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Takhrij and Syarah Hadith of Chemistry: The Role of Pomegranate Skin Extract on Health

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Abstract

The purpose of this research is to discuss the hadith of the Prophet about the benefits of pomegranate peel from a scientific perspective. This research method is qualitative through the approach of takhrij and syarah hadith with chemical analysis. The results and discussion of this study is that pomegranate peel as a traditional medicine has many benefits for the health of the body's organs as a whole. The conclusion of this research is takhrij and syarah hadith of the Prophet about pomegranate peel by chemical analysis shows pomegranate peel has chemical compounds that are beneficial to health and as a strategy development for the need for treatment and prevention of various diseases.

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

Introduction

Pomegranate is a unique medicinal plant because all parts of the plant contain chemicals that are useful for health, from roots, stems, leaves, fruit and seeds. In addition, pomegranate skin has very good benefits for health, namely it contains chemical compounds such as alkaloids, saponins, flavonoids, tannins which have antifungal activity (Duryatmo, 2010). Pomegranate peels represent nearly 26% -30% of the fruit composition. This section has the highest antioxidant content, which is 92% of the total antioxidants in the fruit. The tannin content of pomegranate peels has been widely known and used

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traditionally. Several common diseases such as inflammation, diarrhea, intestinal worms, cough, and infertility have been treated by exploiting pomegranate extracts (Afaq, Saleem, Krueger, Reed, & Mukhtar, 2005). There is a hadith of the Prophet with regard to pomegranate skin at Musnad Imam Ahmad Number 22153:

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

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

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

Research methods

This research method is qualitative through literature and field studies (Darmalaksana W. , 2020b). While the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used analytical chemical analysis (Pursitasari, I.D., 2012).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing 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 a field of study that studies the material and its changes. The substances involved in chemical change are elements and compounds. To know the characteristics of elements and compounds, it can be seen from their chemical and physical properties (Chang, 2005).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "pomegranate skin" until a hadith was found in the Musnad book of Ahmad friend Ansar Number 22153, as previously disclosed.

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Table 1. List of Rawi Sanad

No	Rawi Sanad	Birth / Death		Country	Kuniyah	Ulama's Comments		Circles
		B	D			-	+	
1	Ali bin Abi Thalib bin 'Abdu Al-Muthalli b bin Hasyim bin 'Abdi Manaf		40H.	Kufah	Abu Al-Hasan		Friend	Friend
2	Rabi'ah binti 'Iyadl				Abu Hutsaim		- Tsiqah - Tsiqah	Tabi'in ordinary people
3	Sa'id bin Khuutsai m bin Rusyd		180 H.	Kufah	Abu Ma'mar	-Mungkarul hadith -The accused Syiah -a lot of ghalath	-Tsiqa -Tsiqah -La ba'sa bih -Laisa bihi ba's -Mentioned in 'ats tsiqaat -Shaduuq	Tabi'ut Tabi'in ordinary people
4	Ahmad bin Hanbal	164 H.	241 H.	Bagdad	Hadith expert		Imam of hadith	Mudawin

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No	Rawi Sanad	Birth / Death		Country	Kuniyah	Ulama's Comments		Circles
		B	D			-	+	

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 friends to mudawin, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for authentic hadith is that 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 dhaif hadith (Darmalaksana W. , 2020b). The sahih hadith are strong traditions while the 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 W. , 2020b).

The quality of this hadith is hasan. Because, from the side of the narrators, there are comments from scholars who gave negative assessments, namely Sa'id bin Khuutsaim bin Rushd called the accused of being syiah, mungkarul hadith, and many ghalaths. Hadith scholars continue to accept hadiths from narrators with Syi'ah understanding as evidence or evidence in Islamic practice if the hadith does not concern aqidah but only concerns muamalah issues for the life of the people (Alis, 2017). According to Ibn Hajar, Az-Zarqani, and Muhammad Alwi al-Maliki al-Hasani, the hasan hadith is a hadith that is narrated by a narrator who is fair, does not have a strong memorization, is continuous, and there is no *illat* and irregularities in his eyes (Suparta, 1993). In addition, according to Imam Ahmad bin Hanbal, if there is a narrator of the hadith dhaif who narrates traditions other than evil traditions, then the narrations can be used in enhancing the hadith of the dhaif. In this case, improving the quality of the hadith begins by collecting all the lines of

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transmission which are then analyzed each way and differentiate its effectiveness (Rahim, M.Ag, 2019). Imam Ahmad bin Hanbal also accepted the narration of hadith which includes dhaif if there is no lie of the narrator and is not well known in the narrative, then dhaif in the view of Imam Ahmad bin Hanbal is the hadith of hasan or hadith of dhaif which rises to the rank of hasan hadith (Rokhim, 2009). This hadith about pomegranates in the Imam Ahmad Musnad Number 22153 can be used as evidence. 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 can be 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, 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 a martyr and a mutabi. Syahid is another similar hadith while mutabi is another sanad (Darmalaksana W. , 2020d). The rest, as far as hadith is the virtue of Islamic practice, it can be argued even though the status is dhaif (Darmalaksana, Pahala, & Soetari, 2017).

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana W. , 2020c). According to Ibn Qayyim's view 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). In addition, Ibn Qayyim has mentioned in the book "ath-Thib An-Nabawi" about this pomegranate fruit, namely "pomegranate is very good for digestion and can strengthen it. In addition, it is useful for the throat, chest and lungs, and is very good at launching urination. If the flesh and fruit are cooked for a while with the addition of honey, they can be used as a liniment and when applied to the gums can clean them ” (Sayyid , 2011).

