



***Takhrij and Syarah Hadith of Agrotechnology:
Ingredients and Benefits of Black Cumin for Health***

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Abstract

The purpose of this study is to discuss the hadith of the Prophet Muhammad about black cumin. The method used in this research is a qualitative type through literature study and field studies with the approach of *takhrij* and *syarah* hadith agrotechnology. The results and discussion of this research are black cumin plants popular during the time of the Prophet Muhammad and is known to have many properties. The conclusion of this research is *takhrij* and *syarah* hadith of the Prophet about black cumin plants as herbal medicine for all diseases in the era of the Prophet, not the treatment of all diseases in today's modern era.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Abstrak

Tujuan penelitian ini adalah untuk membahas hadits Nabi Muhammad Saw. tentang jinten hitam. Metode yang digunakan dalam penelitian ini merupakan jenis kualitatif melalui studi pustaka dan studi lapangan dengan pendekatan *takhrij* dan *syarah* hadis agroteknologi. Hasil dan pembahasan penelitian ini adalah tumbuhan jinten hitam populer di masa Nabi Muhammad Saw. dan dikenal memiliki banyak khasiat. Kesimpulan penelitian ini adalah *takhrij* dan *syarah* hadits Nabi Saw. tentang tumbuhan jinten hitam sebagai obat herbal segala penyakit pada zaman Rasulullah, bukan pengobatan segala penyakit di era modern sekarang ini.

Kata kunci: *Agroteknologi, Hadis, Syarah, Takhrij*

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Introduction

Black cumin is an order *Ranunculaceae* that grows wild in Mediterranean countries and was developed in Egypt and Syria (Yulianti, 2006). In 1959, two prominent researchers from Egypt, namely Mahfouz and El-Dakhkhny, conducted a study that aimed to find out what elements were in black cumin. (*habbatussauda*). The results of this study concluded that there are at least two important elements in black cumin, namely *nigellone* and *thymoquinone*. *Nigellone* is a substance that is effective in preventing muscle spasms and widening the respiratory tract and is an antihistamine which is very helpful for dealing with allergic disorders. *Thymoquinone* has anti-inflammatory as well as pain-fighting properties (Junaedi, Yulianti, Suty, & Kuncari, 2011). Ibn Sina in *The Canon of Medicine* states that black cumin can stimulate the body's energy and help heal from fatigue or lack of enthusiasm (Yulianti, 2006).

There is a hadith of the Prophet with regard to Black Cumin or *habbatussauda* at the Imam Ahmad Musnad Number 21921.

حَدَّثَنَا زَيْدٌ حَدَّثَنِي حُسَيْنٌ حَدَّثَنِي عَبْدُ اللَّهِ قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَيْكُمْ بِالْحَبَّةِ السَّوْدَاءِ وَهِيَ الشُّونِيزُ فَإِنَّ فِيهَا شِفَاءً

Having told us Zaid had told me Husayn had told me 'Abdullah said, I heard my father Buraidah say, I heard the Prophet ﷺ say, "You should use *habbatussauda`* alias *syunaiz* because it contains medicine" [HR. Imam Ahmad Number 21921].

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

Research methods

This research method is a qualitative type through literature and field studies (Darmalaksana, 2020). While this research approach applies *takhrij* and *syarah* hadith (Soetari, 2015). The interpretation of this research used *agrotechnology* analysis (Chaidir, 2015). In general, there are two stages of

research on hadith, namely *takhrij* and *sharah*. *Takhrij* is the process of extracting a hadith from a hadith book to examine its validity, while *sharah* is an explanation of the hadith text with relevant analysis (Darmalaksana, 2020), in this case agro-technology analysis (Chaidir, Yuliani, & Qurrohman, 2016).

