



***Takhrij and Syarah Hadith of Agrotechnology:  
The Importance of Using Land for Cultivating Plantations***

**Muhamad Rangga Yudistira<sup>1</sup>, Wahyudin Darmalaksana<sup>2</sup>, Cecep Hidayat<sup>3</sup>,  
Maman Lukmanul Hakim<sup>4</sup>**

<sup>1,3</sup>Department of Agrotechnology, Faculty of Science and Technology,  
UIN Sunan Gunung Djati Bandung

<sup>2,4</sup>Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung  
[kutilonta86@gmail.com](mailto:kutilonta86@gmail.com)

**Abstract**

This study aims to discuss the hadith with regard to farming. This research method is a qualitative type through literature study and field studies with the takhrij and sharah hadith approaches. The results and discussion of this research is how important it is to cultivate crops as recommended by the Prophet Muhammad. The conclusion of this research is takhrij and syarah hadith about the importance of farming which provides many benefits for humans and other living things.

*Keywords: Agrotechnology, Farming, Hadith, Syarah, Takhrij*

**Introduction**

The high food crisis can be a great enemy for mankind. Therefore, the best solution that can be done is farming. Farming is the first step humans can take to maintain their survival (Wahidah, 2017). Because Indonesia has fairly fertile land, many people, especially residents who live in suburban areas, take advantage of this fertile land by working as farmers (Timothy Istianto, 2013). Using superior seeds is a solution that can be used by farmers, because it can have an impact on increasing farmers' income and welfare (Philip G. Marpaung, 2013).

There is a hadith of the Prophet SAW regarding the importance of farming in HR. Bukhari number 2172:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانُوا يَزْرَعُونَهَا بِالتُّلْتِ وَالرُّبْعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا فَإِنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ

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أَرْضَهُ وَقَالَ الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوَيْبَةَ حَدَّثَنَا مُعَاوِيَةُ عَنْ بَجِيٍّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزِرَّهَا أَوْ لِيَمْنَحْهَا أَحَاهُ فَإِنْ أَبِي فَلْيُمْسِكْ أَرْضَهُ

Has told us 'Ubaidullah bin Musa has informed us al-Awza'iy from' Atha 'from Jabir radiallahu' anhu said: " In the past, people practiced the use of farm land for a wage of one third, a quarter or half then the Prophet sallallaahu 'alaihi wasallam said: " If he owns the land, he should work on it for farming or give it to him. If he doesn't then let him leave the land ". And said, Ar-Rabi 'bin Nafi' Abu Taubah had told us Mu'awiyah from Yahya from Abu Salamah from Abu Hurairah radiallahu 'anhu said; The Messenger of Allah -peace and prayer of Allah be upon him- said: "Whoever owns land, let him cultivate it for farming or give it to his brother (to work on). If he doesn't then let him let the land " (HR. Bukhari, 2172).

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

### **Research Methods**

This research method is a qualitative type through literature 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, Identifikasi, dan perbanyakan tanaman ciplukan (*Physalis angulata*) dengan menggunakan metode generatif dan vegetatif, 2015). In general, 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 an explanation of the hadith text with relevant analysis (Darmalaksana, 2020), which in this case agrotechnology analysis (Chaidir, Yuliani, & Qurrohman, 2016).

### **Result and Discussion**

At first, a search was carried out through the hadith application about agricultural tools until the hadith was found in the Sahih Imam al-Bukhari Book Number 2321 as described earlier.

Figure 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Atha' bin Abi Rabbah Aslam		114 H	Marur Rawdz	Abu Muhamma d		- Tsiqah - Tsiqah - Tsiqah - Ats Tsiqat	Middle class tabi'in
2	Abdur Rahman bin 'Amru bin Abi 'Amru		157 H	Syam	Abu 'Amru		- Ats Tsiqaat - Tsiqah - Tsiqah Jalil - Syeikh Islam, Hafizh faqih zuhud	Tabi'ul Atba 'among the elderly
3	Ubaidullah bin Musa bin Abi Al Mukhtar Badzam		213 H	Kufah	Abu Muhamma d		- Tsiqah - Shaduuq Tsiqah - Tsiqah - Tsiqah - Ats Tsiqat - Tsiwah berpemaha man syi'ah - Tsiqah	Tabi'in ordinary people
4	Yahya bin Abi Katsar Shalih bin Al Mutawakkil		132 H	Yamam ah	Abu Nashr		- Tsiqah - Tsiqah Shaduuq - Tsiqah - Tsiqah - Ia Ba' Sa Bih - Tsiqah - Ats Tsiqaat	Tabi'in ordinary people
5	Abdullah bin 'Abdur Rahman bin 'Auf		94 H	Madina h	Abu Salamah		- Tsiqah - Tsiqah - Ats Tsiqaat - Tsiqah Tsatat	Middle class tabi'in

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
							- Seorang tokoh	
6	Ar Rabi' bin nafi'		241 H	Thabariyah	Abu Taubah		- Tsiqah Shaduuq - Tsiqah Shaduuq - Ats Tsiqaat - Tsiqah Hujjah - Abid - Tsiqah Hafidz	Tabi'ul Atba 'among the elderly
7	Abdur Rahman bin Shakhr		57 H	Madinah	Abu Hurairah			Friend

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 Tahrij, 2020). 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, 2018).

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).



This farming activity cannot be separated from cultural values and traditions passed down from generation to generation from the community's ancestors according to their respective regions. (Meity Melani Mokoginta, 2020). In Indonesia, agriculture is an important sector in people's lives. Some Indonesians work in the agricultural sector, because there are many fertile lands in Indonesia that can become media in the agricultural sector (Ulfi Pristiana, 2018). Agricultural culture can be introduced to early childhood at school by doing farming activities or farming together at school (Apit Supriatna, 2017).

### **Conclusion**

This farming activity is very important to do, because it can be very beneficial for living things around the land. In addition, with people doing farming, it can reduce the food crisis in Indonesia. In order for the farmers to benefit, farmers must be able to choose superior varieties and seeds in order to increase the welfare and income of the farmers themselves. 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 on the takhrij and sharah hadith of agrotechnology is needed. This research recommends to be considered for policy.

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**Author**



**Muhamad Rangga Yudistira**

UIN Sunan Gunung Djati Bandung, Indonesia