

## Takhrij and Syarah Hadith of Chemistry

### The Compound Content in Olive and Their Suitability in the Hadith

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**Abstract:** The purpose of this research is to discuss the hadith of the Prophet Muhammad regarding olive plants. This research method is qualitative through the approaches of takhrij and sharah hadith with chemical analysis. The results and discussion of this study is an olive plant already known from the time of Muhammad SAW. There are several hadiths that mention about olive. Olives are known for its benefits. Olives contain many compounds that are good for the body when consumed. The conclusion of this study is takhrij and syarah hadith of the Prophet about olive plants with chemical analysis containing compounds that are good for the body.

**Key words:** Chemistry, Hadith, Olive, Syarah, Takhrij.

#### Introduction

Olive (*Olea europaea*) is the one of the plants which is often mentioned in Al-Qur'an and Hadith. This plant comes from *Oleaceae* tribe which is widely planted in Mediterranean region and West Asian area (FIRMANSYAH, 2018). Olives have a characteristic light purple to black fruit when ripe in the form of a drupe or a type of fruit with a hard texture like a rock (Fauziah et al., 2019). Olives are one of the oldest trees in the world, archaeological find that olives were found around 5000–3000 years BC (Nisak, 2018). Olive is one of the trees that been blessed by Allah SWT. Several times Allah SWT mentioned this olive plants in Al-Qur'an (Sinta, 2018). Prophet Muhammad SAW also suggest us to use olives oil (Nisak, 2018). In fact, olives do contain many benefits and are often used as a medicinal ingredient.

From Sunan Ibnu Majah No. 3310 and from Umar bin Khattab radhiallahu'anhu, Prophet Muhammad Shallallahu'alaihi wa sallam said:

بِهِ وَادَّهِنُوا بِالزَّيْتِ اتَّذِمُوا وَسَلِّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ عُمَرُ عَنْ أَبِيهِ عَنْ أَسْلَمَ بْنِ زَيْدٍ عَنْ مَعْمَرٍ أَنَّ النَّبِيَّ الرَّزَّاقَ عَبْدُ حَدَّثَنَا مَهْدِيُّ بْنُ الْحُسَيْنِ حَدَّثَنَا مَبَارَكَةَ شَجَرَةَ مِنْ فَايَهُ

Has told to us Al-Husain bin Mahdi has told to us Abdurrazaq has told to us Ma'mar from Zaid bis Aslam from his Father, Umar, he said, "Prophet Muhammad ﷺ said, "Make oil (olive) as a side dish, and oil your (hair) with it, actually it comes from a blessed tree." (Hadith Ibnu Majah).

Based on the explanation above, the explanation above, a research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The problem formulation of this article is how the compounds in olives and their compatibility with the hadiths listed. The purpose of preparing this article is to determine the suitability of the compounds in olive oil.

#### Research Method

This research methodology is qualitative through literature review and field study (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). Also the interpretation in this study used chemical analysis (Chasanah et al., 2019).

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, 2015). Chemistry itself, as a means of interpretation in this research, is a science that studies the composition, structure, and properties of substances from the atomic to molecular scale as well as changes and interactions of these molecules to form new materials that are used daily. (Dwinata et al., 2016).

#### Result and Discussion

At first, a search was carried out through the hadith application regarding the keyword "olive" until the hadith was found in the book of Ibn Majah Number 3310, as previously disclosed.

Table 1. Rawi Sanad List

No.	Rawi Sanad	Born/Died		Country	Kunyah	Ulama's Comment		Circles
		B	D			-	+	
1	Umar bin Al-Khaththab bin Nufail		23	Madinah	Abu Hafsh			Sahabiyah
2	Aslam maula 'Umar		80 H.	Madinah	Abu Khalid		-Tsiqah -Tsiqah -Tsiqah -Mentioned in 'ats tsiqaat	Old circle Tabi'in
3	Zaid bin Aslam		136 H.	Madinah	Abu Usamah		-Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Jurist	Middle circle Tabi'in
4	Ma'mar bin Raosyid		154 H.	Yaman	Abu 'Urwah		-Tsiqah -Tsiqah -Tsiqah -Shalihul hadits -Tsiqah ma'mun -Mentioned in 'ats tsiqaat -Tsiqah tsabat	Old circle Tabi'ut Tabi'in
5	Abdur Razzaq bin Hammam bin Nafi'		211 H.	Yaman	Abu Bakar	"tsiqah, accused of Shia"	-Tsiqah -Tsabat -Tsiqah tsabat -Tsiqah -La ba 'sa bih -Tsiqoh hafidz -a figure	Common circle Tabi'ut Tabi'in
6	Al-Husain bin Mahdi bin Malik		247 H.	Bashrah	Abu Sa'id		-mentioned in 'ats tsiqaat -Shaduuq -Shaduuq	Middle circle Tabi'ul Atba'
7	Ibnu Majah	209 H.	273 H.	Qazwin				

Table 1 is a list of hadith rawi and sanad that being researched. Rawi is the narrator of hadith meanwhile sanad is the chain of narrators from the Prophet's companion to mundawi which is ulama that take notes the hadith in hadith book (Soetari, 1994). According to hadith science, sahih hadith requirement is rawi should be positive according to the comments of ulama. If there is ulama's comment that giving negative comments to one of the narrators in sanad lane, the hadith is a dhaif hadith (Darmalaksana, 2020d). Sahih hadith is a strong hadith meanwhile dhaif hadith is a weak hadith (Soetari, 1994). Requirements for sahih hadith must also should to be continued. If the sanad of hadith is broken, then the hadith is a dhaif hadith. Evidence of a connected sanad is a meeting between teachers and his student. If there is no objective evidence, then the meeting between teacher and student can be seen from birth and death. If there is no data on births and deaths, then the predicted average age of ulama is around 70-90 years. Meetings of teachers and students can also be seen from the life journey of history. If teachers and students are in the same place, then it is predicted that between teacher and student meet (Darmalaksana, 2020d).

