



**Takhrij and Syarah Hadith of Chemistry:
Alcohol Use Laws in Medicine**

**Anisa Nurhasanah¹, Riki Muhammad Fahmi², Muhlas³,
Wahyudin Darmalaksana⁴, Tina Dewi Rosahdi⁵**

^{1,5}Department of Chemistry, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

^{2,4}Department of Hadith Science, Faculty of Usuluddin
UIN Sunan Gunung Djati Bandung

³Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

anisanh795@gmail.com

Abstract

The purpose of this research is to discuss the hadith of the Prophet Saw. about the use of alcohol in medicine. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is about the law of the use of alcohol in medicine which is often used in the medical field. The conclusion of this research is takhrij and syarah hadith of the Prophet Saw. about alcohol in drugs is allowed but does not contain addiction and intoxication, but only as a cure. The author recommends developing non-alcoholic drugs through chemistry.

Keywords: *Chemistry, Hadith, Syarah, Takhrij*

Introduction

Advances in science and technology in the field of medicine and cosmetics are increasingly broad and varied. In fact, in science and technology there are two important things, namely things that are joyful for the Muslim community and also things that need to be aware of, because in the medicines and cosmetics used there are materials which according to Islamic law are classified as haram or doubtful their halalness. One of the ingredients in question is alcohol. Alcohol is usually associated with khamr which is actually forbidden to drink (Mursyidi, 2002a).

The organic compound contained in alcohol is a hydroxyl functional group (Tritama, 2015). In the context of contemporary Islamic law, many ijthihad are carried out by scholars to describe the problem of the halal or the haram of the drug (Lukmanudin, 2015).

There is a hadith of the Prophet with regard to the use of alcohol in medicine at Shahih Muslim Number 3670:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عُلْقَمَةَ بْنِ وَايِلٍ عَنْ أَبِيهِ وَابْنِ الْحَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُؤَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ فَتَهَاةً أَوْ كِرَةً أَنْ يَصْنَعَهَا فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ

Have told us Muhammad bin Al-Mutsanna and Muhammad bin Basyar and this is lafadz Ibnu Al-Mutsanna. Both said; have told us Muhammad bin Ja'far have told us Syu'bah from Simak bin Harb from 'Alqamah bin Wa'il from his father Wa'il Al-Hadlrami that Thariq bin Suwaid Al-Ju'fi once asked the Prophet shallallahu'alaihi wasallam about khamer, so he either forbids it or hates to make it. Then he said, "I just made it for medicine". So he said: "khamr is not medicine, but it is a disease" (Muslim).

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith from the Prophet about drugs containing alcohol. This statement is how the hadith of the Prophet about the use of drugs containing alcohol. The purpose of this research is to discuss the hadith of the Prophet about alcohol.

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 uses an approach with chemical analysis (Mursyidi, 2002a).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this study, namely a field of study that studies the theory and ways of carrying out chemical analysis of a chemical substance or substance, including separation, equipment and the determination of components in the sample (Situmorang, 2010).

Results and Discussion

At first, I did a search through the hadith application about the keyword "alcohol" until the hadith is found in the book Shahih Muslim Number 3670, as stated earlier.

Tabel 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Wa'il bin Hajar bin Sa'ad			Kufah	Abu Hunaidah		Shahabat	Tabi'in middle circle
2	Alqamah bin Wa'il bin Hajar			Kufah			-Don't mention it - Shaduuq - Mentioned in 'Ats Tsiqat'	Tabi'in ordinary people
3	Simak bin Harb bin Aus		123 H.		Abu Al Mughirah	-There is something in his hadith -Many are wrong -Bad Memorization	-Tsiqah - Shaduuq tsiqah -Shaduuq - Don't mention it - Mentioned in 'Ats Tsiqat'	Tabi'in ordinary people
4	Syu'bah bin Al Hajjaj bin Al Warad		160 H.	Bashrah	Abu Bistham		-Tsiqah tsabat -Tsiqah ma'mun -No one is better hadith from him -Amirul mukminin fil hadith -Tsiqoh hafidz - Tsabat hujjah	Tabi'ut Tabi'in the elderly
5	Muhammad bin Ja'far		193 H.	Bashrah	Abu 'Abdullah		-Tsiqah - Shaduuq - Mentioned in	Tabi'ut Tabi'in ordinary people

