



**Takhrij and Syarah Hadith of Chemistry:
Benefits of Talbinah in Preventing Depression**

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Abstract

This research aims to discuss the hadith of the Prophet Mumahammad SAW. about talbinah. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this study is that talbinah is useful for preventing depression because it contains vitamin B12, vitamin D, and magnesium. Depression is a mood disorder characterized by feelings of deep sadness and a sense of indifference. The conclusion of this research is takhrij and syarah hadith of the Prophet Muhammad SAW. about talbinah by chemical analysis has benefits in reducing and preventing depression.

Keywords: *Chemistry, Depression, Syarah, Takhrij, Talbinah*

Introduction

Pandemics not only impact physical health, but they can also affect everyone's mental state. Moreover, nowadays people are faced with new normal rules that encourage people to adapt quickly to new habits (Reverger, 2020). In addition to new habits, job loss and anxiety about when the pandemic will stop can also affect the mental state of society. Generally, a mental illness that often arises is depression. It is known that talbinah is believed to reduce depression when consuming it. Talbinah is a food made from wheat flour, usually made by adding milk, honey, dates or also dry barley powder (Redaksi, 2020). Named talbinah, it is said that because it has similarities with milk (al-laban), which is because of its soft and white nature (Wikipedia, 2020).

There is a hadith that states that the Prophet Muhammad SAW. said suggesting to consume talbinah in narrated by Bukhari No. 5257:

حَدَّثَنَا جِبَّانُ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ عَنْ عَقِيلِ بْنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَاللْمَحْزُونِ عَلَى الْهَالِكِ وَكَانَتْ تَقُولُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ التَّلْبِينَ تَجْمُ فُؤَادَ الْمَرِيضِ وَتَذْهَبُ بِبَعْضِ الْحُزْنِ

Had told us Hibban bin Musa had told us Abdullah had informed us Yunus bin Yaziddari 'Uqail from Ibn Syihab from' Urwah from 'Aisyah radiallahu' anha that he ordered to consume talbinah (dough made of wheat and dates) to people who are sick and people who are sad because of the tragedy that befell him, he also said; "In fact, I heard the Messenger of Allah -peace and prayer of Allah be upon him- saying:" Verily talbinah (dough made of wheat and dates) can heal a sore heart and relieve sorrow "(Narrated by Bukhari no. 5257).

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana W. , 2020). The formulation of this problem is that there is a hadith from the Prophet Muhammad regarding talbinah. The research question is how the hadith of Rasulullah SAW regarding talbinah. The purpose of this research is to discuss the hadith of the Prophet Muhammad regarding talbinah.

Research Methods

This research is qualitative through literature and field studies (Darmalaksana W. , Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan., 2020). The method applied is takhrij and sharah hadith. The interpretation in this study used chemical analysis.

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is a search for hadith in primary books (mashadir ashliyah) which includes the hadith in full with its sanad (Rahman, 2016), while sharah is an attempt to explain or reveal the meaning behind the hadith text (Muhtador, 2016). Chemistry itself, as interpreted in this research, is one of the fields of science developed based on experiments that seek answers to the questions of what, why, and how natural phenomena, especially those related to the matter, properties, structure, change/ reaction and energy. that accompanies these changes that involve reasoning and skills (Emda, 2017).

Result and Discussion

At first, a search was made about the hadith with the word "talbinah" until the hadith was found in the book Musnad Bukhari Number 5257, as stated earlier.

Table 1. List of Rawis and Sanad

No.	Rawi Sanad	Birth / Death		State	Kunyah	Scholars Comments		Circles
		B	D			-	+	
1	Aisyah Binti Abi Bakar Ash Shiddiq		58 H	Madinah	Ummu 'Abdullah		Companions	Companions
2	Urwah bin Az Zubair Al 'Awwam bin Khuwailid bin Asad bin 'Abdul 'Izzi bin Qu		93 H	Madinah	Abu 'Abdullah		-Tsiqah -Tsiqah -It is mentioned in 'Ats Tsiqat'	Tabi'in middle circles
3	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab		124 H	Madinah	Abu Bakar		-Faqih hafidz mutqin -A figure	Tabi'ut Tabi'in middle circles
4	Uqail bin Khalid bin 'Uqail		144 H	Syam	Abu Khalid		-Tsiqah -Tsiqah -Shaduuq tsiqah -La ba'sa bih -Tsiqah -Shaduuq -It is mentioned in 'Ats Tsiqat'	Tabi'in (not meeting companions)
5	Yunus bin Yazid bin Abi An Najjad		159 H	Syam	Abu Zaid		-Tsiqah -Tsiqah -Shalihul hadith -La ba'sa bih -Shaduuq -Ats tsiqaat -Tsiqah -Tsiqah	Tabi'ut Tabi'in elderly circles

