



**Takhrij and Syarah Hadith of Chemistry:  
Prohibition of Drinking Khamer in a Chemical Perspective**

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**Abstract**

The purpose of this research is to discuss the hadith of the Prophet sallallaahu 'alaihi wassalam related to khamer. The research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this study is that khamer as a prohibited drink contains ethanol and methanol which can be addictive for the consumer. The effect of alcohol consumption on different individuals, there are those who experience excessive excitement to make themselves more active because the alcohol concentration increases in the blood. The conclusion of this study is that the hadith has authentic quality which is strengthened by its proof through chemical analysis, that this khamer is a drink that can be addictive and dangerous for the consumer.

Keywords: *Chemistry, Haram, Khamer, Syarah, Takhrij*

**Introduction**

Alcohol is a colorless, volatile, intoxicating and flammable liquid that is obtained by distillation from grapes or other fermented drinks containing ethylene hydroxyl groups such as grapes, dates, honey (Sulaiman, 2013). The alcohol compound that is often used is ethyl alcohol or ethanol (C<sub>2</sub>H<sub>5</sub>OH). Ethanol is widely used in addition to being an antiseptic drug, it can also be used as a solvent and fuel for spirits. Alcohol is widely found in beverage ingredients such as palm wine, wine, beer and tape water. One of the reasons it is prohibited to consume alcohol is due to its intoxicating nature and is able to lose consciousness (Risna, 2017).

There is a hadith of the Prophet sallallaahu 'alaihi wassalam with regard to khamer or alcoholic drinks which have intoxicating properties in the hadith narrated by Muslim Number 3735:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ غُبَيْدِ اللَّهِ أَخْبَرََنَا نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ وَلَا أَعْلَمُهُ إِلَّا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ خَمْرٍ حَرَامٌ

Having told us Muhammad bin Mutsanna and Muhammad bin Hatim both of them said; has told us Yahya namely Al-Qatthan from Ubaidullah has told us Nafi' from Ibn Umar he said and I do not know except from the Prophet sallallaahu 'alaihi wassalam, he said: "Everything that is intoxicating is wine and every wine is haram" (H.R 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 sallallaahu 'alaihi wassalam, about the haram of khamer. The research question is how the hadith of the Prophet sallallaahu 'alaihi wassalam about the haram of khamer. The purpose of this research is to discuss the hadith of the Prophet sallallaahu 'alaihi wassalam about the haram of khamer.

### Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). This research method is qualitative through literature and field studies (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Risna, 2017).

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). The field of chemistry itself, as a means of interpretation in this research, is part of natural science which reviews the properties, structure, changes in matter and energy that accompany it (Istijabatun, 2011).

### Results and Discussion

At first, a search was carried out through the hadith application about the keyword "khamer" until the hadith was found in the Muslim narrative book Number 3735, as stated earlier.

Table 1 List of Rawi Sanad

No	Rawi Sanad	Brith/Deat h		Country	Kuniyah	Ulama's Comments		Circles
		L	W			-	+	
1	Abdullah bin 'Umair bin AL Khaththab bin Nufail		73 H	Madinah	Abu 'Abdur Rahman		- Friend - Friend	Friend
2	Nafi', maulana Ibnu 'Umar		117 H	Madinah	Abu 'Abdullah		- Tsiqah - Tsiqah - Tsiqah - Tsiqah	Tabi'in (ordinary circle)
3	Ubaidullah bin 'Umar bin Hafsh bin Ashim bin 'Umar bin Al Khaththab		147 H	Madinah	Abu 'Utsman		- Tsiqah tsabat - Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsiqah tsabat	Tabi'in (ordinary circle)
4	Yahya bin Sa'id bin Farrukh		198 H	Bashrah	Abu Sa'id		- Tsiqah tsabat - Tsiqoh hafidz - Tsiqoh hafidz - Tsiqah - Tsiqah ma'mun - Tsiqah mutqin - Hafidz kabir	Tabi'ut Tabi'in (ordinary circle)
5	- Muhammad bin Al Mutsanna bin 'Ubaid - Muhammad bin Hatim		- 252 H - 235 H	- Basharah - Baghdad	- Abu Musa - Abu Abdullah	- Kadzaab	- Tsiqah - Shaduuq - mentioned in 'ats tsiqaat	- Tabi'ul Atba (the elderly) - Tabi'ul (ordinary circle)

No	Rawi Sanad	Brith/Deat h		Country	Kuniya h	Ulama's Comments		Circles
		L	W			-	+	
	bin Maimun						- Tsiqah masyhur - Minal huffaad - Tsiqah - Tsiqah Tsabat	
6	Imam Muslim	204	262	Naisaburi			Imam fi al-hadits	Mudawin

