



**Takhrij and Syarah of Chemistry:  
Perspective Hadith and Science About Black Cumin as an Herbal  
Remedy**

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**Abstract**

The purpose of this study was to discuss the hadith of the Prophet Muhammad about Habbatus Sauda' plant (Black cumin). The qualitative research method uses the takhrij and sharah hadith approaches with chemical analysis. The results and discussion of this study are Habbatus Sauda' plant is popular in Prophet Muhammad period, and well-known in modern medicine, and is clinically proven can be used as an herbal remedy. The conclusion of this study is the takhrij and syarah hadith of the Prophet SAW regarding Habbatus Sauda' plant in perspective hadith and science as herbal remedy.

**Keywords:** *Chemistry, Habbatussauda', Hadith, Herbal remedy, Syarah, Takhrij*

**Introduction**

In the modern era, herbal medicine is increasingly sought after by the public, especially the people of Indonesia because it is signaled in addition to potent in curing diseases but also safe to consume. One of the herbal medicines that still exist today is Al-Habbah As-Sauda' or often also known as black cumin (*Nigella Sativa*). Al-Habbah As-Sauda' is a bisexual plant that can breed itself, and form fruit capsules in which there are seeds. The seeds are black, trigonal in shape, and have a spicy pepper-like taste (Mushodiq, 2017). The chemical content of black cumin (*Nigella Sativa*) is

thymoquinone thymohydroquinone, nigellienine, nigellamine-n-oxide, essential oil, fatty oil, alkaloid group compounds, saponins, steroids, isoquinin alkaloids, oleate, and linolenic. The efficacy of black cumin seeds is to treat various diseases such as strengthening the immune system, asthma, bronchitis, diabetes, increasing the production of breast milk, antihistamines or antialergi, maintaining skin elasticity, antioxidants, antitumor, cancer, improving the gastrointestinal tract, antibacterial, lowering cholesterol and improving heart performance (Marlinda, 2015).

There is a hadith of the Prophet SAW concerning al-Habbah as-Sauda' in Saheeh Bukhari No. 5255:

صحيح البخاري ٥٢٥٥: حدثنا عبد الله بن أبي شيبه حدثنا عبيد الله حدثنا إسرائيل عن منصور عن خالد بن سعد قال خرجنا ومعنا غالب بن أبجر فمرض في الطريق فقدمنا المدينة وهو مريض فعاده ابن أبي عتيق فقال  
لنا عليكم بهذه الحبيبة السوداء فخذوا منها خمساً أو سبعاً فاسحقوها ثم اقطروها في أنفه بقطرات زيت في هذا الجانب وفي هذا الجانب فإن عائشة حدثتني  
أنها سمعت النبي صلى الله عليه وسلم يقول إن هذه الحبة السوداء شفاء من كل داء إلا من السام قلت وما السام قال الموت

Saheeh Bukhari 5255: Has told us Abdullah ibn Abu Shaybah had told us 'Ubaidullah had told us Isra'il of Manshur of Khalid ibn Sa'd he said: We once traveled among which there was Ghalib bin Abjar, in the middle of the road he fell ill, when he arrived in Medina he was still sick, then Ibn Abu 'Atiq visited him and said to us : "You should give him habbatus sauda' (black cumin), take five or seven seeds, then mash them until smooth, after that drop on his nose accompanied by drops of oil here and here, because aisha once told me that she heard the Prophet sallallahu 'alaihi wa sallam said: "Surely this sauda habbatus' is a remedy of all kinds of diseases except saam." I asked: "What is saam?" he replied: "Death" (HR. Imam Bukhari).

Based on the above exposure, the research formula is prepared, namely problem formulation, research questions, and research objectives (Darmalaksana, 2020a). The formulation of this problem is that there is a hadith of the Prophet SAW concerning al-Habbah as-Sauda' and its content and benefits for health. The question of this research is how the Hadith of the Prophet SAW concerning al-Habbah as-Sauda' and its content and benefits for health. The purpose of this study is to discuss the hadith of the Prophet SAW about Al-Habbah as-Sauda' and its content and benefits for health.

## Research Methods

This research method is qualitative through library studies and field studies (Darmalaksana, 2020a). While the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used chemical analysis (Darsati, 2007).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing hadith from the book of hadith to be examined validity, while syarah is an explanation of the text of hadith with a certain analysis (Soetari, 2015). Chemistry itself, as a means of interpretation in this study, is a discipline that learns about matter, its nature, its structure, changes or reactions and the energy that accompanies such changes (Chandra, 2012).