							'ats tsiqaat	
6	Muham mad bin Al Mutsann aa bin 'Ubaid		252 H.	Bashrah	Abu Musa		-Tsiqah -Shalihul hadith - Shaduuq - Mentione d in 'ats tsiqaat -Tsiqah masyhur -Minal huffaad -Tsiqah Tsabat	Tabi'ul Atba' the elderly
7	Muham mad bin Basysyar bin 'Utsman		252 H.	Bashrah	Abu Bakar		- Shadu uq - Shalih - La ba 'sa bih - Mentio ned in 'ats tsiqaat - Tsiqah - Hafizh	Tabi'ul Atba' the elderly
8	Imam Muslim	204	262	Naisabur i			- Imam fi al hadith	Mudawin

Table 1 is a list rawi and sanad hadith which is being researched. 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, syarah hadith sahih is rawi must be positive according to the comments of the scholars. If there is a comment 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). Hadith sahih is a strong hadith while dhaif hadith is a weak hadith (Soetari, 1994). Terms hadith sahih also sanad must be continued. If the hadith sanad is broken, then the hadith is a dhaif hadith. Proof sanad to be continued is to meet between teachers and students. 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 hasan. Because, from the side of the narrator Wa'il bin Hajar bin Sa'ad, Alqamah bin Wa'il bin Hajar, Syu'bah bin Al Hajjaj bin Al-Warab, Muhammad bin Ja'far, Muhammad bin Al-Mutsannaa bin 'Ubaid, and Muhammad bin Basysyar bin U'tsman no negative comments, except Simak bin Hard bin Aus who is judged to have something in his presence, many are wrong, and bad at memorizing. From the side sanad connected since best friend until mudawin. Although Wa'il bin Hajar bin Sa'ad and Alqamah bin Wa'il bin Hajar year of birth and death is not known, but it is estimated that between teachers and students meet or are contemporaries if it is assumed that their average age is 90 years. Also they are in the same place which is Kufah. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things the hadith is mentioned mutawatir in a very popular sense when the hadith that is being researched is spread across several hadith books (Soetari, 2015). The distribution of this hadith plays a role as syahid and mutabi. Syahid is another hadith of the same kind meanwhile mutabi issanad other (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 provided syarah namely the explanation of the content and the meaning of the hadith (Darmalaksana, 2020c). Majelis Ulama Indonesia (MUI) which is one of the organizations formed by the Indonesian government to serve as a reference and benchmark for matters related to Islam, has established criteria for halal food, beverages and alcoholic drugs. In a fatwa commission meeting in August 2000, the MUI stated that what is called liquor is a drink that contains minimal alcohol 1%. This is what is classified as khamr, both in the form of drinks and medicines (Hani, 2020). Meanwhile, according to Majelis Ulama Indonesia (MUI) that the alcohol content in the drink should not be exceeded 1%, although deep fatwa MUI year 2009, alcoholic drugs are still allowed if there are no other options (emergency), and medically not harmful to health (Rahem, 2018).

This hadith can also be explained in the field of chemistry, which is meant by alcohol as an organic compound which has a hydroxy group in its molecular structure (OH). However, the alcohol used in everyday life is ethanol or ethyl alcohol with a chemical formula C_2H_5OH . Alcohol is a light liquid that is lighter than water, flammable, mixed with water, volatile, has a boiling point $78^\circ C$, can dissolve fat and various organic compounds. The nature of alcohol is usually used as a solvent for medicinal and cosmetic ingredients. Alcohol can be made by synthetic and fermentation methods, but alcohol is widely used for medicines made by fermentation (Mursyidi, 2002b).



There are two types of alcohol that are toxic, namely, ethyl alcohol (ethanol) and methyl alcohol (methanol). Ethyl alcohol (ethanol) can be found in drugs and alcoholic drinks, one of which is cough medicine which is processed and used as a solvent. (Hani, 2020). Some of the properties of alcohol are as an antiseptic agent or material for the sterilization of processing equipment that is not heat resistant or sterilizing equipment in the medical field. Can be categorized as a substance trigger intoxication or narcotics (related to the work of the brain nerves), and is often used as an ingredient for anesthetics or anesthetics, because of its properties that can prevent pain. But the use of alcohol as an anesthetic agent is less efficient because a person's ability to accept alcohol in the body is different. It can be seen from these properties that it is clear that alcohol has properties that can affect the nerves, so that humans when consuming it will have the impact of being drunk or not aware even if the dose is too high it can cause death (Kuswanto, 2002).

