



**Takhrij and Syarah Hadith of Chemistry:
Prohibition of Consuming Khamr in Science Perspective**

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Abstract

The purpose of this study is to discuss the hadith of the Prophet Muhammad ﷺ about the illegality of khamr. This research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this study are about the dangers of consuming khamr because it contains chemicals that can be intoxicating and damaging to human health. The conclusion of this study is takhrij and syarah hadith of the Prophet Muhammad ﷺ concerning the prohibition of consuming khamr and staying away from it in order to save lives which is an inevitability. This study recommends the development of food technology science regarding harmful content in khamr through the field of chemistry.

Keywords: *Chemistry, Hadith, Khamr, Syarah, Takhrij*

Introduction

Basically, all food and drink on earth is lawful unless there is evidence that prohibits it (Syukriya & Faridah, 2019). Khamr is a term that refers to something intoxicating which is forbidden to be consumed (Fadilah, 2018). The prohibition of Islam so that people stay away from drinking khamr is not without basis or reason. Islam has forbidden khamr since fourteen centuries ago and this is related to the Islamic respect for human reason

which is a gift from Allah which must be properly preserved. (Mahmud, 2020).

There is a hadith of the Prophet Muhammad regarding the prohibition of consuming khamr in Sahih Muslim Number 3734:

و حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ كِلَاهُمَا عَنْ رُوْحِ بْنِ عَبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي
مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ
حَرَامٌ وَحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ

And have told us Ishaq bin Ibrahim and Abu Bakr bin Ishaq both from Rauh bin Ubadah have told us Ibn Juraij has informed me Musa bin 'Uqbah from Nafi' from Ibn Umar, that Rasulullah ﷺ said, "Everything that is intoxicating is khamr, and everything that is intoxicating is haram." And has told us Salih bin Mismar As Sulami has told us Ma'an has told us Abdul Aziz bin Mutthalib from Musa bin 'Uqbah with isnad like this" (HR. Muslim).

Based on the above description, a research formula is compiled, 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 Muhammad Saw about the haram of khamr. The research question is how the hadith of the Prophet Muhammad Saw about the haram of khamr. The purpose of this research is to discuss the hadith of the Prophet Muhammad about the haram of khamr.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Mulya Rosa, 2012).

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, 2015). The field of chemistry itself, as a means of interpretation in this research, is the study of the composition, structure, properties, changes and energy that accompany changes in matter. (Mulya Rosa, 2012).

Results and Discussion

First, a search was carried out through the hadith application regarding the key word "khamr" until the hadith was found in the book Sahih Muslim book Number 3734, as presented earlier.



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Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars' Comments		Circles
		B	D			-	+	
1	Abdullah bin 'Umar bin Al Khaththab bin Nufail		73 H	Madinah	Abu 'Abdur Rahman		Friend	Friend
2	Nafi' maula Ibnu 'Umar		117 H.	Madinah	Abu 'Abdullah		Tsiqah	Tabi'in Ordinary Circle
3	Musa bin 'Uqbah bin Abi 'Ayyasy		141 H.	Madinah	Abu Muhammad		-Tsiqah -Tsiqah faqih -Tsiqah mufti	Tabi'in (see no friends)
4	Abdul Malik bin 'Abdul 'Aziz bin Juraij		150 H.	Marur Rawdz	Abu Al Walid		-Ahli ilmu -Tsiqah -Tsiqah faqih -Mentioned in ats tsiqaat	Tabi'in (See no friends)
5	Rauh bin 'Ubadah bin Al 'Alaa'		205 H.	Bashrah	Abu Muhammad		-Shaduuq -Shalih -Tsiqah -Tsiqah Ma'mun	Tabi'ut Tabi'in Ordinary Circle
6	Muhammad bin Ishaq bin Ja'far		270 H.	Baghdad	Abu Bakar		-Shaduuq -Tsiqah -Tsiqah Ma'mun -Tsiqah Tsabat -Hafizh -Mentioned in 'ats tsiqaat	Tabi'ul Atba' Middle Circle
7	Imam Muslim	204 H.	262 H.	Naisaburi			Imam fi al-hadits	Mudawin

Table 1 is a list of the rawi 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, 1994). According to the science of hadith, the requirement for shahih hadith is that 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

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of the narrators in the sanad lane, then the hadith is a hadith dhaif (Darmalaksana, 2020d). Hadith sahih is a strong hadith while a hadith dhaif is a weak hadith (Soetari, 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 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 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 are in the same place, it is predicted that the teacher and student will meet (Darmalaksana, 2020d).

The quality of this hadith is authentic. Because, from the side of the narrator, there were no comments that gave negative results. Also from the sanad side, it is connected from friends 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 Ahmad Muhammad Assaf, there has been an agreement among scholars regarding the prohibition of khamr and various types of intoxicating drinks. In addition, there is a fatwa from the MUI (2009) which states that the use of alcohol or ethanol produced by the khamr industry for food, beverages, cosmetics, and drugs is haram. This hadith suggests that khamr must be kept away even if it is used as medicine and of course it is based on the dangers of khamr which outweigh the benefits it brings. This hadith can also be explained in terms of chemistry.

Khamr definitely contains alcohol, but not every thing that is alcoholic is khamr. Alcohol is a generic term for organic compounds that have a functional group called a hydroxyl group (-OH) attached to a carbon atom. The general formula for the alcohol compound is R-OH or Ar-OH where R is an alkyl group and Ar is an aryl group (MUI, 2009). As it is known that alcohol is not the only chemical compound that can cause drunkenness, many other compounds found in liquor are intoxicating if drunk in high enough levels. (Panggabean, 2019).

Chemically, alcohol does not only consist of ethanol, but also includes other compounds, such as methanol, propanol, butanol, and others. It's just that ethanol with the chemical formula C_2H_5OH is widely used for the

production of food products, medicines and cosmetics. However, ethanol in the trading world is known as the trade name alcohol. In general, the alcohol group is narcotic (intoxicating), as are other components found in liquor such as acetone or esters. (Akmaluddin, 2013).

Consuming alcoholic beverages is a form of behavior that is considered deviant and often occurs especially among adolescents. The behavior of drinking alcohol is caused by predisposing factors that cause antisocial personality disorder, intelligence and depression (Dariyo, 2014). One of the negative effects of drinking alcohol is that a person will become more aggressive and irritable. cases of beatings and brawls involving adolescents, when investigated, apparently originated from the influence of alcohol.

Based on the explanation above, it turns out that the Islamic view clearly prohibits the existence of liquor because from a scientific point of view it has many negative effects. Islam came to save mankind from destruction, including the prohibition of drinking alcohol as one of the main factors of destroying life (Taufikin, 2015).

Conclusion

Khamr or liquor is recognized as a drink that is prohibited for consumption, especially for muslims. Since hundreds of years ago, the hadith of the Prophet Muhammad Saw has informed that khamr has more negative effects so it is better to avoid it and not be consumed. Based on the hadith takhrij, the quality of this hadith is valid because the traditions of the hadith are connected from friendship to Mudawin. According to the hadith sharah, khamr is an intoxicating drink, both from wine and others. This research is expected to have benefits for the development of food technology, chemistry. This research has limitations, namely simple takhrij and sharah hadith, so it needs more adequate follow-up research through chemistry. This study also recommends the development of food science and technology regarding the dangers of consuming khamr, especially for human health.

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