



Takhrij and Syarah Hadith of Chemistry: Fermented Fruit Juice Into Heady

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Abstract

The purpose of this research is to discuss the hadith of the Prophet Muhammad Saw. about the nabidz feeling. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The result and discussion of this research is that the nabidz juice is prohibited from being consumed by the Prophet because the nabidz juice has produced alcohol. The conclusion of this research is takhrij and syarah hadith of the Prophet Muhammad Saw. about nabidz juice with chemical analysis has a relationship, where the alcohol produced from the fruit sugar content can be intoxicating and harmful to the body if consumed in excess.

Keywords: Alcohol, Chemistry, Hadith, Syarah, Takhrij

Introduction

During this pandemic, the immune system or immune system is very important. When the immune system is weak, bacteria can easily enter the body. The World Health Organization or WHO states that one of the prevention is by eating nutritious foods such as fruits and vegetables to boost the immune system (Mediapro, 2020). The fruit can be consumed directly, processed into juice, and preserved by fermentation. Fermentation is the process of breaking down organic compounds to produce energy as well as changing the substrate into new products by microbes (Anonim, 2021). Each fruit has a different content, so the process and results of fermentation also vary. One of them is grapes, the balance of natural properties contained in it, causes grapes to be fermented without the addition of sugar, acids, enzymes, or other nutrients. (Ovihapsany et al.,

n.d.). The fermentation of grapes produces a high alcohol content and can be intoxicating so that in Islam it is forbidden to consume them.

There is a hadith regarding the prohibition of drinking date juice or grape juice that has been more than three days without preservatives in HR, Muslim No. 3739:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ عَبْدِ أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُتَنَّبِدُ لَهُ أَوَّلَ اللَّيْلِ فَيَسْرُبُهُ إِذَا أَصْبَحَ يَوْمَهُ ذَلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ وَالْعَدَّةَ وَاللَّيْلَةَ الْأُخْرَى وَالْعَدَّةَ إِلَى الْعَصْرِ فَإِنْ بَقِيَ شَيْءٌ سَقَاهُ الْخَادِمُ أَوْ أَمَرَ بِهِ فَصَبَّ

Having told us Ubaidullah bin Mu'adz Al-Anbari had told us my father had told us the Syu'bah of Yahya bin Ubaid Abu Umar Al-Bahrani he said; I heard Ibn Abbas say, "Rasulullah ﷺ made nabidz juice at the beginning of the night, then he drank it in the morning, then in the evening, then the day after tomorrow and at night and the next day until just before Asr. If the feeling was still there, he ordered his servants to spill it, or ordered it to be spilled."

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 SAW. regarding the prohibition of drinking grape juice that has been more than three days without preservatives. The research question is how the hadith of the Prophet SAW. regarding the prohibition of drinking grape juice that has been more than three days without preservatives. The purpose of this study is to discuss the hadith of the Prophet SAW. regarding the prohibition of drinking grape juice that has been more than three days without preservatives.

Research Methods

The 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 (Hernani, 2014).

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 research, is a field of study that studies the composition, structure of chemical substances, and changes experienced by matter in natural processes and in planned experiments. (Hernani, 2014).

Result and Discussion

At first, a search was carried out through the hadis application regarding the keyword "nabidz" until the hadis was found in the Muslim Drink book Number 3739, as previously disclosed.

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	Shahabat
2	Yahya bin 'Ubaid			Kufah	Abu 'Umar		-Tsiqah -Laisa bihi ba's -Shaduuq - Mentioned in 'ats tsiqaat -Shaduuq -Tsiqah	Tabi'in ordinary people
3	Syu'bah bin Al Hajjaj bin Al Warad		160 H.	Bashrah	Abu Bistham		-Tsiqah tsabat -Tsiqah ma'mun - No one hadith better than him -Amirul mukminin fil hadits -Tsiqah hafidz Tsabat hujjah	Tabi'ut Tabi'in the elderly
4	Mu'adz bin Mu'adz bin Nashr bin Hassan		196 H.	Bashrah	Abu Al Mutsanna		-Qurratul 'ain fil hadits -Tsiqah -Tsiqah -Tsiqah tsabat - Mentioned in 'ats tsiqaat -Tsiqah mutqin	Tabi'ut Tabi'in middle circle
5	Ubaidullah bin Mu'adz bin Mu'adz		237 H.	Bashrah	Abu 'Amru		-Tsiqah -Tsiqah hafid - Mentioned in 'ats Tsiqaat	Tabi'ul Atba' the elderly
6	Imam Muslim	204 H.	261 H.	Naisabur				Mudawin

Table 1 is a list of the rawi and sanad under research. Rawi is the narrator of hadith while sanad is the chain of narrators from friends to mudawin, namely ulama's who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for shahih hadith is that rawi must be positive according to the comments of the ulama's. If there is a comment from a ulama's who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a hadith dhaif (Darmalaksana, 2020d). Shahih hadith are strong hadith while dhaif hadith are weak hadith (Soetari, 1994). Requirements 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 ulama's 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 met (Darmalaksana, 2020d).

