INNOVATIVE TECHNOLOGICA
METHODICAL RESEARCH JOURNAL
ISSN: 2776-0987 Volume 2, Issue 5, May, 2021

TAKHRIJ AND SYARAH HADITH OF CHEMICAL THE BENEFITS OF CONSUMPTION SHALLOT FOR HEALTH

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Abstract
The purpose of this research is to discuss the hadith of the Prophet SAW. About the benefits of eating shallot. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The result of the discussion of this research is that shallot that have been consumed for a long time have nutritional content, chemical active substances, and metabolites substances that are beneficial to health. The conclusion of this research is takhrij and syarah hadith of the Prophet SAW. about consuming shallots with chemical analysis has a chance in suggesting that consuming shallot is useful for treatment.

Keywords: Chemical, Hadith, Shallot, Syarah, Takhrij

Introduction
In the plant pedigree, in Indonesian is “bawang merah” or in English is shallot and it is known by the scientific name *Allium ascalonicum* is one of the oldest plants cultivated by humans. Shallots are found in the history of the first and second dynasties of Egypt around the year (3200-2700 BC), which enshrines shallots in books, walls of places of worship and on papyrus papers (Aryanta, 2019). It has also been stated in the Al-Quran surah Al-Baqarah (verse: 61) that around 1500 AD the Bene Israel consumed shallots as one of their main foods (Rahayu & Berlian VA, 2004). In modern times, consuming shallots is practiced by some people with the aim of health therapy, especially for people

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ISSN: 2776-0987 Volume 2, Issue 5, May, 2021

with degenerative diseases, such as hypertension, stroke, kidney disorders, cancer, obesity and others (Aryanta, 2019). Onion bulbs can be used as essential oil and onion skin can be extracted into medicine at an affordable price. Onion skin contains several metabolic chemicals such as flavonoids, tannins and saponins. Onions contain chemical substances which, when cut into the skin, can stimulate tears and give off a distinctive odor. In addition, onion skin can also inhibit the occurrence of infections caused by the bacteria *Staphylococcus aureus*, *Streptococcus mutans* and also the *Candida Albicans* fungi (Misna & Diana, 2016). Onion bulbs also contain nutrients that can help blood circulation and the body's digestive system. Toxic substances that are dangerous can also be excreted in the body because of the chemical active substances in the onion bulbs (Aryanta, 2019).

As for the Hadith of the Prophet SAW. pleased with shallots at Musnad Abu Daud No. 3333 - Book of Eating:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا ح و حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ خَالِدٍ عَنْ أَبِي زِيَادٍ خِيَارِ بْنِ سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ الْبَصَلِ فَقَالَتْ إِنَّ آخِرَ طَعَامٍ أَكَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ فِيهِ بَصَلٌ

Has told us Ibrahim bin Musa has reported to us. (in another way it is stated) Has told us Haiwah bin Shuraih has told us Baqiyyah from Bahir from Khalid from Abu Ziyad Khiyar bin Salamah that he once asked Ayesha about shallots, then he replied, "Surely the last food that Prophet SAW ate is food in which shallots are contained" (HR. Abu Daud).

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 of the Prophet SAW, about shallots. The research question is how the hadith of the Prophet SAW, about shallots. The purpose of this research is to discuss the hadith of the Prophet SAW, about shallots.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). While, the approach applied is takhrij and syarah hadith (Soetari, 2015). As for

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the research, chemical analysis of nutritional content and active substances (phytochemicals) will be used (Aryanta, 2019).

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, with one of the branches of chemistry, namely analytical chemistry studies the theory and ways of carrying out chemical analysis of a chemical substance or substance which includes separation, identification and determination of components in the sample (Darsati, 2007).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "Shallot" until the hadith was found in the book of Abu Daud Number 3333, as stated earlier.

No	Rawi Sanad	Birth/Death		Country	Kuniyah	Ulama's Comments		Circle
		B	D			-	+	
1	Aisyah binti Abu Bakar		58 H	Medina	Ummu 'Abdullah		- Shahabat	Shahabat
2	Khiyar bin Salamah			Syam	Abu Ziyad		- Mentioned inside 'ats tsiqaat - Maqbul - Tsiqah	Tabi'in middle class
3	Khalid bin Ma'dan nin Abi Karb		104 H	Syam	Abu 'Abdullah		- Tabi'I tsiqoh - Tsiqah - It is mentioned in 'ats tsiqaat	Tabi'in middle class
4	Bahir bin Sa'ad			Syam	Abu Khalid		- Tsiqah - Shalihul Hadits - Tsiqah tsabat - Hujjah - Mentioned Inside 'ats tsiqat	Tabi'in didn't meet Shahabah
5	Baqiyyah bin Al Walid bin Sha'id		197 H	Syam	Abu Yahmad		- Hafizh - Tsiqah - Tsiqah ma'mun	Tabi'ut Tabi'in middle circles
6	Ibrahim bin Musa bin Yazid bin Zadzan		220	Rayi	Abu Ishaq		- Tsiqah - Tsiqah hafidz - Alhafidz	Tabi'ul Atba' the elderly
7	Abu Daud Sulaiman bin Al-Asy'ats As-Sijistani	202 H	275 H				- Ahad Huffazh al-Islam	Mudawwin

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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, 2020d). Sahih hadith are strong traditions while dhaif traditions are weak traditions (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 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, 2020d).