Results and Discussion

At first, a search was carried out through the hadith application until Imam Ahmad's hadith Number 21921 was found as described earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/ Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			-	+	
1	Buraidah bin Al Hashib bin 'Abdullah bin Al Harits		63 H	Bashrah	Abu Sahal			Friends
2	'Abdullah bin Al Buraidah bin Al Hushaib		115 H	Himsh	Abu Sahal		-Tsiqah -Tsiqah -Tsiqah -Tsiqah	Tabi'in middle class
3	Al Husain bin Wqid		159 H	Himsh	Abu 'Ali		-Tsiqah - mentioned in 'ats tsiqaat - la ba'sa bih - Laisa bihi ba's - Laisa bihi ba's	Tabi'ut Tabi'in the elderly
4	Zaid bin Al Hubbab bin Ar Rayyan		230 H	Kufah	Abu Al Husain		-Tsiqah -Tsiqah -Shalih - mentioned in 'ats tsiqaat	Tabi'ut Tabi'in ordinary people
5	Imam Ahmad	164 H	241 H	Bagdad				



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Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators are the Companions as the first party in the transmission of hadith, while the last narrators are scholars who compile hadith into a book (Soetari, Ilmu Hadits, 1994). Hadith is declared valid if the narrator is positive according to the comments of the scholars and the transmission is continuous according to the narrator's birth year (Darmalaksana, 2020). Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith books (Soetari, 2015). If the hadith text is understood according to common sense and does not contradict the Qur'an, then the hadith is categorized as a good deed which according to scholars does not require validity testing (Darmalaksana, 2018).

Sharah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana, 2020). Among them are the linguistic approach, the meaning of the hadith text, and understanding the context of the situation when the hadith is spoken (Muin, 2013). Today, the hadiths are beginning to be explained with various recent approaches (Darmalaksana, 2020). Including hadith can be explained through an agrotechnological approach (Pramanik, Istiqomah, & Chaidir, 2016).

Habbatussauda comes from fennel flowers, which are widely grown in several countries in Asia. This spice is commonly used as a natural remedy for various diseases. One of them is to treat inflammation. This is because Black Seed has anti-inflammatory properties, which can reduce its bad effects and even cure it. The high antioxidants contained in Black Seed also help to rid the body of free radicals that can cause tissue damage. So, this spice can prevent diseases such as cancer (Kurniawan, 2020).

Since long time ago, black cumin has been used to treat headaches, toothaches, asthma, arthritis, intestinal worms, and nasal congestion. This herb can also help cure conjunctivitis and abscesses. Several studies have shown that black cumin can boost immunity, protect the body from free radicals, and reduce inflammation and allergic reactions. Now, Black Seed is known to be able to relieve asthma symptoms, control blood pressure and blood sugar levels, and help you lose weight. Black cumin is also said to be able to increase the number of sperm production. Habbatussauda in the form of a cream can relieve pain in the breasts during menstruation (Jovee, 2020).

This spice, which has the Latin name *Nigella sativa*, is said to have been used medicinally for more than 2,000 years. For Muslims, consuming habbatussauda is a recommendation from the Prophet Muhammad because it is believed to help cure various diseases (Kurniawan, 2020).



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Conclusion

Black cumin is a spice that can be used as a natural remedy for various diseases. This is because Black Seed has anti-inflammatory properties, which can reduce its bad effects and even cure it. Several studies have shown that black cumin can boost immunity, protect the body from free radicals, and reduce inflammation and allergic reactions. For Muslims, consuming Black Seed is a recommendation from the Prophet Muhammad because it is believed to be able to help cure various diseases, but it is rarely used in the modern era like now. It is hoped that this research has beneficial implications for the users of the research results. This research has limitations so that a more in-depth study of the takhrij and sharah hadiths of agrotechnology is needed. This study recommends a policy consideration.

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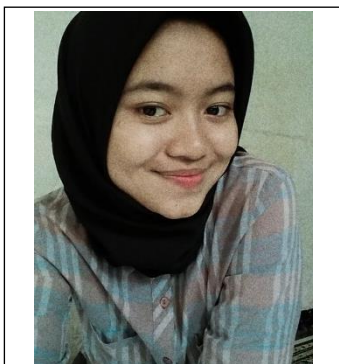
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