This hadith can also be explained in terms of chemistry. Pomegranate contains chemical compounds that have health benefits. The chemical compounds contained in pomegranate are antioxidant properties that are able to capture free radicals, namely molecules that can trigger cancer and other diseases and are very beneficial for the heart, bones, mind, and overall health of other organs. This antioxidant function is carried out by polyphenols and flavonoids, whose content exceeds green tea or orange juice, which are known to be rich in antioxidants. Oci and Kurnia explained in the book "The Miraculous Benefits of Pomegranate", namely the pharmacological effects of

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pomegranate peel which can inhibit the growth of typhoid bacilli, control the spread of infection with polio virus, herpes simplex virus and also the HIV virus (Oci Y.M & Dewi, 2014). The presence of antioxidants and the potential for inflammation in pomegranate peels (along with their use in traditional medicine) is associated with the need to develop innovative strategies to treat various diseases. Often people use only pomegranates and throw away the skin, even though pomegranate peels contain compounds that have many health benefits. Pomegranate peel can be used for the treatment of symptoms of abdominal pain due to intestinal worms, vomiting blood, coughing up blood, bleeding in the uterus and rectum, rectal prolapse, sore throat, ear inflammation, vaginal discharge and stomach pain (Basyier, 2011). Pomegranate peels contain tannic acid or tannic acid. This acid is a controlling element. This element is also present in the fruit. Besides the controlling elements, pomegranate juice also contains menthol sugar and other types of sugar. In addition, this fruit is also rich in iron (Sayyid , 2011). Pomegranate has three types spread across Indonesia, namely white pomegranate, red pomegranate, and purple pomegranate. Pomegranate red is the most famous pomegranate, while purple pomegranate is currently a plant that is not widely known. According to experts, purple pomegranate has better benefits compared to white pomegranate. Red pomegranate has a sweeter and fresher taste, while white pomegranate has a rapid and coarse taste and is less sweet. The high content of flavonoids (polyphenol group) is the reason pomegranate has a rough taste. Therefore, the content possessed by pomegranate causes this fruit to be often used as medicine. The extract in red pomegranate has strong antioxidant activity in vitro (test outside the body), so it is chemopreventive (prevents) or chemotherapist (treats) cancer cells, especially prostate and breast cancer (Astawan, 2008). The red pomegranate variety has a higher antioxidant activation content compared to the white pomegranate variety. The red pomegranate variety had free radical inhibition activation of 84% while the white pomegranate variety had 58% free radical inhibition activation (Parveen, 2013). White pomegranate rind (Granati fructus cortex) has been empirically used as traditional medicine or herbal medicine on the market. The skin on white pomegranate contains antibacterial compounds such as flavonoids, tannins, and alkaloids (Sukanto.., 2003). Flavonoids are the largest group of phenolic compounds found in nature which are usually red, purple, blue, and yellow in color. Flavonoids function as growth regulators, regulators of photosynthesis, antimicrobial, antiviral and anti-insecticide (Kristanti, Aminah, Tanjung M, & Kurniadi B, 2008). In addition, white pomegranate skin contains alkaloids peletiarene, granati, resin, tannins, calcium oxalate, and

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starch. Part of the pomegranate peel contains a lot of tannin compounds that can be used as treatment (Bhandari, 2012). Tannin is a water-soluble phenolic compound and an organic solvent (Sun, Wu, Wang, & and Zhang, 2015). The tannin compounds contained in white pomegranate skin are generally relatively polar to semipolar. White pomegranate peel extraction is used in 70% ethanol which is relatively polar, so it is expected to extract tannins (Cuong, et al., 2019). Apart from tannins which are phenolic compounds, the content of elagic acid in pomegranates is also a relatively new and unknown phenolic member in Indonesia. Elagic acid (ellagic acid) is an acidic compound that has a polycyclic ring containing two dihydrosifenols (Makfoeld D. dkk, 2006). The content of other chemical compounds in pomegranate peel includes phenolic acid, anthocyanidin, quercetin, true acid, granatin, resin, triterpenoids, starch, calcium oxalate, gallic acid, catechins, and vitamin C which have general properties as antioxidants. In addition, pomegranate is a source of vital vitamin B complex groups, including folates, pantothenic acid (vitamin B5), pyridoxine, vitamin K, calcium, potassium, magnesium and copper. Pomegranate skin is also not only useful for dealing with various health problems or complaints, but also has benefits for treating skin beauty (Oci Y.M & Dewi, 2014).

Conclusion

Pomegranate peel is known as traditional medicine or herbal medicine which has many health benefits, because it can treat and prevent various diseases. Often people use only pomegranate and remove the skin, even though pomegranate peels contain compounds that can be used as antibacterials. In addition, pomegranate peel can be associated with the need to develop innovative strategies for treating various ailments and caring for the beauty of the skin. The content of chemical compounds in pomegranate skin is very complex, including antioxidant properties that can ward off free radicals, tannic acid as a body control, (flavonoids, tannins, and alkaloids) as antibacterial compounds, and so on. This research is expected to have benefits for the development of pomegranate skin as a traditional medicine. This research has limitations in the implementation of takhrij and syarah hadith without adding shahid and mutabi so that further comprehensive research is needed. This study recommends developing the benefits of pomegranate peel from a scientific perspective, especially in chemistry.

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