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Takhrij and Syarah Hadith of Chemical: Chemical Content of Olive Oil Which is Beneficial to Health

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ABSTRACT

The purpose of this research is to discuss the hadith of the Prophet. about the fruit of Olives. This research method is qualitative through the approach of takhrij and sharah hadith with chemical analysis. The results and discussion of this study were that the olive fruit was already popular during the time of the Prophet, and the content of olives was proven to be beneficial for health and body care in the present. The conclusion of this research is takhrij and syarah hadith of the Prophet. about the fruit of Olives with chemical analysis has benefits for the health of the body.

Keywords: Chemistry, Olive, Syarah, Takhrij

Introduction

Olive (Olea europea) has been known as a tree that can live and bear fruit for up to 2000 years, has a light purple to black color when ripe in the form of (drupe) or a type of fruit that has a hard texture like a rock. In the manufacture of olive oil itself, olives are used that are not too ripe because the more mature the levels of polyphenol and antioxidant compounds are, the less (Fauziah et al., 2019). Olive oil is highly recommended by the Prophet sallallaahu'alaihi wasallam for use outside the body such as rubbing into the skin area both on the body skin and scalp and it is also recommended to drink this is intended for body health or as a medicine for various diseases, because it has been mentioned that this olive oil comes from a blessed tree (Fauziah et al., 2019). Olive oil has various health benefits, including lowering bad cholesterol (LDL) levels, preventing heart disease, helping control blood pressure, preventing cancer, preventing strokes, and helping prevent obesity (Fitri et al., 2019).

There is a hadith of the Prophet (ﷺ) with regard to benefit of honey in Shahih Bukhari Number 15474:

قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى قَالَ حَدَّثَنِي عَطَاءٌ رَجُلٌ كَانَ يَكُونُ بِالسَّاحِلِ عَنْ أَبِي أُسَيْدٍ أَوْ أَبِي أَسِيدِ بْنِ ثَابِتٍ شَكَّ سُفْيَانُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُوا الزَّيْتَ وَادَّهِنُوا بِالزَّيْتِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Ahmad bin Hanbal radliyallhu'anhu said; had told us Abdurrahman bin Mahdi had told us Sufyan from Abdullah bin 'Isa said; has told me 'Atha' who was by the beach, from Abu Usaid or Abu Asid bin Thabit, Sufyan doubted, the Prophet ﷺ said, "Eat olives and use hair oil from olives, because the fruit is from a fiery tree" (HR. Imam Ahmad).

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020). The formulation of this problem is that there is a hadith from the Prophet about the olive fruit plant. The research question is how the hadith of the Prophet about the fruit of Olives. The purpose of this research is to discuss the hadith of the Prophet about the fruit of Olives.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020). While the methods applied are takhrij and sharah hadith (Soetari, 2015). The interpretation in this study used an approach with chemical analysis (Maharani & Yusrin, 2019).

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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 part of science that is obtained and developed based on experiments to find answers to the questions of what, why, and how about natural phenomena, especially those related to composition, structure, properties, transformation, dynamics, and energy of matter (Eliyarti et al., 2020).

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 Musnad Imam Ahmad Number 15474, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kuniyah	Ulama's Comments		Circle
		B	D			-	+	
1	Abdullah bin Tsabit			Madinah	Abu Asid		Shahabat	Shahabat
2	Atha'			Syam		- Mentioned in Adl Dluafa'	- It is mentioned in 'ats tsiqaat -Maqbul	Tabi'in ordinary people
3	Abdullah bin 'Isa bin 'Abdur Rahman bin Abi Laila		135 H	Kufah	Abu Muhammad	- Tsiqah understanding Shi'ah	-Tsiqah -Shalih -Tsiqah tsabat	Tabi'in (did not meet Sahabat)
4	Sufyan bin Sa'id bin Masruq		161 H	Kufah	Abu 'Abdullah		-Tsiqah - Including from the mutqin huffad -Tsiqah Hafidz Faqih -Abid -Imam -Hujjah	Tabi'ut Tabi'in the elderly
5	Abdur Rahman bin Mahdiy bih Hassan		198 H	Bashrah	Abu Sa'id		-Tsiqah - It is mentioned in 'ats tsiqaat -Hafizh	Tabi'ut Tabi'in ordinary people

