



Takhrij and Syarah Hadith of Agrotechnology: Benefits of Aloe Vera Plants

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Abstract

The purpose of this research is to discuss the hadith of the Prophet. about the benefits of the aloe vera plant. This research method is qualitative through the *takhrij* and *sharah* hadith approaches with agrotechnological analysis. The results and discussion of this study are the health benefits of aloe vera plants. The conclusion of this research is that the aloe vera plant is based on *takhrij* and *syarah* hadith which is suitable to be used as a cure for diseases and for beauty.

Keywords: *Agrotechnology, Hadith, Aloe vera, Syarah, Takhrij*

Introduction

Many diseases can be caused by free radicals, so free radicals and antioxidants are widely researched to prevent disease. Research shows that aloe vera leaf meat is antioxidant because it contains *flavonoid* compounds (Aji, 2014). Aloe Vera plant is also known as a traditional medicinal ingredient and cosmetics are included in the field of pharmacy. Stored properties of Aloe Vera for blood cleanser, heat lowering, hemorrhoids medicine, whooping cough and accelerate wound healing. A number of useful nutrients are contained in Aloe Vera, in the form of organic and inorganic ingredients, including vitamins, minerals, some amino acids, as well as enzymes needed by the body. The use of Aloe Vera leaves can serve as anti-inflammatory, antifungal, antibacterial and cell regeneration, to control blood pressure, stimulate the body's immunity against cancer attacks, and can be used as a supporting nutrient for people with HIV. Its use can be in the form of gels in fresh form or in the form of finished ingredients such as capsules, juices, food and health

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drinks (Budiharti & Uning, 2006). In addition, the leaves of Aloe Vera (Aloe vera L.) contain saponins, which are compounds that stimulate collagen formation and function as antimicrobials. Collagen is a structural protein that helps in the wound healing process (Rohmawati, 2009).

All these benefits are contained in the hadith of the Prophet. narrated by Imam Muslim Number 2089 below:

سُفْيَانٌ حَدَّثَنَا بَكْرُ أَبُو قَالَ عَيْنَةَ ابْنِ عَنْ جَمِيعًا حَرْبِ بْنِ وَرْهِيرِ النَّاقِدِ وَعَمْرُو شَيْبَةَ أَبِي بْنِ بَكْرِ أَبُو حَدَّثَنَا
عَمْرُ اشْتكى بِمَلِّ كُنَّا إِذَا حَتَّى عُثْمَانَ بْنِ أَبَانَ مَعَ خَرَجْنَا قَالَ وَهَبِ بْنِ نُبَيْهِ عَنْ مُوسَى بْنِ أَيُّوبَ حَدَّثَنَا عَيْنَةَ ابْنَ
بِالصَّبْرِ اضْمَدَهُمَا أَنْ إِلَيْهِ فَأَرْسَلَ يَسْأَلُهُ عُثْمَانَ بْنِ أَبَانَ إِلَى فَأَرْسَلَ وَجَعَهُ اشْتَدَّ بِالرَّوْحَاءِ كُنَّا فَلَمَّا عَيْنِيَهُ اللَّهُ عُبَيْدُ بْنُ
ضَمَدَهُمَا مُحْرَمٌ وَهُوَ عَيْنِيَهُ اشْتكى إِذَا الرَّجُلِ فِي وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٍ عَنْ حَدَّثَ عَنْهُ اللَّهُ رَضِيَ عُثْمَانَ فَإِنَّ
بِالصَّبْرِ

Has told us [Abu Bakr bin Abu Syaibah] and [Amru An-Naqid] and [Zuhair bin Harb] all of [Ibn Uyainah] - [Abu Bakr] said- Has told us [Sufyan bin Uyainah] has told us [Ayyub bin Musa] from [Nubaih bin Wahb] he said; We went on the pilgrimage together with [Aban bin Uthman]. After arriving in Malal, Umar bin Ubaidullah had both eyes ache, and when he arrived at Rauha, his eye pain got worse. Then he asked Aban bin Uthman for the medicine. Aban suggested that he should treat it with sabir leaves, because he remembered that Uthman radhiallahu'anhu had reported from the Prophet ﷺ about a man who had an eyeache during ihram, then he treated it with Sabir leaves. [HR. Muslim: 2089].

