



***Takhrij and Syarah Hadith of Agrotechnology:
The Virtue of Farming***

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Abstract

This study aims to discuss the hadith of the Prophet about the Virtue of Farming. This research uses a qualitative approach of takhrij and sharah hadith with agrotechnological analysis, field studies, and literature studies. The results and discussion of agricultural research is a commendable work and there is a glory that results are not only felt by humans but also by birds, chickens, and others. The conclusion of this study is almsgiving, preserving the environment, providing food, and traditional medicinal ingredients are the benefits of farming, besides that living things also need agricultural products for food sources.

Keywords: Agriculture, Hadith, Syarah, Takhrij

Introduction

The agricultural sector is a subject that provides quite important results in supporting the country's economy (Puspitasari, Hidayat, & Kusmawati, 2020). Being a farmer is a noble profession. Because it benefits others by providing food for their needs. In Islamic historical literature, the Ansar bani are an example of a well-known agricultural expert and his profession was not ordered by the Messenger of Allah to be abandoned. (Qardhawi, 1993). Muslims understand that managing natural resources for agriculture is a glory. Natural wealth is a gift and a grace from Allah to be grateful because this gift of grace is intended for the economic development of the Indonesian nation (Harum, 2016).

There is a hadith of the Prophet regarding the virtue of farming in Imam Muslim Number 2900:

حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَزْرُوهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ

Has told us [Ibnu Numair] has told us [ayahku] has told us [Abdul Malik] dari ['Atha`] from [Jabir] she says; Rasulullah Sallallahu'alahi Wasallam said, "It is not a Muslim who cultivates crops, unless every plant he eats is worth alms to him, what people steal from him becomes alms for him, what wild animals eat becomes alms for him, what birds eat becomes alms for him, and not someone takes from him, but he becomes alms for him "(Narrated by Imam Muslim).

Based on the explanation above, the research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, Formula Penelitian Pengalaman Kelas Menulis, 2020a). The formulation of this problem is that there is a hadith from the Prophet about the virtues of farming. The research question is how the hadith of the Prophet about the virtues of farming. The purpose of this research is to discuss the hadith of the Prophet about the virtues of farming.

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, Metode Penelitian Kualitatif Studi Pustaka dan, 2020b). While the approach applied is takhrij and syarah hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 2015). The interpretation in this study used agro-technology analysis (Utomo, 2014).

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 sharah is an explanation of the hadith text with a certain analysis (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 2015). Agrotechnology itself, as a means of interpretation in this research, is a field of study that studies the mastery of technology in agricultural production with attention to quality and efficiency (Utomo, 2014).

Results and Discussion

At first, a search was carried out through the hadith application regarding the keyword "farming" until the hadith was found in the book of Imam Muslim number 2900, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Nick Name	Ulama's Comments		Circles
		B	D			-	+	
1.	Jabir bin 'Abdullah bin 'Amru bin Haram		78 H	Madinah	Abu 'Abdullah		Shababat	Friend
2.	Atha' bin Abi Rabbah Aslam		114 H	Marur Rawdz	Abu Muhammad		-Tsiqah -Tsiqah -Tsiqah - This is mentioned in 'ats tsiqaat'	Tabi'in middle circle
3.	Abdul Malik bin Abi Sulaiman Maysarah		145 H	Kufah	Abu Muhammad		-Hafizh -Tsiqah yuhtih' -"Shaduq, lahu auham"	Tabi'in Ordinary People
4.	Abdullah bin Numair		199 H	Kufah	Abu Hisyam		-Tsiqah - Mustaqimul hadits - This is mentioned in 'ats tsiqaat -Tsiqah -Hujjah	Tabi'ut Tabi'in Ordinary People
5.	Muhammad bin 'Abdullah bin Numair		234 H	Kufah	Abu 'Abdur Rahman		-Tsiqah -Tsiqah -Tsiqah ma'mun - This is mentioned in 'ats tsiqaat -Tsiqah hafidz -Hafizh	Tabi'ul Atba' Old People
6	Imam Muslim	206 H	261 H	Naisabur			-Tsiqat	

Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators are the Companions as the first party in the transmission of hadith, while the last narrators are scholars who compile hadith into a book (Soetari, Ilmu Hadits, 1994). Hadith is declared valid if the narrator is positive according to the comments of the scholars and the transmission is continuous according to the narrator's birth year (Darmalaksana, Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Takhrij, 2020c). Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith books (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 2015). If the hadith text is understood according to common sense and does not contradict the Qur'an, then the hadith is categorized as a good deed which according to scholars does not require validity testing (Darmalaksana, Paradigma Pemikiran Hadis, 2018).

Islamic historians have different interpretations of the time of the birth and death of Imam Muslim. Some say he was born in 206 AH and died in 261 AH in Naisabur, so the age of Imam Muslim when he died was 55 years. This incident, as disclosed by Abu Abdillah Al-Hakim An-Naisaburi in the *Ulama Al-Amshar* book, was also approved by An-Nawawi in *Syarh Sahih Muslim* (123/1).

Another interpretation states that he was born in 204 H. Ibn Hajar Al-Asqalani in *Taqribut Tahdzib* (529), Ibn Katsir in *Al-Bidayah wa an-Nihayah* (35- 34/11), al-Khazraji in *Khulashoh Tahdzibul Kamal* said that Imam Muslim was born in 204 AH, or exactly in the year Imam As-Shafi'i died (Luthfi, 2020).

Sharah 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).

Farming is an interpretation of agriculture in a small sense. Agriculture is an effort to create artificial ecosystems that provide food for humans (Kusmiadi, 2014). Hereditary human livelihood is farming or farming. Agricultural products which are the result of the hard work of the farmers are needed by humans. Living things like humans and animals also enjoy the efforts it does, not just the farmers (Bariyah, 2008). Working as a farmer is a commendable job because in farming there is glory and it is also done with his own hands (Wahidah, 2018).

There are several benefits of farming, namely:

1. **Jariyah alms**, likens it to farming. Even if someone who plants is dead, what was planted while alive will benefit others, the rewards will continue to flow.
2. **Environmental Conservation**, this perfect universe is the creation of Allah SWT. to regulate the continuity of His living creatures on earth and give trust to humans so that they can prosper and manage them well (Wahidah, 2018).
3. **The provision of foodstuffs**, agricultural products are not only beneficial for farmers but also society and the country. Everyone saw that they were consuming agricultural products in the form of vegetables, fruits, grains and crops (Priyadi, 2007).
4. **Traditional medicinal ingredients**, farming not only acts as a food supplier for living things but also traditional medicinal ingredients, namely young coconut as an antidote, moringa (*Moringa oleifera*) is used for antioxidants, soursop (*Annona muricata*) is used for cholesterol and uric acid, betel (*Piper betle*) is used for cough medicine, thrush, acne and vaginal discharge (Dewantari, L, & Nurmiyati, 2018), and much more.

Conclusion

Agriculture is still an important sector that must be developed. Humans need agricultural products for food sources. Being a farmer is one of the noble professions and it is done with one's own hands, because what is planted is beneficial for many people and other creatures, such as birds, chickens, even people looking for agricultural produce. The benefits of farming include almsgiving, preserving the environment, providing food and traditional medicinal ingredients. It is expected that this research has beneficial implications for the users of the research results. This research has limitations so that more in-depth research is needed on the takhrij and sharah hadith of agrotechnology. This study recommends a policy consideration.

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