Table 1 is a list of the rawi and sanad hadith under research. Rawi is the narrator of hadith while sanad is the chain of narrators from friend 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 has two lines of transmission, the first line is sahih hadith and the second path is elevated to shahih li ghairihi instead of shahih lidzatihi. Because, from the point of view of line one narrators, there are no comments from scholars who give negative assessments. Also from the sanad side, it is connected from friend to mudawin. On the second line there are comments from scholars who gave negative ratings, namely to Abu Abdullah. Meanwhile, from the sanad side on line two, it is connected from friend to mudawin. Then the quality of the hadith in line two can rise to shahih li ghairihi due to the existence of a martyr or hadith that has similarities with other hadiths in the meaning that it is not lafaz, this hadith was martyred with the hadith of Ibn Majah number 3374 and muttabi, which is a

hadith whose raw material has followed other narrators in his history from his teacher or the teacher of his teacher and also follows in the lafadz he narrated. This hadith is also used as evidence concerning the virtue of Islamic deeds. So it can be concluded that line two in this hadith is a sahih hadith. 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). 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 view of some scholars who give the meaning of khamer by highlighting the intoxicating element. That is, everything that is intoxicating is called khamer. Quraish Shihab in Tafsir al-Misbah defines, "Whatever is intoxicating is called khamer, whatever material is used if it is consumed it will make it drunk then the drink is categorized as alcohol, besides that if it is in normal levels and is drunk by normal people even if it has the potential to become intoxicating then the drink is considered alcohol." (Egziabher & Edwards, 2013). According to Imam Abu Hanifah, it is different from drinking khamer drunk. He forbade drinking khamer either a little or a lot. As for other drinks that are intoxicating and not alcoholic, according to him, they are called intoxicating drinks (Syaikh et al., 2018).

This hadith can also be explained in terms of chemistry. The word alcohol comes from Arabic, namely (الكحول) alkuhul, the formula of alcohol is  $C_2H_5OH$  which means element C is carbonium, which is charcoal, and element H is hydrogenium which means water. Then  $C_2H_5OH$  is a compound of 5 atoms of liquid and 2 atoms of charcoal. Alcohol containing  $C_2H_5OH$  is called absolute alcohol, which consists of 1% water and 99% alcohol (Ahmad Dimyai Badruzzaman, 1973).

Ethanol is the main ingredient in alcoholic beverages, while methanol is used as an additive mixed in alcoholic beverages. These compounds can be determined by the conventional method, namely the specific gravity method. The density method is the ratio of the mass of a substance to the mass of water that has a certain temperature. The method used in addition to the specific gravity method is the conventional method, this method is an instrumental method, namely the gas chromatography method. The gas

chromatography method is a fairly dynamic method for detecting volatile compounds and this method is a method that is stable at high hot temperatures, whether detected quantitatively or qualitatively (Yanti et al., 2019). Fermentation or fermentation between sugar, honey, tubers or fruit juice can produce alcohol from the fermentation process. This fermentation process can obtain khamer or liquor with a level of 15% but the alcohol content can reach 100% if it is continued using the distillation or distillation process. While the maximum level of khamer or liquor is reached at 30 to 90 minutes in the blood (Syaikh et al., 2018).

Ethanol, one of the molecules in water, is then absorbed rapidly in the digestive system. Alcohol metabolism in the body produces acetaldehyde compounds which are divided into 2 pathways, namely the Microsomal Ethanol-Oxidizing System (MEOS) pathway and the alcohol dehydrogenase (ADH) pathway. Alcohol dehydrogenase is the main pathway in metabolism, which belongs to the cytosolic enzyme that accelerates the conversion of alcohol to acetaldehyde. During the conversion hydrogen ions are transferred from ethanol to the nicotinamide adenine dinucleotide (NAD<sup>+</sup>) cofactor to NADH. The cause of disorder in people with alcoholism is due to NADH which produces more, resulting in disruption of the metabolism of the consumption. In addition, other causes are due to lactic acidosis or hypoglycemia which results in acute alcohol consumption. Dan alcohol can trigger stress caused by an increase in the hypothalamic pituitary adrenocortical (HPA) axis (Tritama, 2015).

The effect of alcohol on everyone is different. There are those who experience excessive excitement to make themselves more active due to the increased concentration of alcohol in the blood. People who drink alcohol continuously will perceive their performance to be better, thus rejecting the bad effects of alcohol. For heavy alcohol consumption, it will cause a decreased level of consciousness so that in a short period of time this alcohol will cause accidents and interfere with work productivity because it is in a state of disorientation. In addition, consuming alcohol can increase crime and violence in behavior (Tritama, 2015).

## Conclusion

Khamer or alcohol is liquor that can make you addicted to it, consuming alcohol can be bad for your health and even lead to death.. The prohibition to consume alcohol has been conveyed by the Prophet Muhammad sallallahu 'alaihi wassalam in the Sahih Imam Muslim book Number 3735. The thing that is the focus of this article is the prohibition of drinking alcohol which is clearly prohibited. Which is

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strengthened by the perspective in chemistry that this alcohol contains ethanol and methanol. The author's hope for this article is that readers will be more aware of the dangers of drinking. In this case the writer realizes the limitations of the research, the research methods used are simple takhrij and sharah hadith, so that further in-depth research is needed through the field of chemistry. This research is aimed at further development related to liquor through the chemical field beyond the perspective of why liquor is forbidden.

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