



Takhrij and Syarah Hadith on Chemistry: Islamic Perspective on Chemical-Based Medicines

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Abstract: This study aims to discuss the hadith of the Prophet about chemical-based drugs. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this research is about the controversy in the community regarding chemical-based drugs as well as the halal law and the prohibition of chemical-based drugs according to Islamic views. The conclusion of this research is takhrij and syarah hadith of the Prophet about chemical-based drugs with chemical analysis that chemical drugs are effective in curing diseases, however, not all chemical-based drugs are good to use, some chemical-based drugs are dangerous to health.

Keywords: Chemistry, Hadith, Medicine, Syarah, Takhrij

Introduction

Islam is a perfect religion which is based on revelation, originated from Allah SWT and is a religion brought by the Prophet Muhammad SAW as rahmatan lilalamin for all beings live in the universe. In life, humans do not escape use of chemical substances. Such as cosmetics, food, beverages, and medicine. Medicine is a professional field health which is a combination of chemistry and science health (Nasution, 2020). Viewed from Islamic law among the ingredients there are chemicals that are not lawful for consumption or unclean for worn or both (Sugiyanto, 2002).

There is a hadith of the Prophet with regard to Medicine at Musnad Muslim Number 4084:

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْخَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

Has told us Harun bin Ma'ruf and Abu Ath Thahir and Ahmad bin 'Isa they said; Has been told to we are Ibn Wahb; Has informed me 'Amru, namely Ibn Al-Harits from' Abdu Rabbih bin Sa'id from Abu Az-Zubair from Jabir from Rasulullah sallallahu 'alaihi wasallam said: "Every disease has a cure. If the right medicine is found for a disease, it will be cured with the permission of Allah' azza wajalla" (Muslim).

Based on the explanation above, a research formula was prepared, namely problem formulation, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith of the Prophet Saw. about medicine. The research question is how the hadith of the Prophet Saw. about medicine. The purpose of this research is to discuss the hadith of the Prophet about medicine.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While the approach is applied are takhrij and syarah hadith (Soetari, 2015). As for The interpretation in this study used chemical analysis (Wisnu HS, Sudewi, & Lolo, 2017).

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 the explanation of the hadith text with a certain analysis (Soetari, 2015). Chemistry itself, as a means interpretation in this study, namely the study field about the arrangement, structure, properties, and changes of matter and energy that accompanies it (Istijabatun, 2008).

Results and Discussion

At first, a search was carried out through the hadith application about words the key to "medicine" until found in the hadith in the Muslim Musnad book Number 4084, as disclosed earlier.

Tabel 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Jabir bin 'Abdullah bin 'Amru bin Haram		78 H	Madinah	Abu 'Abdullah			Sahabiyah
2	Muhammad bin Muslim bin Tadrus		126 H	Marur Rawdz	Abu Az Zubair		-Laisa bihi ba's -Tsiqah -Shaduuq tsiqah -Tsiqah - Mentioned in 'ats tsiqaat -Tsiqah tsabat -Shaduuq -Tsiqoh hafidz	Tabi'in ordinary circle
3	Abdu Rabbih bin Sa'id bin Qais bin 'Amru		139 H	Madinah			-Syaikh -Tsiqah ma'mum -Tsiqah -Hujjah - Mentioned in 'ats tsiqaat	Tabi'in ordinary circle
4	Amru bin Al Harits bin Ya'qub		149 H.	Maru	Abu Umayyah		-Tsiqah - Mentioned in 'ats	Tabi'ut Tabi'in old circle

							tsiqaat -Tsiqoh Faqih Haafid	
5	Abdullah bin Wahab bin Muslim		197 H.	Maru	Abu Muhammad		-Tsiqah -La ba'sa bih -Tsiqoh hafidz	Tabi'ut Tabi'in ordinary circle
6	Harun bin Ma'ruf		231 H.	Baghdad	Abu 'Ali		-Tsiqah -Tsiqah tsabat	Tabi'ul Atba' old circle
7	Imam Muslim	204 H.	261 H.	Naisabur				Mudawin

Table 1 is a list of Rawi and Sanad Hadith who are being studied. Rawi is the tradition of the hadith while Sanad is a narrative chain since the friend to Mudawin, namely the scholar who recorded the hadith on the book of the Hadith (Soetari, 1994). According to the Hadith science, the terms of the Sahih Hadith are Rawi must be positive according to the recipes of the ulama. If there is a cleric comment that gives a negative assessment to one of the narrators in the lane of the Sanad, the hadiths include the Hadith Dhaif (Darmalaksana, 2020c). Hadith Sahih is a strong hadith while the Hadith Dhaif is a weak hadith (Soetari, 1994). The conditions of the Sahih Hadith are also Sanads must continue. If the Sanad Hadith is cut off, the hadith is the Hadith Dhaif. Proof of continued Sanad is to meet between teachers and students. If there is no objective evidence, the meeting between teachers and students can be seen from birth and death. If there is no birth and died data, it is predicted that the average age of the scholar is around 70-90 years. Meeting of teachers and students can also be seen from the course of the course of life. If the teacher and student are in the same place, it is predicted that between teachers and students meet (Darmalaksana, 2020d).