No.	Rawi Sanad	Birth/Death		State	Kunyah	Scholars Comments		Circles
		B	D			-	+	
6	Abdullah bin Mubarak bin Wadhli		181 H	Himash	Abu 'Abdur Rahman		-Hafizh -Tsiqah -Tsiqah tsabat -Tsiqah imam -Tsiqah ma'mun	Tabi'ut Tabi'in middle circles
7	Hibban bin Musa bin Sawwar		233 H	Himash	Abu Muhammad		-Tsiqah -Tsiqah	Tabi'ul Atba' elderly circles
8	Imam Bukhari						Imam hadith	Mudawin

Table 1 is a list of the narrators and sanads of the hadith being studied. Rawi is the narrator of hadith, while sanad is the chain of narrators from companionship to homecoming, namely scholars who record hadith in the hadith book (Soetari E. , 1994). According to the science of hadith, the requirement for authentic hadith is that the rawi must be positive according to the comments of the scholars. If there is a comment from a scholar who gives a negative assessment to one of the narrators in the sanad lane, then the hadith is included in the hadith dhaif (Darmalaksana W. , Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020). Sahih hadith is a strong hadith, while dhaif hadith is a weak hadith (Soetari E. , 1994). The requirements of authentic hadith must also be continued. If there is no objective evidence, the meeting between teacher and student can be seen from the time of 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 W. , Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020).

The quality of this hadith is authentic. Because, from the side of the narrator, there were no comments from scholars who gave negative assessments. The science of hadith has other parameters in reinforcing the hadith. Among other things, the hadith is called mutawatir in a very popular sense if the hadith being researched is scattered in several hadith books (Soetari E. , 2015). The distribution of this hadith acts as a martyr and a mutabi. Syahid is another similar hadith, while mutabi is another sanad (Darmalaksana W. , Prosiding Proses Bisnis Validitas Hadis untuk

Perancangan Aplikasi Metode Tahrij, 2020). The rest, as far as hadith is a virtue of Islamic practice, it can be proved even though the only one is weak (Darmalaksana, Pahala, & Soetari, *Kontroversi Hadis sebagai Sumber Hukum Islam*, 2017).

The scholars have provided *sharah*, namely an explanation of the content and purpose of hadith (Darmalaksana, *Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi*, 2020a). Rasulullah saw. In the hadith it says that *talbinah* can heal a sick heart and get rid of sorrow, the meaning is that *talbinah* can calm the feelings of people who consume it. Excessive sadness coupled with a sense of indifference are signs of depression. Depression has negative effects on both physical and mental health. Depression can also damage the sufferer's brain. Because of this, researchers reveal that depreciation sufferers are prone to aging themselves in the brain and impaired brain function (Andrian, 2019).

This hadith can be explained according to chemistry regarding the reasons why consuming *talbinah* can prevent depression. This can happen because *talbinah* contains vitamin B12, vitamin D, and lots of magnesium (Andrian, *Berbagai Kandungan Makanan Pencegah Depres*, 2020). Vitamin B12 is believed to reduce the risk of dementia and depression because vitamin B12 is responsible for maintaining the nervous system and producing energy so that a deficiency in vitamin B12 will result in the body's difficulty in responding to stress which will lead to depression (Turangan, 2016). Vitamin D plays a role in brain development and function so that a deficiency of vitamin D will affect the risk of neurological and brain disorders. If the brain and nerves are affected, the possibility of a decline in mental health is very large, which can lead to depression (Fajar, 2016). Magnesium is one of the important enzymes needed in the body. Magnesium is closely related to brain function and mood regulation. In a study of 8,800 people, it was found that inadequate magnesium intake increased the risk of depression by 22%. Even in a randomized study of the elderly, consuming 450 mg of magnesium every day can make your mood better, just as effective as antidepressant drugs (Pawitri, 2019). From the previous explanation, it can be concluded that vitamin B12, vitamin D, and magnesium can prevent depression. These nutrients are obtained from wheat, milk, honey, dates, and dry barley powder as ingredients for making *talbinah*.

Conclusion

Consuming *talbinah* is highly recommended, especially for people who feel they are experiencing excessive anxiety who may have the potential to develop depression. This is because *talbinah* contains vitamin B12, vitamin D, and magnesium. This research is expected to provide benefits for the enrichment of Islamic knowledge. It is admitted that this research has limitations in *takhrij* and *sharah* hadith so that it is necessary to carry out



further research in more depth through chemical analysis. Researchers recommend talbinah as food for depression prevention through the chemical field.

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