

## Assessment of the Impact of Overeating on Obesity Central Health Perspective: A Study of Takhrij Hadith

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### Abstract

The purpose of this study was to discuss the impact of overeating on obesity from a central health perspective. This research uses a qualitative approach by applying descriptive-analytical methods. The formal object of this research is the science of hadith, while the material object is the narrated hadith of Ibn Majah No. 3340. The results and discussion of this research show that the status of hadith quality *hasan li ghairihi* who meets the qualifications in the practice of a hadith. This study concluded that the hadith narrated by Ibn Majah No. 3340 is relevant to be used as a reference in maintaining the body to be healthier.

**Keywords:** Central Obesity; Eat; Hadith; Health; Takhrij

### Introduction

Humans often forget the boundaries in living life, especially those related to physical needs which in essence are their respective responsibilities to maintain their health. Like doing a healthy lifestyle, where only eating as needed and accompanied by regular exercise. Another case with overeating and not doing movements that make him healthy, thus causing a lack of metabolic performance and making the person fat or overweight. This can cause a bulging stomach in scientific language is central obesity, which can be known through indicators of the ratio of waist and pelvic circumference (Listiyana et al., 2013). Central obesity is obesity that resembles apples, that is, fat is stored in the waist and abdominal cavity. Obesity is one of the major health problems in the world and ranks fifth in developing countries. It has even become a global epidemic, so obesity needs to be treated immediately because it has become a health problem (Pakaya et al., 2020).

This is due to lifestyle changes, such as high consumption of alcoholic beverages, smoking habits, high consumption of fatty foods, low consumption of vegetables and fruits, and low physical activity. In addition, it can also be caused by increased age, sex differences, and socioeconomic status are thought to also be associated with the incidence of central obesity (Pakaya, et al 2021). Some of these things have a huge negative impact on health. In the study of hadith, the Prophet (saw) forbade every Muslim to carry out such a lifestyle ( Rahayu, 2019). Therefore, in this study, the author is interested in discussing the impact of central obesity on health in the hadith.

Previous research has been very well written. One of them was written by Tarigan. (2021), "Literature Review of the Relationship between Central Obesity and the Incidence of Hypertension" *Health Polytechnic of the Ministry of Health Surabaya*. This study aims to determine the relationship between central obesity and the incidence of hypertension. The research used is observational analytical methods and journal literature review. The results and discussion show that there is a relationship between central obesity and the incidence of hypertension. There is a conclusion that there is a true relationship between central obesity (distended stomach) and the incidence of hypertension which is one of the adverse effects of this phenomenon (Tarigan, 2021). The current study and the results of previous studies have similarities that discuss central obesity. The difference between the two is that previous research only referred to general science, while the current study discusses central obesity to health according to the hadith.

Central obesity which can be known as a distended stomach, is a condition of excess fat centered in the abdominal area (Tarigan, 2021), or fat stored in the waist and abdominal cavity. This fat accumulation is caused by excess fat in subcutaneous fat tissue and fat in the abdominal visceral (Puspitasari, 2018). This phenomenon can spread to anyone, not only in old age but also at a young age in the form of obese sufferers. In further research in the 1980s, it was realized that central obesity was associated with cardiovascular disease, diabetes, and dyslipidemia. As for the very related impact, namely metabolic dysfunction. Based on research, 95 patients suffering from diabetes mellitus have abnormal stomach sizes both male and female patients (Yusnita et al., 2021). The study of obesity central to health in Islam can be understood based on hadith. Hadith is anything that comes from the Prophet Muhammad (peace be upon him), both spread in the books of hadith and actualized in society, known as sunnah (Soetari, 1994). Hadith regarding the study of central obesity on health is very abundant. Among other hadiths narrated hadith narrated by Ibn Majah No. 3340, the Prophet (peace be upon him) said, "It does not fill a worse place than his stomach, the measure for the son of Adam is a few mouthfuls that

can only straighten his spine. If the soul has control of itself, then one-third for food, one-third for drinking, and one-third for breathing" (Saltanera, 2015). The discussion of hadith in the study of central obesity related to the diet of a Muslim is the field of study of hadith. The science of hadith is the science of hadith (Soetari, 1994). Hadith about the study of central obesity can be explained through the science of hadith regarding the status, understanding, and experience of hadith (Darmalaksana, 2018a). Based on the discussion of the science of this hadith, it can be concluded that the study of central obesity is according to the hadith.