## Results and Discussion

The first search was conducted through the hadith application about the keyword "Habbatus sauda" until the hadith was found in the book of Saheeh Bukhari No. 5255, as previously stated.

**Tabel 1. List of Rawi Sanad**

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama Comments		Circle
		B	D			-	+	
1	Aisyah binti Abi bakar Ash Shiddiq		58 H	Medina	Ummu 'Abdullah		Shahabat	Shahabat
2	Abdullah bin Muhammad Abi 'Atik bin 'Abdur Rahman bin Abi Bakar			Medina			Tsiqah	Middle-class tabi'in
3	Khalid bin Sa'ad, maula Abi Mas'ud Al Badariy		130 H	Kufah			- Mentioned in 'Ats Tsiqaat -Tsiqah	Tabi'in among the elderly
4	Mansyur bin Al Mu'tamir		132 H	Kufah	Abu 'Ittab		-Tsiqah Tsabat -Tsiqah Ma'mun -Tsiqah	Tabi'in (Not see Shahabat)
5	Isra'il bin Yunus bin Abi Ishaq		160 H	Kufah	Abu Yusuf		- Mentioned in 'Ats Tsiqaat -Tsiqah	Tabi'ut Tabi'in old age
6	Ubaidullah bin Musa bin Abi Al Mukhtar Badzam		213 H	Kufah	Abu Muhamma d	- Shi'ite Tsiqah	- Mentioned in 'Ats Tsiqaat -Shaduuq Tsiqah	Tabi'ut Tabi'in among the ordinary

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama Comments		Circle
		B	D			-	+	
							-Tsiqah	
7	Abdullah bin Muhammad bin Abi Syaibah Ibrahim bin 'Utsman		235 H	Kufah	Abu bakar		-Shaduuq -Tsiqah	Tabi'ul Atba' among the elderly
8	Muhammad bin Ismail Al-Bukhari	194 H	256 H	Bukhara	Abu Abdillah		-Faqih -Ajma' -Shaduuq -Tsiqah	Tabi'it Tabi'in

Table 1 is a list of rawi and hadith sanad that are being studied. Rawi is a hadith narration while sanad is a link of narration since friends until mudawin namely scholars who record hadith in the book of hadith (Soetari, 1994). According to hadith science, the condition of valid hadith is rawi must be positive according to the comments of scholars. If there is a ulama commentary that gives a negative assessment to one of the narrations in the sanad lane, then the hadith includes hadith dhaif (Darmalaksana, 2020b). A valid hadith is a strong hadith while a dhaif hadith is a weak hadith (Soetari, 1994). The valid hadith requirement must also be continued. If the hadith is severed, then it includes the hadith dhaif. The evidence is that there is a meeting between the teacher and the student. If there is no objective evidence, then the meeting between the teacher and the student can be seen from the birth and death. If there is no data on birth and death, then the average predicted age of scholars is about 70-90 years. Teacher and student meetings can also be seen from the journey of life narration. If the teacher and the student are in the same place, then it is predicted that between the teacher and the student meet (Darmalaksana, 2020b).

The quality of this hadith is valid. There is no comment from the narration of the scholars who give a negative assessment, except Ubaidullah ibn Musa ibn Abi Al Mukhtar Badzani who is judged tsiqah shi'a. Although he is considered to be a Shia, he is tsiqah. Hadith scholars usually reject the hadith of shi'a scholars when it comes to the issue of aqidah. Hadith about habbatus sauda is not related to the problem of aqidah, but related to health, especially herbal medicine. Also from the side of the sanad connected since best friend until mudawin. Indeed Abdullah ibn Muhammad Abi 'Atik bin 'Abdur Rahman bin Abi Bakar is not known the year of his birth and death, but it is assumed that contemporaries or meet between teachers and

students when their age is estimated to be about 90 years. It is also seen between the teacher and the student in one area namely Medina. Although this hadith is not to a valid degree, then this hadith can certainly reach the degree of hasan i.e. hadith dhaif which rises in rank because there is martyrdom and mutabi. If the search is done, then this hadith is found in various hadith books as martyrdom and mutabi. Basically the science of hadith has other parameters in providing reinforcement to the hadith. Among other things hadith called mutawatir in the sense of very popular if the hadith being studied is scattered in several books of hadith (Soetari, 2015). The distribution of this hadith acts as martyrdom and mutabi. Martyrdom is another similar hadith whereas mutabi is another sanad (Darmalaksana, 2020b). Moreover, hadith as far as the virtue of Islamic practice, it can be a proof even though the status dhaif (Darmalaksana et al., 2017).

