscript{12} Muslim, Shahīh Mislim, no.4781 Chapter: Kaisiyah Khalaqa Adam fi hathni ummhi, CD-ROM Maush’ah al Hadīth al Syarif al Kutub al Tis’ah, Global Islamic Software, 1997.
\textsuperscript{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 Maush’ah al Hadīth al Syarif al Kutub al Tis’ah, Global Islamic Software, 1997.
\textsuperscript{16} Ahmad, Musnad Ahmad No. 3441 chapter: musnad Abdullah bin Mas’ud, CD-ROM Maush’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 *mudghah* required within 40 days after fertilization. *Nuthfah* in general can be interpreted by a drop of water. While, *nuthfah* in those *hadith* means ovum that has been fertilized. In *Qurʾān* its called *nuthfah amsyāj* (a drop of water which is mixed). This is supported by prophet tradition (*hadīth*) that said that man was created from *nuthfah* of men and women

In 90.5 verse of the Qur’an, it is written: 

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Verily We created man from a drop of mingled sperm
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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

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17 *Ahmad, Musnad Ahmad No. 4206 chapter: musnad Abdullah bin Mas’ud, CD-ROM Maushu’ah al Hadithi 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 inqibādhi) 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:

 telah J value in C Qarār Makkīn.

Called by 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.

The world 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. Quraish Shihab more likely to interpret the word `alaqah with” something dependent or huddle in the uterine wall.

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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, p. 653
21 Quraish Shihab, Mu’jizat Al Qur’ān, (Jakarta: Mizan, 2007) p.175
In 'aunul ma`bud Syarah Sunan Abi Dawud explained the meaning of a'laqah is the hard blood. While mudghah is a piece of meat for chewed.

The word mudghah comes from the word مضغع (madhaga) which means "chew". Mudghah is something relatively minor that can be chewed. Even within the lisan al-Arab states that mudghah is a piece of meat that size can be inserted into the mouth. In a hadith the word mudghah also be interpreted with liver.

Meanwhile, the word Mitsla dzâlik means with the same period, its 40 days. So the phase of nuthfah until mudghah is 40 days.

2. Determination of four matters

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

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.

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25 Ibnu Mandur, Lisan al arab, (Beirut: Dar Al Kutub Al Ilmiyah, 2005)
26 An Nawawi, Syarah Muslim, hadith no.4781, CD-ROM al Maktubah al Syamilah, 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 *sunnatullah*\(^{27}\). 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.

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\(^{27}\) The term of *sunnatullah* consists of the word *sunnah* and Allah. The word *sunnah* means habit, so *sunnatullah* is the God’s habits in treating society. This habit was declared as something that not devolving, ‘*walan tajida lisunnatih tabwila*’ (Fathir: 43), nor changing, *walan tajida lisunnatih tabdilā* (Fathir: 43). Because of its characters, then it is named the legal community or the provisions for the community. see. Quraish Shihab, *Sercercah Cahaya Ilahi, Hidup Bersama Al Qur’an*, (Bandung: Mizan, 2007), p. 427
Those the stage of human embryology 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 blueprint that is contained in the genes inherited by both parents, the cells differentiate according 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 I`RQ

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|                   | • Shahih Muslim 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
• Sunan Abu Dawud 1927
• Sunan An Nasa’i 3424, 2425
• Sunan Ibnu Majah 1992, 1993
• Sunan At Turmudzi 2054
• Musnad Ahmad 6892, 7433, 8930

• Musnad shihab al Qudhai

الْمُسْتَيْبَةَ عَنْ أُبَيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ مِنْ بَيْنِ ﻓَزَارَةٍ إِلَى ﺎﻟْﻨَـٰمَ أَﺳْﻮَدَ ﻓَـﻗَـﺎَــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ~

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 Sa'd, Abu Bakar bin Abi Syaibah, Amr bin Naqidh, and Zuhair bin Harb, narrated from Sufyan bin Uyainah from Zuhri from Sa'd bin Musayyab, narrated from Abu 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 hasith that related to this theme also narrated by Bukhari, Muslim, Abu Dawud, An Nasa'i, Ibn Majah, At Turmudzi, dan Ahmad.


