



***Takhrij and Syarah Hadith of Agrotechnology:  
Content and Benefits of Black Seed***

**Silvi Nur Azmi<sup>1</sup>, Wahyudin Darmalaksana<sup>2</sup>, Liberty Chaidir<sup>3</sup>, Ayi Rahman<sup>4</sup>**

<sup>1,3</sup>Departement of Agrotechnology, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung

<sup>2,4</sup>Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung  
[silvinurazmi02@gmail.com](mailto:silvinurazmi02@gmail.com)

**Abstrak**

Penelitian ini bertujuan membahas hadis berkenaan dengan *habbatussauda*. Metode penelitian ini merupakan jenis kualitatif melalui studi pustaka dan studi lapangan dengan pendekatan *takhrij* dan *syarah* hadis. Hasil dan pembahasan penelitian ini adalah kandungan dan manfaat *habbatussauda*, obat dari berbagai penyakit yang dianjurkan oleh Nabi Muhammad Saw. Kesimpulan penelitian ini adalah *takhrij* dan *syarah* hadis Nabi Saw tentang kandungan dan manfaat dari *habbatussauda* mulai dari mengurangi rasa sakit, anti radang, dan sesak nafas.

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

**Abstract**

This study aims to discuss the hadith regarding the Black Seed. This research method is a qualitative type through literature and field studies with the *takhrij* and *syarah* hadith approaches. The results and discussion of this research are the content and benefits of Black Seed, a medicine for various diseases that is recommended by the Prophet Muhammad. The conclusion of this study is the *takhrij* and *syarah* hadith of the Prophet SAW about the content and benefits of Black Seed starting from reducing pain, anti-inflammation, and shortness of breath.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

## Introduction

In the modern era, herbal medicine is increasingly sought after by the public, especially the Indonesian people because it is alleged that besides being effective in curing diseases, it is also safe for consumption. One of the herbal remedies that still exist today is *al-habbah as sauda* ' or often known as black cumin (*nigella sativa*). According to Abdullah Umar Bamusa, the plant is *al-habbah as sauda* ' often found in countries on the banks of the Mediterranean, Central Europe and West Asia (Mushodiq, 2017). Black cumin (*nigella sativa*) or *Black Seed*, *black cumin*, or *black seed* is one of the most popular spices. From the extract of black cumin seeds containing *thymoquinone*, *fixed oil* and their derivatives, a broad spectrum of pharmacological effects was found, including immunopotential and anti-histamine, anti-diabetic, anti-hypertensive, anti-inflammatory and anti-microbial. Infectious diseases are the most common types of disease affecting people in developing countries, including Indonesia. One of the causes of infection that often occurs in hospitals is *methicillin resistant staphylococcus aureus*. Based on this, it is necessary to conduct research to determine the anti-bacterial effectiveness of oil *Black Seed* on *staphylococcus aureus* which is the cause of infection which has a high enough prevalence in Indonesia. This research includes testing the effectiveness of oil *Black Seed* (*nigella sativa*) in various concentrations with the growth of the bacteria. *staphylococcus aureus* (Sulvita, 2018). Black cumin (seeds and essential oil *nigella sativa* L.) have been widely used in traditional medicine. Many studies have proven the effects of extract *nigella sativa* (GS Pratomo, 2020).

There is a hadith of the Prophet. with regard to *habbatussauda* ' in the Sahih Book of Imam Bukhari Number 5255:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَنْجَرَ فَمَرَضَ فَالطَّرِيقَ فَوَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ فَعَادَهُ ابْنُ أَبِي عَتِيقٍ فَقَالَ لَنَا عَلَيْكُمْ بِهَذِهِ الْحَبَّيْبَةِ السُّودَاءِ فَخَذُوا مِنْهَا حُمْسًا أَوْ سَبْعًا فَاسْتَحْفَوْهَا ثُمَّ أَقْطَرُوهَا فِي أَنْفِهِ بِقَطْرَاتٍ زَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ فَإِنَّ عَائِشَةَ حَدَّثَنِي أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذِهِ الْحَبَّةَ السُّودَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا مِنْ السَّامِ قُلْتُ وَمَا السَّامُ قَالَ الْمَوْتُ

Has narrated to us Abdullah bin Abu Syaibah has narrated to us' Ubaidullah has narrated to us Isra`il from Manshur from Khalid bin Sa'd he said; We once traveled among them there was Ghalib bin Abjar, in the middle of the road he fell ill, when he reached Medina he was still in pain, then Ibn Abu 'Atiq visited him and said to us; "You should give him *black seed* ' (black

cumin), take five or seven seeds, then mash until smooth, then drop it on his nose accompanied by drops of oil here and there, because indeed' A'ishah once told me that she heard the Prophet sallallaahu 'alaihi wa sallam' alaihi wasallam said: "Indeed *habbatus sauda* ' is a cure for all kinds of diseases except saam." I asked; "What is saam?" he replied: "Death" (HR. Bukhari).