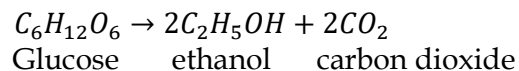
The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from ulama's who gave negative assessments. Also from the sanad side, it is connected from friend to mudawin. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadith are called mutawatir in a very popular sense if the hadith being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as syahid and mutabi. Syahid 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 et al., 2017).

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). According to the views of ulama, most classical fiqh books discuss khamar and nabidz in terms of grapes, raisins and dates. Nabidz is literally defined as a substance that is left to stand or ferment, so as to produce a processed drink that changes its taste. Khamar and nabidz have intoxicating potential. In the book *Criteria for Halal Haram for Food, Medicine and Cosmetics according to the Al-Qur'an and Hadith* written by KH. Ali Mustafa Yakub, there are several opinions regarding the halal or haram of the drink. The opinion of the Malikiyah, Syafiiyah, and Ahmad bin Hanbal schools of thought states that drinks that have the potential to become intoxicating, whether a little or a lot, are still forbidden. Meanwhile, the Iraqi ulama's, with their characters, namely tabi'I Ibrahim an-Nakhai and Sufyan Ats-Tsauri, and Imam Abu

Hanifah argued that the prohibition of Khamar was based on the amount drunk, not from the substance of the drink. (Syauqi, 2020).

This hadith can also be explained in terms of chemistry. Khamar or alcoholic drinks today have many types, one of which is wine. Wine is a fermented drink from fruit juice or fruit juice. Fermentation is based on chemistry, namely the formation of gases from a liquid, the gas that is formed is carbon dioxide (CO₂) (Pratama, 2015). Today wine has various types of names, according to the fermented fruit. But basically wine is made from grape juice. Wine is classified into two groups, namely natural wine and appertizer wines. Natural wines are a group of wines that are produced from a less than perfect fermentation process, with an alcohol content of 9 to 14 percent. Appertizer wine is wine whose alcohol content is 15 to 21 percent, this can happen because alcohol is added to prevent damage by wild yeast or other microbes and to increase alcohol levels. Classification of wine can also be based on color (Wisaniyasa, 2017).

The initial stage of making wine fermentation is picking grapes that are already at the optimum level of maturity, so that the content in them is optimum for fermentation. Grapes are crushed carefully so that the seeds inside are not crushed and turn bitter, grapes that have been crushed are called musts, which consist of 85-95 percent juice, 5-12 percent skin and 0-4 percent seeds. According to Amerine, must is a mixture of pulp and fruit juice that is put into a container that will undergo fermentation (Wisaniyasa, 2017). In muts, glucose and fructose are the main carbohydrates. Some researchers suggest that the ratio of glucose and fructose varies depending on the variety, namely for ripe fruit between 0.17-1.45 or 0.85-1.04 and for ripe fruit between 0.53-0.76. Most yeast or wine microbes will ferment glucose faster than fructose. The fast fermentation of carbohydrates in grapes will quickly produce about 11-12 percent alcohol. The alcohol produced by yeast microbial cells in the fermentation process will inhibit cell activity and growth (Anonim, 2013). Fermentation will convert carbohydrates into alcohol, acid and carbon dioxide. Wine is included in the fermentation of sugar by yeast microbes which will produce ethyl alcohol (ethanol) and carbon dioxide through a reaction.:



The fermentation process is influenced by several factors, namely water content, sugar content, nutrients, pH, temperature, starter volume and fermentation time. Lower fermentation temperature will produce higher alcohol, because if the temperature is higher it will result in evaporation of the alcohol. The alcohol content obtained will be greater, if



the fermentation time is longer. This can happen because more and more sugar reacts to become alcohol (Pawignya et al., 2010). Consuming alcohol in high doses can be toxic, poisoning can be characterized by drunkenness, nausea, vomiting, sudden emotional changes and unconsciousness can even lead to death. Alcohol can block the nerve pathways of the brain, causing inflammation of the liver, heart disease and others (Satyajit et al., 2009).

Conclusion

Based on this hadith, it is not allowed to drink the juice of the wine that has been resting for three days, because the juice of the wine is fermented. The quality of the hadith is shahih, because there are no negative comments from the scholars and from the side of it it is connected from friend to homecoming. In fermentation, carbohydrates are converted into alcohol and carbon dioxide. The resulting alcohol content is influenced by several factors such as temperature, sugar content, water content, pH, fermentation time, and other things. The reason it is forbidden to drink alcohol is because it can cause people who drink it to lose their mind and it can harm the body. Drinking large amounts of alcohol can lead to hangovers. This research still has limitations, namely in the hadith takhrij and syarah. So that further analysis is needed through the chemical field. This study recommends not consuming alcoholic drinks because they have negative effects for both the body and other things.

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