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Takhrij and Syarah Hadith of Chemistry: Blowing Food and Drink

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Abstract

The purpose of this research is to discuss the hadith of the Prophet about the prohibition of smoking hot food. This research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The result and discussion of this research is that the prohibition of blowing hot food and drinks has been explained by Rasulullah Saw and can be described in the field of science as a result of blowing food and drinking heat. The conclusion of this research is takhrij and syarah hadith of the Prophet about blowing hot food and drinks with chemical analysis can cause health problems in the body.

Keywords: *Chemistry, Food and Drink, Hadith, Syarah, Takhrij*

Introduction

Islam has taught adab when eating and drinking, etiquette before eating, etiquette when eating, and adab after eating. One of the etiquette that must be done is how we don't blow the food while we are eating (Almanhaj, n.d.). Blowing hot food and drinks is still a basic habit among the people. We often see in everyday life, when a mother is blowing hot food to feed her child. Please note that blowing food and drinks when they are still hot is very harmful to the health of the body. Blowing hot food allows germs from the blower to the food (Larassatu, 2020).

There is a hadith of the Prophet SAW relating to the prohibition of blowing hot food in the Musnad of Bani Hasyim Number 1808:

أَوْ الإِنَاءِ فِي يُتَنَفَّسَ أَنْ نَهَى وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيَّ أَنَّ
فِيهِ يُنْفَخَ

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The Messenger of Allah (PBUH) forbade breathing in a container, or blowing food in that container (Hadith narrated by Ahmad).

Based on the explanation above, the research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020). The formulation of this problem is that there is a hadith of the Prophet SAW regarding the prohibition of blowing hot food and drinks. The question of this research is how the hadith of the Prophet SAW regarding the prohibition of blowing hot food and drinks. The purpose of this study is to discuss the hadith of the Prophet SAW prohibiting blowing hot food and drinks.

Research Methods

This research method is qualitative in nature through library research and field studies (Darmalaksana, 2020). While the approach applied is takhrij and syarah hadith (Soetari, 2015). As for the interpretation in this study using chemical analysis (Afrian, Haryanto, Hasanudin, & Zulkarnain, 2017).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing the hadith from the book of hadith to examine its authenticity, while the syarah is an explanation of the hadith text with a certain analysis (Soetari, 2015). The field of chemistry itself, as a means of interpretation in this research, is the science related to matter, its properties, structure, reactions and the energy that accompanies these changes (Warlina, n.d.).

Results and Discussion

At first, a search was carried out through a hadith application on the keyword "Blowing Hot Food" until a hadith was found in the Musnad Bani Hasyim Book Number 1808, as previously stated.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Born/Died		Country	Kuniyah	Scholars Comments		Circle
		B	D			-	+	
1	Abdullah bin ‘Abbas bin ‘Abdul Muthallib bin Hasyim		68 H	Marur Rawdz	Abu Al-‘Abbas		-Ibnu Hajar Al-Atsqolani: Shahabat -Adz-Dzahabi: Shahabat	Shahabat

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No.	Rawi Sanad	Born/Died		Country	Kuniyah	Scholars Comments		Circle
		B	D			-	+	
2	Ikrimah, maula Ibnu ‘Abbas		104 H	Madinah	Abu ‘Abdullah		-Yahya bin Ma’in: Tsiqah -An-Nasa’i: Tsiqah -Al-‘Ajli: Tsiqah -Abu Hatim: Tsiqah	Tabi'in the middle class
3	Abdul karim bin Malik Al-jazari		127 H	Jazirah	Abu Sa’id		-Ahmad bin Hambal: Tsiqah tsabat -Yahya bin Main: Tsiqah tsabat -Ibnu Sa’id: Tsiqah -Abu Zur’ah: Tsiqah -An-Nasa’i: Tsiqah -Al-Bazzar: Tsiqah -Ad-Daruquthni: Tsiqah -Ibnu Numair: Tsiqah -Ibnu Abdil Barr: Tsiqah ma’mun -Ibnu Hajar Al-‘Asqalani: Tsiqah mutqin -Adz-Dzahabi: Tsiqah mutqin	Tabi’in
4	Sufyan bin ‘Uyainah bin Abi ‘Imran Maimun		198 H	Kufah	Abu Muhammad		-Ibnu Hibban: Hafidz mutqin -Al-‘Ajli: Tsiqah tsabat -Adz-Dzahabi: Tsiqah tsabat	Tabi'ul Atba' for the elderly
6	Imam Ahmad		241 H	Bagdad				Mudawwin

