



**Takhrij and Syarah Hadith of Chemistry:
The Law of Treatment with Khamr**

**Uswatun Hasanah¹, Alfina Febrianty², Reza Pahlevi Dalimunthe³,
Solihin⁴, Rizka Fitriyani S⁵**

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

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

^{3,4}Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

uswatunjk18@gmail.com

Abstract

The purpose of this research is to discuss the hadith of the Prophet. about the law of treatment with khamr. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this research is that khamr is not only in the form of a drink but everything that makes you lose your mind. The conclusion of this research is takhrij and syarah hadith of the Prophet regarding the law, treatment with khamr is haram, but when in a state of extreme emergency it is permissible in moderation.

Keywords: Chemistry, Hadith, Khamr, Syarah, Takhrij

Introduction

Hadith is the second source of Islamic law after Al-Quran. Where hadith is everything that comes from the Prophet SAW both in words (qaul), deeds (fi'ly), speech (taqriry) and the function of hadith is to confirm the laws that exist in the Al-Quran, detailing Al-Qur'anic statement of a general nature, limited the absolutes stated in the Al-Quran, and decide new laws that are not in the Al-Quran (Kosasih, 2014). According to Ahmed Harak, quoting from Ibn Taymiyyah, he said that everything that can make sense of it, damaging the mind whether drunk or not, a little or a lot, can have a positive effect, liquid or solid, in the form of food or drink, still called khamr which is haram to consume. He added that all intoxicating drinks are still called khamar, whether made from grains, fruits, extracts or made from animals. (Hermiyanty, Wandira Ayu Bertin, 2017). Khamr is haram to be consumed even for medicine though, even the Prophet Muhammad SAW reprimanded Abu Suwaid for making alcoholic drinks with wine to be used

as medicine, the Prophet Muhammad SAW warning that alcoholic drinks (khamr) more could bring disease and harm compared to benefits (Sirait, 2018).

There is a hadith of the Prophet SAW. with regard to the law for medical treatment using khamr in Sahih 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 عَلْقَمَةَ بْنِ وَاثِلٍ عَنْ أَبِيهِ وَاثِلِ بْنِ أَبِيهِ وَاثِلِ بْنِ أَبِيهِ أَنَّ طَارِقَ بْنَ سُؤَيْدِ الْجُعْفِيِّ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ فَتَهَاهُ أَوْ كَرِهَهُ أَنْ يَصْنَعَهَا فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ

Has told us Muhammad bin Al-Mutsanna and Muhammad bin Basysyar and this is lafadz Ibn Al-Mutsanna, both said; has told us Muhammad bin Ja'far has told us Syu'bah from Simak bin Harb from 'Alqamah bin Wa'il from his father Wa'il Al-Hadlrami that Tariq bin Suwaid Al-Ju'fi once asked the Prophet SAW about khamr, so he either forbade it or hated to make it. "Then he said," I made it only for medicine. "So he said," Khamr is not medicine, but it is a disease " (HR. Muslim: 3670).

So 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 SAW. about the law of treatment using khamr. The research question is how the hadith of the Prophet SAW. about the law of treatment using khamr. The purpose of this research is to discuss the hadith of the Prophet SAW. about the law of treatment using khamr.

Research Method

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis

In general, there are two stages of research on hadith that is takhrij and sharah. Takhrij is the process of removing 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 field of study that studies the material and its changes (Kusnadi et al., 2013).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "Khamr" until the hadith was found in Sahih Muslim book Number 3670, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	comments of Ulama		Circles
		B	D			-	+	
1	Wa'il bin Hajar bin Sa'ad			Kufah	Abu Hunaidah		Shahabat	Tabi'in middle circles
2	Alqamah bin Wa'il bin Hajar			Kufah			-Didn't mention it -Shaduuq -Mentioned in 'AtsTsiqot'	Tabi'in ordinary people circles
3	Simak bin Harb bin Aus		123 H		Abu Al Mughirah	-A lot wrong - Bad memorization - There is something in the hadith	-Tsiqah - Tsiqah -Shaduuq tsiqah	Tabi'in ordinary people circles
4	Syu'bah bin Al Hajjaj bin Al Warad		160 H.	Bashrah	Abu Bistham		-Tsiqat tsabat -Tsiqat ma'mun - No one is better hadith thereof -Amirul mukmin fil hadith -Tsiqot hafidz -Tsabat hujjah	Tabiut Tabi'in the elderly circles
5	Muhammad bin Ja'far		193H.	Bashrah	Abu 'Abdullah		-Tsiqah -Mentioned in 'AtsTsiqot' - Shaduuq	Tabi'ut Tabi'in ordinary people circles
6	Muhammad bin Al Mutsanna bin 'Ubaid		252 H	Bashrah	Abu Musa		-Tsiqah -Shalihul hadith -Shaduuq - Mentioned in 'AtsTsiqot' -Tsiqah masyhur -Minal huffaad -Tsiqah Tsabat	Tabi'ul Atba' the elderly circles
7	Muhammad bin Basysyar bin 'Utsman		252 H	Bashrah	Abu Bakar		-Shaduuq -Shalih -La ba'sa bih - Mentioned in 'AtsTsiqot' -Tsiqah -Hafizh	Tabi'ul Atba' the elderly circles
8	Imam Muslim	204 H	262 H	Naisabur			Imam fi al-hadith	Mudawin

