



TAKHRIJ AND SYARAH HADITH OF CHEMICAL: ALCOHOL CONSUMPTION IN LIFE

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Abstract

The purpose of this research is to discuss the hadith of the Muhammad Saw. about the prohibition of alcohol or *khamr*. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is that alcohol is one of the alkane derivatives containing hydroxyl groups with the general formula $C_nH_{2n+2}O$ which is colorless, volatile, and flammable. The uses of alcohol are very diverse, including as a raw material for making formaldehyde, solvent for drugs, purification (sterilization), various chemical analysis reagents, and others. Besides the benefits of alcohol, there is also the negative impact of consuming alcohol, namely causing mental disorders, cirrhosis in the liver, and even death. The conclusion of this research is takhrij and syarah hadith of the Muhammad Saw. regarding the prohibition of consuming alcohol or *khamr* because of its more negative effects and its intoxication by chemical analysis.

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

Introduction

Food, drink and medicine are chemicals that are essentially inseparable from human life. The most dangerous substance used as a product mixture is alcohol and its use has become widespread (Lukmanudin, 2015). Alcohol in the study of chemistry is a group of compounds that have a group *hydroxyl* (Ralp J. Fessenden dan Joan Fessenden, 1982). The alcohol that is most often used in everyday life is *ethanol* and can be found in alcoholic drinks. According to Yusuf Qardhawi, *khamr* is something that contains alcohol and is intoxicating (Khoiriyah, 2020). There is a hadith of the Prophet SAW. with regard to the haram of alcohol or *khamr* on Shahih Muslim Number 3735:



قَالَ عُمَرُ بْنُ عَبْدِ عَن نَّافِعٍ أَخْبَرَنَا اللَّهُ عُبَيْدٍ عَنِ الْقَطَّانِ وَهُوَ يَحْيَى حَدَّثَنَا قَالَ حَاتِمُ بْنُ مُحَمَّدٍ الْمُتَنَّى بْنُ مُحَمَّدٍ حَدَّثَنَا وَحَرَامٌ خَمْرٌ وَكُلُّ خَمْرٍ مُسْكِرٌ لِكُلِّ قَالٍ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنِ إِلَّا أَعْلَمُهُ وَلَا

It has been narrated to us that Muhammad bin Mutsanna and Muhammad bin Hatim both said; has narrated to us Yahya -ie Al-Qatthan- from Ubaidullah has narrated to us Nafi 'from Ibn Umar he said -and I do not know it except from the Prophet ﷺ-, he said, "Every intoxicant is khamer and every khamer is haram" (HR. Muslim).

Based on the above description, the research formula is compiled, namely the problem formulation, research questions, and research objectives (Darmalaksana, 2020a). The summary of this problem is that there is a hadith of the Prophet SAW. about the illegality of alcohol. The question of this research is how the hadith of the Prophet SAW. about the illegality of consuming alcohol. The purpose of this research is to discuss the hadith of the Prophet. about alcohol.

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). The interpretation in this study used analytical chemical analysis (Yanti, 2018).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of removing 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). Chemistry itself, as a means of interpretation in this research, is a field of study that studies the material and its changes. Elements and compounds are substances that are involved in chemical change (Chang, 2003b).

Results and Discussion

First, a search was carried out through the application of hadith about the keyword "*khamr*" until the hadith was found in the book of Sahih Muslim Number 3735, as stated earlier.

Tabel 1 List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's 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	Ubaidullah bin 'Umar bin Hafsh bin 'Ashim bin 'Umar bin Al Khaththab		147 H.	Madinah	Abu 'Utsman		-Tsiqah tsabat -Tsiqah	Tabi'in ordinary circle
4	Yahya bin Sa'id bin Farrukh		198 H.	Bashrah	Abu Sa'id		-Tsiqah tsabat -Tsiqah hafidz -Tsiqah -Tsiqah ma'mun -Tsiqat mutqin -Hafidz kabir	Tabi'ut Tabi'in ordinary circle
5	Muhammad bin Al Mutsanna bin 'Ubaid		252 H.	Bashrah	Abu Sa'id		-Tsiqah -Shalihul hadits Shaduuq -Mentioned in 'ats tsiqaat -Tsiqah masyhur -Minal huffaad -Tsiqah -Tsiqah Tsabat	Tabi'ut Atba' the elderly
6	Imam Muslim	204 H.	261 H.	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 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 Ali Mustafa Yaqub, the companions had agreed on the najis of khamr, as had the Imams of the four madhhabs. Scholars who consider khamr to be sacred, come from the circle of Tābi'in or Ittibā al-Tābi'in, such as Rabi'ah al-Ra'y his teacher imam Māalik, al-Hasan al-Baṣrī and al-Laīst ibn Sa'd. Opinions of those who state the purity of khamr can be broken by the ijma' of the companions because there is no opinion that can be used as an hujjah if it contradicts the ijma' of the companions (Lukmanudin, 2015). Alcohol problems usually associated with khamr that is haram for consumption (Al-Maidah, 90). The Prophet, emphasizing the haram of khamr: that "Every intoxicant is khamr and every khamr is haram. The association is quite reasonable because chronologically the haram on khamr mentioned in the al-Qur'an relates to the nature of the intoxicating if consumed (Mursyidi, 2002). Based on MUI fatwa Number 4/2003 on halal product fatwa guidelines on alcohol and its derivatives No. 2 states that beverages included in the category khamr are beverages that contain ethanol. Ethanol is part of alcohol (Khoiriyah, 2020). Alcohol is najis just like khamr because there is no doubt that khamr can cover common sense (khamarāt al-'aql) (khamarāt al-'aql) (Lukmanudin, 2015).