Table 1 is a list of narrators and chain of hadiths being studied. Rawi are the narrators of hadith while the sanad is the chain of narrators from the

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companions to the mudawin, namely the scholars who record the hadith in the book of hadith (Soetari, 1994). According to the science of hadith, the requirement for a valid hadith is that the narrator must be positive according to the comments of scholars. If there is a scholar commentary who gives a negative assessment to one of the narrators in the chain of sanad, then the hadith is included in the dhaif hadith (Darmalaksana, 2020b). Sahih Hadith is a strong Hadith while Daif Hadith is a weak Hadith (Soetari, 1994). The condition of the hadith is valid and the chain must be continued. If the chain of hadith is broken, then the hadith is included in the dhaif hadith. The proof of a continuous chain is the meeting between the teacher and the student. If there is no objective evidence, then the meeting between teacher and student can be seen from birth and death. If there is no birth and death data, 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 life journey of the narrator. If the teacher and student are in the same place, it is predicted that the teacher and student will meet (Darmalaksana, 2020b).

The quality of this hadith is authentic. Because, from the perspective of the narrators, there are no comments from scholars who give negative assessments. Also from the side of the sanad, connected from friends to mudawin. Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things, the hadith is called mutawatir in the sense that it is very popular when the hadith being studied is spread in several hadith books (Soetari, 2015). The distribution of this hadith acts as a martyr and mutabi. The martyr is another similar hadith, while the mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as hadith is a virtue of Islamic practice, it can be a proof even though its status is weak (Darmalaksana et al., 2017).

The scholars have given syarah, namely an explanation of the content and purpose of the hadith (Darmalaksana, 2020a). According to the views of scholars, namely Imam An-Nawawi explained that the prohibition of blowing food, it is feared that it will contaminate drinking water or something will fall from the mouth or nose or the like (Bahraen, n.d.).

This hadith can also be explained according to the field of chemistry. When hot food containing H_2O react with gas CO_2 from the mouth, where the reaction produces hydrogen peroxide H_2O_2 and carbon monoxide gas CO, Both gases are toxic (Sa'adah, 2020). Blowing food will result in an imbalance of metabolism in the body, when carbon dioxide gas (CO_2) that comes from the mouth, meets the water (H_2O) will form carbonic acid compounds (H_2CO_3) (Gontor, 2019). Carbonic acid (H_2CO_3) play a role in regulating pH (acidity level) in blood. Blood is a buffer solution that can maintain pH, while carbonic acid (H_2CO_3) as a weak acid with a conjugate base HCO_3. Thus, blood has ph 7,35-7.45 (Sa'adah, 2020).

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With abnormalities in the Ph mechanism in the blood, it can cause abnormalities in the acid-base balance, namely acidosis, this condition causes a decrease in Ph in the blood, ph < 7.35. Then alkalosois is a condition of increasing Ph levels in the blood, ph >7.35 (alodocter, 2018). It has been explained that the food we blow, then produces carbon dioxide gas (CO_2) from the mouth will bind to water vapor from food and produce carbonic acid (H_2CO_3) which can affect the level of acidity in the blood, so that the pH The blood becomes more acidic than normal, which causes the pH of the blood to drop. A decrease in pH in the blood can cause breathing to become faster, this is due to the body's efforts to reduce excess acid in the blood by lowering carbon dioxide gas (CO_2). This situation can affect other organs, namely the kidneys, where the kidneys also try to compensate for this situation by removing more acid in the bladder (Sa'adah, 2020).

Both mechanisms will be in vain, if the blood continues to have a high acidity, resulting in severe acidosis. As the acidosis worsens, it causes extreme fatigue, drowsiness, more nausea and confusion (Antasari).

Conclusion

Rasulullah SAW did not recommend blowing on food or drink when it was hot. This can be explained in the field of science, when carbon dioxide gas from the mouth reacts with water vapor to produce carbonic acid which can affect the pH in the blood. This condition can cause severe acidosis, which can be characterized by excessive fatigue, sleepiness and so on. This research is expected to have benefits for the public to maintain a healthy body so that unwanted things do not happen due to blowing hot food and drinks. Takhrij and hadith syarah regarding the prohibition of blowing hot food and drinks with a chemical approach still needs further research in multidisciplinary and transdisciplinary. This study recommends development with a chemical approach.

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