A theoretical foundation is needed in this study which aims to be a foundation in explaining the discussion. This research applies the theory of hadith science. In the science of hadith, there is the science of *dirayah* hadith (Soetari, 2005), which is the science whose object of discussion is *rawi*, *sanad*, and *Matan hadith*. *Rawi* is the one who narrates the hadith, *sanad* is a chain of narrators of the hadith, and *matan* is the main text of the hadith (Darmalaksana, 2018b). The determination of the validity (authenticity) of a hadith is: *Rawi* must be '*adl* (have a commendable personality) and *dhabit* (qualified scholarship), and *tsiqah* (have undoubted integrity) which is a combination of '*adl* and *dhabit*; There is a *sanad* connection between narrators (*muttashil*) in another sense uninterrupted (*munfashil*); and *matan* must not be awkward (*syadz*) and must not have defects ('*illat*) (Darmalaksana, 2020). If the hadith satisfies all the requirements of authenticity, then the degree of the hadith is *shahih*. As for if it does not meet one of these conditions, it can be said that the hadith is *dhaif* (Darmalaksana, 2020). In hadith, hadith that is *shahih* will be accepted (*maqbul*) compared to hadith *dhaif* which has the potential to be rejected (*mardud*) (Soetari, 2005). On the other hand, if there is a hadith whose degree can be *hasan li ghairihi* if there are *syahid* and *muttabi* (Soetari, 2015a). *Syahid* is a *matan* found in other hadiths, while *muttabi* is *sanad* in other hadiths (Mardiana & Darmalaksana, 2020). However, not all *maqbul* hadith can be practiced (*ma'mul*), in the sense that there are categories of hadith that are accepted but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005). This depends on the situation and conditions.

The main problem of this study is that there is a study of the impact of central obesity on health. The formulation of this research problem is how to study the impact of central obesity on health. Which aims to discuss the study of the impact of central obesity on health. Theoretically, this research is expected to be a review of the science of hadith and add to the scientific treasure. Practically, it is useful as a guide to have a healthy lifestyle by the orders of the Prophet Saw.

## Research Methods

This research uses a qualitative approach by applying descriptive-analytical methods (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that does not use numbers. Data sources of this study include primary and secondary sources. The source of this primary data is the Encyclopedia of Hadith Book of 9 Imams (Saltanera, 2015). Secondary data sources are various literature related to this research, both sourced from journals, books, and others. The technique of collecting data through *library research*. Techniques in analyzing data are taken with stages of inventory, classification, and interpretation (Darmalaksana, 2022). The descriptive-analytical method in this study is taken from the field of hadith science, namely the method of takhrij hadith and the method of syarah hadith. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020). While the hadith syarah is an explanation of the *matan* or main text of the hadith, to understand the meaning of the hadith (Soetari, 2015a). The last stage in the analysis is interpretation, in the form of the use of logic, both deductive and inductive logic so that a conclusion can be drawn (Sari, 2017)

## Results and Discussion

### 1. Result

The stages of takhrij hadith require removing a hadith from the book of hadith which is then examined for validity. After searching for hadith with the keyword "stomach" in the *Encyclopedia of Hadith Book 9 Imam*, found the hadith narrated by Ibn Majah No. 3340. The redaction of the hadith text is as follows:

حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْهَمَصِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنِي أُمِّي عَنْ أُمِّهَا أَنَّهَا سَمِعَتْ  
الْمِقْدَامَ بْنَ مَعْدِ يَكْرِبَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِيَّ وَعَاءَ شَرًّا  
مِنْ بَطْنٍ حَسْبُ الْآدَمِيِّ لُقَيْمَاتٌ يُقَمَّنَ صُلْبُهُ فَإِنْ غَلَبَتْ الْآدَمِيَّ نَفْسُهُ فَتُلُتْ لِلطَّعَامِ وَتُلُتْ  
لِلشَّرَابِ وَتُلُتْ لِلنَّفْسِ

Hisham bin Abdul Malik al-Himshi, having told us Muhammad bin Harb, had told me my mother from her mother that she said, I heard al-Miqdam bin Ma'dikarib say, "I heard the Prophet (peace be upon him) say, "It is not the son of Adam filling a worse place than his stomach, the measure for the son of Adam is a few mouthfuls that can only straighten his spine. If his soul has his own of him, then one-third

is for food, one-third is for drinking, and one-third is for breathing.”  
 (H.R Ibnu Majah No. 3340).

The next stage is the assessment of the *rawi* and the continuity of the *sanad* as shown in the table below:

**Table 1. List of Rawi dan Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kuniyah	Scholar's comments		Circles
		B	D			-	+	
1	Al-Miqdam bin Ma'di		87 H	Syam	Abu Karimah	-	Sahabat	Sahabat
2	Mother of his mother Muhammad bin Harb	-	-	-	-	-	-	-
3	Ummu Muhammad bin Harb	-	-	Syam	Ummu Muhammad	Ibn Hajar al-'Asqalani: unknown circumstances	-	Tabi'ut tabi'in kalangan tua
4	Muhammad bin Harb	-	194 H	Syam	Abu 'Abdullah	-	Abu Hatim: <i>Salihul Hadith</i> ; Ibn Hibban: mentioned in at-Tsiqaat; Ibn Hajar al-'Asqalani: Tsiqah	Tabi'in kalangan biasa
5	Hisyam bin Abdul Malik bin 'Imran	-	251 H	Syam	Abu Taqiyah	Abu Daud: Dhaif	Abu Hatim: Mutqin; Abu David: <i>Dhaif</i> ; An-Nasa'i: La Ba' sa Bih; Ibn Hibban: mentioned in 'ats-Tsiqaat; Ibn Hajar al-	Tabi'ut Tabi'in among ordinary

