

## Takhrij and Syarah Hadith about Agrotechnology: Senna Leaf Plant in Covid-19 Infection

Wahyudin Darmalaksana

*Department of Hadith Science, Faculty of Ushuluddin  
UIN Sunan Gunung Djati Bandung, Indonesia*

\*Corresponding author: [yudi\\_darma@uinsgd.ac.id](mailto:yudi_darma@uinsgd.ac.id)

### Abstract

The purpose of this research is to discuss the hadith of the Prophet about the Senna plant. This research method is qualitative through the approach of takhrij and sharah hadith with agrotechnological analysis. The results and discussion of this research is that the Senna plant was popular during the time of the Prophet, and is known in the world of modern medicine, but not clinically proven in Covid-19 infection. The conclusion of this research is that the hadith and syarah of the Prophet Muhammad about the Senna plant with agrotechnology analysis have a chance to develop beyond the use of Covid-19.

### Keywords

Agrotechnology, Hadith, Syarah, Takhrij.

## Introduction

The medical world states there is no clinical evidence about the use of Senna in Covid-19 infection (Hussain et al., 2020). This denial was issued after news that the Senna plant could cure Covid-19 patients went viral in Pakistan (Hamdani, Kazim; Arshad, 2020). Senna is a type of plant in the tropics (Fadzureena et al., 2013). The leaves of the Senna plant have been used for a laxative action by pediatricians, pediatric surgeons, and pediatric gastroenterologists (Vilanova-Sanchez et al., 2018).

There is a hadith of the Prophet regarding the Senna plant in Musnad Imam Ahmad Number 25833:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَوْلَى لِمَعْمَرِ النَّبِيِّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَاذَا كُنْتِ تَسْتَشْفِينَ قَالَتْ بِالشُّبْرُمِ قَالَ حَارٌّ جَارٌّ ثُمَّ اسْتَشْفَيْتِ بِالسَّنَا قَالَ لَوْ كَانَ شَيْءٌ يَشْفِي مِنَ الْمَوْتِ كَانَ السَّنَا أَوْ السَّنَا شِفَاءً مِنَ الْمَوْتِ

Has told us [Abdullah bin Muhammad], and I have heard it from [Abdullah bin Muhammad bin Abu Syaibah] he said, had told us [Abu Usamah] from [Abdul Hamid bin Ja'far] from [Zur'ah bin Abdurrahman] of the former slave [Ma'mar at-Taimi], from [Asma bint 'Umais] she says, "Rasulullah ﷺ said to me, "With what you seek treatment?" he replied, "With Syubrum (a seed plant)." He said, "Hot, hot." Then I treated with Sana (kind of plant), he said, "If anyone can heal from death, then it is Sana." Or, "There is a cure from death" [Imam Ahmad].

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 the Senna plant. The research question is how the Prophet's hadith about the Senna plant. The purpose of this research is to discuss the hadith of the Prophet about the Senna plant.

## Research Methods

This research method is qualitative through literature study and field studies (Darmalaksana, 2020b). The approach applied is takhrij and sharah hadith (Soetari, 2015). The interpretation of this research used agro-technology analysis (Chaidir et al., 2015). 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 the explanation of the hadith text with the relevant analysis (Darmalaksana, 2020c), in this case agro-technology analysis (Chaidir et al., 2016).

## Results and Discussion

At first, a search was carried out through the hadith application regarding the key word "plant" until the hadith was found in the book Musnad Imam Ahmad Number 25833, as previously disclosed.

