



**Takhrij dan Syarah Hadith of Chemical:  
Prohibition of Blowing Hot Food and Drinks**

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**Abstract**

The purpose of this research is to discuss the hadith of the Prophet about the prohibition of blowing hot food or drinks. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study were that carbonic acid can cause acidosis and alkalosis. The conclusion of this research is takhrij and syarah hadith of the Prophet about the prohibition of blowing hot food or drink by chemical analysis has the opportunity to reveal that blowing hot food or drink can harm the body.

Keywords: *Chemistry, Hadith, Hot Food, Syarah, Takhrij*

**Introduction**

Food and drink is one of the primary human needs. In the Al-Quran, it is explained that humans must consume food or drink that is halal and healthy (Yanggo, 2013). Rasulullah Saw. forbidding the blowing of hot food and drinks, but this has become a habit of the people. Hot food and drinks contain water vapor. When blowing hot food or drinks, water vapor ( $H_2O$ ) reacts with carbon dioxide ( $CO_2$ ) released by the mouth to produce carbonic acid ( $H_2CO_3$ ) (Mustika, 2018). Carbonic acid ( $H_2CO_3$ ) is a chemical compound that is actually already in the body. Carbonic acid ( $H_2CO_3$ ) functions to regulate blood acidity levels. The acidity level in the blood is high, then the body is in a state of acidosis. The state of acidosis can harm the body (Nia et al., n.d.). Therefore, Rasulullah Saw prohibits blowing hot food and drinks (Rahmah, 2020).

There is a hadith of the Prophet SAW. with respect to the prohibition blowing hot food and drinks on HR. Ahmad No. 2678:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْكَرِيمِ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ

Having told us Abdurrahman bin Mahdi from Israil from Abdul Karim from Ikrimah from Ibnu Abbas, he said, "Rasulullah Saw. prohibits blowing into food and drink" (HR. Ahmad).

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

### **Research Methods**

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While the approach applied is takhrij and syarah hadith (Soetari, 2015). As for the interpretation in this study used chemical analysis (Chang, 2004).

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 the explanation of the text of hadith with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this study, namely the science that studies the material and its changes. Elements and compounds are substances that are involved in chemical changes (Chang, 2004).

### **Results and Discussion**

First, a search was conducted through the application of hadith on the keyword "prohibition of blowing food and drink" until the hadith was found in the book Musnad Bani Hashim Number 2678, as stated earlier.

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  |                  | Friends   | Friends                         |
| 2   | Ikrimah, maula Ibnu 'Abbas                           |             | 104 H | Madinah     | Abu 'Abdullah |                  | Tsiqah  | Tabi'in Middle Class            |
| 3   | Abdul Karim bin Malik                                |             | 127 H | Jazirah     | Abu Sa'id     |                  | -Tsiqah tsabat<br>-Tsiqah<br>-Tsiqah ma'mun<br>-Tsiqah mutqin<br>-Hafizh  | Tabi'in (do not see Friends)    |
| 4   | Isra'il bin Yunus bin Abi Ishaq                      |             | 160 H | Kufah       | Abu Yusuf     |                  | - It is mentioned in 'ats tsiqaat<br>-Tsiqah  | Tabi'ut Tabi'in the elderly     |
| 5   | Abdur Rahman bin Mahdiy bin Hassan bin 'Abdur Rahman |             | 198 H | Bashrah     | Abu Sa'id     |                  | - It is mentioned in 'ats tsiqaat<br>-Hafizh<br>-A'lamun naas<br>-Tsiqah<br>-Tsiqah imam<br>-Tsiqah tsabat hafizh | Tabi'ut Tabi'in Ordinary People |
| 6   | Ahmad Bin Hanbal                                     | 164 H       | 241 H | Bagdad      | Hadith expert |                  | Imam of hadith  | 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 will meet (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 scholars, Ibnu Qayyim Al-Jauziyyah said, "Blowing a drink can cause the water to have an unpleasant odor from the mouth of the person who blew, making the water disgusting to drink. Especially when there is bad breath. In conclusion, the breath of the person who blows will be mixed with the drink, therefore Rasulullah Saw. combining the prohibition of breathing in a glass with blowing the contents of the glass" (Mulyono, n.d.).

This hadith can also be explained in terms of chemistry. Hot food and drinks will emit H<sub>2</sub>O water vapor and the process of exhaling or exhaling will release a chemical compound of carbon dioxide or CO<sub>2</sub> which produces carbonic acid or H<sub>2</sub>CO<sub>3</sub>. Carbonic acid functions to regulate blood acidity levels. The higher the carbonic acid content, the higher the acid levels in the blood. If the acid level in the blood is high, the body will be in a state of acidosis. (Mustika, 2018). Acidosis is a condition in which the blood contains

a lot of acid and often causes a decrease in blood pH. This acidosis condition is dangerous for the body. In addition to acidosis, abnormalities that can occur due to abnormalities in the pH control mechanism are alkalosis. Alkalosis is a condition in which the blood contains a lot of alkaline and can sometimes cause an increase in blood pH (Nia et al., n.d.). The pH range is between 7.35-7.45 when the blood is slightly alkaline, the blood pH can change in metabolic imbalance. If the blood pH is  $> 7.35$  this condition is called acidosis. The decrease and increase in pH value is caused by disturbances in the concentration of bicarbonate ions,  $\text{HCO}_3$  under normal conditions is 22-26 mEq liters. If a person has kidney dysfunction, the concentration of  $\text{HCO}_3$  will drop below the normal value to 22 mEq liters. This condition also occurs when a person has severe diarrhea. In these metabolic conditions, the resulting acidosis causes depression of the CNS, central nervous system (Mustika, 2018).

### **Conclusion**

Blowing hot food or drink is recognized to be harmful to the body, this has been informed by Rasulullah Saw. since hundreds of years ago. Based on the hadith takhrij, the quality of this hadith is valid because the traditions of the hadith are connected from friendship to homecoming. According to the hadith syarah, 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 there is bad breath. In conclusion, the breath of the person who blows will mix with the drink, because it is Rasulullah Saw. combining the prohibition of breathing in the glass with blowing the contents of the glass. 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 syarah hadith, so it requires more adequate follow-up research through chemistry. This study recommends not blowing hot food or drinks.

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