Based on the explanation above, a research formula was prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020). The formulation of the research problem is that there is a hadith of the Prophet. about the benefits of the aloe vera plant. The research question is how the hadith of the Prophet. about the benefits of the aloe vera plant. The purpose of this research is to discuss the hadith of the Prophet. about the benefits of the aloe vera plant.

Research Methods

This research method is a qualitative type through library studies 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). 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), in this case agro-technology analysis (Chaidir, Yuliani, & Qurrohman, 2016).

Results and Discussion

At first, a search was carried out through the hadith application until a hadith was found about the benefits of the aloe vera plant in Sahih Muslim Book Number 2089 as previously described.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Utsman bin 'Affan bin Abi Al 'Ash bin Ummayah		35 H	Madinah	Abu 'Amru			Friend
2	Aban bin 'Utsman bin 'Affan		105 H	Madinah	Abu Sa'id		- Tsiqah, including from the tabi'in elders -Tsiqah - Disebutkan dalam 'ats tsiqaat -Tsiqah -Faqih Seorang mujtahid	Tabi'in ordinary people
3	Nubaih bin Wahad bin 'Utsman		126 H	Madinah			-Tsiqah -Tsiqah It is mentioned in 'ats tsiqaat -Tsiqah -Tsiqah -Tsiqah	Tabi'in (no see friends)
4	Ayyub bin Musa bin		132 H	Marur Rawdz			-Tsiqah -Tsiqah	Tabi'ut Tabi'in

No.	Rawi Sanad	Birth / Death		country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
	'Amru bin Sa'id bin Al 'Ash						-Shalihul hadits -Tsiqah Hafidz -Ahli fiqih	among the intermediaries
5	Sufyan bin 'Uyainah bin Abi 'Imran Maimun		198 H	Kufah	Abu Muhammad		-Hafidz mutqin - Tsiqah tsabat in the hadith -Ahadul A'lam -Tsiqah Tsabat -Hafidaz imam	Tabi'ul Atba 'among the elderly
6	Amru bin Muhammad bin Bukair bin Muhammad		232 H	Baghdad	Abu 'Utsman		-Tsiqah -Tsiqah Hafid wahm fi hadist -Hafizh	Tabi'ul Atba 'among the elderly
7	Imam Muslim	204 H	875 M	Iran				

Table 1 describes the transmission of hadith from the first to the last narrator. The first narrators were the Companions who were the first to convey the hadith. While the last narrators are scholars who compile hadith into a book. 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. Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith books. Hadith takhrij requires to trace the hadith texts spread in any master book. Because, it could be that hadiths about the aloe vera plant were found in the hadith books, either in the same editorial or in a different editorial. Through this search, a list of hadith texts and a list of narrators will be formed. This is intended to determine from the viewpoint of the number of narrators whether mut *Worries* or *Ahad*. Mut Worried is the amount of raw material is a lot, and ahad is the amount of



raw material is not much (Soetari, E., 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 the scholars does not require validity testing.

Aloe vera is commonly used as hair fertilizer, wound healing, and skin care. This plant is useful as raw material, pharmaceutical and cosmetic industries, as well as raw material for food and health drinks, medicines that do not contain chemical preservatives. Wound healing is a dynamic and complex process with the aim of restoring the anatomical structure and function of the skin (Harumi Ananda). Giving aloe vera especially its mucus topically to wounds can accelerate the wound healing process because aloe vera mucus contains glycoproteins, which prevent pain inflation and accelerate repair and glucomannan, which is a compound enriched with polysaccharides that can affect fibroblast growth factors and stimulate cell activity and proliferation. and increase collagen production and secretion so as to accelerate wound healing and stimulate skin growth.

Conclusion

Aloe vera extract has the potential to provide wound healing effects. Aloe vera contains mannose-6-phosphate and polysaccharides which promote the proliferation of fibroblasts which are important in the wound healing process. Parameters observed in the study of wound healing effects. 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 that this can be a policy consideration.

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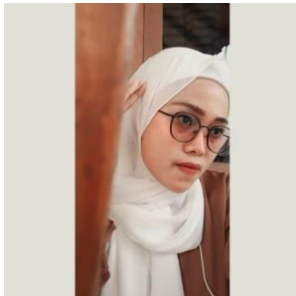
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