



**Takhrij and Syarah Hadith of Chemistry:
Prohibition of blowing Food and Drinks**

**Amelia Putri Sugiso¹, Annisaa Siti Zuadah², Wahyudin Darmalaksana³,
Eko Prabowo Hadisantoso⁴, R. Yuli Ahmad Hambali⁵**

^{1,4}Department of Chemistry, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

^{2,3}Department of Hadith Science, Faculty of Usuluddin
UIN Sunan Gunung Djati Bandung

⁵Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

amelia.sugiso@gmail.com

Abstract

The purpose of this research is to discuss the hadith of the Prophet. about blowing hot food and drink in Islamic and scientific view. 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 hot food and drinks according to a scientific perspective. The conclusion of this research is takhrij and syarah hadith regarding the prohibition of blowing hot food and drinks in the view of Islam and science.

Keywords: *Beverage, Chemistry, Food, Hadith, Syarah, Takhrij*

Preliminary

The Arabic word for food comes from the word al-tha'am and the plural Al-Atimah which means to eat food. Whereas in the encyclopedia of Islamic law, food is anything that can be eaten by humans or something that eliminates hunger. Meanwhile, the definition of food according to the term is anything that is eaten by humans and is eaten, either in the form of food items or others. In Arabic, the drink comes from the word al-asyribah and al-syarb, which means to drink a drink. Whereas in the encyclopedia of Islamic law it is defined as the type of water or liquid that can be drunk. In terminology, the word syarab means something drunk, either in the form of plain water, or water that has been processed, which has changed color and taste (Anwar, nd). Rasulullah taught one of which is the manners of eating and drinking, in which the Prophet himself prohibited humans from breathing in a container and also prohibited from blowing hot food while drinking or eating. Because you need to know that when you blow like that, what comes out is unclean air (Navira, nd).

There is a hadith of the Prophet Muhammad. related to blowing food and drinks, which is one of the hadiths narrated by Musnad Ahmad Ibn Hanbal version of Al-Alamiyah Number 3194, which reads as follows:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْكَرِيمِ عَنْ عِكْرِمَةَ عَنْ
عَبَّاسٍ قَالَ قَالَ نَبِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ وَالشَّرَابِ

Having told us Abdurrahman from Isra'il and Abdul Karim Al-Jazari from Ikrimah from Ibn Abbas he said; Rasulullah SAW. Forbid blowing food and drink. And has told us Abu Nu'aim from Ikrimah in mursal, and has told us Muhammad bin Sabiq menganadinya from Ibn Abbas "[Musnad Ahmad No. 3194].

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

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 (Sakri, 2015).

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 branch of natural science that studies 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 "prohibition of blowing food and drinks" until the hadith was found in the book Musnad Ahmad Ibn Hanbal Number 3194, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			-	+	
1	Abdullah bin 'Abbas bin' Abdul Muthallib bin Hasyim		H. 68	Marur Rawdz	Abu Al 'Abbas		Friends	Friends
2	Ikrimah, maula Ibn 'Abbas		104 H.	Medina	Abu 'Abdullah		- Tsiqah - Tsiqah - Tsiqah - Tsiqah	Middle Ages Tabi'in
3	Abdul Karim bin Malik		127 H.	Peninsula	Abu Sa'id		- Tsiqah tsabat - Tsiqah tsabat - Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsiqah ma'mun - Tsiqah mutqin - Hafizh	Tabi'in (no see friends)
4	Isra'il bin Yunus bin Abi Ishaq		160 H.	Kufa	Abu Yusuf		- Mentioned in 'ats tsiqaat - Tsiqah	Tabi'ut Tabi'in among the elderly
5	Abdur Rahman bin Mahdiy bin Hassan bin 'Abdur Rahman		198 H.	Basrah	Abu Sa'		- Mentioned in 'ats tsiqaat - Hafizh - But unlucky - Tsiqah - Tsiqah Imam - Tsiqah tsabat hafizh - Hafizh	Tabi'ut Tabi'in the Ordinary
6	Muhammad bin Sadiq		213 H.	Baghdad	Abu Ja'far		- Kuufii Tsiqah	Tabi'in (no see friends)

						<ul style="list-style-type: none"> - Laisa bihi ba's - Mentioned in 'ats tsiqaat - Shaduuq - They confirmed it 	
7	Ahmad Ibn Hanbal	164 H.	241 H.	Baghdad	Abu Abdillah		Mudawin

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, 2020d). Sahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari, 1994). Requirements for 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 encounter between teacher and pupil 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, 2020d).

