



**Takhrij and Syarah Hadith of Agrotechnology:
Study of Disease-Fighting Black Cumin**

**Rika Rohmawati¹, Wahyudin Darmalaksana², Ida Yusidah³, Izzah
Faizah Siti Rusydi Khaerani⁴**

^{1,3}Department of Agrotechnology, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

^{2,4}Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung
rikarohmawati03@gmail.com

Abstrak

Tujuan penelitian ini adalah untuk membahas hadits Nabi Muhammad Saw. tentang jintan hitam. Metode yang digunakan dalam penelitian ini adalah kualitatif melalui pendekatan takhrij dan syarah hadits Agroteknologi. Hasil dan pembahasan penelitian ini adalah tanaman jintan hitam yang populer di masa Nabi Saw. memiliki banyak khasiat. Kesimpulan penelitian ini adalah takhrij dan syarah hadis Nabi Saw. tentang tumbuhan jintan hitam sebagai obat herbal pada zaman Rasulullah, bukan pengobatan segalapenyakit di era modern sekarang ini.

Kata kunci: *Agroteknologi, Hadits, Jintan hitam, Syarah, Takhrij*

Abstract

The purpose of this research is to discuss the hadith of the prophet muhammad (peace and blessings be upon him). About the black cumin. The methods used in this study are qualitative through the approach of the erstwhile and the shielding of agrotechnology. The results and discussions of this study are the popular black cumin plant of saw's time. Has many medicinal properties. The conclusion of this study is the throne and the prophet saw's throne. On black cumin as an herbal medicine in the time of god's prophet, not a modern-day cure for all sicknesses.

Keyword: *Agrotechnology, Black cumin, Hadith, Syarah, Takhrij*

Introduction

Black cumin (*Nigella sativa* L.) is a plant that is widely used in Islamic medicine (Pramono, 2014). Black cumin (*Nigella sativa* L.) is a natural herbal plant that has many benefits due to its essential oils. Essential oils are known to have the effect of disrupting the permeability of bacterial cell walls (Rahman, 2014). Black cumin seed extract (*Nigella sativa*) contains thymoquinone, carvacrol, and thymol which are known to have anti-fungal effects on the growth of dermatophytes (Savitri, 2010).

There is a hadith of the Prophet. with regard to the disease-fighting Black Cumin plant in HR. Ibn Majah Number 3440:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبِي جَعْفَرٍ فَمَرَّ فِي الطَّرِيقِ فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ فَعَادَهُ ابْنُ أَبِي عَتِيقٍ وَقَالَ لَنَا عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ فَخَذُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا ثُمَّ افْطَرُوهَا فِي أَنْفِهِ بِقَطْرَاتٍ زَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ فَإِنَّ عَائِشَةَ حَدَّثَتْهُمْ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا أَنْ يَكُونَ السَّامُ قُلْتُ وَمَا السَّامُ قَالَ الْمَوْتُ

Having told us Abu Bakr bin Abu Syaibah had told us Ubaidullah had told us Israel from Manshur of Khalid bin Sa'ddia said, "We went with Ghalib bin Abjar, then on the way he became ill until we reached Medina and he still suffering from pain. Then Ibn Abu 'Atiq came to see him saying to us, "Use al-Habbah as-Sauda (black cumin), take five or seven of them, then grind them until smooth and drop a few drops into his nose on this side. and this. In fact, Ayesha once told her companions that she heard from the Prophet sallallaahu 'alaihi wasallam, she said: "Verily al-habbah As Sauda (black cumin) is an antidote for all diseases, except the disease of as-Saam." Then I asked, "What is meant by as-Saam?" he replied: "Death" [Narrated by HR. IbnMajah].

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, Formula Penelitian Pengalaman Kelas Menulis, 2020). The formulation of this problem is that there is a hadith from the Prophet. about the Black Cumin plant. The research question is how the hadith of the Prophet. about the Black Cumin plant. The purpose of this research is to discuss the hadith of the Prophet. about the Black Cumin plant.

Research methods

This research method is a qualitative type through literature study and field studies (Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan*, 2020). While this research approach applies takhrij and syarah hadith (Soetari, 2015). The interpretation of this research used agrotechnology analysis (Chaidir, *Identifikasi dan Perbanyakan Tanaman Ciplukan (Physalis angulata) dengan Menggunakan Metode Generatif dan Vegetatif*, 2015).

