



TAKHRIJ AND SYARAH HADITH ABOUT CHEMISTRY: PROHIBITION OF EATING PETAI EXCESSIVELY IN SCIENCE AND HADITH

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ABSTRACT

The purpose of this study was to discuss the hadith of the Prophet Muhammad about eating excessive petai. The qualitative research method uses the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study are the dangers arising from excessive petai consumption. The conclusion of this study is the takhrij and syarah hadith of the Prophet SAW regarding the excessive prohibition of the compounds it contains based on chemical analysis.

Keywords: Chemistry, Hadith, Petai, Syarah, Takhrij

Introduction

Petai contains many benefits, especially high antioxidants. Antioxidants encourage the hydrogen atom electrons to attach to free radicals, so that people who consume petai have a good immune system because the content of petai is an anti-carcinogenic substance. Petai fruit is also beneficial for health and can be used for the treatment of various diseases, including treating the liver and kidneys, lowering high blood pressure and stroke, stomach ulcers, stress, large warts, anemia, constipation and quitting smoking (Awaliyah et al., 2019). The nutritional content of petai seeds includes vitamin A, vitamin C, calcium and iron. Potential chemical compounds contained in petai include tannins, terpenoids, thiazolidine-4- carboxylic acid, flavonoids, alkaloids, cyclic polysulfides, and one of the most interesting names is djenkolic acid (Yetti Elidar, 2017).



There is a hadith of the Prophet. With regard to the prohibition of eating onions or emblems or the like in Muslim Musnad Number 875:

و حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا أَخْبَرَنَا ابْنُ وَهَبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رِبَاحٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ وَفِي رِوَايَةِ حَرَمَلَةَ وَزَعَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزَلْنَا أَوْ لِيَعْتَزَلْ مَسْجِدَنَا وَلِيَقْعُدْ فِي بَيْتِهِ وَإِنَّهُ أَتَى بِقَدْرِ فِيهِ خَضِرَاتٍ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ قَرَّبُوهَا إِلَيَّ بَعْضُ أَصْحَابِهِ فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا قَالَ كُلُّ فَإِنِّي أَنَاجِي مَنْ لَا تُنَاجِي

And have told me Abu ath-Thahir and Harmalah both said, have told us Ibn Wahb has informed me Yunus from Ibn Syihab he said, has told me 'Atha' bin Abi Rabah that Jabir bin Abdullah said, and in the narrations of Harmalah, " And he claims that Rasulullah said, 'Whoever eats garlic or shallots, then let him separate himself from us or separate himself from our mosque, and let him sit at his house, and he was brought a basket of vegetables in the form of onions. red, then he found it had a smell, then he asked, so he was told because it contained shallots in it. So he said, 'Bring it close to some of its owners. When he saw it, he hated to eat it. He said,' Eat, because I whispered the angel which you did not whisper "(Narrated by Muslim).

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 prohibition of eating onions or embers or the like. The research question is how the hadith of the Prophet. about the prohibition of eating onions or embers or the like. The purpose of this research is to discuss the hadith of the Prophet. about the prohibition of eating onions or embers or the like.

Research methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020a). While the approach applied is takhrij and syarah hadith (Soetari, 2015).The interpretation in this study used chemical analysis (Padmaningrum, 2010).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of removing 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, as a means of interpretation in this research, is a field of study