The content or substance in khamr that causes drunkenness is alcohol. In khamr there are (i) water, (ii) sugar, as unfermented residue, (iii) carbon dioxide gas which is the result of the fermentation process, and (iv) alcohol (Mursyidi, 2002). Alcohol is one of the alkane derivatives containing hydroxyl groups with the general formula $C_nH_{2n+2}O$. The boiling point of alcohol is relatively high



compared with the number of carbon atoms of hydrocarbon equal. This is due to intermolecular forces and the presence of hydrogen bonds between alcohol molecules due to polar hydroxyl groups. Alcohols that have less than five carbon atoms dissolve in water. This solubility is caused by the similarity in structure between alcohol (R-OH) and water (H-OH) (Oxtoby D. W., Gillis H. P., 2001). Now alcohol has been used in various fields of life. Alcohol is usually colorless, flammable, volatile, and is obtained from fermentation of grapes, wheat, seeds and honey (Risna, 2017). The alcohol compounds that are often used are ethyl alcohol or ethanol (C₂H₅OH) and methyl alcohol or methanol (CH₃OH). The use of alcohol has become a necessity in the medical world, such as in the manufacture of drugs. In addition, alcohol is also used in the washing process (sterilization). We can also find alcohol in perfume, which is used as a reagent for various chemical analyzes and others, so its use must be purified (Utina, 2012). In the industrial sector, methanol (CH₃OH) is used as an antifreeze, a raw material for making formaldehyde, and as solvents such as varnish. Ethanol (C₂H₅OH) can be made through fermentation techniques, namely the process of changing polysaccharide class compounds, such as starch (starch) which is crushed into a simpler form with the help of enzymes (yeast). Ethanol has been known and used for a long time, both as a solvent for medicines, disinfectants, cosmetics, and as fuel for spirits (Chang, 2003a). Alcohol is also widely used in the material mix beverage that typically contains about 20% to 50% and can be encountered in khamr, wine, beer, and water tape (Risna, 2017).

In Indonesia, liquor is divided into 3 groups according to the ethanol content they contain. The ethanol content in group A is the lowest level, which is below 5%, group B contains about 5% -20% ethanol, and group C contains ethanol which is more than 20% -55%. In some parts of Indonesia, people still consume alcoholic drinks mixed with other substances. Alcoholic drinks mixed with other substances are called oplosan alcohol. According to BPOM, the substance most widely used as a mixture in making oplosan alcohol is methanol. Without any mixture, methanol is very dangerous to health and can even cause death (Ayuningtyas, 2016). According to WHO, in 2012 there were approximately 3.3 million people in the world who died from alcohol. Based on the 2014 Global Status Report on Alcohol and Health, there are 1,928,000 Indonesians who experience health problems due to excessive alcohol consumption and 1,180,900 people experience alcohol dependence (Risna, 2017). Consuming excess alcohol can have physiological effects on the health of the body, which can kill new cells



that form in the body. Another detrimental effect is that it can cause cirrhosis in the liver or commonly known as jaundice (Utina, 2012).

The ethanol that is consumed will undergo oxidation in the microsomes of the liver cells by MEOS (Microsomal Ethanol Oxidizing System) which then produces acetaldehyde. Therefore, in people who are used to consuming high doses of ethanol to a chronic stage, it not only causes a significant increase in ethanol metabolism, but also in the metabolism of other drugs carried out by cytochrome P450 in the MEOS system, as well as the formation of toxic byproducts from cytochrome reactions. P450 such as toxins, free radicals, and H_2O_2 that can aggravate the performance of the liver and lead to cirrhosis (Tritama, 2015). Further consumption of alcohol can be addictive and even mentally damaging because alcohol can affect the nervous system which can change circumstances and change moods. Alcoholics are generally irritable, which is a personality disorder that is difficult to cure. Thus, the prohibition of using alcohol in Islam is very appropriate because it is to avoid other mental disorders that can be harmful to drinkers and others (Utina, 2012).

Conclusion

Consuming liquor or alcohol (khamr) is strictly prohibited in Islam and there are no exceptions for certain individuals. Alcohol and khamr are identical. However, what is meant by khamr in Islam does not always refer to alcohol. Khamr is any drink or food that can cause drunkenness. Anything that when eaten or drunk can cause drunkenness is haram, either a little or a lot. Alcohol is a chemical substance which when consumed can be intoxicating because alcohol can affect the nervous system which can change things and change moods. Alcohol is usually colorless, flammable, volatile, and is obtained from the fermentation of grapes, wheat, seeds, and honey through the process of changing polysaccharide class compounds, such as starch, which are crushed into simpler forms with the help of enzymes (yeast). Alcohol is very useful in various fields such as drug solvents, disinfectants, cosmetics, rubbing alcohol, raw materials for making formaldehyde, cleansing (sterilization), various chemical analysis reagents, and others. However, if alcohol is consumed it will be dangerous for one's own safety, which can even cause mental illness and death. This research is expected to have benefits for the general public. Admittedly this research has limitations, namely simple takhrij and sharah hadith so that more follow-up research is needed. This research recommends the development of sharah hadith from the chemical field.

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