This quality of hadith is sahih. Because, from the point of view of history, there is no ulama comment that gives a negative assessment even though Abdur Razaq is accused of being a Shia. Although the accused is a Shia, but the comments of other ulamas against him are more positive. According to Ahmad ibn Hanbal, Abdur Razaq was one of the tsabat Hadith. Then, according to Hisham ibn Yusuf that Abdur Razaq was a more pious person and hafiz than him

and Yaqub ibn Shaybah said that Hisham ibn Yusuf and Abdur Razaq were both *tsiqah tsabat*. Then, although Abdur Razaq was accused of being a Shia, in fact he still preferred Abu Bakr ra. along with Umar ibn Khattab besides Ali ibn Abi Talib. In addition, this hadith is also strengthened by other hadiths in the book of hadith Musnad Ahmad No. 15474, hadith Tirmidhi No. 1774, and the hadith of Darimi No. 1963. These hadiths serve as syahid and mutabi who can strengthen the hadith. Also from the side of the chain is connected from the companions of the Prophet to mudawin. Basically, the science of hadith has other parameters in providing reinforcement to hadith. Hadith is called mutawatir in the sense that it is very popular when the hadith being studied is spread in several books of hadith (Soetari, 2015). The spread of this hadith serves as a syahid and mutabi. Syahid is another hadith of the same kind while mutabi is another sanad (Darmalaksana, 2020d). Hadith is a priority of Islamic practice, it can be a proof even though its status is dhaif. (Darmalaksana et al., 2017).

The ulamas have given syarah which is an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). In the book *Zait Zaitun bayna Ath-Thibbi wal-Qur'ani*, Hasan Syamsyi Bahya explains about the blessings of this olive tree, that if the tree dies, there are still branches that can grow around the dead root (FIRMANSYAH, 2018). Ibn Abbas also said that the olive tree has many benefits. Even the ashes of the olive tree can be used to wash silk, no part of this tree is useless (Nisak, 2018).

This hadith can also be explained according to chemistry. Olives are mentioned seven times in Al-Qur'an (Nisak, 2018). This shows that the olive is a plant blessed by Allah SWT. In addition to being blessed, olives also have many benefits from its tree. For example, in the leaves of olive plants that can be used as an antioxidant. Antioxidants in olive leaves due to the presence of oleuropein compounds. Besides being found in olive leaves, oleuropein can also be found in almost all parts of the olive plant, especially the fruit (Carin Libel Octa Herina, 2017). The antioxidant activity of methanol extract in virgin olive oil extract is known to have potential activity as an antioxidant with an IC50 value of 474.901 ppm. (Fauziah et al., 2019). As well as being an antioxidant, research shows that decoction of olive leaves can inhibit spoilage because the results of the decoction do not affect the organoleptic properties of the product (Al-Baarri et al., 2019). Olive leaf was also used by doctors in ancient Jewish times as a wound rinse (Nisak, 2018). Besides its leaves, the part of the olive plant that is widely used is the fruit. The oil in olives comes from the fruit. The resulting oil contains phenolic, tocopherols, sterols, pigan and squalene (Khasanah, 2016). These compounds are quite good antioxidants.

In the literature, olive oil contains oleic acid, a monounsaturated acid. In addition, olive oil contains linoleic acid, a polyunsaturated acid which is important in immune response. Then there are omega-3 and omega-6 fatty acids which are important in preventing heart disease. Olive oil also contains vitamin A as much as 38,789 SI/100, vitamin C, vitamin E as much as 775,603 ppm, polyphenols as much as 400,274 ppm, and oleochantal content of 176,977 ppm (Aditya, 2018).

Vitamin A is useful in the formation of red blood cells and can work as an antioxidant which plays an important role in the immune system. Vitamin C also plays an important role in the immune system and as an effective wound healer. Then there is vitamin E which plays an important role in maintaining healthy skin and blood vessels (Aditya, 2018).

In other literature, it is known that olives contain several chemical compounds squalene, potassium, calcium, and iron which play a role in blood circulation. Squalene works as an interferon inducer (IFN) to increase lymphocytes in the immune system (Nisak, 2018). These literatures show that almost all of the compounds contained in olive oil are compounds that are useful for health.

Researchers show that consuming olive oil, especially extra virgin types, can fight breast cancer cells from the HER-2 type. Besides breast cancer, olive oil can also be used to fight against uterine cancer. Research shows that people who consume olive oil in at least three places have good protection against uterine cancer (FIRMANSYAH, 2018). From the scientific explanation above, the statement in the hadith regarding the olive tree being blessed so that it can be used as hair oil and side dishes is true..

## Conclusion

According to the results of the research literature, olives do contain many chemical compounds that are beneficial to the body, especially against the body's antibodies. Chemical compounds found in olives include phenols, tocopherols, sterols, pigan and squalene. These phenolic compounds are very useful as antioxidants in the body. These compounds are found in the oil produced by olives. This is relevant to the hadith of Ibn Majah no. 3310 that olive oil is blessed. Hopefully this research can provide new knowledge to readers about the compounds contained in olives. Even so, it is felt that there is still much need for further research on the content of compounds in the olive tree in other plant members. This research still has many shortcomings, especially in the simple part of the takhrij and syarah. So further chemical analysis is needed to prove this hadith. The authors suggest further research into the overall compound content of the olive tree from roots to leaves.

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