							'Asqalani: Shaduq, but has doubts; Adz- Zahabi: Tsiqah	
6	Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah al- Quzwaini	209 H	273 H	Iraq	Ibnu Majah	Abu Abdullah	Imam Hadis	<i>Mukharrij</i>

Table 1 above shows that the hadith narrated by Ibn Majah No. 3340 was narrated by six narrators with Ibn Majah's *mukharrij*. The scholars involved in narrating this hadith only know the year of his death, except for Ibn Majah then the mother his mother Muhammad bin Harb is not known at all when he was born or died even kunyah is not detected. Then there is also Hisham bin Abdul Malik al-Himshi according to one of the scholars, namely Abu Daud said that he was *dha'if*.

Based on the theoretical provisions in the hadith, the mention of the first rawi means the last *sanad* and the first *sanad* is the last rawi in a hadith (Soetari, 2015a). The above hadith has no connection (*muttashil*) between narrators, the condition of the connection of *sanad* itself can be seen from the city they lived in the same and contemporaneous or they lived in the same year. Taken from the theory of hadith, there is an assumption that the age of the ulama at that time was around 90 years (Darmalaksana, 2020). But in the hadith, there are two narrators, namely the mother of his mother Muhammad bin Harb, and um Muhammad bin Harb who is unknown where they lived, the year of birth and death, and chewing. In a hadith in which there is a narrator whose existence is unknown (*majhul*) then the quality is *dhaif* (weak) because the narrator cannot be identified the quality of *'adl* and his *dhabit* (Dalimunthe, 2022). The *matan* hadith above was not found to be irregular, either from defects in the meaning of inserts, reductions, and changes, and did not contradict the Qur'an (Soetari, 2015b). There is a hadith related to the above hadith narrated by Ahmad No. 16556 although not in the same form as lafadz. So the hadith narrated by Ibn Majah No. 3340 gets support from the content of another hadith, namely Ahmad No. 16556 (Saltanera, 2015). In other words, the hadith has *martyrdom* and *mutabi*.

Hadith narrated by Ibn Majah No. 3340 was originally *dhaif* because it did not meet the requirements of *shahih*. Because there is a *rawi* whose

whereabouts are unknown. However, the hadith has *syahid* and *muttabi* so that the degree rises to *hasan li ghairihi*. Like the shahih hadith, *hasan* hadith is *maqbul* as a blasphemy for the practice of Islam.

## 2. Discussion

The explanation of *asbabul wurud* hadith has not been found in its historical side. However, there is a related hadith about the exaggeration of Aisha (ra). This hadith is narrated by ad-Dailami. The hadith has *asbabul wurud* contained in the book *al-Jami'ul Kabir* that eating twice a day is an excessive act, whereas the Prophet (peace be upon him), saw Aisha only eating twice a day. However, this hadith is considered not *shahih* and not an excessive nature in eating twice a day but in the Sunnah itself in Ramadan it is recommended to eat twice, namely when breaking the fast and eating suhoor (Bin Sapie, 2017).

From an incident above the Prophet (saw) forbade the existence of exaggeration which causes negative effects, namely central obesity. In the Qur'an there are three terms in exaggeration, namely: 1) *Ta'tadu*, excessive in its legal aspect; 2) *Tusrifu*, exaggeration in the aspect of food in question is exceeding the sufficient portion in the stomach; and 3) *Tabzir*, excessive in food but unable to spend.

The Islamic view of the word *tusrifu* is a prohibition against consuming excessive food, in the view of health overeating makes the stomach not work properly (Rahayu, 2019). So it has the potential to have a distended stomach or central obesity. This is the most important factor in the form of overeating, sometimes thinking of filling without thinking about the nutritional content of the food. It does not guarantee also if someone knows about choosing nutritional content for food, but if you have a *sedentary lifestyle* in the sense of not wanting to move your body at all, a condition in which the amount of spending calories is less than the number of calories entered. Causes a buildup of calories in the body so that symptoms of obesity appear (Puspitasari, 2018).

As for the other impact of overeating in addition to central obesity is abdominal obesity, which causes hypertension or high blood pressure, the impact of hypertension is very large with the control of factors that contribute to hypertension itself. Applying a healthy lifestyle starts with consuming healthy and regulating food patterns (Tarigan, 2021).

## Conclusion

The hadith studied has the status that *hasan li ghairihi* narrated by Ibn Majah No. 3340 is directly related to the study of overeating against central obesity from a health perspective. This hadith becomes a source in knowing

its existence in health, that the Prophet (saw) also forbade his people to have a distended stomach or central obesity does not directly indicate prohibition but implicitly excessive causes negative effects. The shortcomings of this study are in the form of shortcomings in terms of *syarah* and *asbabul wurud*, this is due to not getting a complete source. It is hoped that in future studies there will be more reference sources, to complete the shortcomings of this article.

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