

## **TAKHRIJ AND SYARAH HADITH OF CHEMISTRY: THE ROLE OF BLACK SEED IN FIGHTING DISEASE**

Pani Sapitri

<sup>1</sup>Department of Chemistry, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung, Indonesia  
fanifo437@gmail.com

Badri Khaeruman

Department of Hadits Science, Faculty of Ushuluddin,  
UIN Sunan Gunung Djati Bandung, Indonesia  
badrikhaeruman63@yahoo.com

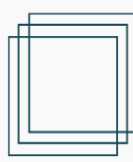
### **Abstract**

The purpose of this research is to discuss the hadith of the Prophet about Black Seed. This research method is qualitative through the takhrij and syarah hadith approaches with chemical analysis. The results and discussion of this research is that the Black Seed has been known first during the time of the Prophet which is believed to be a cure for all diseases, but it is still a debate and it has not been proven that all diseases can be treated with Black Seed. The conclusion of this research is takhrij and syarah hadith of the Prophet about Black Seed with chemical analysis has a great opportunity in uncovering the secrets of treatment with Black Seed.

**Keywords:** Chemistry, Hadith, Syarah, Takhrij

### **Introduction**

In this modern era, herbal medicine is increasingly sought after and loved by the public. For a long time, the Indonesian people have known and believed in the benefits of medicinal plants to maintain health and treat diseases, which are better known as traditional herbal concoctions. (Yulianti, 2006). One of the medicinal plants that are currently the prima donna in alternative medicine is al-habbah as-sauda' or black seed. As we know, black seed is widely used for the treatment of various diseases, even now black seed is often found in several body care products. Black Seed is a fruit seed from a kind of grass plant, black in color. Long before the Black Seed was known in the world of modern medicine, Prophet Muhammad SAW had already recommended Black Seed in overcoming diseases (Safarsyah, 2018). Based on the results of research conducted by two researchers from Egypt, it is concluded that there are two important elements in Black Seed, namely nigellone and thymoquinone (Junaedi et al., n.d.). The chemical content in Black Seed is also a source of nutrition to maintain health and cure diseases. There is a hadith of the Prophet with regard to the black cumin plant or Black Seed in Sahih Imam Bukhari Number 5255:



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عُبَيْدُ اللَّهِ حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبَجَرَ فَمَرَضَ فِي الطَّرِيقِ فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ فَعَادَهُ ابْنُ أَبِي عَتِيقٍ فَقَالَ لَنَا عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ فَخُدُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا ثُمَّ أَقْطِرُوهَا فِي أَنْفِهِ بِقَطْرَاتٍ رُبَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ فَإِنَّ عَائِشَةَ حَدَّثَتْنِي أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا مِنْ السَّامِ فَلْتُمْ وَمَا السَّامُ قَالَ الْمَوْتُ

Having told us Abdullah bin Abu Syaibah told us' Ubaidullah told us Isra'il from Manshur from Khalid bin Sa'd he said, We have traveled, including Ghalib bin Abjar, on the way he fell ill, when he arrived in Medina he was still suffering from pain, so Ibn Abu 'Atiq visited him and said to us, "You should give him Black Seed (black cumin), take five or seven seeds, then mash them until smooth, then drop them on his nose accompanied by drops of oil on one side and one side, because in fact Aisyah had told me that she heard the Prophet sallallahu 'alaihi wasallam say, "In fact, Black Seed is a medicine for all kinds of diseases except saam." I asked, "What is the saam?" he replied, "Death" (HR. Bukhari: 5255).

Based on the explanation above, a research formula is 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 from the Prophet about black cumin or black seed plants. 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 qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis (Wiryanawan et al., 2008).

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 the explanation of the hadith text with a certain analysis (Soetari, 2015). The field of chemistry itself, as a means of interpretation in this research, is a science that is developed based on research and is able to describe natural phenomena related to structure, properties, composition, dynamics, energy, and others (Sunggarani et al., 2014).

### **Results and Discussion**

At first, a search was carried out through the hadith application with the keyword "Black Seed" until the hadith was found in the book Musnad Imam Bukhari Number 5255, as stated earlier.

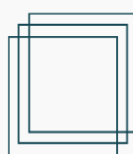
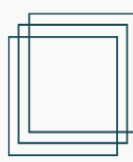


Table 1 List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Aisyah binti Abi Bakar Ash Shiddiq		58 H.	Madinah	Ummu 'Abdullah		Shahabat	Shahabat
2	Abdullah bin Muhammad Abi 'Atik bin 'Abdur Rahman bin Abi Bakar			Madinah			-Tsiqah -Tsiqah -Tsiqah	Tabi'in middle class
3	Khalid bin Sa'ad, maula Abi Mas'ud Al Badary		130 H.	Kufah			- It is mentioned in 'ats tsiqaat -Tsiqah -Tsiqah	Tabi'in the elderly
4	Manshur bin Al Mu'tamir		132 H.	Kufah	Abu 'Ittab		-Tsiqah tsabat -Tsiqah tsabat -Tsiqah -Tsiqah ma'mun	Tabi'in (No see friends)
5	Isra'il bin Yunus bin Abi Ishaq		160 H.	Kufah	Abu Yusuf		- It is mentioned in 'ats tsiqaat tsiqaat -Tsiqah	Tabi'ut Tabi'in Old people
6	Ubaidullah bin Musa bin Abi Al Mukhtar Badzam		213 H.	Kufah	Abu Muhammad		-Tsiqah -Shaduuq tsiqah -Tsiqah -Tsiqah - It is mentioned in 'ats tsiqaat - Tsiqah with syi'ah understanding -Tsiqah	Tabi'ut Tabi'in Common people
7	Abdullah bin Muhammad bin Abi Syaibah Ibrahim bin 'Utsman		235 H.	Kufah	Abu Bakar		-Shaduuq -Tsiqah	Tabi'ul Atba 'the elderly
8	Imam Bukhari	194 H	256 H.	Bukhara	Abu Abdullah		Imam hadits	Mudawin