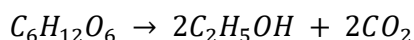
Table 1 is a list rawi of the hadith and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from sahabat to mudawin, namely ulama who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement of hadith shahih is that rawi must be positive according to the comments of the ulama. If there is a commentary from ulama 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 is a strong hadith while dhaif hadith is a weak hadith (Soetari, 1994). The requirements of hadith shahih are also sanad continued. If the hadith sanad is disconnected, then the hadith is a dhaif hadith. The proof of sanad continued is meet 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 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 meet (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 to Simak bin Harb bin that is there were many mistakes, bad memorization, something in the hadith. Also from the sanad side, it is connected from sahabat to mudawin. Even though Alqamah bin Wa'il bin Hajar is not known to have been born and died and Simak bin Harb bin Aus is not known in his birth and country, it is estimated that they are teachers and students if it is assumed that their average age is 90 years and is in the same place that is Kufah and the contents of this hadith do not contradict the Al-Quran, faith and reason so that it can be accepted by the people. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mutawatir 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 a martyr and a mutabi. Syahid is another similar hadith while mutabi is another sanad (Darmalaksana, 2020d). The rest, as far as hadith is the virtue of Islamic practice, it can be dalil even though its status is dhaif (Darmalaksana et al., 2017).

The scholars of muslim have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). Head of the UGM Center for Halal Research Department, Nanung Danar Dono said that the scholars agreed that medical treatment with ingredients or objects that are haram is haram. Such as berobaat using the addition of ethanol, wine and

other intoxicating drinks (Eramuslim, 2021). The results of the MUI fatwa commission meeting in August 2000 stated that what is called liquor is a drink that has an alcohol content of at least 1%. That is what is included in the khamr group, both in the form of drinks and medicines (Hani, 1981).

This hadith can also be explained in field of chemistry. According to the Complete Scientific Popular Dictionary, all alcoholic drinks are khamr. Alcoholic drinks are all types of drinks that contain ethanol or alcohol, the manufacturing process can be through fermentation or distillation (Hermiyanty, Wandira Ayu Bertin, 2017). Ethanol is part of a single chain alcohol, the chemical formula is C_2H_5OH , the empirical formula is C_2H_6O and the constitutional isomer of dimethyl ether. Ethanol has an abbreviation that is often used, namely EtOH, where "Et" is an acronym for the ethyl group (C_2H_5). Alcoholic drinks that are produced by a fermentation process use raw materials that have a high enough sugar content. Grains such as rice, corn, barley, and wheat, tubers such as cassava and potatoes, fruits such as grapes, pears and apples, palm crops such as palm, coconut, palm and palm, sugar beet, sugar cane, and sugar drops, are the commonly used ingredients. Raw materials from grains have their own peculiarities, before the fermentation process takes place the materials used are processed first by soaking them into sprouts, then boiling and processing them into pulp and then cooked again. *Saccharomyces cerevisiae* is a yeast commonly used in the fermentation process where this yeast can release enzymes that break down sugars such as glucose and fructose into ethanol and carbon dioxide. The process is as follows:



Apart from producing ethanol and carbon dioxide, it also produces glycerin and many other organic acids. The length of the fermentation process depends on the ingredients and the type of product to be produced. The short aging process with imperfect fermentation, lasts 1-2 weeks and can produce a product that has an ethanol content of 3-8%, such as beer. Meanwhile, the longer aging process with perfect fermentation can take months or even years, such as in wine making and the resulting product has an ethanol content of around 7-18%. Generally, yeast cannot survive in an environment with an ethanol content of more than 18%, so that in alcoholic drinks that are fermented the resulting ethanol content is below 18%. So if want alcoholic drinks with higher ethanol content, you need another process, this is distillation or distillation of the products produced from the fermentation process. The products that are produced from this distillation process are called distilled beverages. Another way to produce high levels of

ethanol products is to add fermented products to distilled products (Tuasikal, 2010).

