



Takhrij and Syarah Hadith of Chemistry: Use of Alcohol as a Solvent in Cough Medicine

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ABSTRACT: The purpose of this research is to discuss the hadith of the Prophet. about the prohibition of using alcohol. This research method is qualitative through the approach of takhrij and sharah hadith with chemical analysis. The results and discussion of this study are about the negative impact, prohibition of use and differences in alcohol and alcohol. The conclusion of takhrij and sharah hadith with chemical analysis is the prohibition of the use of alcohol in food and drugs in doses that can be intoxicating. This study recommends developing a cough medicine without alcohol through the chemical field.

Keywords: Chemistry, Hadith, Syarah, Takhrij

Introduction

Various types of cough medicine, including solid form such as tablets and liquid form such as syrup. In its composition, there is an equation, namely that there are ingredients that function as cough relievers such as Difendhydramine HCl, Dextromethorphan HBr, Phenylephrine HCl, Ammonium Chloride. However, there are differences in the use of the mixture for this drug, one of which is alcohol which is used as a solvent. In fact, most cough syrups contain more than one percent alcohol per volume and are not intoxicating (Ramadani et al., 2018). The use of alcohol is still a polemic that confuses society today. First, people think that alcohol is an unclean substance that equals wine so that many think that the law is haram. Second, people who think that alcohol is holy because it is different from khamr even though alcohol is not denied its main content in the composition of khamar (Ramadani et al., 2018).

There is an explanation in the hadith that low doses of alcohol are beneficial for the body, but alcohol is also poisonous. As the hadith of the Prophet SAW in Muslim Musnad Number 3670:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَالْأَفْطُ لَابْنُ الْمُثَنَّى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عُلْفَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ وَائِلٍ الْحَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْخَمْرِ فَتَهَاةً أَوْ كَرَةً أَنْ يَصْنَعَهَا فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ

Have told us Muhammad bin Al-Mutsanna and Muhammad bin Basyar and this is lafadz Ibnu Al-Mutsanna. Both said; have told us Muhammad bin Ja'far have told us Syu'bah from Simak bin Harb from 'Alqamah bin Wa'il from his father Wa'il Al-Hadlrami that Thariq bin Suwaid Al-Ju'fi once asked the Prophet shallallahu'alaihi wasallam about khamer, so he either forbids it or hates to make it.

Then he said, "I just made it for medicine". So he said: "khamr is not medicine, but it is a disease" (HR. Muslim No. 3670).

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 alcohol as a medicinal mixture. The research question is how the hadith of the Prophet about alcohol as a medicinal mixture. The purpose of this research is to discuss the hadith of the Prophet about alcohol as a medicinal mixture.

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 uses an approach with chemical analysis (Hani, 1981).

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 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 composition, structure, properties and changes of a material (*Kimia-Wikipedia Bahasa Indonesia, Ensiklopedia Bebas, n.d.*).

Results and Discussion

At first, I did a search through the hadith application about the keyword "alcohol" until the hadith is found in the book Shahih Muslim Number 3670, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Wa'il bin Hajar bin Sa'ad			Kufah	Abu Hunaidah		Friend	Friend
2	Alqamah bin Wa'il bin Hajar			Kufah			- Don't mention it - Shaduuq - Mentioned in 'Ats Tsiqat'	Tabi'in ordinary people
3	Simak bin Harb bin Aus		123 H.		Abu Al Mughirah	-There is something in his hadith - Many are wrong - Bad Memorization	Tsiqah -Shaduuq tsiqah -Shaduuq - Don't mention it - Mentioned in 'Ats Tsiqat'	Tabi'in ordinary people
4	Syu'bah bin Al Hajjaj bin Al Warad		160 H.	Bashrah	Abu Bistham		-Tsiqah tsabat -Tsiqah ma'mun	Tabi'ut Tabi'in the elderly

							- No one is better hadith from him -Amirul mukminin fil hadith -Tsiqoh hafidz - Tsabat hujjah	
5	Muhammad bin Ja'far		193 H.	Bashrah	Abu 'Abdullah		-Tsiqah -Shaduq - Mentioned in 'ats tsiqaat	Tabi'ut Tabi'in ordinary people
6	Muhammad bin Al Mutsannaa bin 'Ubaid		252 H.	Bashrah	Abu Musa		-Tsiqah -Shalihul hadith -Shaduq - Mentioned in 'ats tsiqaat -Tsiqah masyhur -Minal huffaad -Tsiqah Tsabat	Tabi'ul Atba' the elderly
7	Muhammad bin Basysyar bin 'Utsman		252 H.	Bashrah	Abu Bakar		-Shaduq -Shalih hadith -La ba 'sa bih -Mentioned in 'ats tsiqaat -Tsiqah -Hafizh	Tabi'ul Atba' the elderly
8	Imam Muslim	204	262	Naisaburi			Imam fi al-hadith	Mudawin

