



**Takhrij and Syarah Hadith of Chemistry:
Study of the Prohibition of Blowing Food and Drink in a Scientific
Perspective**

**Kevin Mardiansyah Bayu Ardana¹, Hanipatudiniah Madani²,
Taufik Rahman³, Ira Ryski Wahyuni⁴, Deni Miharja⁵**

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

²Department of Hadith Science, Faculty of Usuluddin,
UIN Sunan Gunung Djati Bandung

^{3,5}Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

kevinmardiansyah97@gmail.com

Abstract

The purpose of this research is to discuss the hadith of the Prophet Muhammad regarding the prohibition of blowing food and drinks. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this research are proof of the hadith about blowing hot drinks from a scientific perspective. The conclusion of this research is that the takhrij and syarah hadith of the Prophet SAW regarding the prohibition of blowing food and drinks by chemical analysis are proven true that blowing food and drinks is harmful to the body.

Keywords: *Chemistry, Hadith, Science, Syarah, Takhrij*

Introduction

To blow is a homonym because the meaning has the same spelling and pronunciation but different meanings. The meaning of blowing is to sound by blowing. When humans blow hot food or drinks, there will be so many bacteria that enter the food because it will contract the disease (Navira, 2017). Blowing food or drink is a habit that is done by some people. We often encounter someone eating food or drinking hot drinks and then blowing them, such as a mother who feeds her child by blowing food before putting it in the child's mouth or someone who drinks hot tea and then blows it before drinking. This habit seems to have become a common thing,

even though blowing hot food or drink is an act prohibited by the Prophet sallallahu 'alaihi wassalam (Rahmah, 2020).

There is a hadith of the Prophet. with regard to the prohibition of blowing food and drinks at Musnad Ibnu Majah Number 3279:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْكَرِيمِ عَنْ
عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَتَنَفَّسُ 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 vesse" (Ibnu Majah).

Based on the explanation above, a research formula is 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 Muhammad regarding the prohibition of blowing food and drinks. The research question is how the hadith of the Prophet SAW proves the prohibition of blowing food and drinks that are harmful to the body. The purpose of this research is to discuss the hadith of the Prophet Muhammad regarding the prohibition of blowing food and drinks.

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 (Wiryawan, A; Retnowati, R; Akhmad, S, 2008).

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 science that studies the structure, properties and changes in matter (Chang, 2010).

Results and Discussion

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

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
1	Abdullah bin 'Abbas bin 'Abdul Muthallib bin Hasyim		68 H.	Marur Rawds	Abu Al' Abbas		-Friend -Friend	Friend
2	Ikrimah, maula Ibnu 'Abbas"		104 H.	Madinah	Abu 'Abdullah		-Tsiqah -Tsiqah -Tsiqah -Tsiqah	Tabi'in middle class
3	Abdul Karim bin Malik		127 H.	Jazirah	Abu Sa'id		-Tsiqah tsabat -Tsiqah tsabat -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah ma'mun -Tsiqah mutqin -Hafizh	Tabi'in (no see friends)
4	Syarik bin 'Abdullah bin Abi Syarik		177 H.	Kufah	Abu 'Abdullah	- "shuduq, there is an error"	-Shaduuq -Shaduuq tsiqah -Shaduuq -Tsiqah - A character	Tabi'ut Tabi'in middle class
5	Abdur Rahim bin 'Abdur Rahman bin Muhammad bin Ziyad		211 H.	Kufah	Abu Ziyad		-Syeikh tsiqah fadlil -Tsabat shalih -It is mentioned in 'ats tsiqaat -Shalih -Tsiqah -Tsiqah	Tabi'ul Atba' the elderly
6	Muhammad bin Al'Alaa' bin Kuraib		248 H.	Kufah	Abu Kuraib		-Shaduuq -La ba'sa bih -It is mentioned	Tabi'ul Atba' the elderly

No.	Rawi Sanad	Birth/Death		Country	Kuniyah	Ulama's Comments		Circle
		B	D			-	+	
							in 'ats tsiqaat -Kuufii TsiqaH -Tsiqah Hafidz -Hafizh	
7	Ibnu Majah	207 H.	273 H.	Iraq	Hadith expert		Imam Hadith	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 sahih hadith is that the 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). Sahih hadith are strong traditions while dhaif traditions are weak traditions (Soetari, 1994). Sahih 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 meeting 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 the scholars is around 70 - 90 years. The meeting of teachers and students can also be seen from the narrator's life journey (Darmalaksana, 2020d).

The quality of this hadith is hasan. Because, from the side of the narrator, there are comments from scholars who gave a negative assessment, namely Syarik bin 'Abdullah bin Abi Syarik, called "shuduq, there was an error." According to the scholars, there is an error in this hadith. From the sanad side, it is connected from friend to homecoming. Basically 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 being researched are scattered 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, hadith so far is the virtue of Islamic practice, so it can be argued even though its status is dhaif (Darmalaksana W, Pahala L, & Soetari E, 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, Ibn Qayyim Al-Jauziyyah explained that "Blowing a drink can cause the water to have an unpleasant odor from the mouth of

the person who blows, thus making the water disgusting to drink. Especially when you have bad breath. In conclusion, the breath of the person blowing will mix with the drink, because of that the Prophet sallallahu 'alaihi wa sallam combines the prohibition of breathing in a glass with blowing the contents of the glass (Bahraen, 2018).

This hadith can also be explained in terms of chemistry. When we blow food, we will remove CO₂ gas from the mouth. According to a chemical reaction, 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 there are those who 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, $K_c = 1.70 \times 10^{-3}$. 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. Another reason not to blow 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. In the end, the kidneys also try to compensate for this situation 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. As the acidosis gets worse, blood pressure can drop, leading to shock, coma, and even death (Navira, 2017).

Conclusion

Blowing food and drinks can harm the body, this has been prohibited by the Prophet Muhammad for hundreds of years. Based on the hadith takhrij, the quality of this hadith is hasan because the sanad of hadith is broken. According to the hadith syarah, when we blow on food, we will release CO₂ gas from the mouth. According to a chemical reaction, 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. It is hoped that this research can benefit readers so that they do not do things that can harm the body. This research has limitations, namely simple takhrij and sharah hadith, so it needs more adequate follow-up research through chemistry. This study recommends against blowing on food and drinks when they are hot.

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Authors



Kevin Mardiansyah Bayu Ardana

UIN Sunan Gunung Djati Bandung, Indonesia