The scholars have given syarah i.e. explanation of the content and meaning of hadith (Darmalaksana, 2020a). According to the view of scholars it should be stated that the Hadith of the Prophet SAW about habbatus sauda' basically provides information and recommends that habbatus sauda' as one of the drugs that are general and have great benefits for health. The hadith does not mean only habbatus sauda' that can heal it is not much, not complex and light, so the Prophet SAW provides information for the context of his time that is preventive by recommending consuming sauda' habbatus to strengthen the immune system. Ibn Qayyim explained, habbatus sauda' or syuniz in Persian or black cumin, by Hasan explained as narrated from al-Harbi, He (habbatus sauda') is pepper'. Al-Harwi narrated, He (habbatus sauda') is the green seed of the fruit of Buthm. Both are wrong, the true habbatus sauda' is syuniz.

What is the meaning of the prophet's words "Cure all diseases" whether the sentence is general or special, there are two opinions in this regard. First, it's special. Al-Khaththabi explains these words as common but specifically intended. There is no single plant or tree that combines various medicinal functions to treat various diseases of different types and specifications. What is meant by the medicine in the hadith is a cure for diseases arising from moisture, cold air and mucus, because the character of habbatus sauda' is dry. Abu Bakr ibn al-Arabi explained honey for doctors more as a cure for all diseases than habbatus sauda'. However, there are certain diseases that if the sufferer is given honey will instead be disturbed. If what is meant by 'there is a cure for humans', in honey is usually interpreted as such, meaning habbatus sauda' is more important to be interpreted as such. Al-Maunawi explained, "cure all diseases" is a disease caused by moisture. Because, no plant has a medicinal function for all diseases.

Second, it is common. Abu Muhammad ibn Abu Jamrah explained, the experts discuss this hadith, they specialize in generality, and they refer to the explanation of medical experts and experienced. This view is clearly wrong, because if we believe the words of medical experts whose knowledge is generally based on experimentation, while the experiment rests on diagnosis. Then we must trust and accept the words of the Apostle SAW who does not speak based on lust (Safarsyah, 2019).

Ibn Hajar explained that it can be concluded that the meaning of "habbatus sauda' as a cure for all diseases" is that habbatus sauda' is not used to treat various diseases, sometimes used independently, sometimes mixed with other elements, sometimes pounded, not pounded, eaten, drunk, applied, and others. He also explained based on the previous explanation, the general interpreting view is more precise, with the note, that what is meant is more common than the use of sauda' habbatus separately or mixed with other elements". As for the opinion of modern scholars, the opinion of Ahmad al-Qadhi, as quoted by Zaghul an-Najar, after he examined and observed intensely and closely on habbatus sauda' in the medical perspective by looking at the hadith, he said that "Hadith about habbatus sauda' healer of all diseases except death, must be understood in relation to the immune system in the human body that has been given by God to protect his body." He conducted a study of the relationship between the immune system and the immune system of a number of people affected by the disease decreased body immunity (Safarsyah, 2019).

This hadith can also be explained according to the field of chemistry. Black Cumin (*Nigella sativa* Linn.) known as "black cumin" or Habbatusauda is a medicinal plant but not native to Indonesia because it grows in the Mediterranean region and is also cultivated in Turkey. Black cumin trees have a single leaf sometimes found with compound leaves using circulating or facing positions. The shape of the leaves are round eggs tipped taper on the surface there are fine feathers have a length of 5 -10 cm. Black cumin is derived from the seeds. The tree produces light purple or white flowers. This cumin plant generally has a height of 50 cm upright, woody and circular piercing. The fruit is capsule-shaped containing poly tiny white seeds and trigonal shape. Once cooked the capsule opens and these seeds will turn as black finishes exposed to air (Marlinda, 2015). Research conducted by a scientist named Cronos in 1880 on the composition of habbatus sauda' is classified as the first research in this field. This research concluded, this seed has a content of 27% water, 4.14% ash with the content of the main calcium element. After that, there was a variety of research on habbatussauda' (Safarsyah, 2019).

