

Takhrij and Syarah Hadith of Chemistry: The Prohibition of Blowing Hot Food and Drink in the View of Islam and Science

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ABSTRACT: The purpose of this research is to discuss the hadith of the Prophet. About blowing hot food and drink in Islamic and scientific view. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this research are the dangers of blowing hot food and drinks according to a scientific perspective. The conclusion of this research is takhrij and syarah hadith regarding the prohibition of blowing hot food and drinks in the view of Islam and science.

Keywords: Chemistry, Drink, Food, Hadith, Syarah, Takrij

Introduction

Humans have several primary needs, one of the primary human needs is food and drink. Human life will be threatened if they do not eat and drink for a certain period of time. Thus, meeting human needs for food and drink is closely related to the maintenance of the soul (hifz al-nafs), maintenance of reason (hifz al-'aql) and maintenance of property (hifz al-mal) in maqasid al-syari'ah (Yanggo 2013). In Islam, halal and haram food and drinks have been clearly defined and there are many verses of the Koran and Al-Hadith that discuss this matter. Thus, consuming halal food and drinks is an obligation for Muslims (Anwar n.d.). Apart from Islam regulating halal food and drink, Islam also regulates manners in eating and drinking. As for the adab in eating and drinking according to Islam, one of which is the prohibition of blowing food and drinks when they are still hot, not without cause, Rasulullah Saw.

prohibits blowing food and drink because if viewed from modern health science or scientific research, the meeting H_2O (water) with carbon dioxide or CO_2 which is released from the human mouth will produce carbonic acid. Taken from various sources, carbonic acid or H_2CO_3 a chemical compound that can enter the human body, has the potential to cause heart disease. Therefore, it is advisable not to blow on hot drinks or food. The higher the carbonic acid content in the blood, the more acidic the blood will be. Normally, blood has a limit on the acidity or pH level of 7,35 to 7,45. If this acidity level is higher than normal pH, then the body can be in a state of acidosis (Ahmad Lutfi 2017).

There is a hadith of the Prophet. with regard to the prohibition of blowing food and drinks when they are still hot in Ahmad Hadith Number 3194:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ
عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ
وَ حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عِكْرَمَةَ مَرْسَلًا وَ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ أَسْنَدَهُ
عَنِ ابْنِ عَبَّاسٍ

Having told us Abdurrahman from Isra'il from Abdul Karim Al Jazari from Ikrimah from Ibn Abbas he said; "Rasulullah ﷺ forbade blowing food and drinks." And has told us Abu Nu'aim from Ikrimah in mursal, and has told us Muhammad bin Sabiq mensanadkannya from Ibn Abbas "(HR. Ahmad No. 3194).

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. about the prohibition of blowing

hot food and drinks. The research question is how the hadith of the Prophet. about the prohibition of blowing hot food and drinks. The purpose of this research is to discuss the hadith of the Prophet. about the prohibition of blowing hot food and 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). The interpretation in this study used an approach with chemical analysis (Raymond Chang, 2004a).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the

process of removing 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). 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 (Raymond Chang, 2004b).

Results and Discussion

At first, a search was made through the hadith application regarding the keyword "blowing food and drink" until the hadith was found in the book Musnad Imam Ahmad Number 3194, which was disclosed earlier.

Tabel 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	-Shahabat -Shahabat		Friend
2	"Ikrimah, maula Ibnu 'Abbas"		104 H	Madinah	Abu 'Abdullah	-Tsiqah -Tsiqah -Tsiqah -Tsiqah		Tabi'in (Middle Circle)
3	Abdul Karim bin Malik		127 H	Jazirah	Abu Sa'id	-Tsiqah tsabat -Tsiqah tsabat -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah ma'mun -Tsiqah mutqin -Hafizh		Tabi'in (See no friends)

