

## Takhrij and Syarah Hadith About Chemistry: Use of Olive Oil

Ichwan Bagus Febrianto, Wawan Hernawan

UIN Sunan Gunung Djati Bandung

### Abstract

The purpose of this research is to discuss the hadith of the Prophet about olive oil. This research method is qualitative through the takhrij and sharah hadith approaches with chemical analysis. The result and discussion of this research is that olive plants have been popular since the time of the Prophet Muhammad, and are well known in the world of modern medicine, but further research is still needed. The conclusion of this research is takhrij and syarah hadith of the Prophet about the benefits of olives with chemical analysis has the opportunity to be able to treat various diseases.

**Keywords:** Hadith, Chemistry, Syarah, Takhrij

### Introduction

One of the nutrients that acts as an important source of energy for our body's needs is oil (Fitri et al., 2019). One of the fruits that is often used by its oil is the olive tree. Minyak olive is oil produced or obtained from olives (*Olea Europaea*). This oil is known to have a myriad of benefits because it contains high unsaturated fats. In addition, olive oil also contains hydroxyrosol and oleuropein compounds which are useful for weight loss and cholesterol levels in the blood. (Islami et al., 2020). In the Koran, it has been reported that the Prophet Muhammad (PBUH) liked olive plants since 1400 years ago. That is because it has great benefits and is a tree blessed by Allah SWT. According to doctors, olive leaves have the property to launch urination. The olive tree is also known as the tree that first grew after the flood. Olives grew in the dwellings of the Prophets and holy lands (Khoirunnisa & Widyaningsih, 2020).

Tget hadith Prophet SAW. with respect with the benefits of the olive tree on Sahih Ibn Majah Number 3310:

بِهِ وَأَدْهَنُوا بِالزَّيْتِ انْتَدِمُوا وَسَلِّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ عُمَرُ عَنْ أَبِيهِ عَنْ أَسْلَمَ بْنِ زَيْدٍ عَنْ مَعْمَرِ بْنِ الرَّزَّاقِ عِنْدَ حَدَّثَنَا مَهْدِيُّ بْنُ الْحُسَيْنِ حَدَّثَنَا مَبَارَكَةَ شَجَرَةَ مِنْ فَايَهُ

Having told us Al-Husain bin Mahdi told us Abdurrazaq had told us Ma'mar from Zaid bin Aslam from his father from Umar he said, "Rasulullah sallallahu 'alaihi wasallam said:" Make (olive) oil your side dish, and oil your (hair) with it, verily it comes from a blessed tree. "

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 the olive tree. The research question is how the hadith of the Prophet about the olive tree. The purpose of this research is to discuss the hadith of the Prophet about the benefits of the olive tree.

### Research methods

This research is qualitative in nature through literature and field studies (Darmalaksana, 2020b). While the methods applied are takhrij and sharah hadith (Soetari, 2015). The interpretation in this study uses chemical analysis (Sudiarti et al., 2018).

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 is one of the fields of science developed based on experiments from natural phenomena around it, especially those related to the composition, structure, information, dynamics, and energy of substances. Chemistry is also included in the IPA family which is basically seen as a process and a product. Chemistry as a process includes the skills and attitudes that scientists have to acquire and develop knowledge. Chemistry as a product includes facts, concepts, and principles of chemistry (Emda, 2017).

## Results 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 Sunan Ibn Majah with Number 3310, as previously disclosed.

Table 1. List of Rawi Sanad.

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Umar bin Al-Khaththab bin Nufail		23 H	Medina	Abu Hafsh		Friends	Friends
2	Aslam maula 'Umar		80 H	Medina	Abu Khalid		-Tsiqah -Tsiqah -Mentioned in 'ats tsiqaat	Tabi'in (the elderly).
3	Zaid bin Aslam		136 H	Medina	Abu Usama		-Tsiqah -An expert of fiqh	Tabi'in (middle class)
4	Ma'mar bin Raosyid		154 H.	Yemen	Abu 'Urwah		-Tsiqah -Shalihul hadith -Tsiqah ma'mun -sensored in 'ats tsiqaat -Tsiqah tsabat	Tabi'in (No see friends)
5	Abdur Razzaq bin Hamman bin Nafi '		211 H.	Yemen	Abu Bakr	- Tsiqah, the accused is Shiite	-Tsiqah -My friend -Tsiqah tsabat -Ha's good -Tsiqah hafidz -a character	Tabi'ut Tabi'in the Ordinary
6	Al Husain bin Mahdi bin Malik		247 H.	Basrah	Abu Sa'id		-Shaduq -Mentioned in 'ats tsiqaat	Tabi'ul Atba 'Medieval circles
7	Ibn Majah	207 H.	275 H.					Mudawin

Table 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 a valid hadith is that the rawi must be positive according to the comments of the scholars. If there is a commentary from a scholar that gives a negative assessment to one of the narrators in the sanad lane, then the hadith is a hadith dhaif (Darmalaksana, 2020c). 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, 2020c).