Figure 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Nick Name	Ulama's Comments		Circles
		B	D			-	+	
1	Asma Binti 'Umais			Madinah				Sahabiyah
2	Ma'mar at-Taimi							

3	Zur'ah Bin 'Abdullah			Madinah			-Tsiqah -Majhul	Tabi'in (no see Shahabah)
4	Abdul Hamid Bin Ja'far Bin Abdullah Bin al-Ahkam		153 H.	Madinah	Abu al-Fadlol	the accused Jabariyah	-Tsiqah laisa bihi ba'sa -La ba'sa bihi -Laisa bihi ba's -Tsiqat -Tsiqat shaduq	Tabi'in (no see Shahabah)
5	Hammad Bin Usamah Bin Zaid		201 H.	Kufah	Abu Usamah	Ma'mun Yudallis	-Tsiqah Hujjah	Tabi'ut Tabi'in Ordinary People
6	Abdullah Bin Muhammad Bin Abi Syaibah Ibrahim Bin 'Utsman		235 H.	Kufah	Abu Bakar		-Shaduq -Tsiqah	Tabi'ul Atba 'Old People
7	Imam Ahmad	164 H.	241 H.	Bagdad	Ahmad		Imam hadith	Tabi'in

Hadith takhrij requires tracing the hadith text in the main book. This process plays a role in finding a better hadith text. Through search, a list of hadith texts and a list of narrators will be formed. So that it is known the number of narrators in the category of mutawatir and ahad. Mutawatir is that the number of transmitters is large, and ahad is a small number of narrators (Soetari, 2015). The hadith about the Senna plant from the point of view of matan is a hadith marfu', which relies on the Prophet and is explicitly pronounced the Prophet. In terms of the continuation of the sanad, the hadith is a category of disconnected, because Zur'ah Bin 'Abdullah a tabi'in did not meet Shahabah. As for Ma'mar at-Taimi, a slave, the history is not known. The sanad requirement to continue is that a reporter meets between teachers and students or contemporaries in a region (Soetari, 2015).

In general, the comments of the scholars do not give a negative assessment of the narrators, in terms of their quality and capacity they are positive. The tradition of the hadith is cut off so that it does not fulfill the degree of shahih. In other words, the hadith is dhaif. If authentic, the hadith is accepted as Islamic practice, and if dhaif it is refused to be made into Islamic practice (Soetari, 1994). However, the hadith of dhaif can be accepted as Islamic practice if it is supported by shahid and mutabi (Soetari, 1994). Shahid is another corroborating hadith text, while mutabi is another sanad (Mardiana & Darmalaksana, 2020).

Syarah hadith can be done with a linguistic approach, context, and scientific approach. At least, there are two words that need to be explained, namely "Syubrum" which is a kind of seed plant and "Sana" which is a type of plant. Syubrum is a plant that has the Latin name Euphorbia piteous (Riyanto, 2017). Senna is a plant that grows in the Hijaz area, the best is that which grows in the Mecca area (Riyanto, 2017). Hadith can be seen from the asbab al-wurud in certain contexts (Muin, 2015), but the reason for asbab al-wurud is not found.

According to the book WHO (World Health Organization) Monographs os Selected Medicinal Plants, Senna is a dry leaf from the Cassia Senna L plant. Its local names are alexandria senna, alexandrian senna, fan xie ye, indian senna, senna makki, or true senna (Riyanto, 2017). Senna has been approved by health experts for constipation use and is among the medications over-the-counter (OTC), but there is no clinical evidence on the use and effectiveness of Senna in Covid-19 infection (Hussain et al., 2020). Professionals say, Senna in Covid-19 is not proven, is unfounded and warns the public against using the herb to avoid

unwanted side effects over some of its health benefits (Hussain et al., 2020). Thus, the use of Senna remains untold and the risks can outweigh the benefits.

### Conclusion

Senna plants have been informed by the Prophet's hadith. This plant is not recognized by the medical world as a cure for Covid-19 infection. This research is expected to have beneficial implications for hadith research from an agro-technology perspective. This research has limitations so that a broad takhrij is needed, and a hadith syarah with a multidisciplinary and transdisciplinary approach. This study recommends the development of the Senna plant for health outside of the treatment of Covid-19 infection.

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## Author



**Dr. Wahyudin Darmalaksana, M.Ag**  
Hadith Science Departement, Faculty of Ushuluddin  
UIN Sunan Gunung Djati Bandung, Indonesia

## CONFLICT OF INTEREST STATEMENT:

The author declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.