The quality of this hadith is authentic. Because, from the side of the narrator, there were no comments from the scholars from the time of friendship to homecoming. The science of hadith has another parameter in reinforcing hadith. Among other things, the hadith is called mutawatir in a very popular sense when the hadith that is being researched is spread in several hadith books (Soetari, 2015). The distribution of this hadith acts as syahid and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020d). The rest, hadith so far is the virtue of Islamic practice, so it can be argued even though its status is dhaif (Darmalaksana, Pahala, and Soetari 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). According to the ulama's view, blowing food and drink is not haram, but only makruh, which is better avoided. If someone continues to eat or drink by blowing their food or drink,

then that food or drink does not necessarily become haram. Imam al-Munawi explained the reason why blowing food is dangerous. Namely so as not to change the smell of food due to bad breath. With the changing aroma of food, automatically when you eat it, it becomes unpleasant and disturbs the taste of the food or drink. In addition, at that time, blowing food to cool it quickly seemed to indicate that the person was greedy and impatient. By blowing food so that it cools quickly it can eat quickly, and when it's finished, it can add more. And so on. Eating and drinking in a hurry can potentially choke and harm us (M Alvin Nur Choironi, 2020).

This hadith can also be explained in terms of chemistry. When we blow food, we will remove CO₂ gas from the mouth. According to chemical reactions, when water vapor reacts with carbon dioxide it will form a carbonic acid compound (H₂CO₃) which is acidic, so it can be a problem for our health. Although this opinion is still debatable because some argue that the reaction between CO₂ and H₂O only occurs at high temperatures and pressures. CO₂ can dissolve in water under high pressure, forming H₂CO₃ at 25 degrees Celsius. To achieve equilibrium, the reaction between CO₂ and H₂O requires a catalyst. If there is no catalyst, this reaction will be slow. H₂CO₃ is a weak acid. $K_c = 1.70 \times 10^{-3}$

Another reason for the prohibition of blowing hot food and drinks is that the problem is not the water, but the components in the water. In water if it contains quicklime (CaO) when it is blown by human breath, it reacts with CO₂ in the breath, it will become limestone (CaCO₃) and this limestone is one of the most commonly encountered kidney stones. Ultimately, the kidneys also try to compensate for this by excreting 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, drowsiness, more nausea, and confusion. When the acidosis gets worse, blood pressure can drop, causing shock (Navira, nd).

Conclusion

One of the manners in eating and drinking according to Islam is that it is prohibited to blow food and drinks. The danger of blowing hot food and drinks, it can be concluded that blowing hot food is not a thing recommended by Rasulullah SAW. In science, when food containing water is blown, there will be a reaction combining the food with gas from the mouth of this reaction to produce CO and CO₂, both of which are poisonous. In addition, in the mouth there are harmful particles, namely food debris that will rot without us knowing it, causing bad breath. If this smell is exhaled in food and then consumed, it is not good for the body. Therefore, proving the quality of the hadith regarding the prohibition of blowing hot food becomes a necessity by drawing its relevance between the hadith and modern science or science. H₂O CO₂ H₂O₂ It is hoped that this research will have beneficial



implications for the enrichment of Islamic knowledge. Admittedly this research has limitations in the implementation of takhrij and sharah hadith as a preliminary study so that further research is needed through chemical analysis. This study recommends developing science-based on inspiration from Islamic texts.

Reference

- Anwar, S. (nd). FOOD AND DRINKING IN ISLAM The basic concept of halal and haram in Islam. Ddi.
- Darmalaksana, Wahyudin, Lam Lam Pahala, and ES (2017). The Controversy of Hadith as a Source of Islamic Law. *Insights: Religious and Socio-Cultural Scientific Journal*, 2 (2): 245-58.
- Darmalaksana, W. (2020a). Writing Class Experience Research Formula. *Journal of Writing Class UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020b). Writing Class Experience Research Formula. *Futura Islamic Scientific Journal*, 2 (1), 1-8.
- Darmalaksana, W. (2020c). Research on the Syarah Hadith Method for Contemporary Design. A Thesis, Thesis, and Dissertation Guide. *Diroyah: Journal of Hadith Studies* 5.
- Darmalaksana, W. (2020d). Proceedings of the Hadith Validity Business Process for Designing the Tahrij Method Application. *Journal of Ushuluddin UIN Sunan Gunung Djati Bandung*, 1: 1-7.
- Istijabatun, S. (2011). The Effect of Natural Knowledge on Understanding Chemistry Subjects. *Journal of Chemical Education Innovation*, 2 (2), 323-329.
- M Alvin Nur Choironi. (2020). The prohibition of blowing food and its understanding. *Understanding Hadith According to the Ulama*.
- Navira, K. (nd). HAZARDS OF INVESTIGATION OF HOT FOOD PROGRAM.
- Sakri. (2015). Analytical Chemistry. *Journal of Chemical Information*.
- Soetari, E. (1994). *Hadith Science*. Amal Bakti Press.
- Soetari, E. (2015). *Sharah and Hadith Criticism with the Tahrij Method: Theory and Application (2nd ed.)*. Gombong Layang Charity Foundation.

Acknowledgment

Praise Gratitude for the presence of Allah SWT for providing instructions and convenience in making this article. Thanks to both parents and family who have provided encouragement and prayers in the process of making this article. Thanks also to Mr. Dr. Wahyudin Darmalaksana, M.Ag, as the lecturer who teaches ulumul hadith who has guided from beginning to end. Not to forget also, I would like to thank my friends who have encouraged me in the process of making this mini-article.

Author



Amelia Putri Sugiso

Department of Chemistry, Faculty of Science
and Technology, UIN Sunan Gunung Djati
Bandung, Indonesia