



***Takhrij and Syarah* Hadiths of Agrotechnology:
The Importance of Farming**

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Abstrak

Penelitian ini bertujuan membahas hadis berkenaan dengan agroteknologi. Metode penelitian ini merupakan jenis kualitatif melalui studi pustaka dan studi lapangan dengan pendekatan *takhrij* dan *syarah* hadis. Hasil dan pembahasan penelitian ini adalah bercocok tanam penting dilakukan untuk memenuhi kebutuhan hidup manusia. Kesimpulan penelitian ini adalah *takhrij* dan *syarah* hadis Nabi Saw tentang pentingnya bercocok tanam penting dilakukan karena memberikan banyak manfaat bagi kehidupan manusia di bumi dan sudah dianjurkan Nabi Saw sejak dahulu.

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

Abstract

This study aims to discuss the hadith with regard to agrotechnology. This research method is a type of qualitative through library and field study approach. *Takhrij* and commentary tradition The results and discussion of this research are that it is important to do farming to meet the needs of human life. The conclusion of this research is the *takhrij* and *syarah* hadith of the Prophet SAW about the importance of farming, farming is important because it provides many benefits for human life on earth and has been recommended by the Prophet since long ago.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

Humans and plants are two things that cannot be separated. Both of them have very close ties in life in the world and are partners in maintaining survival. One of the basic things needed by humans in maintaining survival is by eating food. Some of the food ingredients needed by humans come from plants (Ali, 2019). One solution that humans can do is by farming. Farming is one of the steps that humans can take in maintaining survival (wahidah, 2017). The activity of cultivating land by planting seeds obtained from seeds, plant stems, tubers or grafts to produce flowers or fruit to be harvested is called farming. With good cultivation, yields will be obtained multiple (Basri, Zulkarnain, Lisabilla, & Moerdiyanti, 2001) There is a hadith of the Prophet. with regard to the importance of farming on HR. Ahmad Number 12512:

حَدَّثَنَا بِهِزُّ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا هِشَامُ بْنُ زَيْدٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنْ قَامَتْ السَّاعَةُ وَبِيَدِ أَحَدِكُمْ قَسْبِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ

Has told Bahz then told Hammad then told Hisham bin Zaid said, I heard Anas bin Malik say, Rasulullah sallallahu 'alaihi wasallam said: "If there is a Day of Judgment and one of you has date seeds, if you can afford it, do not stand up until he planted it (HR. Ahmad, 12512).

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

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 agrotechnology analysis (Chaidir, 2015). Generally, there are two stages of research on the narratives, ie *Takhrij* and commentary. *Takhrij* is the process of extracting hadiths from the hadith book to examine its validity, while *sharah* is the explanation of the hadith text with relevant analysis (Darmalaksana, 2020), which in this case is agro-technology analysis (Chaidir, Yuliani, & Qurrohman, 2016)

Results and Discussion

At first, a search was carried out through the application of the hadith on "farming" until the hadith was found in the Musnad Imam Ahmad Book Number 12512 as previously described.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Born/ Death		Country	Kunyah	Ulama's Comment		Circles
		B	D			-	+	
1	Anas Bin Malik		91H	Bashrah	Abu Hamzah		-Shahabat	Friend
2	Hisham Bin Zaid			Bashrah			-Tsiqah - Shalihul Hadith - Mentioned in the 'Top Tsiqaat - Tsiqah - Tsiqah	Tabi'in (Never meet Friend)
3	Hammad		167H	Bashrah	Abu Salamah		-Tsiqah - Tsiqah - Tsiqah -Tsiqah	Middle Class Tabi'in Tabi'ut
4	Bahz		197H	Bashrah	Abu Al aswad		-Tsiqah -Imam Saduq Tsiqah -Tsiqah -Tsiqah - Tsiqah steadfast - Proof - as in 'Ats tsiqat	Tabi'ut Tabi'in Ordinary People

No.	Rawi Sanad	Born / Death		Country	Kunyah	Ulama's Comment		Circles
		B	D			-	+	
5	Imam al-Ahmad	164H	241H	Baghdad	Ahmad		Imam Hadith	Tabi'in

Table 1 describes 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 compiled hadith into a book (Soetari, Ilmu Hadits, 1994). Hadith is declared valid if the narrator has a positive value according to the comments of scholars and the transmission continues according to the year of birth of the narrator (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020) Hadiths are said to be popular and their validity increases when similar hadiths are recorded in hadith books (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 that according to scholars do not require testing of validity (Darmalaksana, 2018).

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

This cultivation and greening is very important in addition to meeting the daily food needs independently, and is also needed as a source of human oxygen to be able to live healthier and live longer. (Setiawati, Madanih, & Dita, 2019). As in Indonesia, agriculture is a very important sector for the Indonesian people. The agricultural sector as a source of income for some communities, because most of Indonesia is an agricultural land (Pristiana & Andjarwati, 2018). In the teachings of Islam, cultivating is one of the noble jobs. This is because farming has many benefits, when the crop is eaten by birds or other animals then it is considered as charity. Due to the many benefits of planting, then Rasulullah Saw himself strongly recommended to his ummah to cultivate (wahidah, 2017)

Conclusion

Farming is important to meet the needs of human life. Farming is to produce production or provide foodstuffs. In farming that can benefit, in addition to farmers, also the community and to meet the needs of the state. In the view of Islam, planting is also important to do because it has many benefits, even the Prophet SAW himself encouraged his people to cultivate and use the land productively. It is hoped that this research has implications for the benefit of users of the research results. This research has its limitations so it requires more in-depth research on takhrij and syarah agrotechnology hadith. This research recommends to be a consideration for policy.

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