The quality of this hadith is shahih. Because, from the side of the narrator, there were no comments from scholars who gave negative assessments. Meanwhile, from the sanad side, namely Bahir bin Sa'ad and Khiyar bin Salamah, it is not known the year of birth and death, so this hadith sanad can be categorized as broken. However, if the two narrators are assumed to be around 90 years old, then it is possible that these traditions are connected. That is, generation four is connected to generation five and generation three and generation two is connected to the first generation and the third generation. Thus, in this sanad chain it is possible to meet between teacher and student. This hadith can be strengthened by another hadith in the book Ahmad No. 23444. Basically the science of hadith has other parameters in providing reinforcement of hadith. Among other things, hadiths are called mutawatir 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 similar hadith while mutabi is another sanad (Darmalaksana, 2020d). 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, 2020c). from one of the sources of this hadith explains that eating shallot is not haram, because the Prophet Muhammad also ate them. In one hadith,

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at first it was prohibited to eat shallot because they had an unpleasant aroma so that after eating shallot entering the mosque it could disturb other people who were solemnly praying. However, the Messenger of Allah never prohibited eating shallot, and ordered his friends to eat the dish which contained onions. Then the last food that was eaten by Rasulullah SAW was food which contained shallots in it.

This hadith can also be explained in terms of chemistry. Shallots have nutrients that can complement the nutritional content of the menu served to meet daily nutritional needs. The nutritional content per 100 g in red onions contains carbohydrates, vitamin C, vitamin A, calcium (Ca), phosphorus (P), potassium (K), sodium (Na), magnesium (Mg) and others. The potassium content in shallots is very high, which is 401 mg. Potassium has an important role in the body's metabolism. The balance of blood pressure can also be maintained by potassium, besides that potassium can also function to prevent hardening of blood vessels, and shed bad cholesterol deposits in blood vessels, helps regulate the contraction of skeletal muscles and smooth muscles, and plays an important role in the function of nerves and brain. The mineral calcium of 181 mg and phosphorus of 153 mg found in red onions are useful for maintaining healthy bones and teeth. In addition to containing minerals, onions also contain active chemical substances, namely sulfur compounds that play a role in the formation of aroma and pharmacological effects, namely the effect on prevention, treatment and treatment of diseases for health. The active compounds include allisin, thiosulfinic acid esters, disulfides, polysulfides, sikoallin, diallyl-disulfide, diphenyl amines, thiophen, methyl aliin, kaemferol, and others (Aryanta, 2019). One of the active substances in onions is allithiamin. Allithiamin can help make B vitamins more beneficial for the body. Allithiamin is formed from the compound alicin, the compound alicin, which is an allin compound that changes due to a process. Allin compounds are compounds that contain amino acids (Rahayu & Berlian VA, 2004). In addition, there are many other active substances that are beneficial to health, namely increasing the body's resistance to minor or serious illnesses or degenerative diseases. Other active sulfur substances contained in red onions can also function as antioxidants, anti-HIV, antibacterial, allergy, anti-inflammatory (Aryanta, 2019). Shallots can be proven to contain flavonoids, tannins, saponins, alkaloids, steroids, by using a phytochemical screening method. The results obtained if it contains flavonoids is the formation of a red color in the amyl alcohol layer due to being reacted with HCl, Mg powder and the addition of amyl alcohol, flavonoids can function to treat