36 Al Tirmidzi, Al Jami’ Al Mukhtasar min Sunan ‘an Rasulilah No.2054, kitab: al wila’ wa al hibah an Rasulilah, 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 hadith is shahih and marfu' to the prophet.

This hadith 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 المعده نسب 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 asybah (resemble).40

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

38 Manawir, Ahmad Warson, Al Munawir Kamus Arab Indonesia, (Surabaya: Pustaka Progresif)
40 See An Nawawi, Syarh An Nawawi ala Muslim, hadith no. 2756, dalam CD-ROM Maushu`ah al Hadith 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 hadith, hadith with word of `irq that explain
about genetics are:

Axhazna Abu Muhammad Abd al-Rahman bin Amr bin Me.“, Abu Amr bin Ziyad,

Then Abu Amr bin Ziyad bin Khalid bin Yazid, then Abu Amr bin Ziyad bin Al-

Then, Abu Ubayd Allah bin al-Usayn bin al-Khawariji, from Ahl al-

Then, Abu Amr bin Abd al-Rahman bin Abi Bakr bin Khali d

Then, Ubaydullah bin Abbas bin Rajab `al-

\(\text{Al-Qudha’i, Musnad Asy-Shihab Al Qudha’i Al Mishri (454 H),}\)

Narrsted 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 Ubaydillah 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 Ulamai, Metode
42 See Ibnu Hajar Al Asqalani, Fath al Bariy fi Syarah Shah h al Bukhari,
hadith no.4893. dalam CD-ROM Maushu’ah al Hadith al Syarif al Kutub al Tis’ah,
43 Al Qudha’i, Musnad Asy-Shihab Al Qudha’i, no. 599, chapter: fai’ma al
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 hadith is not found in kutub at tis `ah, but, if traced with a broader search, by using makatabah asy syamilah\(^4\), it will be found in Musnad al shihab al Qudha`i in chapter: al ir `q dassasun\(^45\)

Al Manawi in Faidh Al Qadir Syarah Jami` Ash Shaghir, said that this hadith is dhaif.\(^46\)

Those hadith 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 hadith 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 hadith in CD-ROM al Maktabah al Syamilah, Global Islamic Software, 1997.

\(^{45}\) In this research, the author is slightly different from Hadith scholars who required that the Hadith should be mutawatir, authentic, or at least hasan. Because according to the schoolar of Hadith that assessed qualitatively valid for deed, though there are also some schoolar that allow practicing a weak hadith, but it was only in Hadith about the virtues of charity.

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

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a) Dominant dan Resessive

خَلَّتْ نَا حَدِيثًا مَعْلُومًا أَنَّ سَلَامَةَ بْنَ سَلَامٍ أَخْبَرَهُ رَسُولُ اللَّهِ ﷺ عَنْ أَنْسِي رضي الله عنه قال: بلغ عَبْدُ اللَّهِ بْنَ سَلَامَةَ نَذْرًا مَنْ تَهْدِي وَاللَّهُ عَلَيْهَ وَسَلَّمَ المُتَّبَعَةُ فَأَتَاهَا فَقَالَ إِلَى سَلَامٍ أَخْبَرَهُ رَسُولُ اللَّهِ ﷺ عَنْ أَنْسِي رضي الله عنه قال: ما أَوْلِى أَشْرَاطِ اللَّيْلِ وَمَا أَوْلِي طَعَامٍ مَعْلُومٍ أَلْحَنْةَ وَمَنْ أَيُّهُ شَيْءُ يُنْزِعُ الرَّجُلَةَ أَلْحَنْةً إِلَى أَبِيهِ وَمَنْ أَيُّهُ شَيْءُ يُنْزِعُ إِلَى أَخِيهِ فَقَالَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ وَسَلَّمَ خَيْرَي بِجَيْبٍ آنَّا
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 Bukhari, this hadith also narrated by Ahmad. Both narrated through the same shahabat, its Anas bin Malik. About its quality, this hadith included in hadith shahih marfu’ to the prophet.

The same hadith with another redaction also found in another kutub at tis’ah, its:

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  replied, “When a woman sees this, let her wash from head to toe.” Umm

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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 hadith 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 hadith:
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

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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.