	bin ‘Abdur Rahman						-A’alamun naas -Tsiqah imam -Tsiqah tsabat hafidz	
6	Imam Ahmad	164 H	241 H	Bagdad			Imam of Mazhab	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 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). The conditions 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 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 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 hasan. From the side of the narrators, there are comments from scholars who gave a negative assessment, namely Atha 'was given an assessment as the person mentioned in Adl Dluafa' as well as Abdullah bin 'Isa bin' Abdur Rahman bin Abi Laila who was accused of being Shia. However, there were also those who gave positive comments to both of them. Even though Abdullah bin 'Isa bin' Abdur Rahman bin Abi Laila is accused of being Shia, but this hadith about olives does not have the implication of diverting Islamic aqidah. From the sanad side, it seems disconnected, because Abdullah bin Thabit a friend and Atha 'a tabi'in have no known history, although it can be estimated that they were contemporaries or met between teachers and students if they were around 90 years old. This hadith can be strengthened by other traditions scattered in the hadith books, such as the Sahih Bukhari book Number 6991, the Sahih Muslim book Number 707, and the book Sunan Abu Daud Number 1032. These hadiths act as martyrs and mutabi which can corroborate the hadith about olives. Imam Ahmad bin Hanbal always included martyrs and mutabi in the traditions he narrated, so that even though the hadith was dhaif, it rose in rank to become hasan. This hadith is also not against common sense nor against the Al-Qur'an, so it can be accepted as evidence or evidence of Islamic practice. 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. 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).

The scholars have given syarah, namely an explanation of the content and meaning of the

hadith (Darmalaksana, 2020a). This hadith can also be explained according to chemistry, olives have the name Ilmia Oleaeuropaea which is still included in the Oleaceae family. The olive tree is a long-lived tree for a period of more than one hundred years or even thousands of years. It produces fruit continuously without draining human energy, as it will always look beautiful when viewed (Khasanah, 2016).

Olives in various studies are believed to have many benefits and features, from the stems, leaves to the fruit. The content in olives is complex, among others, there are high levels of protein, nutrients and anti-oxidants, as it has salt levels that contain calcium, iron and phosphate. These are essential and vital substances needed by the human body. In addition, fruit, leaves or olive oil can be used as an anti-infection of internal organs, such as kidneys, bile and contain colloidal compounds that can kill cancer cells (Khasanah, 2016).

The content of compounds found in olives such as phenols, tocopherols, sterols, pigan and squalene play an important role in health and healing of several diseases. Phenolic compounds are believed to function as very powerful antioxidants. All these useful compounds are contained in olive fruit extract in the form of oil (Khasanah, 2016).

The compounds contained in virgin olive oil extract can protect against various reaction mechanisms. Like the oxidation of proteins, DNA and lipids that contribute to cancer development, the antioxidants in virgin olive oil extract can be a chemotherapy tool. Research on virgin olive oil extract and its components refers to the capacity to inhibit the proliferase and apoptosis processes of some tumor cells (Fauziah et al., 2019).

100 milliliters of olive oil contains a total of 884 calories (44% of the daily RDA) and 100 grams of total fat, which can meet 153% of the body's daily fat needs. However, most of this fat content is monounsaturated fatty acids, which are good fats. Olive oil is also enriched by 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 (Fitri et al., 2019).

Olive oil has various health benefits, including lowering bad cholesterol (LDL) levels, preventing heart disease, helping control blood pressure, preventing cancer, preventing strokes, and helping prevent obesity (Fitri et al., 2019).

A study by Hendra et al 2001 stated that the hypocholesterolemic effect of olive oil is real. This is evidenced by the finding of a significant reduction in cholesterol in the liver in experimental animals with olive oil intervention which resulted in cholesterol not accumulating in the liver. The effects of hypocholesterolemia are mediated by an increase in bile flow, bile cholesterol, and bile acid concentrations. This effect was evidenced by the increase in the amount of bile acids and cholesterol in the animal feces (Syamsu, 2017).

Cholesterol regulation is associated with 3-hydroxy 3-methylglutaryl (HMG) -CoA reductase activity, where cholesterol synthesis is controlled by regulation of HMG-CoA reductase. The use of substances that inhibit this is very effective in lowering cholesterol levels. Several studies have also focused on experimental animals in the form of the effects of polyphenol compounds in olive oil on cholesterol metabolism showing that HMG-CoA reductase activity in liver microsomes is significantly reduced. This is very significant clinically because every 1% decrease in blood cholesterol levels means that the risk of heart disease and stroke also decreases by 2-3% (Syamsu, 2017).