Alcohol is a solvent used by various organic compounds, including drugs. The property possessed by alcohol is volatile so that it can be easily removed through the heating process. This makes it possible for alcohol to be widely used in the manufacture of various types of medicinal preparations, namely drugs in tablet form, solution form, and injection. In tablet form drugs, alcohol is useful in dissolving active substances and additives, for example coatings and binders, until that the active substance is able to mix homogeneously then the alcohol is lost in the drying process because it evaporates. Theoretically, it can be said that the tablet-form drug does not contain alcohol. In medicine in the form of an oral solution (drinking medicine), alcohol functions to increase the solubility of the drug (cosolvent) with the main solvent, water. Elixir is a solution that uses a high enough cosolvent level of 20%, for example the Theophylline Sodium Glycinate elixir, Batugen elixir, and Pamsetamol elixir. In addition, alcohol also functions as a solvent in injection solutions, for example cyclosporine injection. In medicinal preparations, the alcohol used usually does not come from direct fermented alcohol, namely khamr in its original form with an alcohol content of less than 13% but using 95% alcohol obtained from the distillation process of fermentation which is clear if drunk will be intoxicating, so based on the understanding of the hadith above, although it is a little still haram. This means that drinking drugs that have an alcohol content of 95% cannot be justified according to religious law (Mursyidi, 2002).

Harmy Mohammad Yusuf said that if there is an emergency, using something that is haram is permissible. This is based on the Qawa'idul Fiqhiyah that treatment must prioritize halal medicine first, but if you have to use what is haram then Illat allows it because Islam is a religion that makes it easy for its servants. In this regard, it is necessary to explain the legal position, while the explanation is as followst:

- a. If the alcohol used in drug solvents falls into the category of intoxicating then it is haraam to use except in an emergency and the use of non-intoxicating alcohol in non-emergency conditions is permitted.
- b. If the intoxicating alcohol becomes a drug or drug mixture, then the law is haram.
- c. If the alcohol is not intoxicating (Iskar) then the law is allowed.
- d. In an emergency, alcohol is allowed to be used appropriately.
- e. When used for external medicine, such as used as a rub to relieve pain, patients who are lying for a long time and germicide tools as a skin cleanser before injection. So the wearer is allowed, but if there are other better objects that can replace its function then alcohol should not be used, this is a form of caution (Hani, 1981).

Meanwhile, when referring to the Al-Quran where khamr is something that is intoxicating or can eliminate reason, then NAFZA or drugs such as marijuana, opium, crystal methamphetamine and others are part of khamr. NAFZA is an acronym for narcotics, psychotropic substances and other addictive substances. Narcotics are substances derived from plants or synthetic or semi-synthetic which can cause loss of consciousness, loss of taste, even to relieve pain and can create dependence. Meanwhile, psychotropic substances are substances that work to reduce brain function and stimulate the central nervous system, causing side effects in the form of hallucinations, disturbances in thinking, illusions, sudden changes in feelings, and addiction to the wearer. Then addictive substances are substances that when they enter the human body can affect the body, causing changes in mental, emotional and behavioral activity and will result in dependence if used continuously, both psychologically and physically. (Wijaya, 2016).

Drugs are used as medicine in medicine. If drugs were not there, many people would die on the operating table. Surgery can be done without causing pain due to anesthetic drugs known as anesthetics, namely morphine, which is a narcotic. Without narcotics, surgery cannot be done, and surgery does not cure disease but causes death because it is not strong enough to endure pain (Harahap, 2011).

Conclusion

Khamr is not only liquor that contains alcohol, but all things that are intoxicating either solid or liquid, in the form of food or drink and so on. Using khamr as a legal remedy is haram, but based on Qawa'idul Fiqhiyah when the situation is urgent, and must use what is haram, then Illat allows it, because Islam is a religion that makes it easy for its servants. This research is expected to provide benefits to readers so that they can be careful in choosing drugs. The sharah of this hadith is to emphasize that the law of consuming khamr as medicine is haram. This research has limitations in the implementation of takhrij and sharah hadith with chemical analysis so that further research is needed in the field of chemistry. This study recommends a more detailed study of the law of treatment using khamr.

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Author



Uswatun Hasanah

UIN Sunan Gunung Djati Bandung, Indonesia