The quality of this hadith is authentic. Because, from the side of the narrator not there are comments from scholars who gave negative ratings. It is true that Abdur Razzaq bin Hammam bin Nafi 'was accused of being Shia, but many more gave him positive comments. Some say that there are several narrators in Sahih Al-Bukhari who have Shi'i understanding. The pronunciation used by the scholars' jarh wa ta'dil is about linking these narrators with Shia, namely syi'i (شعي), ghulat ghuluw (غلو-غالة), tasyayyu' (تشيع), and rafidhi (رافضي). These lafaz if examined mean that the narrators only aim to exaggerate Saidina Ali ibn Abi Talib from other friends. But misunderstood by certain groups. The narrations of narrators in the Sahih Al-Bukhari book only allude to matters of morality and not in matters of laws and aqidah. If there is a history of them that alludes to laws and aqidah, it is just syawahid and mutaba'at (reinforcement). The author examines the book Tahzib al-Kamal by al-Mizzi and Taqrib alTahzib by Ibn Hajar al-Asqalani, which has ulama 'jarh wa ta'dil, commenting that they are shia. However, it can be considered that this is only to exaggerate Saidina Ali ibn Abi Talib against other friends, but not to disbelieve Saidina Abu Bakr, Saidina Umar, Saidina Uthman and also other friends (Brow, 2017). So in conclusion this hadith is still valid even though there are negative comments but it is just a misunderstanding. In addition, this hadith can also be strengthened by other traditions that are spread in the hadith books, such as in the book of Sahih Bukhari. Nomor 6991, Sahih Muslim book Nomor 707, the book of Sunan Abu Daud Nomor 1032. These hadiths act as mutabi and martyrdom which can corroborate the hadith about olives. When viewed from the sanad side, this hadith is connected from friendship to homecoming. 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 martyr and mutabi. Syahid is another similar hadith, while mutabi is another sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though the statute is dhaif (Darmalaksana et al., 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020a). According to the views of scholars in surah At-Tiin verses 1-4, there are two groups. The first group defines tin as the fruit that you eat and the olives that you eat squeezed out into oil. The second group defines the name of the place tin bukit at Damascus (Syria) place Nabi Isa refuge, olive where he received revelation and some say olive in Yerusalem (Alqudus) place Nabi I'm saved from murder (Royani, 2017). This hadith can also be described in chemistry. Before offending toward chemically we have to know that in the book Mu'jam Al-Mufahras li Al-Fahzil Quran, the olive tree is mentioned as many as 7 verses in 6 letters. There are 6 words olive and 1 word thursina which show the meaning of the word olive in the Koran. Allah SWT mentions olives many times in the Koran, this shows that there is something that Allah wants to convey from all of that. One of them is the oil and properties found in the olive tree (Khoirunnisa & Widyaningsih, 2020). Olive oil is also beneficial for skin problems. The oil used for skin problems is usually ozone olive oil / ozone olive oil which is already popular abroad, but is very difficult encountered on the Indonesian market (Padang, 2019).

Olive oil is a natural oil that is extracted from the olives which then becomes oil. About 24 percent of olive oil consists of saturated fats, omega 6, and omega 3 fatty acids. However, the most fatty acids in olive oil are oleic acid which is very healthy. Oleic acid is believed to be a drug to reduce inflammation. In addition, olive oil is also believed to contain about 15 mg of vitamin E which is sufficient for 72% of the body's daily needs, and 61 mg of vitamin K which can meet 75 percent of the body's daily needs. Olive oil contains absolutely no cholesterol, carbohydrates and fat. Olive oil is also effective for curing various diseases such as lowering bad cholesterol (LDL) levels, preventing heart disease, helping control blood pressure, preventing cancer, preventing strokes, (Fitri et al., 2019).

According to Astawan (2015), young olives are greenish in color and are usually used as a flavoring or flavor enhancer, while ripe olives are black and are usually squeezed for their oil. Each ripe olive contains 80% water, 15% oil, 1% protein, 1% carbohydrates, and 1% fiber. In the days of ancient Greek society ziatun leaves were usually used to wash the face to make it look fresh. Olive leaves can also be used as a bladder medicine, there is a study that shows olive leaves have the ability to help reduce blood sugar levels as well as reduce high blood pressure. The leaves also contain anti-microbial properties and are very effective in eradicating fungi. Olives can also be used in the field of beauty. (Khoirunnisa & Widyaningsih, 2020).