The quality of this hadith is valid. Because, in terms of narration there are no scholars comment that provides a negative assessment. Also from the sanad side is connected since the best friend to Mudawin. Basically the hadith science has other parameters in providing strengthening of the hadith. Among other things, the hadith is called adorable in a very popular sense if the hadiths being studied are spread in some of the books of Hadith (Soetari, 2015). The distribution of this hadith acts as a martyr and mutabi. Syahid is a similar hadith that is similar while Mutabi is another sanad (Darmalaksana, 2020d). The rest, the hadith is as far as the virtue of Islamic practice, then it can be argued even though the statistic is dhaif (Darmalaksana, Pahala, & Soetari, 2017).

The scholars have given syarah, which is an explanation of the content and the intention of the hadith (Darmalaksana, 2020c). This hadith can also be explained according to the chemical field. The tendency of today's society to come back back to nature, the impact is increasing the use of materials of natural origin, good for use as medicine, food needs, as well as for other purposes. Until now there are still many people who think that consuming medicinal plants or traditional medicine or herbal medicine safer than taking synthetic drugs because it is believed that herbal medicine has relatively less side effects than synthetic drugs (Sari & Ruma, 2006).

Medicine is a mixture of ingredients or ingredients that are used to determine the diagnosis, reduce, eliminate, prevent, and cure a disease or a symptom of a disease. Drug consists of active ingredients

and pharmaceutical ingredients (auxiliary materials excipients). In a drug preparation it can contain three to with four auxiliary ingredients. Development of process technology drug manufacturing is now increasingly advanced and is a challenge in itself to produce good and lawful medicine. Source of active substances and Excipients can come from plants, animals, microbes, synthetic materials chemicals, attenuated viruses and materials of human origin. Good active ingredients and pharmaceutical ingredients have a critical point of halalness. Thing this was made possible by the development of process technology the manufacture and production of increasingly advanced drugs. Apart from that it is trend of the claimed efficacy, the drug will only be effective if using only certain ingredients.

Halal medicine must meet the following requirements:

1. The ingredients for medicine must not contain substances derived from pork or an animal that is not slaughtered for the name of Allah. The ingredients are derived from plants, minerals, and microorganisms (sea-land) allowed as long as the material is not harmful and toxic to body. Likewise, chemical synthetic materials are allowed for non-toxic and dangerous.
2. Methods in the manufacture of drugs starting from the preparation stage, the process production, and packaging must be free from dirty materials or contains unclean.
3. The use of drugs does not cause harmful effects in the future.
4. The cleanliness aspect of each component must be considered, including cleanliness of personnel, clothing, equipment, and buildings must be free from unclean and filth.

Islam has guidelines and guidelines for various active ingredients and excipient materials with non-halal status, including:

1. Pig

Do not use ingredients derived from pigs and animals who were not slaughtered according to Islamic rules. Treat with ingredients that which is prohibited is not allowed, even if the material is effective for healing.

2. Alcohol

According to the MUI fatwa, alcohol can be divided into two, namely alcohol those not originating from the khamar industry and derived alcohol the khamar industry. It is not legal to consume alcohol from industry khamar is allowed if the ingredients used do not contain unclean and if used for medicinal purposes, undetectable in the final product. While the law of consuming alcohol is originating from the khamar industry is haram and unclean. Khamar with Alcohol is a difference, because not all alcohol is khamar, but all khamar must contain alcohol. Use alcohol or non-khamar industrially produced ethanol (whether that is by-product non-khamar fermentation industry and chemical synthesis of petrochemical) for the production process of pharmaceuticals, cosmetics, food and drink, the law is permissible, if it is medically proven does not endanger the body's health. While use alcohol or ethanol produced from the khamar industry for medicinal products, cosmetics, food, and drinks, the law is haram.

3. Gelatin

Gelatin is a combination of a protein and a peptide obtained from the hydrolysis of collagen. Gelatin is naturally present in bones, tendons and skins of animals, such as fish, cattle, and pigs. Gelatin usually used as a gelling agent in food, photography, cosmetic factory, and pharmaceutical industry. In the food industry, gelatin used as one of the raw materials for making jelly, ice cream, and soft candy. In the pharmaceutical industry, gelatin is used as an ingredient capsule maker. Gelatin derived from prohibited animals the law is haram.

In addition, other active ingredients are widely used in industry pharmaceuticals are active ingredients of human origin. Like keratin human hair for cysteine formation. Nor human placenta for drugs, such

as burn medicine and others. Some Medical methods even use the placenta for this drugs for leukemia, cancer, blood disorders, stroke, liver to diabetes and heart. According to Abdullah Salim, this was based on the Fatwa National Conference decision VI MUI Number 2 / Munas VI / MUI / 2000, dated July 30, 2000, concerning The use of body organs, urine and placenta for the purposes of medicines and cosmetics is haram (Putriana, 2016).

Conclusion

Based on the above exposure the drug is a mixture of ingredients or a substance used to cure a disease or symptom of a disease, as is well known medicine is divided into two kinds, namely herbal medicines from ingredients to processing of natural and traditional nature and chemical medicine with ingredients from chemical compounds processed using sophisticated and modern tools. Not all chemical based drugs are good used and healthy for the body some of the chemicals have content that is dangerous so it is not good for health if consumed, such as drugs containing alcohol. However, alcohol what is forbidden here is alcohol that comes from the khamr industry so it can be concluded that the use of chemical-based drugs allowed as long as the material does not contain any ingredients forbidden as stated in the Qur'an. Benefits of this research is to know the laws of chemical-based drugs from an Islamic perspective. Admittedly this research has limitations, namely takhrij and syarah hadith in a simple manner, so that follow-up research is necessary more adequately through the field of chemistry. The purpose of this research is to recommend the development of chemical-based drugs in accordance with the Islamic perspective through the field of chemistry.

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