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Takhrij and Syarah Hadith of Chemistry: Benefits of Pomegranates in Science Perspective

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Abstract: The purpose of this research is to discuss the hadith of the Prophet Muhammad ﷺ about the benefits of pomegranate from a scientific perspective. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study is that pomegranate has a lot of chemical content in every part that is beneficial for the health of the body. The conclusion of this research is takhrij and syarah hadith of the Prophet Muhammad ﷺ about pomegranate with chemical analysis has benefits for treatment and daily consumption.

Key words: Chemistry, Hadith, Syarah, Takhrij

Introduction

The life of the community in the modern era like at this time there are still many who rely on traditional medicine for health care. One of the plants that can be used as medicine is pomegranate. Pomegranate has a high antioxidant so it is widely used in the field of health. In Indonesia, red pomegranate and pomegranate white used as a remedy for worms, diarrhea medication, drugs osteoarthritis, treat hyperlipidemia, antihypertensive, antiinflammatory, antiseptic, antiperdarahan, antipyretic, antitussive, and asthma medications. The utilization of pomegranate have been carried out since many years ago. Pomegranate has some of the content of active substances in every part. The content of chemical on the skin of the pomegranate fruit contains alkaloids pelletierene, granatin, betulic acid, ursolic acid, isoquercitrin, elligatanin, resin, triterpenoids, calcium oxalate and starch. The bark of the roots and the bark contains about 20% elligatanin and 0.5-1% of the compound of the alkaloid. On the flesh of the fruit of the pomegranate is ripe it contains polyphenols which is mostly composed of anthocyanins, catechins, ellagic tannins, gallic and ellagic acid. Polyphenol complex is an antioxidant that can be absorbed in the human body (Zabir, 2018). The seeds of the pomegranate fruit can also be made oil and used for diseases of Recurrent Aphthous Stomatitis (RAS) because it contains fatty acids which are anti-inflammatory that is strong enough (Hernawati, 2015).

There is a hadith with regard to the utilization of pomegranate in Musnad Ahmad, Number 22153 :

الْمَعِدَةِ دِبَاغُ فَإِنَّهُ بِشَحْمِهِ الرُّمَّانَ كُلُوا يَقُولُ عَلِيًّا سَمِعْتُ قَالَتْ الْكِلَابِيَّةُ عِيَاضٍ ابْنَةُ رِبْعِيَّةُ جَدَّتِي حَدَّثَتْنِي الْهِلَالِيُّ مَعْمَرٍ أَبُو خُثَيْمٍ بْنُ سَعِيدُ حَدَّثَنَا

Has told us Sa'id bin Khutsaim Abu Ma'mar Al-Hilali has been told me my grandmother, Rib'iyyah binti 'Iyadl Al-Kilabiyyah, said; I heard 'Ali say; Eat pomegranate with the skin because it cleanses the stomach (HR. Ahmad).

Based on the above description, the research formula is compiled, namely the problem formulation, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith of the Prophet ﷺ about pomegranate. The research question is how the hadith of the Prophet ﷺ about pomegranate. The purpose of this research is to discuss the hadith of the Prophet ﷺ about pomegranate.

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 chemical analysis (Gustita'iroh, Rohmah, & Noor, 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). The field of chemistry itself, as a means of interpretation in this research, is a field of study that studies the composition, structure and properties of substances or matter

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from the atomic scale (microscopic) to molecules as well as changes or transformations as well as their interaction to form the material found day-to-day (Eliyarti, Rahayu, & Zakirman, 2020).

Results and Discussion

First, a search was carried out through the application of hadith about the keyword "pomegranate" until the hadith was found in the book of Musnad friend Anshar Number 22153, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kuniyah	Ulama's Comments		Circle
		B	D			-	+	
1	Ali bin Abi Thalib bin 'Abdu Al Muthallib bin Hasyim bin 'Abdi Manaf		40 H	Kufah	Abu Al Hasan		Shahabat	Shahabat
2	Rabi'ah binti 'Iyadi				Abu Hutsaim		Tsiqah	Tabi'in ordinary circle
3	Sa'id bin Khuutsaim bin Rusyd		180 H	Kufah	Abu Ma'mar	- Accused of being Syiah -Mungkarul hadith - Many Ghalaths	-Tsiqah -Tsiqah -La ba'sa bih -Laisa bihi ba's -Mentioned 'ats tsiqaat -Shaduuq	Tabi'ut Tabi'in ordinary circle
4	Ahmad bin Hanbal	164 H	241 H	Bagdad	Hadith expert		Hadith Imam	Mudawin

Table 1 is a list of the rawi and sanad hadith under research. Rawi is the narrator of hadith while sanad is the chain of narrators from friend to mudawin, namely ulama's who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for a shahih hadith is that the 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 dhaif hadith (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 hasan. Because, from the side of the narrators, there were ulama's who gave negative comments, namely Sa'id bin Khuutsaim bin Rusyd who was accused of being syiah, mungkarul hadith, and many ghalaths (many mistakes in narrating hadith). However, these hadith ulama's still accept hadiths from narrators with syi'ah understanding as evidence or hujjah in Islamic practice if the hadith does not concern aqidah but only concerns muamalah for the life of the people. (Alis, 2017). The hadith about pomegranate is not related to the issue of aqidah, but with regard to the life of the people, especially health problems. While mungkarul hadith or hadith munkar are hadiths that are narrated by dhaif narrators that are different from other narrators who are tsîqah. However, if a dhaif narrator does seclusion in narrating a hadith then the hadith is not munkar but dhaif (Rokhim, 2009). According to Ahmad bin Hanbal, if there is a narrator of the hadith dhaif who narrates hadiths other than munkar hadith, the narration can be used in enhancing the hadith of dhaif. Improving the quality of the hadith begins with collecting all the lines of transmission which are then analyzed for each sanad and differentiating between its authenticity (Rahim,