In addition to avoiding heart attacks, cholesterol and diabetes. Olives can too used for hypertension. Hypertension or high blood pressure is an increase in blood pressure in the arteries. The percentage of patients with the prevalence of hypertension in Indonesia is 26.5 percent of the total population in Indonesia. One of the clinical symptoms of hypertension that often arises according to Corwin (2009) includes headaches when awake, sometimes feeling nauseous and vomiting due to an increase in intracranial blood pressure, vision tends to blur due to retinal damage, imperfect steps due to damage to the central nervous system, nocturia due to increased renal blood flow and glomerular filtration, dependent edema and swelling due to increased capillary pressure. According to Dalimartha (2008) in Wijaya and Putri (2013), In principle, the massage performed on patients with hypertension is to facilitate the flow of energy in the body so that hypertensive disorders and complications can be reduced. Headaches that are common in hypertension can be given intervention by giving massage. In this massage process it is advisable to use olive oil because Olive oil contains vitamin E which is useful for moisturizing the skin when applied topically and there are polyphenol compounds that act as anti-inflammatory when it penetrates into the skin pores so as to reduce pain in the body, while vitamin E is stored in the liver and body fat for a long time. long time so it doesn't need to be consumed at every meal. The level of vitamin E in olive oil is one of the highest. Vitamin E functions to increase endurance, help deal with stress, increase fertility, and minimize the risk of cancer and coronary heart disease. In addition, vitamin E is also very beneficial for skin health, is useful as an antioxidant to ward off free radicals, and protects red blood cells from damage.(Yoganita et al., 2019).

## Conclusion

Olive already known by many people as a plant that has a myriad of benefits. One of the benefits of olives is as an anti-oxidant for the body. In addition, olives contain phenols and flavoids which are useful for inhibiting the oxidation of cell damage caused by free radicals. Olive oil is not only for internal medicine, many studies have shown that olive oil can also be used as a skin freshener even for people with hypertension. Olive oil has been shown to be effective in reducing headaches. Not a few scholars give a positive view of its properties obtained when consuming olives. Even in the Sahih Ibn Majah's hadith Nomor 3310 not only is the fruit beneficial, but almost all parts of the olive plant are medicinal for humans, that is why olives are called by the Prophet Muhammad as a tree that is blessed by God SWT. However, takhrij and sharah traditions about olives with a chemical approach are necessary done further research to unlock the potential properties of the olive plant for health. This limitation occurs due to the lack of researchers to explore the olive content in detail due to the lack of technology and human resources. Research this expected implications for encouraging the development of olive plants for the world of chemistry and medicine. Therefore, the benefits of olives contained in the words of the Prophet Muhammad SAW are necessary researched further its effectiveness in order to find the blessings of other benefits. This study recommends developing the olive plant with a chemical approach.

## Bibliography

- [1]. Brow, MK (2017). Narrator Accused of Being Shia In Sahih Al-Bukhari. Scientific, Hadith, iv.
- [2]. Darmalaksana, W. (2020a). Writing Class Experience Research Formula. Journal of Writing Class UIN Sunan Gunung Djati Bandung.
- [3]. Darmalaksana, W. (2020b). Qualitative Research Methods Literature Study and Field Studies. Pre-Print Digital Library of UIN Sunan Gunung Djati Bandung.
- [4]. Darmalaksana, W. (2020c). Proceedings of the Hadith Validity Business Process for Designing the Tahrij Method Application. Journal of Ushuluddin UIN Sunan Gunung Djati Bandung, 1, 1-7.
- [5]. Emda, A. (2017). Laboratory As A Means Of Learning Chemistry In Increasing Knowledge And Scientific Work Skills. Lanthanide Journal, 5 (1), 83. <https://doi.org/10.22373/lj.v5i1.2061>
- [6]. Fitri, AS, Arinda, Y., & Fitriana, N. (2019). Analysis of Acid Numbers in Cooking Oil and Olive Oil Analysis of Acid Numbers in Cooking Oil and Olive Oil. Sainteks, 16 (2), 115-119.
- [7]. Islamic, MNUR, Pharmacy, F., Catholic, U., & Mandala, W. (2020). (Olive Oil) Against Weight Loss and Total Cholesterol Levels of Rats.

- [8]. Khoirunnisa, I., & Widyaningsih, R. (2020). Specialties of Zaitun in Islamic and Science Perspective. *Proceedings of the Conference on the Integration of the Interconnection of Islam and Science*, 2, 75–77.
- [9]. Padang, UN (2019). *Journal of Makeup and Beauty* <http://jitrk.ppj.unp.ac.id/index.php/jitrk>. 1 (2), 9–21.
- [10]. Royani, IM (2017). The Meaning of Tin and Zaytun and Their Implications for the Aqsam of the Qur'an in Surah Al-Tin. *Scientific, Fruits in Al-Quran*, ii.
- [11]. Soetari, E. (1994). *Hadith Science*. Amal Bakti Press.
- [12]. Soetari, E. (2015). *Sharah and Hadith Criticism with the Tahrij Method: Theory and Application* (2nd ed.). Gombong Layang Charity Foundation.
- [13]. Sudiarti, T., Delilah, GGA, & Aziz, R. (2018). Iron in the Qur'an and Chemical Science (Theoretical and Practical Analysis of Iron and Efforts to Overcome Corrosion in Iron). *Al-Kimiya*, 5 (1), 7–16. <https://doi.org/10.15575/ak.v5i1.3720>
- [14]. Yoganita, NE, Sarifah, S., & Widyastuti, Y. (2019). Benefits of Nape Massage with Olive Oil to Reduce Headache in Hypertension Patients. *Profession (Islamic Professional): Research Publication Media*, 16 (2), 34. <https://doi.org/10.26576/profesi.321>