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 *Black Seed*. The research question is how the hadith of the Prophet. about *Black Seed*. The purpose of this research is to discuss the hadith of the Prophet. about *Black Seed*.

### Research methods

This research method is a qualitative type through literature study and field studies (Darmalaksana, 2020). While this research approach applies *takhrij* and *syarah* hadith (Soetari, 2015). The interpretation of this research used agro-technology analysis (Chaidir, 2015). In general, there are two stages of research on hadith, namely *takhrij* and *syarah*. *Takhrij* is the process of extracting hadith from the book of hadith to examine its authenticity, while *syarah* is the explanation of the text of the hadith with relevant analysis (Darmalaksana, 2020), which in this case agro-technology analysis (Chaidir, Yuliani, & Qurrohman, 2016).

### Results and Discussion

At first, a search was carried out through the hadith application about *black said* until attfind the hadith on Musnad Imam Bukhari Book Number 5255 as described earlier..

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Khalid bin Sa'd, maula		130 H	Kufah		-Mentioned in 'Ats Tsiqat -Tsiqah	Tabi'in	

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
	Abi Mas'ud Al Badariy						-Tsiqah -Tsiqah	
2	Manshur bin Al Mu'tamir		132 H	kufah	Abu 'Ittab		-Tsiqah tsabat -Tsiqah tsabat -Tsiqah -Tsiqah ma'mun	Tabi'in
3	Isra'il bin Yunus bin Abi Ishaq		160 H	Kufah	Abu Yusuf		-Mentioned in 'Ats Tsiqat -Tsiqah	Tabi'ut Tabi'in
4	'Ubaidullah bin Musa bin Abi Al Mukhtar Badzam		213 H	Kufah	Abu Muhammad		-Tsiqah -Shaduuq tsiqah -Tsiqah -Tsiqah -Mentioned in 'Ats Tsiqat' -Tsiqah understanding syi'ah -Tsiqah	Tabi'ut Tabi'in
5	Abdullah bin Abi Syaibah Ibrahim bin 'Utsman		235 H	Kufah	Abu Bakar		-Shaduuq -Tsiqah	Tabi'ul Atba'
6	Imam al-Bukhari	194 H	256 H	Bukhara	Abu Abdullah		-Tsiqah	

Table 1 illustrates the transmission of hadith from the first narration to the last narration. The first narration is among the Companions as the first party in the delivery of hadith, while the last narration is the scholars who compile hadith into a book (Soetari, Ilmu Hadits, 1994). Hadith is declared valid if the narrator has a positive value according to the comments of the scholars and the transmission continues according to the year of birth of the narrator (Darmalaksana, 2020). Hadith is said to be popular and its validity increases when similar hadiths are recorded in the books of hadith (Soetari, 2015). If the text of the hadith is understood according to common sense and does not contradict the Qur'an, then the hadith is categorized as good deeds

Copyright © 2021 The Authors. Published by Gunung Djati Conference Series

This is an open access article distributed under the CC BY 4.0 license -

<https://creativecommons.org/licenses/by/4.0/>



that according to scholars do not require testing of validity (Darmalaksana, 2018).

*Syarah* 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).

Indonesia is a country that is rich in natural resources, and many researches have been carried out on the use of natural materials. In addition to cloves which contain eugenol, known as *Nigella sativa* L, or in Indonesia it is known that black cumin is often called *Black Seed* which has the property of reducing pain and anti-inflammatory because it contains thymoquinone. *Nigella sativa* does not only work to heal but contains elements that support the human immune system. The most important ingredients are *thymoquinone*, *dithymoquinone*, *thymohydroquinone* and *thymol* (Ningtyas, 2015).

Grains *habbatusauda* 'antibodies contain substances that can kill a variety of viruses, microbes and bacteria. *Black seed* ' also contains carotenoid substances as anti-cancer substances. It also contains sex hormones which function to strengthen, fertilize and activate and contain substances that facilitate urine, menstruation, breast milk, and bile. It also contains digestive enzymes and anti-acid substances, in addition to active and sedative substances simultaneously (Al-Dzikra A. S., 2018).