**Tabel 2. Main Composition of Habbatus Sauda'**

Section Name	Percentage Per Weight
Fixed Oil	32-40%
Volatile Oil	0,4-0,45%
Protein	16-19,9%
Sprout	33,9%
Fiber	4,5-6,5%
Water	5,1-7%
Ash	3,7-7%

Fixed oil in sauda's habbatus contains acidic substances, oils and sterols. While volatile oil contains nigellon elements. The first researchers to separate this element were Mahfudz and Dukhkhani in 1960. Furthermore, Dukhkhani can reach the conclusion that fixed oil in sauda's habbatus has an element of timokinon which is considered as an effective treatment element in this plant. The most attention-grabbing research was the research of Abu Thabl and his students in 1986 who managed to uncover 67 elements in volatile oil habbatus sauda', but no more than 0.4% of the total weight of habbatus sauda'. This means that if you take 1 gram of sauda's habbatus, there is only 0.004 grams of fixed oil, which is equivalent to 4 micrograms. But in such a small oil content there are 67 chemical elements. The active elements and composition in habbatus sauda' which contains essential oil with a percentage of 0.8- 1.1% in the type of habbatus sauda' which is widely circulated, and 0.6- 0.9% in the type of damascena. Habbatus sauda' also contains a lot of active elements and substances with great and tremendous benefits. Among its main elements are phospat, iron, phospor, carbohydrates, nigellon, chabonezat, and tannins (Safarsyah, 2019).

Furthermore, the chemical element contained in habbatus sauda', in 100 grams of sauda habbatus' contains the following substances:

**Tabel 3. Chemical Element in 100 grams of Habbatus Sauda'**

Substance	Content in 100 grams
Water	13,19 grams
Protein	9,17 grams
Fat	9,12 grams
Calcium	80,10 mg
Vitamin A	20 mg

Substance	Content in 100 grams
Niacin	6,2 mg
Fiber	3,6 mg
Ash	8,7 mg
Calorie	463

Dawud al-Anthaki shows a number of medicinal benefits of this sauda's habbatus. He said "Habbatus sauda' can cure flatulence, eliminate bloating, chest pain, cough, shortness of breath, nausea, edema (water plugs), ascites, jaundice, and diseases of the spleen." Dawud al-Anthaki asserts that if habbatus sauda' is mixed with oil then it can redden and clear the skin color, destroy kidney stones, and smooth urine. Inhaling steam habbatus sauda' can cure dispensation, fever, and influenza. Habbatus sauda' mixed with vinegar and honey can heal various wounds. Drinking habbatus sauda' oil mixed with tree sap will restore lust after weakening. Habbatus sauda' grains contain antibody substances that are able to kill various viruses, microbes, and bacteria. Habbatus sauda' also contains carotenoid substances as anti-cancer substances. It also contains sex hormones that serve to strengthen, nourish and activate and contain substances of urine, menstruation, breast milk, and bile. It also contains enzymes and anti-acidic substances, in addition to active and sedative substances simultaneously. In this day and age nigellon elements can be separated from essential oils and used as a quick reaction remedy for asthma, acute attacks due to the influence of cold air, as well as to treat stubborn coughs. The thymohydroquinone element is also successfully separated from the essential oil habbatus sauda'. This substance is used as an anti-bacterial substance of the intestines as a harmful element of gastric flora cleanser. Scientists believe that, with research continuing to be conducted with the support of modern scientific devices, they will increasingly uncover many of the secrets of treatment with habbatus sauda' (Safarsyah, 2019).

### Conclusion

There are many benefits contained in habbatus sauda'. Modern medical research has also proven the efficacy contained in it. This is able to strengthen the hadith of the Prophet (s) who spoke about habbatus sauda' which is able to cure various diseases. The benefits of habbatus sauda' are able to cure flatulence, eliminate bloating, chest pain, cough, shortness of breath, nausea, edema (water plugs), ascites, jaundice, diseases of the spleen and able to increase orgasm. This research is expected to have beneficial implications for scientists in the development of sauda habbatus as herbal



medicine. Admittedly this research has limitations in the implementation of takhrij and syarah hadith that have not implemented martyrdom and mutabi review so that more research is needed on habbatus sauda through chemical analysis. This study recommends the development of hadith information about habbatus sauda as an herbal medicine through the field of chemistry.

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