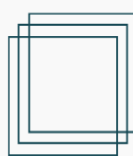
Table 1 is a list of the hadith narrators and sanad under study. Rawi is the narrator of hadith while sanad is the chain of narrators from companionship to mudawin, namely scholars who record hadiths in the hadith book (Soetari, 1994). According to the science of hadith, the requirement for shahih hadith is that rawi must be positive according to the comments of the scholars. If there is a comment 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). Shahih 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 encounter between teacher and pupil 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. Also from the sanad side, it is connected from shahabat to mudawin. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things, hadiths are called mut Worries 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 martyr and mutabi. Syahid is another hadith of a kind whereas mutabi is another sanad (Darmalaksana, 2020d). The rest, hadith so far is the virtue of Islamic practice, so it can be argued even though its status is dhaif. (Darmalaksana et al., 2017). The comments of the scholars show that Ubaidullah bin Musa bin Abi al-Mukhtar Badzam is a tsiqah with Syi'ah understanding. This comment is a negative assessment according to the Sunni scholars of hadith. However, the Sunni group of hadith scholars still accept hadiths from narrators with a Syi'ah understanding as evidence or evidence in Islamic practice if the hadith does not concern aqidah but only concerns muamalah issues for the life of the people (Alis, 2017). The hadith about the Black Seed is not related to the issue of aqidah, but only with regard to the life of the people, especially medical and health problems. Therefore, this study does not place the narrators with Syi'ah understanding in the negative column. More than that, the hadiths about the Black Seed are scattered in the hadith books, even though this research does not show syahid and mutabi.

The scholars have given syarah, namely an explanation of the content and meaning of the hadith (Darmalaksana, 2020c). According to the views of scholars regarding the meaning of Black Seed as a medicine for all diseases, Black Seed is not used directly and independently, but is mixed with other elements or is processed first. As for the views of other scholars, as explained by Zaghlul an-Najar, After examining Black Seed from the medical side by looking at the hadith, he said that the Hadith regarding Black Seed as a medicine for all diseases except death, must be understood in relation to the immune system given by Allah for humans to protect their bodies. (Safarsyah, 2018). This hadith can also be explained in terms of chemistry. Black Seed with the scientific name *Nigella sativa* has been used as a spice as well as traditional medicine. Black Seed can build the immune system, become a source of nutrition for the body to maintain health and cure diseases. Black seed or black cumin contains omega 3, essential oils, alkaloids (nigelliene and nigellaminen-oxide), thymoquinone (TQ), ditymoquinone (DTQ), thymohydroquinone (THQ), and thymol (THY) (Junaedi et al., n.d.). Nigellone and Thymoquinone are two very important elements in Black Seed. Nigellone is effective in preventing muscle spasms and disorders caused by allergies. Thymoquinone itself is an antioxidant to remove toxins in the body, and also has anti-inflammatory and anti-pain properties. In addition, 100 grams of Black Seed contains



lots of chemical elements such as water, protein, fat, calcium, vitamin A, niacin, and calories. With the main elements, namely nigellon, carbohydrates, iron, phosphorus, phosphate, and tannins (Safarsyah, 2018).

The history of medicine records that Black Seed is believed to have many benefits in curing diseases. Such as relieving shortness of breath, nausea, bloating and others. In addition, Black Seed mixed with other elements such as oil can brighten skin tone. Mixed with honey can heal wounds. And inhaling the steam from Black Seed itself can cure influenza, fever, and dizziness. In Black Seed contains antibody substances that can attack viruses and bacteria. With on going research and supported by sophisticated devices, scientists are confident and will reveal the secrets of treatment with Black Seed (Safarsyah, 2018).

### **Conclusion**

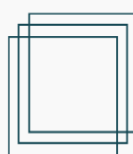
Black seed or black cumin can not be fully recognized as a cure for all diseases. Takhrij and syarah hadith about Black Seed with a chemical approach, further research is needed to reveal the secrets of treatment with Black Seed. It turns out that the meaning of Black Seed as a medicine for all diseases except death which is contained in the hadith of the Prophet is still a debate among scholars whether it is general or specific. This needs to be proven in a more modern way through chemical and medical approaches. This research is expected to have beneficial implications for Black Seed Developers in the chemical field. This research has limitations in the implementation of takhrij and syarah hadith with chemical analysis so that further research is needed through laboratory testing. This study recommends the development of black seed as an herbal medicine through scientific research in the field of chemistry.

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