In general, there are two stages of research on hadith, namely takhrij and sharah. Takhrij is the process of extracting hadiths from the hadith book to examine its validity, while sharah is the explanation of the hadith text with relevant analysis (Darmalaksana, *Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung.*, 2020). which in this case is agro-technology analysis (Chaidir, Yuliani, & Qurrohman, *Eksplorasi dan Karakterisasi Tanaman Genjer (Limnocharis flava (L.) Buch) di Kabupaten Pangandaran berdasarkan Karakter Morfologi dan Agronomi*, 2016)

Results and Discussion

At first, a search was carried out through the application of the hadith regarding the antidote to disease, the hadith of Ibn Majah, number 3440, as described earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Nick Name	Ulama's Comments		Circles
		B	D			-	+	
1	Aisyah binti Abi Bakar Ash Shiddiq		58 H	Madinah	Ummu 'Abdullah			Shahabat
2	Abdullah bin Muhammad Abi 'Atik bin 'Abdur Rahman bin Abi Bakar			Madinah			- Tsiqah - Tsiqah - Tsiqah	The Middle Ages Tabi'in
3	Khalid bin Sa'ad, Maula Abi		130 H	Kufah			Mentioned in 'ats tsiqaat	Old People Tabi'in

No.	Rawi Sanad	Birth/Death		Country	Nick Name	Ulama's Comments		Circles
		B	D			-	+	
	Mas'ud Al Badariy						- Tsiqah - Tsiqah - Tsiqah	
4	Manshur bin Al Mu'tamir		132 H	Kufah	Abu 'Ittab		- Tsiqah Tsabat - Tsiqah Tsabat - Tsiqah - Tsiqah Ma'mun	Tabi'in (don't see you friend)
5	Isra'il bin Yunus bin Abi Ishaq		160 H	Kufah	Abu Yusuf		Mentioned in 'ats tsiqaat - Tsiqah	Old People Tabi'ut Tabi'in
6	Ubaidullah bin Musa bin Abi Al Mukhtar Badzam		213 H	Kufah	Abu Muhamm ad		- Tsiqah -Shaduuq Tsiqah - Tsiqah - Tsiqah Mentioned in 'Ats Tsiqat' - Tsiqah berpemaha man syi'ah - Tsiqah	Tabi'ut Tabi'in The Ordinary
7	Abdullah bin Muhamma d bin Abi Syaibah Ibrahim bin 'Utsman		235 H	Kufah	Abu Bakar		-Shaduuq - Tsiqah	Old People Tabi'ul Atba'
8	IbnuMajah		273 H		Abu 'Abdullah			

Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators are the Companions who are the first to convey the hadith, while the last narrators are scholars who compile hadith into a book (Soetari, Ilmu Hadis, 1994). Hadith is declared valid if the narrator is positive according to the comments of the scholars and the transmission is

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continued according to the birth year of the narrator (Darmalaksana, *Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij*, 2020). Hadiths are declared popular and their validity increases when similar hadiths are recorded in hadith books (Soetari, 2015). If the hadith text is understood according to common sense and does not conflict with the Qur'an, then the hadith is categorized as a good deed which according to the scholars does not require validity testing (Darmalaksana, *Paradigma Pemikiran Hadis*, 2018).

Syarah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana, *Metode Penelitian Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi*, 2020), including the linguistic approach, the meaning of the hadith text, and understanding the context of the situation when the hadith was spoken (Muin, 2013). Today, the hadiths are beginning to be explained with various recent approaches (Darmalaksana, *Metode Penelitian Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi*, 2020). Including hadith can be explained through an agrotechnological approach (Pramanik, Istiqomah, & Chaidir, 2016). It is well known that the black cumin plant is widely used as herbal medicine. In *Habbatus Sauda* there are substances that have healing properties, not drugs that are physically intact can cure all kinds of diseases. By paying attention to other hadiths, it is found that what is meant by all diseases is a disease that appeared at the time of the Prophet, not a generative disease that has always developed in the modern era. So that black cumin is not a medicine that can cure all kinds of diseases (Mushodiq, 2017).

Black cumin is one of the herbal plants that has various pharmacological effects including as an antioxidant, anti-diabetic, allergy, anti-inflammatory, and as an immunomodulator. One of them is in black cumin, there are active compounds, namely thymoquinone and thymohydroquinone (Amanulloh, 2019). Black cumin seeds (*Nigella sativa*) can be used to relieve symptoms of inflammation and can reduce uric acid levels in the blood. Black cumin seeds (*Nigella sativa*), which has been shown to reduce IL-6 levels. This plant is widely used in Indonesia but clinical trials have not been carried out as a lowering of uric acid in humans (Ngestiningsih & Suyanto, 2011).

Conclusion

Black cumin is a plant that is widely used in Islamic medicine. Black cumin is a natural herbal plant that has many benefits due to its essential

oils. It is well known that the black cumin plant is widely used as herbal medicine. In *Habbatus sauda* there are substances that have healing properties, not drugs that are physically intact and can cure all kinds of diseases. *Jintan Hitam* is a herbal plant that has various pharmacological effects including as an antioxidant, anti-diabetic, allergy, anti-inflammatory, and as an immunomodulator. One of them is in black cumin, there are active compounds, namely thymoquinone and thymohydroquinone. However, it is rarely used in the modern era like now. It is hoped that this research will have beneficial implications for the users of the research results. This research has limitations so that more in-depth research on the *takhrij* and *sharah* hadith of agrotechnology is needed. This study recommends a policy consideration.

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Author



Rika Rohmawati

UIN Sunan Gunung Djati Bandung, Indonesia