According to Rifqiah Indri, olive oil is oil squeezed from olives which contain monounsaturated fatty acids (MUFA) or 9-octadesenoic acid. Olive oil is a source of monounsaturated fatty acids (MUFA), which contains many polyphenol compounds, so it is useful as an antioxidant and anti-inflammatory (preventing inflammation). In general, fat is a

source of energy for the body, so of course olive oil is also a source of energy. From various studies it is known that consuming olive oil can help reduce levels of bad cholesterol (LDL-low density lipoprotein and VLDL-very low density lipoprotein) in the body and increase levels of good cholesterol (HDL-high density lipoprotein). In addition, the antioxidants and anti-inflammation contained in olive oil can repair inflamed blood vessels due to fat accumulation (Astawan,M.,Tutik,W.,Nurayla, 2015).

Consumed olive oil is recommended for mixing in salads, pastas or stir-fries and is not allowed for frying as it can lead to the formation of dangerous fat chains due to too high a heat. Olive oil for health can lower bad cholesterol levels and increase good cholesterol levels thus preventing heart disease (Astawan,M.,Tutik,W.,Nurayla, 2015).

Olive oil is also rich in vitamin E and vitamin K. Vitamin E is known to function as an antioxidant and vitamin K is a blood clotting factor and is good for the digestive tract. The basic principle is that oil in general is a food ingredient whose consumption is very limited, at most, only 5 tablespoons of oil are allowed per day or the equivalent of 12.5% of the total recommended average energy consumption for Indonesians. So that the limit for using olive oil is the same as the limit for using oil in general. Several studies have shown that olive oil can also help break down fat deposits in the body, thereby helping to reduce fat mass and result in long-term weight loss. Olive oil can also be consumed by anyone except babies 0-6 months because at that age you can only consume breast milk, which is safe for pregnant and lactating women in levels that are not excessive (Astawan,M.,Tutik,W.,Nurayla, 2015).

The benefits of olive oil are many of which it can moisturize the skin because the vitamin E contained in it, without clogging pores as an anti-oxidant, can make the skin comfortable, and there are almost no side effects to worry about (Fundación Terram, 2015).

Skin care in an effort to prevent skin damage can be done by giving olive oil, because olive oil contains various fatty acids, vitamins, especially a source of vitamin E which functions as a natural anti-oxidant that helps protect important cell structures, especially cell membranes from damage caused by radicals free. Vitamin E has other benefits to protect red blood cells that carry oxygen to all body tissues from damage. Vitamin E also plays a very important role for skin health, namely by maintaining, increasing skin elasticity and moisture, preventing premature aging, protecting skin from damage caused by ultraviolet radiation, and accelerating the wound healing process (Fajriyah et al., 2015).

Olives contain very high levels of vitamin E, vitamin E itself functions well for treating skin, so it is very suitable to be used as a mixture of acne-removing masks, antioxidants, and as a mask mixture to smooth the skin. Olive oil masks can be used to rejuvenate facial skin, or remove dead skin cells from acne scars. Unlike the outer acne-removing cosmetics on the market, olive oil cannot get rid of acne scars directly, but it takes patience to achieve maximum results, but of course it is safer than chemical-based cosmetics (Sari & Setyowati, 2014).

Conclusion

Olives have many ingredients that are beneficial to the health and care of the human body. The content of compounds found in olives such as phenols, tocopherols, sterols, pigan and squalene play an important role in health and healing of several diseases. In addition, the antioxidants in olive oil extract contribute to the development of cancer. So, virgin olive oil extract can be a chemotherapy tool. Not only that, the content of Vit E in olives is able to treat skin, especially facial skin. In fact, with the presence of this vitamin E content, olives are widely used as cosmetic products. Since hundreds of years ago, the hadith of the Prophet. has informed the benefits of olive fruit as a medicinal and body care ingredient. According to the hadith of Musnad

Imam Ahamd number 15474, olive is a plant that comes from a fruitful tree. Although based on the hadith takhrij, the quality of this hadith is hasan because the sanad of the hadith seems to have been cut off and there is a negative assessment of the comments of the scholars to the narrators, this hadith does not contradict the Qur'an and the benefits of olives have been proven to be able to be used as a treatment and body care. It is hoped that this research will provide beneficial implications for the enrichment of Islamic knowledge. Admittedly this research has limitations as a preliminary study of takhrij and sayarah traditions regarding the hadith about olives so that further research from the chemical field is needed. This study recommends developing olives as herbal medicine through chemistry.

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