## **Conclusion**

Takhrij and syarah regarding the content and benefits of *Black Seed* are very many benefits contained in it. This research proves the benefits contained as a medicine for various diseases. In this case, the hadith of the Prophet SAW talks about drugs that can cure various diseases. The benefits of *Black Seed* include reducing pain, anti-inflammation, killing various viruses, microbes, and bacteria as well as shortness of breath. 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 about the takhrij and syarah hadith of agrotechnology is needed. This research recommends that it can be a policy consideration.



## References

- Al-Dzikra, & Safarsyah, A. (2018). manfaat habbatussauda berbagai obat penyakit. *Hadits Nabi Saw Tentang Obat Dalam Tinjauan Ilmu Kedokteran Modern*, 172.
- Al-Dzikra, A. S. (2018). manfaat habbatussauda berbagai obat penyakit. *Hadits Nabi Saw Tentang Obat Dalam Tinjauan Ilmu Kedokteran Modern*, 174.
- Chaidir, L. (2015). Identifikasi, dan perbanyak tanaman ciplukan (*Physalis angulata*) dengan menggunakan metode generatif dan vegetatif. *Jurnal Ilmu Pertanian*, 82-90.
- Chaidir, L., Yuliani, & Qurrohman, B. F. (2016). Eksplorasi dan Karakterisasi Tanaman Genjer (*Limnocharis flava* (L.) Buch) di Kabupaten Pangandaran berdasarkan Karakter Morfologi dan Agronomi. *Jurnal Agro*, 53-66.
- Darmalaksana, W. (2020). Formula Penelitian Pengalaman Kelas Menulis. *Kelas Menulis UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1-7.
- Darmalaksana, W. (2018). Paradigma Pemikiran Hadis. *Jurnal Aqidah dan Filsafat Islam*, 95-106.
- Darmalaksana, W. (2020). Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung. *Riwayah: Jurnal Studi Hadis*, 191-210.
- Darmalaksana, W. (2020). Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi. *Diroyah: Jurnal Studi Ilmu Hadis*, 59-68.



- Darmalaksana, W. (2020). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1-7.
- GS Pratomo, N. C. (2020). manfaat habbatussauda'. *Uji Potensi Daya Hambat Ekstrak Metanol Biji Jintan Hitam (Nigella Sativa L.) Terhadap Bakteri Streptococcus*, 1.
- Mushodiq, M. (2017). ramuan habbatussauda'. *Religionomik HaditsAl-Habbah As-Sauda'(Studi Analisis Matan Hadis)*, 1.
- Muin, M. (2013). Pemahaman Komprehensif Hadis Melalui Asbab al-Wurud. *Jurnal ADDIN*, 291-305.
- Ningtyas, E. (2015). Jurnal manfaat habbantussauda dalam mengobati berbagai penyakit. *Aktivitas Pemakaian Jinten Hitam (Nigella sativa) Terhadap Respons Imun Pada Gigi Yang Mengalami Inflamasi*, 1.
- Pramanik, D., Istiqomah, N., & Chaidir, L. (2016). Studi Tingkat Ploidi pada Lili (*Lilium sp.*) Hasil Kultur Antera Melalui Penghitungan Jumlah Kloroplas dan Kromosom . *Jurnal AGRO*, 34-42.
- Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi*. Bandung: Yayasan Amal Bakti Gombong Layang.
- Soetari, E. (1994). *Ilmu Hadits*. Bandung: Amal Bakti Press.
- Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi*. Bandung: Yayasan Amal Bakti Gombong Layang.
- Sulvita, N. (2018). Habbatussauda'. *efektivitas minyak habbatussauda' (Nigellasetiva) terhadap pertumbuhan staphylococcus aureus*, 1.

## **Acknowledgment**

Alhamdulillah, I praise and thank Allah SWT. because with His grace and guidance I can complete this project. Do not forget to also thank Dr. Wahyudin Darmalaksana, M.Ag, who has guided from the beginning until now. To my friends, I also thank you for giving encouragement.

Copyright © 2021 The Authors. Published by Gunung Djati Conference Series  
This is an open access article distributed under the CC BY 4.0 license -  
<https://creativecommons.org/licenses/by/4.0/>



**Gunung Djati Conference Series, Volume 1 (2021)**  
**Conference on Islamic and Socio-Cultural Studies (CISS 2020)**

ISSN: 2774-6585

Website: <https://conferences.uinsgd.ac.id/index.php/gdcs>

**Author**



**Silvi Nur Azmi**

UIN Sunan Gunung Djati Bandung, Indonesia