M.Ag, 2019). Ahmad bin Hanbal accepts the history of dhaif if it is not known that the narrator is lying and is not familiar with his dhabith. Thus dhaif in the view of Imam Ahmad bin Hanbal is a hadith of hasan or hadith of dhaif which has risen in rank to hadith hasan (Rokhim, 2009). In addition, this hadith can become a hasan hadith because of the large number of sanad and roads and there are no dhaif narrators in this hadith. Al-Mustasyar 'Abdul Halim Al-Jundi stated the privileges of Musnad Imam Ahmad, one of which is that Imam Ahmad did not narrated hadith except from narrators whose diversity and truth were believed. Based on this, then in the musnad none of the hadith munkar or makdhub. However, in Ahmad's musnad there is also a dhaif hadith but it is not too strong and can even approach the quality of hasan. Thus this hadith quality hadith hasan has not increased to be shahih. According to Abu Musa al-Madini, when Imam Ahmad was asked about the hadith, he answered that he should pay attention to the hadith in the Musnad book. If it is contained in it, it can be used as hujjah, whereas if it is not then the hadith cannot be used as hujjah (Sumbulah, 2013). This hadith about pomegranates is contained in Imam Ahmad's musnad so that it can be used as hujjah. Then, from the sanad side, it continues from friends to mudawin even though in the second narrator the year of birth or death is not known. By looking at the difference in the distance between the first narrator and the third narrator, it is assumed that the second narrator is around 90 years old.

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 if the hadiths being researched are scattered in several hadith books (Soetari, 2015). The distribution of this hadith plays a role as syahid and mutabi. Syahid is another similar hadith while mutabi is another sanad (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, Pahala, & Soetari, 2017)

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). According to the view of scholars, Ibn Qayyim in the book Miracle of Healing Method of the Prophet, said about the pomegranate "In fact, pomegranate has the power to stabilize bile, prevent vomiting, soften food waste, reduce high temperature in the liver, and strengthen all organs of the body" (Al-Juziyah, 2010).

This hadith can also be explained in terms of chemistry. Pomegranate is a plant (especially in the fruit) that can be used by humans as food and even medicine that can cure disease. In pomegranate, the meat, skin, roots, and juice are the parts that are easy to obtain. Pomegranates are known to be a high source of vitamins C, K and pantothenic acid (Afifah, 2020). The nutritional content of pomegranates per 100 g of fruit consists of water (78 grams), protein (1.6 grams), fat (0.1 grams), carbohydrates (14.5 grams), and minerals (0.7 grams). Another analysis showed that pomegranate contains inversion sugar (20%), glucose (5–10%), citric acid (0.5–3.5%), and vitamin C (14 mg / 100 g). Pomegranate peels contain galothanic acid which is a yellow coloring agent. The highest tannin content was found in the root bark (28%). The biggest nutrients in pomegranate are antioxidants. The antioxidant content of pomegranates is three times more than green tea or red wine. Not only that, pomegranates also contain important nutrients besides antioxidants, namely various types of vitamins such as vitamins A, B3 (niacin), B9 (folic acid), and E. Pomegranates are also rich in minerals, such as calcium and iron and are rich in fiber (Zaenardi, 2019). Apart from these contents, pomegranate still has a lot of chemical content in each part. The skin of the pomegranate contains pelletierene alkaloids, granatin, betulic acid, ursolic acid, isoquercitrin, elligatanin, resins, triterpenoids, calcium oxalate and starch. Root bark and bark contain about 20% elligatanin and 0.5-1% alkaloid compounds. The ripe pomegranate pulp contains polyphenols which mostly consist of anthocyanins, catechins, ellagic tannins, gallic, and ellagic acid (Zabir, 2018). According to Professor Gary D. Stoner, PhD from the School of Public Health Ohio State University, ellagic acid is able to detoxify carcinogens and slow down the rate of cancer cell division. Laboratory animal studies have shown that animals treated with a cancer-causing substance, N-nitrosomethyl benzylamine, rapidly develop esophageal cancer. By giving ellagic acid and these carcinogenic compounds in the diet, it can prevent cancer by an average of 40% (Widianti, 2020).

The fiber content in pomegranate is beneficial for digestion because it can help facilitate digestion and bowel movements. Pomegranates can also be used to treat sore throats, coughs, urinary tract infections, skin disorders and arthritis (Afifah, 2020). Pemanfaatan delima sudah dilakukan sejak The use of pomegranate has been applied since centuries ago as a traditional medicine. Currently, there are still many who use

pomegranates, especially as a fruit consumed in everyday life. Based on the latest scientific findings, the use of pomegranate as medicine proves that pomegranate can play a role against diseases such as cancer, diabetes, and also reduce blood pressure because it contains bioactive phytochemicals that are antimicrobial (Afifah, 2020).

Conclusion

Pomegranates have been found and used by humans. Good for daily consumption and for the treatment of disease. The chemical content of pomegranate in every part such as fruit flesh, skin, roots and even flowers is very beneficial for health, especially its antioxidant content. Scientific research on the content of pomegranate has also shown that pomegranate can prevent cancer. The use of pomegranate is one way to maintain body condition, but that does not mean that you have to depend on it by consuming it continuously. Although pomegranate has a lot of content, if consumed in excess it will cause harm, because anything in excess is very bad. This research is expected to have beneficial implications for those interested in developing the benefits of pomegranate in medicine. This research has limitations in the implementation of takhrij and sharah hadith without adding syahid and mutabi so that further comprehensive research is needed. Research recommends developing the benefits of pomegranate from a scientific perspective, especially in chemistry

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