

## Takhrij and Syarah Hadith of Chemical: Fatwa Haram Cigarettes with Chemical Contents in Them

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**Abstract:** The purpose of this research is to discuss the hadith of the Prophet. about things that can cause harm, for example, smoking or smoking. This research method is qualitative through the approach of takhrij and sharah hadith with chemical analysis. The results and discussion of this research is that the chemical content in cigarettes is dangerous as evidenced by the many studies of scientists. The conclusion of this research is takhrij and syarah hadith about the harm that can be caused by cigarettes or smoking as the basis for fatwa on the prohibition of smoking.

**Key words:** Cigarettes, Hadith, Mudharat, Syarah, Takhrij

### Introduction

It can be said that smoking or smoking is not taboo in society. This has become a habit and because cigarettes contain addictive substances (opium) it makes it difficult for smokers to stop using them.. Cigarettes are produced from the nicotiana tabacum, nicotiana rustica, and other species that make their smoke contain nicotine and tar, with or without additives. 4000 harmful chemicals contained in cigarettes such as nicotine which is addictive and tar which is carcinogenic, even formaldehyde which is harmful to health (Nur Akhsin Ridho & Martha, 2020). Cigarettes or smoking are things that cause madlarat.

There is a hadith of the Prophet. with regard to things that can cause harm, as in the history of Ibn Majah, Ahmad, and Malik Number 233:

حَدَّثَنَا عَبْدُ رَبِّهِ بْنِ خَالِدٍ التَّمِيمِيُّ أَبُو الْمُعَلِّسِ حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ حَدَّثَنَا مُوسَى بْنُ عُقَيْبَةَ حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ عَنْ عَبْدِ بَنِي الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنْ لَا ضَرَرَ وَلَا ضِرَارَ

Has told us [Abdu Rabbih bin Khalid An-Numairi Abu Al-Mughallis] said, have told us [Fudlail bin Sulaiman] said, have told us [Musa bin Uqbah] said, have told us [Ishaq bin Yahya bin Al-Walid] from [Ubadah bin Ash-Shamith] said, " The Prophet sallallaahu 'alaihi wasallam decided that it was forbidden to do madlarat and things that caused madlarat."

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 smoking bans because of the harm it can cause. This research question is to discuss the hadith of the Prophet. about smoking bans because of the harm it can cause. The purpose of this research is to discuss the hadith of the Prophet. about smoking bans because of the harm it can cause.

### Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020). While the approach applied is takhrij and syarah hadith (Soetari, 2005). The interpretation in this study used chemical analysis (Nurrahmah, 2016).

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, 2005). Chemistry itself, as a means of interpretation in this research, is the science of the composition, properties and reactions of an element or substance (Ebta, 2012).

### Result and Discussion

At first, a search was carried out through the hadith application regarding the keyword "mudarat" until the hadith was found in the book Musnad Sunan Ibnu Majah Number 2331, as previously disclosed.

Figure 1. List of Rawi Sanad

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Ubadah		34	Madinah	Abu Al-		- Shahabat	Shahabat

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
	bin Ash Shamit bin Qais				Wid			
2	Rawi Terputus							Tabi'ut Tabi'in the elderly
3	Ishaq bin Yahya bin Al-Walid		131	Madinah		Majhul		Tabi'in ordinary people
4	Musa bin 'Uqbah bin Abi 'Ayyasy		141	Madinah	Abu Muhammad		- Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsiqah - Tsiqah, Faqih - Tsiqah Mufti	Tabi'in (do not see friends/ Shahabat)
5	Fudloil bin Sulaiman		185	Bashrah	Abu Sulaiman		- Laisa bi tsiqah - Laisa bi qowi - Laisa bi qowi - Shaduq is wrong a lot - Layyin	Tabi'ut Tabi'in middle circles
6	Abdu Rabbih bin Khalid bin 'Abdul Malik		242	Bashrah	Abu Al Mughallis		- It is mentioned in 'ats tsiqahMaqbul - Shaduuq	Tabi'ul Atba 'the elderly
7	Ibnu Majah	209	273	Qazwin	Al-Qazwini		Hadith expert	Mudawin

Figure 1 is a list of the hadith narrators 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 authentic hadith is that rawi must be positive according to the comments of the scholars. If there is a commentary 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, 2020b). Sahih hadith are strong traditions while dhaif traditions are weak traditions (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 meeting 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, 2020b).

