

Takhrij and Syarah Hadith of Chemistry: Prohibition of Blowing Food and Drink

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Abstract This study aims to discuss the hadith of the Prophet Muhammad SAW. namely about the prohibition of blowing food and drink. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this research are the dangers of blowing food and drinks from a chemical perspective. The conclusion of this research is takhrij and syarah hadith of the Prophet about the prohibition of blowing food and drink that can cause disease.

Keywords: Chemistry, Food, Hadith, Syarah, Takhrij

Introduction

Food is a basic human need that is needed at all times and requires good and correct management in order to benefit the body. Good and correct management is basically food management based on the principles of food hygiene and sanitation (Soares, 2013). Drinks are everything that is drunk enters a person's body which is also one of the intake of food which functions to form or replace body tissues, provide energy and regulate all processes in the body (Utara, 2003). Rasulullah SAW taught many things that were beneficial to his people as written in his hadiths. Until now, these teachings have been widely studied and studied. In Islamic teachings, health is seen as a very great gift from God. Many religious texts emphasize that humans maintain their health, avoid causes that can lead to illness. Many factors cause illness, including mismanagement in terms of eating, drinking, and various physical activities, such as not maintaining hygiene, ignoring medical advice, and lack of exercise (Smeer, 2009).

There is a hadith from the Prophet regarding blowing in food at Musnad Ibn Majah Number 3279:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ حَدَّثَنَا شَرِيكَ عَنْ عَبْدِ الْكَرِيمِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَنْتَفِسُ فِي الْإِنَاءِ

Having told us Abu Kuraib had told us Abdurrahim bin Abdurrahman Al-Muharibi had told us Sharik from Abdul Karim from Ikrimah from Ibn Abbas he said, "Rasulullah ﷺ never blew on food and drink, and he also did not breathe in a vessel."

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 the hadith of the Prophet about blowing in the food. The research question is how the hadith of the Prophet about blowing food. The purpose of this research is to discuss the hadith of the Prophet. about blowing in the food.

Research methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). The interpretation in this study used an approach with chemical analysis (Padmaningrum, 2010).

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 the study of the arrangement, structure, properties, and changes of matter and energy that accompany it (Istijabatun, 2011).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "food" until the hadith was found in the book Musnad Ibnu Majah Number 3279, as stated earlier.

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 Muthallib bin Hasyim		68 H	Marur Rawdz	Abu Al 'Abbas		Shahabat	Shahabat
2	Ikrimah, maula Ibnu 'Abbas		104 H	Madinah	Abu 'Abdullah		Tsiqah	Tabi'in (middle circle)
3	Abdul Karim bin Malik		127 H	Jazirah	Abu Sa'id		-Tsiqah Tsabat -Tsiqah -Tsiqah Ma'mun -Tsiqah Mutqin -Hafizh	Tabi'in (see no friends)
4	Syarik bin 'Abdullah bin Abi Syarik		177 H	Kufah	Abu 'Abdullah		-Shaduuq - Shaduuq Tsiqah -Tsiqah -Shuduq	Tabi'ut Tabi'in (middle circle)
5	Abdur Rahim bin 'Abdur Rahman bin Muhammad bin Zayid		211 H	Kufah	Abu Ziyad		-Tsiqah -Shalih -Tsabat Shalih -Syeikh Tsiqah Fadlil	Tabi'ul Atba (the elderly)
6.	Muhammad bin Al 'Alaa' bin Kuraib		248 H	Kufah	Abu Kuraid		-Shaduuq -Ia Ba'sa Bih -Kuufi Tsiqah -Tsiqah Hafidz -Hafizh	Tabi'ul Atba (the elderly)
7	Ibnu Majah	207 H	275 H	Qazwin	Abu Abdillah			

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 a valid hadith is that the 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). Sahih hadith are strong traditions while dhaif traditions are weak traditions

(Soetari, 1994). The conditions for shahih 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 narrator, there were no comments that gave negative results. Also from the sanad side, it is connected from friend to homecoming. In fact, 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 are being examined 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 view of the scholars, it is makruh to blow food. This is because it is related to manners and cleanliness. However, there are some scholars who have a different view. According to some scholars, this cloudiness applies if a person is at a banquet in one large container with other people. Because, the behavior of blowing food can cause disgust in others. People may also suspect that there are germs mixed with food due to being blown.

This hadith can also be explained in terms of chemistry. In chemistry, when food or drink that is still hot is blown, it will release water vapor (H_2O), it will emit CO_2 gas from the mouth. According to chemical reactions, when H_2O reacts with CO_2 it will form a carbonic acid compound (H_2CO_2) which is acidic and is useful for adjusting the pH (acidity level) in the blood. Blood itself is a buffer or solution that

can maintain pH with a weak acid in the form of H_2CO_3 and its conjunctive base in the form of H_2CO_3 . Where this can be a risk to health.

According to chemical reactions, when water vapor reacts with carbon dioxide it will form a carbonic acid compound (H_2CO_3) which is acidic, so it can be a problem for human health. Although this opinion is still not sure and needs to be debated because some argue that the reaction between CO_2 and H_2O only occurs at high temperatures and pressures. CO_2 can dissolve in water at high pressure, forming H_2CO_3 at $25^\circ C$, $K_c = 1.70 \times 10^{-3}$. To achieve equilibrium, the reaction between CO_2 and H_2O requires a catalyst. If there is no catalyst, this reaction will proceed slowly because H_2CO_3 is a weak acid. Blowing the drink is actually not a problem with the water but with the components in the water. In water if it contains quicklime (CaO) when it is blown by human breath then it reacts with CO_2 in the breath it will become limestone ($CaCO_3$). This limestone is one of the most common kidney stones. In the end, the kidneys also try to compensate for this situation by removing more acid in the urine. But both mechanisms are useless if the body continues to produce too much acid, resulting in severe acidosis. As the acidosis worsens, the sufferer begins to feel extreme fatigue such as drowsiness, more nausea and confusion. If the acidosis gets worse, blood pressure can drop, leading to shock, coma and even death. Sometimes there are people who say that so far we have never seen people die because of eating or drinking hot food and drinks. Diseases that arise due to small things such as blowing hot food and drinks are not instantaneous, but be aware that chronic diseases are caused by small things (Nia et al., n.d.).

Conclusion

Blowing food and drink is prohibited by Rasulullah SAW. because it can harm the human body. According to a chemical reaction, when oxygen reacts with carbon dioxide it will form a carbonic acid compound which is acidic and is useful for adjusting the pH or acidity level in the blood. Blood itself is a buffer (a solution that can maintain pH) with a weak acid in the form of carbonic acid and the visiting base in the form of bicarbonate. Where this will be a risk to health. This research is expected to have beneficial implications for readers in general so as not to blow hot food and

drinks so as to avoid various diseases. This research has limitations in the implementation of takhrij and sharah hadith with chemical analysis, so it needs further research in the field of chemistry. This study recommends not blowing hot food and drinks.

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