ISSN: 2776-0987 Volume 2, Issue 5, May, 2021

heart disease, cataracts, and cancer. The results obtained if it is proven that saponins are present is the formation of foam which is obtained by heating the onion extract later, which when added with HCl, foam is still formed. The foam that is formed is the result of hydrolysis of glucose from glycosides, saponins are beneficial for health because they can thin out phlegm when coughing. While tannins can be observed from reconciling them with compounds containing Fe ^ (3+), for example, FeCl3, resulting in complex compounds of Fe ^ (3+) which are blackish green. To prove the presence of alkanoids in onion bulbs, by reacting the heating filtrate with certain reagents. The reagents used for this proof are the reagent mayer, dragendorf, bouchardate, with the successive results of the yellow precipitate, orange precipitate, and blackish brown precipitate. The formation of this precipitate is the result of a complex reaction between nitrogen and potassium ions from the potassium tetra iodomeric (II) compound. To prove the existence of steroids, the onion extract is reacted with chloroform compounds or the chemical formula is written CHCl3 which produces a green ring in the solution. The test to prove the presence of triterpenoids was carried out by using the Liebermen - Burchard test with a characteristic purple ring formation. Steroids and triterpenoids are similar compounds but differ due to the difference in groups on the C-4 atom (Hasibuan et al., 2020). Shallots can overcome fever caused by *S. flexneri* bacteria as proven by the disc diffusion method practicum and the colony counter method. *S. flexneri* bacteria are bacteria that are present in diarrhea. This bacterial growth can be overcome because of the DNA process that can be imitated and the results of protein synthesis can be inhibited due to the allin content in shallots. Alisin content can also damage the metabolic system in bacteria (Purnomo, 2020). Onions can be used as an oil known as essential oil. This essential oil contains antioxidants, which help the body neutralize excess free radicals in the body (WAN HARUN et al., 2015). Essential oils can also act as anti-fungi, as evidenced by in vitro methods of microbiological chemistry. One of the fungi that can be inhibited growth is *Candida Albicans*. *Candida Albicans* is one of the fungi that functions as a feeder for leftovers (saprophytes) in the oral cavity and other digestive tracts, but there are negative effects caused by *Candida Albicans*, namely being a toxic because due to pathogenic changes. The effectiveness of essential oils to treat fungi at higher concentrations was significant compared to lower concentrations. The significant benefits of using essential oils also depend on the quality of the onion growth and where the essential oils are stored (Hidyatullah, 2012). Apart from the shallot bulbs which can

ISSN: 2776-0987 Volume 2, Issue 5, May, 2021

be used as a natural remedy, the skin on the shallot can also be extracted. The results of shallot peel extract can be an inhibitor of bacterial growth because it contains chemical compounds of flavonoids and saponins. The microbiological chemical analysis was carried out using the diffusion method to make a well on the bacterial growth medium which could be calculated in millimeter (mm) units, so that the activity of the bacteria could be proven. The bacteria that can be inhibited by onion peel extract are *Staphylococcus aureus* bacteria. *Staphylococcus aureus* is one of the harmless bacteria but can infect the body if it enters a part of the body where there is a wound (Misna & Diana, 2016). Another bacterium that can be inhibited is *Steptococcus mutans*, which causes dental caries. The chemical compounds flavonoids and saponins in shallot peel extract can denaturation proteins and cause the breakdown of bacterial cells. The antibacterial benefit of shallot skin extract is because tannins can bind to the lipothicotic acid contained on the surface of *Strepcoccus Mutans.* The higher the concentration of onion peel extract in the practicum, the higher the level of the bacterial inhibition zone (Wulaisfan Randa, Musdalipah, 2019).

Conclusion

Shallots are one of the plants that have been consumed and cultivated for a long time. Prophet SAW. also consume the shallot. The consumption of shallot skin can also be done by extracting it. shallot bulbs can be used as oil with various ingredients in them. Shallots can be analyzed using qualitative chemistry, quantitative chemistry and microbiological chemistry which can prove that shallot have various nutritional contents, chemically active substances, and metabolites which are useful for the treatment of various minor ailments, serious illnesses, as an allergy, antibacterial, anti-fungal, antioxidants and others. This research is expected to provide benefits for readers so that they can use shallots to be cultivated and consumed as an economical natural medicine so that they can be reached by all people. In the encyclopedia of hadiths, the hadith from Abu Daud is one of the hadiths that are dhaif because there is no year of death of the two narrators, so it is assumed that the sanad is cut off. However, if it is estimated that the age of the narrators is 90 years, the sanad in the hadith is not interrupted, there is a meeting between the teacher and the student. So it can be concluded that the hadith of consuming onions is a shahih hadith. The syarah of this hadith is to emphasize that the consumption of shallots is not haram. This research has

ISSN: 2776-0987 Volume 2, Issue 5, May, 2021

limitations in the implementation of takhrij and syarah hadith with chemical analysis so that further research is needed in the field of chemistry. This study recommends the development of shallots as an herbal medicine through research in the field of chemistry.

Acknowledgement

First of all I am grateful to Allah SWT who has expressed strength and fluency in the writing of mini articles. I would also like to thank the family who always support. Thank to Mr. Dr. Wahyudin Darmalaksana, M.Ag., as a lecturer of ulumul hadith courses that provide his knowledge, guide and help correct in the making of this mini article, from writing this mini article I get a lot of lessons especially in finding out the content of hadiths such as the quality of hadith and sanad. also the hadith can relate to the chemistry department that I took makes me amazed by the power of Allah. And not forgetting friends who help share a lot of things.

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