



## **TAKHRIJ AND SYARAH HADITH OF CHEMISTRY: PROHIBITION OF BREATHING HOT FOOD OR DRINK**

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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 sharah hadith approaches with chemical analysis. The results and discussion of this study is that blowing hot food or drinks can cause acidosis in the body and attaches bacteria to the food or drink. The conclusion from the discussants of this study is that blowing food or hot drinks can be risky to the body and reduce the feasibility of consumption.

**Keywords:** Chemistry, food, hadith, syarah, takhrij

### **Introduction**

Humans often forget important and trivial things, including the prohibitions and recommendations of the Prophet. With a critical and questioning way of thinking, people in the world need proof of what they are doing to generate a sense of trust and confidence. Science in a world created from great research and a long time to achieve those beliefs and beliefs. Apart from science, Islamic law is also integrated with the questions of many people. Of all Islamic law, there is something that needs to be deepened and those who stay surrender. Islamic law that needs to be deepened can be sought to increase knowledge and belief for its adherents.

Rasulullah Saw. as role models have taught mankind about manners and politeness in living life. The goal is that humans are ethical and ethical in every movement of their actions (Firdaus, 2017). The people are led to learn and find out more in order to





draw closer to God. What has been taught to humans certainly has wisdom, including hidden values that God has prepared for all mankind. With technology and science that has developed rapidly, people can prove what the Prophet taught. One of them is prohibited from blowing food or hot drinks. Where at this time people often underestimate what was taught by the Prophet Muhammad.

There is hadith of the Prophet Saw. in Shahih Ahmad Number 2678:

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

Has told us Abdurrahman bin Mahdi from Israel from Abdul Karim from Ikrimah from Ibn Abbas, he said; "The Messenger of Allah -peace and prayer of Allah be upon him- forbid blowing into food and drink." Although the Messenger of Allah did not directly say food, but drink and food have in common, this hadith can also apply to food.

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana W. , Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan, 2020b). The formulation of this problem is that there is a hadith from the Prophet regarding the prohibition of blowing hot food and drinks. This question is how the hadith of the prophet Saw. about the prohibition of blowing hot food and drinks. The purpose of this research is to discuss the hadith of the Prophet Saw. about the prohibition of blowing hot food and drinks.

## Research Methods

This research method is qualitative through literature and field studies (Darmalaksana W. , Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari E. , 2015). The interpretation in this study used chemical analysis (Darsati, 2007).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while sharah is an explanation of the hadith text with a certain analysis (Soetari E. , 2015). The field of chemistry itself, as a means of interpretation in this research, is the science that accompanies the change in a material (Mulya Rosa, 2012).



## Result and Discussion

In the beginning, a search was carried out through the application of hadiths regarding the keyword "prohibition of blowing food and drinks" until the hadith was found in the book of Musnad Bani Hashim Number 2678, as stated earlier.

Table 1 List of Rawi Sanad

No	Rawi Sanad	Born/Dead		Country	Kunyah	Cleric's Comments		Circle
		B	D			-	+	
1	Abdullah bin 'Abbas bin 'Abdul Muthalib bin Hasyim		68 H	Marur Rawdz	Abu Al 'Abbas		Sahabat	Sahabat
2	Ikriman, maulana Ibnu 'Abbas		104 H	Madinah	Abi 'Abdullah		Tsiqah	Tabi'in among the middle circle
3	Abdul Karim bin Malik		127 H	Jazirah	Abu Sa'id		-Tsiqah tsabat -Tsiqah -Tsiqah ma'mun -Tsiqah mutqin -Hafidz	Tabi'in (never met a sahabat)
4	Isra'il bin Yunus bin Abi Ishaq		160 H	Kufah	Abu Yusuf		- Mentioned in 'ats tsaqiaat -Tsiqah	Tabi'ut Tabi'in among the elderly
5	Abdur Rahman bin Mahdiy bin Hassan bin 'Abdur Rahman		198 H	Bashrah	Abu Sa'id		- Mentioned in 'ats tsaqiaat -Hafidz -A'lamun naas -Tsiqah imam -Tsiqah tsabat hafizh -Hafizh	Tabi'ut Tabi'in among common circle
6	Ahmad bin Hanbal	164 H	241 H	Bagdad	Ahli hadith		Imam hadith	Mudawin



Table 1 is a list of the hadith narrators and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from companionship to mudawin, namely scholars who record hadiths in the hadith book (Soetari E. , 1994). According to the science of hadith, the requirement for a valid hadith is that the rawi must be positive according to the comments of the scholars. If there is a comment from a scholar 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 are strong hadith while dhaif hadith are weak hadith (Soetari E. , 1994). Requirements for authentic 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 meeting 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 scholars 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 were in the same place, it is predicted that the teacher and student was meet (Darmalaksana, 2020d).