The quality of this hadith is dhaif. From the narrator's side, there are comments from scholars who gave negative assessments, namely Ishaq bin Yahya bin Al-Walid called majhulul hal and Fudloil bin Sulaiman with various negative names. On the sanad side, there is a disconnect between Ishaq bin Yahya bin al-Walid and Ubadah bin ash-Shamit bin Qais.. Disconnected because between the two majhul, which is unknown, although it must be connected if the second generation of rawi is known with the assumption that it is around 90 years old.. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mut Worries in a very popular sense if the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith acts as a martyr and a mutabi. Shahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020b). 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). This hadith was not narrated by Ibn Majah alone, but also by Imam Ahmad

and Imam Malik who could become martyrs and mutabi.. More than that, the text of the hadith (matan) is a message of kindness, that is, it is forbidden to do madlarat and things that cause madlarat. The meaning of this hadith can be accepted by common sense that madlarat should be avoided. Thus, even though there are narrators who are considered negative and even though sanad is cut off, this hadith can be elevated to a hasan hadith in the sense that it is acceptable to be used as evidence or evidence of Islamic practice..

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020). This hadith is not directly related to cigarette, but smoking is something that can cause madlarat. Smoking laws are haram according to the views of the scholars of Egypt, Jordan, Yemen and Syria that in these countries (Firmansyah, 2019). Nahdlatul Ulama is of the opinion that the smoking law is makruh (Abdullah, 2013), while Muhammadiyah argues that smoking is haram (Muhammadiyah, 2010), and Majelis Ulama Indonesia (MUI) also different opinions about this smoking law. However, smoking in public places, children, and pregnant women is prohibited, at least as agreed by MUI (Triyatno, 2011). Also an explanation from the National Commission for Child Protection, the Ministry of Health and related parties about the problem of smoking which is very dangerous to health.

This hadith can also be explained in terms of chemistry. Cigarettes are marked as dangerous and addictive products and contain 4000 chemical substances, based on the latest research among these chemicals, it is stated that in a cigarette there are 200 dangerous poisons.. There is also a study which states that a 15% reduction in hemoglobin, the basic substance that forms red blood, can be caused by the use of 20 cigarettes per day.. The main toxins in cigarettes are tar, nicotine and carbon monoxide. Tar is a hydrocarbon substance that is sticky and sticks to the lungs. While nicotine is an addictive substance that affects nerves and blood circulation. These substances are carcinogens and can trigger deadly lung cancer. Carbon monoxide is a substance that binds to hemoglobin in the blood, making the blood unable to bind oxygen. The toxic effects of cigarettes make cigarette smokers 14 times more likely to develop lung, mouth, and throat cancer than those who do not smoke. Cigarette smokers, based on research, are also 4 times more likely to develop esophageal cancer than those who don't smoke (Ihsan, 2017).

The World Bank states that the death rate for smokers in the world reaches 10 million and 70% of them come from developing countries in the next 10 years. Approximately 650 million people will lose their lives due to smoking, of which half of them are of productive age if the habit continues (Nur Akhsin Ridho & Martha, 2020). Based on the problems caused by smoking, the scholars and organizations or institutions look for solutions and do not leave the community confused, therefore a fatwa is immediately issued by the scholars to eliminate the uncertainty of Islamic teachings regarding the problems at hand (Syuhadak, 2013).

In 2009 in West Sumatra, the Majelis Ulama Indonesia (MUI) invited controversy because of the issuance of a fatwa on the prohibition of smoking. This is an implementation of Islamic concern in nurturing the soul and the importance of health (Ferizal, 2016). There are among them a discussion of the legal provisions concerning cigarettes. First, there is an agreement on differences in the views of Ijtima Ulama of the MUI Fatwa Commission throughout Indonesia III regarding the law of smoking, namely between makruh and haram (*khilaf ma baiyna al-makruh wa al-haram*). Second, there was an agreement between the participants of the Ijtima Ulama Commission for Fatwa throughout Indonesia III by giving the mandate to the central MUI to stipulate a fatwa on the prohibition of smoking or the meaning of smoking.. Third, participants in the Ijtima Ulama of the Fatwa Commission throughout Indonesia III agreed that smoking is haram: a) in public; b) for children; c) for pregnant women; d) for the management of the Indonesian Ulema Council (Team of Minister Ijtima Ulama Komisi Fatwa III 2009) (Firmansyah, 2019).

## Conclusion

The fatwa of the law on the prohibition of smoking was stipulated with the consideration that it would give harm to oneself and others. Meanwhile, the prohibition of doing or things that cause harm has been emphasized in the hadith of the Prophet. as one of the bases for the issuance of the fatwa. In addition, smoking is declared as haram for nothing but for the good of oneself and others in terms of health. However, based on the hadith takhrij, the quality of this hadith is dhaif because on the sanad side there appears to be a disconnect between Ishaq bin Yahya bin al-Walid and Ubadah bin ash-Shamit bin Qais. This research is expected to have benefits for the community so that they can be more selective in making decisions about what they do. This research has limitations, namely simple takhrij and sharah hadith, so it requires more adequate follow-up research through chemistry. This study recommends a smoking hazard campaign.

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