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Takhrij and Syarah Hadith of Chemistry: Benefits of Honey for Health in the Study of Hadith and Chemical Perspective

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Abstract

The purpose of this research is to discuss the hadith of the Prophet about the health benefits of honey. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study is that honey contains chemical components that are good for health. The conclusion of this research is takhrij and syarah hadith of the Prophet about honey with chemical analysis provides an understanding that the advancement of science and technology encourages Muslims to study the hadith with a scientific approach, so that several benefits of honey are found for body health and beauty.

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

Introduction

In Islam, Allah Swt. encouraging his people to always put their trust in the face of a disease (LPPOM MUI, 2020). A hadith also explains that Allah sent down a disease must be accompanied by a cure. One of the instructions from Allah Swt. regarding objects that are nutritious for health, namely honey (Mulyono, 2020). Honey is a natural liquid that generally has a sweet taste produced by honey bees from floral nectar or other parts of plants (extra floral) (Ustadi, 2017). Honey consists of a complex mixture containing nutrients and bioactive compounds such as carbohydrates (especially fructose and glucose), enzymes, proteins, amino acids, organic acids, minerals, vitamins, aromatic substances, polyphenols, pigments,

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waxes, and pollen that contribute to color, aroma, and taste. Honey contains chemical compounds that are needed for the human body. Honey is also known to be rich in antioxidants and small amounts of organic acids (Prabowo, Prayitno, & Yuliani, 2020). Allah Swt. also in his word explains that the liquid honey that comes from bees is very good for consumption and has health benefits.

There is a hadith of the Prophet. With regard to the health properties of honey in Sahih Bukhari Number 5277:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ فَقَالَ اسْقِهِ عَسَلًا فَسَقَاهُ فَقَالَ إِنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا فَقَالَ صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ تَابَعَهُ النَّضْرُ عَنْ شُعْبَةَ

We had been told that Muhammad bin Basyar has told us about Muhammad bin Jafar telling about the Syu'bah of Qatadah from Abu Al-Mutawakkil from Abu Sa'id; a man came to the Prophet, peace and blessings be upon him, and he said; "My brother has diarrhea." The Prophet said; "Give him honey to drink." The man gave him honey to drink and he said; "I gave it to him but his diarrhea only got worse." The Prophet said; "Allah told the truth and your brother's stomach is mistaken"(HR. Bukhari).

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

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the established methods are takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used a chemical analysis approach (M. Sakri, 2015).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this research, is the science that studies the composition, structure, properties and changes of matter, as well as the energy that accompanies these changes (Isnaini & Ningrum, 2018).

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Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "honey" until the hadith was found in the book of Sahih Bukhari Number 5277, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth / Death		Country	Kuniyah	Ulama's Comment		Circles
		B	D			-	+	
1	Sa'ad bin Malik bin Sinan bin 'Ubaid		74 H.	Medina	Abu Sa'id		Shahabat	Shahabat
2	Ali bin Daud		108 H.	Bashrah	Abu al-Mutawakkil		-Tsiqah -Mentioned in 'ats tsqaat	Tabi'in middle class
3	Qatadah bin Da'amah bin Qatadah		117 H.	Bashrah	Abu al-Khaththab		-Tsiqah -Tsiqah ma'mun -Tsiqah tsabat -Hafizh	Tabi'in ordinary people
4	Syu'bah bin al-Hajjaj bin al-Warad		160 H.	Bashrah	Abu Bistham		-Tsiqah tsabat -Tsiqah ma'mun - No one hadith better than him -Amirul mukminin fil hadits -Tsiqoh hafidz -Tsabat hujjah	Tabi'ut Tabi'in the elderly
5	Muhammad bin Ja'far			Qum	Abu Ja'far		-Tsiqah -Hafizh	Tabi'ul Atba' among the middle class
6	Muhammad bin Basysyar		252 H.	Bashrah	Abu Bakar		-Shaduuq -Shalih	Tabi'ul Atba' elderly

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No.	Rawi Sanad	Birth / Death		Country	Kuniyah	Ulama's Comment		Circles
		B	D			-	+	
	bin 'Utsman						-La ba'sa bih - Mentioned in 'ats tsiqaat -Tsiqah -Hafizh	
7	An-Nadlir bin Syumail		203 H.	Himsh	Abu al-Hasan		-Tsiqah -Tsiqah tsabat -Syaikh	Tabi'ut Tabi'in among the commoners
8	Imam Al-Bukhari	194 H.	256 H.	Bukhara	Amirul Mukminin fil Hadits		Hadith expert	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 shahabat to mudawin, namely ulama's who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for 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, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020). Sahih 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 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 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 will meet (Darmalaksana, Paradigma Pemikiran Hadis, 2018).

The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from ulama's who gave negative assessments. Also from the sanad side, it is connected from shahabat to mudawin. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called

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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 syahid and mutabi. Syahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though its status is dhaif (Darmalaksana, 2017).