that studies the arrangement, structure, properties, and changes of matter and energy that accompany it (Istijabatun, 2011).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "Shallots" until the hadith was found in the Muslim Musnad book Number 875, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		State	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
1	Jabir bin 'Abdullah bin 'Amru bin Haram		78 H.	Madinah	Abu' Abdullah			Shahabat
2	Atha' bin Abi Rabbah Aslam		114 H.	Marur Rawdz	Abu Muhammad		-Tsiqah -Mentioned in 'ats tsqaat	Tabi'in middle class
3	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab		124 H.	Madinah	Abu Bakar		-Faqih hafidz mutqin -a character	Tabi'ut Tabi'in middle circles
4	Yunus bin Yazid bin Abi an Najjad		159 H.	Syam	Abu Zaid		-Tsiqah -Shalilul hadits -La ba'sa bih -Shaduuq - Mentioned in 'ats tsqaat	Tabi'ut Tabi'in the elderly
5	Abdullah bin Wahab bin Muslim		197 H.	Maru	Abu Muhammad		-Tsiqah -La ba'sa bih -Tsiqoh hafidz - One of the experts in science	Tabi'ut Tabi'in Ordinary People
6	Ahmad bion 'Amru bin 'Abdullah bin 'Amru As Sarh		250 H.	Maru	Abu Ath Thahir		-La ba'sa bih - Tsiqah	Tabi'ul Atba 'Old People
7	Harmalah bin Yahya bin 'Abdullah bin Harmalah		244 H.	Maru	Abu Hafsh	- Laa yuhtaj	- Mentioned in 'ats tsqaat - Shaduuq	Tabi'ul Atba' among the middle circle
8	Imam Muslim	204 H.	261 H.	Naisaburi			Imam Fi Al-Hadis	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 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, 2020c). 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, 2020b).

The quality of this hadith is authentic. Because, from the side of the narrator, there were no comments from scholars who gave negative assessments. Except for Harmalah bin Yahya bin 'Abdullah bin Harmalah it is called laa yuhtaj (not expected). However, at the same time this rawi is also mentioned in 'ats tsiqaat. More than that, even Imam Muslim, imam fi al-hadith, cannot possibly record the hadith carelessly. Also from the sanad side, it is connected from friend 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 According to the ulama's view eating petai is not prohibited, it's just that the Prophet did not like the smell because it could disturb the comfort of those around him. So the Prophet forbade people who after eating petai and still smelled it from entering the mosque because it would disturb the kehusyu'an people who were praying. This hadith can also be explained in terms of chemistry. Petai contains an amino acid that



contains sulfur which is somewhat toxic. In high concentrations, it can cause urination problems. In addition, it can be dangerous for the kidneys. This is because the kidneys are forced to work harder to remove the compounds (Awaliyah et al., 2019).

Most eating petai can cause kidney failure. Petai is high in amino acids, mildly toxic sulfur and djenkolic acid which can cause uric acid levels to rise significantly. Petai also contains purines which when consumed continuously can cause dizziness and rheumatism. There are also those who consume it raw as fresh vegetables. This can result in stomach upset if not cleaned properly. The complex carbohydrate content in petai can also cause excess gas in the stomach (Yetti Elidar, 2017).

Excessive consumption of petai can also form a small lump that has a white color, and is formed due to a buildup of uric acid crystals under the skin, called tophi. If the uric acid level is too high, the tophi will be very painful. In fact, in some cases it can cause disruption when you are doing your daily activities. For that, we are expected to consume petai appropriately, so that nothing happens to our health.

Conclusion

Petai contains several chemical compounds that are beneficial to the body, including vitamin A, vitamin C, calcium and iron. Potential chemical compounds contained in petai include tannins, terpenoids, thiazolidine-4- carboxylic acid, flavonoids, alkaloids, cyclic polysulfides, and one of the most interesting names is djenkolic acid. Petai fruit is also beneficial for health and can be used for the treatment of various diseases including treating the liver and kidneys, lowering high blood pressure and stroke, stomach ulcers, stress, large warts, anemia, constipation and quitting smoking. Excessive consumption of petai can cause purines and amino acids and carbohydrates which can cause stomach pain, dizziness, gout, kidney disorders, rheumatism, and tophi. This research is expected to have benefits for the general public. This research has limitations in the implementation of hadith takhrij from the perspective of shaheed and mutabi so that further research is needed. This study recommends the development of sharah hadith from the chemical field.

Acknowledgement

Praise Gratitude for the presence of Allah SWT for providing instructions and convenience in making this mini article. Thanks to both parents and family who have



provided encouragement and prayers in the process of making this article. Thanks also to Mr. Dr. Wahyudin Darmalaksana, M.Ag, as the lecturer who teaches ulumul hadith who has guided from beginning to end. Not to forget, I also thank to my friends who have given encouragement in the process of making this mini article.

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