4	Isra'il bin Yunus bin Abi Ishaq		160 H.	Kufah	Abu Yusuf	- Mentioned in 'ats tsiqaat -Tsiqah	Tabi'ut Tabi'in (Among the erderly)
5	Abdur Rahman bin Mahdiy bin Hassan bin 'Abdur Rahman		198 H.	Bashrah	Abu Sa'id	-Mentioned in 'ats tsiqaah -Hafizh -a'lamun naas -Tsiqah -Tsiqah imam -Tsiqah tsabat hafizh -Hafizh	Tabi'ut Tabi'in (Ordinary Circle)
6	Muhammad bin Sabiq		213 H.	Baghdad	Abu Ja'far	-Kuufii Tsiqah -Laisa bihi ba's - Mentioned in 'ats tsiqaat -Shaduuq -Tsiqah	Tabi'in (See no friends)
7	Al Fadlol bin Dukain bin Hammad bin Zuhair		218 H.	Kufah	Abu Nu'aim	-Tsiqah ma'mun -Tsiqah tsabat -Tsiqah -Tsiqah Tsabat -Alhafidz	Tabi'ut Tabi'in (Among the erderly)
8	Imam Ahmad	164 H	241 H	Baghdad	Abu Abdillah		

Table 1 is a list of the rawi and sanad under research. Rawi is the narrator of hadith while sanad is the chain of narrators from friends 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, Pahala, and Soetari 2017).

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana 2020c). According to the ulama's view, from this hadith the scholars are divided into several opinions. Jumhur scholars argue that the law of blowing food or drink is makruh tanzih because it is related to manners and cleanliness. Meanwhile, other scholars gave interpretations. According to some of these scholars, this makruh prohibition is in accordance with the assumption that a person is participating in a banquet together with other people in one large container or a shared container, or a container that is shared with other people. The reason is, other people may feel disgusted or suspect the entry of dirt or disease in their mouth into the shared container. When a person eats alone or eats with his family or students, the prohibition on blowing food and drink is not related

because the person who eats with him is not disgusted by the act of blowing.

Some scholars of the Maliki and Hambali Schools claim that blowing food or drink is not cruel to cool the dish because eating hot food or drink can remove blessings. The majority of scholars advise people who have time to wait patiently for their food and drink to cool over time. Meanwhile, those who wish to consume hot food or drinks can accelerate the cooling of the food with the help of a bamboo fan or other tools (Masail 2018). This hadith can also be explained in terms of chemistry. Science is a science that is used to show various kinds of knowledge, systematic and objective and its validity is proven. Knowledge is truth and truth is knowledge, that is, it begins with curiosity and results from the process of human effort, therefore, in his life humans can have a variety of knowledge and truths. One of our eating habits is not allowed to blow hot food and drinks, eat hot food, and drink hastily, because of the Prophet. implies prohibition of blowing breath in a plate or glass. In science, when food containing water is blown, there will be a combination reaction H_2O from food with CO_2 gas from the mouth. This reaction produces H_2O_2 and CO , both of which are toxic. In addition, there are harmful particles in the mouth, namely food debris in the mouth that will rot without us knowing it, causing bad breath. If this smell is exhaled in food and then consumed, it is not good for the body. Therefore, proving the quality of the hadith regarding the prohibition of blowing hot food becomes a necessity by drawing its relevance between the hadith and modern science or science (Ii, Pustaka, and Hadis 2013).

Conclusion

One of the manners in eating and drinking according to Islam is that it is prohibited to blow food and drinks. Blowing hot food and drinks can cause harm to the body, because if hot food is blown, water will meet carbon dioxide to produce carbonic acid, carbonic acid is toxic to the body. In addition, there are harmful particles in the mouth, namely the remains of food in the mouth will rot, causing bad breath. If this smell is exhaled in food and then consumed, it is not good for the body. This research is expected to have benefits for readers so that they do not blow food and drinks. This research has limitations in the implementation of takhrij and sharah hadith with chemical analysis, so further research is needed in the field of chemistry. This study recommends not blowing hot food and drinks.

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