Table 1 is a list rawi and sanad hadith which is being researched. 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, syarah hadith sahih is 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). Hadith sahih is a strong hadith while dhaif hadith is a weak hadith (Soetari, 1994). Terms hadith sahih also sanad must be continued. If the hadith sanad is broken, then the hadith

is a dhaif hadith. Proof sanad to be continued is to meet between teachers and students. If there is no objective evidence, the encounter between teacher and pupil 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 hasan. Because From the side of the narrator, there were no comments from scholars who gave negative ratings, except Listen bin Harb bin Aus but more positive assessments to him. Also from the sanad side, it is connected from friend to mudawin. Although Wa'il bin Hajar bin Sa'ad and Alqamah bin Wa'il bin Hajar year of birth and death is not known, but it is estimated that between teachers and students meet or are contemporaries if it is assumed that their average age is 90 years. Also they are in the same place which is Kufah. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things the hadith is mentioned mutawatir in a very popular sense when the hadith that is being researched is spread across several hadith books (Soetari, 2015). The distribution of this hadith plays a role as syahid and mutabi. Syahid is another hadith of the same kind meanwhile mutabi is sanad other (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 et al., 2017).

The scholars have provided syarah namely the explanation of the content and the meaning of the hadith (Darmalaksana, 2020c). According to the view of the ulama Regarding the determination of alcohol consumption, the Indonesian Ulema Council (MUI) has become a reference and benchmark for matters related to Islam, has established criteria for halal food, drinks and alcoholic drugs. In a fatwa commission meeting in August 2000, MUI stated that what is called liquor is a drink containing at least 1% alcohol. This is what is classified as khamer, both in the form of drinks and medicines (Hani, 1981). Meanwhile, according to Ibn Arabi, Khamr is also called arak, because khamr is fermented for a long time so that it undergoes changes that can be characterized by its smell and can be intoxicating if drunk. Thus the term khamr in language can be applied to anything that is intoxicating (Ansharullah & Utomo, 2019). Abu Laist As-Samarqandi explained that there is a wisdom behind the prohibition of khamar, namely because of the many negative impacts it causes. Among them are the keys to all immorality and ugliness (Maghfiro, n.d.).

This hadith can also be explained in terms of chemistry. Khamer is all kinds of drinks that can be intoxicating (Gelar & Strata, 2019). Khamar definitely contains alcohol (ethanol), but not every alcoholic thing is khamer (Panggabean, 1981). Alcohol is an organic compound that has a hydroxyl group (-OH) that binds the Carbon Atom, where the carbon atom is attached to a hydrogen atom or another carbon atom. (Hani, 1981). Alcohol is a clear liquid, its density is lighter than water, flammable, can react with water, easily evaporates, boiling point 78C (Mursyidi, 2002). The function of alcohol itself is to dissolve or mix active substances, other than as a preservative so that the drug lasts longer. Based on laboratory studies, it is known that alcohol in cough medicines has no effectiveness in the healing process of coughs, so it can be said that alcohol does not have a significant effect on reducing the frequency of coughs we experience. The alcohol is usually a type of ethanol (C_2H_5OH). the calming effect will be felt from the alcohol contained in the cough medicine, which indirectly will reduce the level of cough frequency. However, if consumed continuously it will cause dependence on the drug (Tuasikal, n.d.).

If khamer with a little alcohol content can be intoxicating (if it is drunk as people usually drink), then it is certain that khamr with an alcohol content of above 13% is haram to drink because it is definitely intoxicating. Especially if the alcohol content is 95% or pure alcohol (100%) other than haram can be deadly (Mursyidi, 2002).

Conclusion

This study concludes that this is what is being debated by scholars and scientists (scientists) in determining alcohol law. As it is known that it is not only the element of alcohol that can make humans lose consciousness but alcohol is not the only chemical compound that can cause (khamer) to be drunk, many other compounds found in liquor are intoxicating if taken in high enough levels. As a difference, in other words, every khamer is alcohol that has a high level. In general, the alcohol group is narcotic (intoxicating), as are the other components found in liquor such as acetone, esters and others. In general, micromolecular organic compounds in their pure form are mostly poison. Therefore, it is not possible to determine the prohibition of something from alcohol alone. If what is forbidden is the alcohol, then the impact will be very broad because there are so many foods and drinks that contain alcohol. This research is expected to have beneficial implications for observers of Islamic studies from the field of chemistry. This research has limitations, namely syarah hadith and simple takhrij, therefore another method is needed which is more adequate to analyze the development of chemistry, especially those related to alcohol. This study recommends the development of non-alcoholic formulas through the chemical field.

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