Conclusion

Researchers conclude that the advancement of technology in the field of medicine is increasingly broad and varied so that many drugs use alcohol which according to Islamic law is haram and its halal is doubtful because alcohol is an unclean liquid as well as khamr which can be intoxicating. This is still being debated by the Indonesian Ulama'. Alcohol is usually used as a solvent for medicinal and cosmetic ingredients, alcohol can be made by synthetic and fermentation methods, alcohol is widely used in medicine and as an antiseptic or sterilizer in the field of medicine. Alcohol can also be categorized as a substance that causes intoxication or narcotics and is often used as an anesthetic, because it can prevent pain, but if the dose is too high alcohol can cause death. If it is seen from the properties of alcohol that the use of alcohol in medicine is still permissible, but does not contain addiction, is not intoxicating and is used only for healing purposes. This research is expected to have beneficial implications for observers of Islamic studies from the field of chemistry. This study has limitations, namely syarah hadith and takhrij simple, therefore we need another method that is more adequate to analyze the development of chemistry, especially those related to alcohol. This study recommends developing drugs without using alcohol through the field of chemistry.



Bibliography

- Darmalaksana, W. (2020a). Formula Penelitian Pengalaman Kelas Menulis. *Jurnal Kelas Menulis UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020b). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020c). Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi. *Diroyah: Jurnal Studi Ilmu Hadis*, 5.
- Darmalaksana, W. (2020d). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1, 1-7.
- Darmalaksana, W., Pahala, L., & Soetari, E. (2017). Kontroversi Hadis sebagai Sumber Hukum Islam. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(2), 245-258.
- Hani, U. (2020). *Pemakaian Alkohol Pada Obat Batuk Sirup Berdasarkan 4 Mazhab*. 6, 60-74.
- Kuswanto, K. R. (2002). *Penggunaan Alkohol dan Bahan Tambahan Pada Makanan dan Minuman*. 50-61.
- Lukmanudin, M. I. (2015). Legitimasi Hadis Pelarangan Penggunaan Alkohol dalam Pengobatan. *Journal of Quran and Hadith Studies*, 4(Vol 4, No 1 (2015)), 79-101. <http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith/article/view/2284>
- Mursyidi, A. (2002a). Alkohol dalam obat dan kosmetika. In *Tarjih* (Issue i, pp. 26-36).
- Mursyidi, A. (2002b). *Alkohol Dalam Obat dan Kosmetika*. 26-36.
- Rahem, A. (2018). Identifikasi Kandungan Alkohol Dalam Obat Di Apotik. ... of *Halal Product and Research*, 01(02), 44-49. <https://pdfs.semanticscholar.org/ee38/75c6775274732abbac61f0c8ee84ea11a52c.pdf>
- Situmorang, M. (2010). *Kimia Analitik I (M. Situmorang) Halaman i*.
- Soetari, E. (1994). *Ilmu Hadits*. Amal Bakti Press.
- Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi* (2nd ed.). Yayasan Amal Bakti Gombang Layang.
- Tritama, T. K. (2015). Konsumsi Alkohol dan Pengaruhnya terhadap Kesehatan. *Journal Majority*, 4(8), 7-10.

Acknowledgement

Praise Gratitude for the presence Allah SWT who have made it easy to make mini project of this article, and big thanks to the lecturer Ulumul Hadith that I am proud of, sir Dr. Wahyudin Darmalaksana, M.Ag. For the opportunity to contribute to this project with great patience and enthusiasm in guiding the making of this project gradually from the beginning to the completion of this article mini-project. And this article I dedicate to both parents who have loved, supported, Encouraging the author, thanks also to class friends who always provide motivation, and enthusiasm for the author, and especially myself who have given my thoughts, opinions and energy.

Author



Anisa Nurhasanah

UIN Sunan Gunung Djati Bandung, Indonesia