The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from cleric 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, hadiths are called mutawir in a very popular sense if the hadiths being researched are spread in several hadith books (Soetari E. , 2015). The distribution of this hadith acts as shahid and mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020d). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is dhaif (Darmalaksana W. L., 2017).

The cleric have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana W. , Penelitian Metode Syarah Hadis Pendekatan Kotemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi, 2020c). In a hadith narrated by Bukhori, the Prophet Muhammad SAW once said to Muslims: "If you are drinking, don't breathe in a glass, and when you are throwing your nose, don't touch your genitals with your right hand." The hadith indicates that humans should not blow or breathe in a glass. Nowadays, a lot of people are blowing hot food and drinks (Saputra, 2015). Some cleric of the Maliki and Hambali Madzhab stated that it is not unscrupulous to blow food and drink to cool the dish because eating hot food and drinks can remove blessings. The majority suggest people choose the time to wait patiently for their food and drinks to cool over time. Meanwhile, those who wish to



consume hot food or drinks can accelerate the cooling of the food by using a bamboo fan or other tools (Masail, 2018).

When humans carry out activities that involve expelling air, such as breathing, talking, blowing, coughing and sneezing, these activities will cause water particles that are very small in size. According to several studies, it is stated that these particles have varying sizes, from  $<1\mu\text{m}$  to  $> 20 \mu\text{m}$  and once a person breathes, they can produce up to 7000 particles. Meanwhile, if viewed from the average size of bacteria, which is about  $0,2 - 2 \mu\text{m}$ , and viruses around 17-300 nanometers, it is very possible that these microbes will contaminate food through the media of water particles that we produce from blowing food. According to Madigan (2009) bacteria that are often found in normal respiration are *Staphylococcus* spp., *Streptococcus* spp., *Corynebacterium* spp., *Haemophilus* spp., And *Neisseria* spp (Gizi, 2019).

This hadith can also be explained according to chemistry. When humans breathe, they emit carbon dioxide or  $\text{CO}_2$ , while the vapor from food or drink is a  $\text{H}_2\text{O}$  gas. The two gases react to produce carbonic acid or  $\text{H}_2\text{CO}_3$ . In human blood, carbonic acid participates in the main buffer system, in equilibrium reactions with bicarbonates. Buffer solutions have the function of preventing pH variations in the bloodstream, because blood pH must always be neutral and any kind of change, both acidic and alkaline, can have serious consequences for the body (gas exchange can be damaged and some proteins are denatured).

Carbonic acid has an important role in maintaining pH stability in the body. The normal pH of body fluids is around 7,4 and must be kept close to this value in order for the body to function properly. If there is a change in pH, either rising or falling, enzymes can stop functioning, muscles and nerves can begin to weaken, and metabolic activity may become impaired. The bicarbonate ion released from the acid acts as a buffer that helps fight pH changes. This means it can act as an acid or base when needed (Tanti, 2020). If the body receives too much carboxylic acid it is dangerous because the compounds are acidic and can cause acidosis.

Acidosis is a condition in which the blood contains too much acid (or too little base) often causes a decrease in blood pH. As blood pH decreases, breathing becomes deeper and faster as the body attempts to reduce excess acid in the blood by reducing the amount of carbon dioxide. (Putri, 2014). The pH ranges between 7,35-7,45 when the blood is slightly alkaline, the blood pH can change to a metabolic imbalance. If the blood pH is  $> 7,45$  this condition is called acidosis. The decrease and increase in pH



value is caused by disturbances in the concentration of bicarbonate ions,  $H_2CO_3$  under normal circumstances is 22-26 mEq liters. If a person has kidney dysfunction, concentrate of  $H_2CO_3$  will drop below the normal value to 22 mEq liters. This condition also occurs when a person has severe diarrhea. In metabolic conditions, the resulting acidosis causes depression of the CNS, central nervous system (Mustika, 2018).

In the end, the kidneys also compensate for this situation by removing more acid in the bladder. But this mechanism is useless if the body continues to produce too much acid, resulting in severe acidosis. As the acidosis worsens, the sufferer begins to feel extreme fatigue, drowsiness, nausea, and experiences confusion. When the acidosis gets worse, blood pressure can drop, shock, coma, and even death (Putri, 2014).

## Conclusion

At the time of the Prophet Muhammad has been informed and recognized that blowing food and drink is harmful to the body. The quality of this hadith is valid based on the hadith takhrij because the hadith sanad is not interrupted from the time a friend to a mudawin. Based on the sharah hadith, blowing a drink can cause unpleasant odors and more bacteria so that the drink becomes unfit for consumption. This is because the breath of the person who blows will mix with the drink, then Rasulullah Saw. prohibit breathing or blowing water in the glass. It is hoped that this research will be useful to make readers aware not to blow on food and drinks because it can harm the body. This research has limited data, namely only from simple takhrij and sharah hadith, so it requires a qualified follow-up research through the chemical and medical fields. This study recommends against blowing on hot meals or drinks.

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