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\text{ حدَّثَنَا عَبْدُ اللَّهِ بْنُ سَيْبَانَ حَدَّثَنَا الحَارِثُ بْنُ عُمَرَانُ الجُعْفَرِيُّ عَنْ هِشَامٍ بْنَ عُثْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ فَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ أَخَرَجَ النَّفْسَ اِلَى اَلْحَيَاَةِ الْآخِرَةِ وَأَخَرَجَ اِلْحَيَاَةَ الْعُلَيْةِ وَأَخَرَجَ اِلْحَيَاَةَ الْآخِرَةِ وَأَخَرَجَ اِلْحَيَاَةَ الْعُلَيْهِ (سَنَةِ اِبْنِ مَاجِهِ)\]

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:

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\text{ حدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرُ ، ثَنِى إِسْمَاعِيلُ بْنُ عَبْدُ اللَّهِ ، ثَنِى حَازِمُ بْنُ عَبْدِ اللَّهِ ،} \]

\[^{54}\text{Ambarwati dan Umi Budi Rahayu, Makalah Genetika Dalam Sudut Pandang Islam, fakultas kedokteran Universitas Muhammadiyah Surakarta, 2005.}\]


Abu hatim said that this Hadith did not shahih, dan Daruquthnu said that its matruk.
Narrated from Abdullah bin Ja’far, narrated from Ismail bin Abdullah, narrated by Hatim bin Ubaidillah, narrated from Isa bin Maimun, he said: I hearded from Hisyam bin Urwah, from his father, from Aisyah, she said: the Prophet PBUH said: choose your nuthfah 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

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not desired. Besides, the immortality which inherited both parents can be preserved, forged, and repaired by providing a good environment.\(^\text{58}\)

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 القرآز، قال: ثنا مطهر بن الهيثم، قال: ثنا موسى بن عليّ بن أبي رباح اللخمي، قال: ثني أبي، عن حدي، أن النبيّ صلى الله عليه وسلم قال له: " ما وُلِدَ لَك؟ " قال: يا رسول الله ما عسى أن يولد لي، إما غلام، وإما جارية، قال: "فَمَن يَشْبِهُ؟ " قال: يا رسول الله من عسى أن يشبه؟ إما أباه، وإما أمه؟ فقال النبيّ صلى الله عليه وسلم عنهما: "مَهْ، لَا نَفْلُونَ هَكَذَا، إنَّ النُّطْلَةَ إِذَا اسْتَنْقَرَتْ فِي الرَّجْمِ أَخْضَرَ اللهُ كَلَّمَا نُسِبُ بَيْنَهَا

\(^{58}\) http://eprints.ums.ac.id/1452/1/2._AMBARWATI.pdf on 12/04/2011
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 hadith down regarding the surat al Infithar verse 8. Ath-Tabari in his Jami `Al Bayān interpreted the verse with many hadith about the similarity of the human form⁶¹, and one of them is by the hadith narrated by Ibn Abi Hatim and Ath Thabrānī⁶².

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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 Ḥadīth Mutawātir, 4) kitāb Muwatta, 5)Kitāb Hadīth Aqīdah, 6) Kitāb Hadīth Tafsīr, 7) kitāb Hadīth Qudsī, 8) Kitāb Syarah, 9) Kitāb Hadīth Dhaif dan Maudhu, etc.


⁶² In this research, the researcher also include Tafsir At Tabari as one of the references by entering this book as one of the book’s of Hadith fi al tafsīr, it’s a book of tafsīr which is not specifically collect hadith, but inside are full of prophet tradition (hadith), for example: Tafsīr Al Bayān An Ta’wil Ayy Al Qur’ān karya Ath Tabari, Tafsīr Al Qur’ān Al Adhim karya Ibnu Katsir, Al Durar al Mansur fi Tafsīrī kitāb Al Aziz bi Al Ma’ṣur karya Jalaluddin As Suyuti, Ar Risalah Al Mustatrafah, p. 76-79.

⁶³ Some riwayat about that verses (Al Infithar: 8) in tafsīr ath Tabari are: in the form of dog, donkey, and pig.

This hadīth has not strong isnād⁶³ therefore not known as hadīth shahīh.

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 nathfah 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’iyyah, 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 al-Hadīth, is al-Mu'jam al-Kabir. See Al-Tahhan, Mahmud, Usul al-Tahriij Drasah wa al-Asanid, Saudi Arabia: Maktabah Mu'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