The ulama's have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi, 2020). According to the views of ulama's, honey is a cure for some diseases and some humans (Safarsyah, 2019). In addition, Imam Ibnu Qayyim al-Jauziyah said, "Honey has many properties. Honey can clean dirt in the intestines, blood vessels, can neutralize body moisture, either by consuming it or applied topically, is very beneficial for the elderly and they have complaints of phlegm or whose metabolism tends to be moist and cold (Muflih, 2013). This hadith can also be explained in terms of chemistry. Honey contains various types of sugar, namely monosaccharides, disaccharides, and trisaccharides. Monosaccharides consist of about 70% glucose and fructose, disaccharides, namely maltose around 7% and sucrose between 1-3%, while trisaccharides between 1-5% (Legowo, 2016). Glucose in honey is useful for accelerating the work of the heart and relieving liver disease disorders. Glucose can be converted into glycogen which is very useful to help the liver work in filtering toxins from substances that often harm the body. In addition, glucose is a source of energy for the entire muscular tissue system. Meanwhile, fructose is stored as a reserve in the liver to be used when the body needs it and also to reduce liver damage. Fructose can be consumed by diabetics because the transport of fructose to body cells does not require insulin, so it does not affect insulin release (Ratnayani, Dwi Adhi, & Gitadewi, 2008). In honey there are also many amino acids, vitamins, minerals, acids, enzymes and fiber. There are 18 types of amino acids in honey. Vitamins in honey are in the form of thiamin, riboflavin, niacin, pantothenic acid, folate, vitamins B6, B12, C, A, D, and vitamin K. Enzymes contained in honey include invertase, amylase or diastase, glucose oxidase, catalase, and acid phosphatase. Honey contains about 15 types of acids so the pH of honey is around 3.9 (Legowo, 2016). Even though it has a low pH, it turns out that honey can increase the pH of the stomach. This is because honey contains minerals that are alkaline and function as a buffer. The darker the honey color, the higher the mineral content, so the higher the alkalinity (Suranto, 2004).

Known mineral content in honey includes sulfur (S), calcium (Ca), copper (Cu), manganese (Mn), iron (Fe), phosphorus (P), potassium (K),

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chlorine (Cl), magnesium. (Mg), iodine (I), zinc (Zn), silicon (Si), sodium (Na), molybdenum (Mo), and aluminum (Al). Each of these minerals has benefits, including manganese which functions as an antioxidant and is influential in controlling blood sugar and regulating steroid hormones. Magnesium plays an important role in activating the function of cell replication, protein, and energy. Iodine is useful for growth. Iron (Fe) can help the process of forming red blood cells. Magnesium, phosphorus, and sulfur are related to the body's metabolism. Meanwhile, molybdenum is useful in preventing anemia and as an antidote (Legowo, 2016).

Several studies mention the properties or benefits of honey, namely: (1) Accelerate the healing process of burns, if honey is applied to the skin that has burns, honey will reduce pain and prevent the formation of blisters; (2) Overcoming the problem of insomnia, British doctors argue that honey contains substances that function to reduce stress and has a sleeping substance. Russian doctors argue that consuming one tablespoon of honey in the morning will make the process of sleeping at night easier, but for people with severe insomnia it is recommended to consume two tablespoons of honey before going to bed; (3) Good for digestion, honey has sugar molecules that are easily converted into fructose and glucose so that sensitive digesters can also digest honey easily; (4) Sidr honey has been used in medical applications, namely the therapy of liver diseases, respiratory infections, eye diseases and surgical therapy. This honey has strong antioxidants and antibacterial properties; (5) Strengthening the performance of the heart muscle, Ibnu Sina said that consuming honey and pomegranate can provide energy and vitality to strengthen the heart muscle based on the medical encyclopedia; (6) Honey can relieve coughs and get rid of phlegm and for colitis therapy; (7) Honey as an antioxidant, the content in honey has a composition of vitamin C, enzymes, phenols, flavonoids, and organic acids; (8) Has the potential to reduce pathogens in food and prevent infectious diseases; and (9) Honey as an alternative beauty medicine, honey can be used as a face mask by making the skin smooth, strong, soft, fresh, and preventing the aging process (Prestianti, 2017).

Conclusion

Honey is a food that has a fairly complete nutritional content. In honey there are chemical components that are very good for health, such as sulfur, calcium, copper, manganese, iron, phosphorus, potassium, chlorine, magnesium, iodine, zinc, silicon, sodium, molybdenum, and aluminum. In addition, honey contains a lot of carbohydrates, vitamins, amino acids, enzymes, and fiber. This is able to corroborate the hadith of the Prophet. which talks about honey being able to cure several diseases. Based on the hadith takhrij, the quality of this hadith is shahih because the hadith sanad

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are connected. According to the sharah hadith, honey has several health benefits, it can even be used as an alternative treatment. One of the benefits of this honey is to accelerate the work of the heart, reduce liver damage, overcome insomnia, digestion, relieve coughs, antioxidants, prevent infectious diseases, and as an alternative beauty medicine. Therefore, it is hoped that the results of this study will have benefits for maintaining a healthy body and for drug development. It is admitted that this research has limitations, namely simple takhrij and sharah hadith, so that more adequate follow-up research is needed through chemical analysis. With the advancement of science and technology, this research recommends development in studying the hadith with a scientific approach, especially in the field of chemistry.

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