



***Takhrij and Syarah Hadith of Agrotechnology:
Preserving The Environment***

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Abstract

This study aims to discuss the hadith with regard to agrotechnology. This research method is a qualitative type through literature and field studies with the *takhrij* and *sharah* hadith approaches. The results and discussion of this research is the obligation of every human being to preserve the environment by not cutting trees. The conclusion of this study is the prohibition of illegal cutting of trees and environmental preservation.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

The universe was created by Allah SWT. in a system that is very harmonious and in accordance with human life. But humans do bad activities that are destructive, resulting in lameness and imbalance in the natural work system. Disasters that appear one after another due to environmental damage done by humans by utilizing the environment without maintaining its sustainability and balance (Muchlis, 2019). Humans are one of the determining factors in efforts to preserve the environment, as well as have a role and responsibility to maintain environmental wealth for the survival of the ecosystem. In fact humans have a great desire to fulfill life satisfaction and that triggers humans to dominate nature which tends to cause damage due to selfishness without paying attention to future survival (Karim, 2017). This problem is a challenge for the nation's successor to develop environmental education which is expected to contribute to the formation of responsible behavior and human awareness in interactions with the surrounding environment. (Ismail Efendy, 2016).

Rasulullah Saw. once said in the hadith of Abu Daud Number 4561:

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حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ سِدْرَةَ صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ سَأَلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةَ فِي فَلَاةٍ يَسْتَنْظِلُ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا يَغْيِرُ حَقَّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَسَلَمَةُ يَعْنِي ابْنَ شَيْبَةَ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ رَجُلٍ مِنْ ثَقِيفٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Having told us Nashr bin 'Ali said, had told us Abu Usamah from Ibn Juraij from Uthman bin Abu Sulaiman from Sa'id bin Muhammad bin Jubair bin Muth'im, from Abdullah bin Hubsyiy he said, Rasulullah Saw. said "Whoever cuts down the bidara tree, Allah will immerse his head in the fire of hell". Abu Dawud was once asked about this hadith, then he answered briefly, the meaning of this hadith is that whoever cuts down a bidara tree in the Bidara field in vain and zhalim, even though it is a shelter for travelers and livestock, then Allah will buried his head in hell. "Has told us Makhlad bin Khali and Salamah - meaning Salamah bin Syabib, has told us Abdurrazak said, had told us Ma'mar from Uthman bin Abi Sulaiman from a resident of Tsaqif from Urwah bin Zubair and he recited it to the Prophet. saw as the hadith [HR. Abu Dawud].

Based on the explanation above, the research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana W. , 2020). The formulation of this problem is that there is a hadith from the Prophet about the prohibition of cutting down bidara trees. The research question is how the hadith of the Prophet prohibition of cutting down bidara trees. The purpose of this research is to discuss the hadith of the Prophet about the prohibition of cutting down bidara trees.

Research methods

This research method is a qualitative type through literature and field studies (Darmalaksana W. , 2020). While this research approach applies *takhrij* and *syarah* hadith (Soetari E. , Syarah dan Kritik dengan Metode Tahrij: Teori dan Aplikasi , 2015). The interpretation of this research used agrotechnology analysis (Chaidir, 2015).

In general, there are two studies 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 relevant analysis (Darmalaksana W. , 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 regarding "Prohibition of Cutting down Bidara Trees" until the hadith of Abu Daud Number 4561 was found, as stated earlier.

Figure 1. List of Rawi Sanad

a. First Line

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			(-)	(+)	
1	Abdullah bin Hubsyiy			Marur Rawdz	Abu Qatilah		-Friend -Friend	Friend
2	Sa'id Muhammad bin Jubair bin Muth'im			Madinah			-Mentioned in 'Ats Tsiqaat -Mentsiqakanya -Maqbul	Tabi'in ordinary people
3	Utsman bin Abi Sulaiman bin Jubair bin Muth'im			Marur Rawdz			-Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Mentioned in 'Ats Tsiqaat	Tabi'in (no see friends)
4	Abdul Malik bin' Abdul' Aziz bin Juraij		150 H	Marur Rawdz	Abu Al Walid		-Laisa Bihi's -Tsiqah -Tsiqah -Tsiqah -Tsiqah Tsabat -Hafizh- Mentioned in 'Ats Tsiqaat -Tsiqah -Tsiqah, faqih	Tabi'in (no see friends)
5	Hammad bin Usamah bin Zaid		201 H	Kufah	Abu Usamah		-Tsiqah -Tsiqah -Mentioned in 'Ats Tsiqaat -Tsiqah Ma'mun Yudallis -Hujjah	Tabi'ut Tabi'in ordinary people
6	Nashr bin' Ali bin Nashr bin Shubhan		250 H	Bashrah	Abu' Amru		-Laisa Bihi's -Tsiqah -Tsiqah -Tsiqah -Tsiqah Tsabat -Hafizh	Tabi'ut Tabi'in the elderly

b. Second Line

No.	Rawi sanad	Lahir / Wafat		Negeri	Kunyah	Komentar Ulama		Kalangan
		L	W			(-)	(+)	
1	Urwah bin Az Zubair bin Al' Awwam bin Khuwailid bin Asad bin' Abdul' Izzi bin Qu		93 H	Medina	Abu 'Abdullah		-Tsiqah -Tsiqah -Disebutkan dalam 'Ats Tsiqaat' -Tsiqah -Tsiqah -Mentioned in 'Ats Tsiqaat'	Tabi'in middle class
2	Utsman bin Abi Sulaiman bin Jubair bin Muth'im			Marur Rawdz	Abu 'Abdullah		-Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah -Mentioned in 'Ats Tsiqaat'	Tabi'in (no see friends)
3	Ma'mar bin Raosyid		154 H	Yaman	Abu Urwah		-Tsiqah -Tsiqah -Tsiqah -Shalihul Hadith -Tsiqah Ma'mun -Mentioned in 'Ats Tsiqaat' -Tsiqah Tsabat	Tabi'ut Tabi'in the elderly
4	Abdur Razzaq bin Hammam bin Nafi'		211 H	Yaman	Abu Bakar		-Tsiqah - "Tsiqah, accused of being Shiite" -My friend -Tsiqah Tsabat -Tsiqah -La ba'a bih -Tsiqah Hafidz- Seorang Tokoh	Tabi'ut Tabi'in Ordinary People

5	Makhlad bin Khalid bin Yazid			Thabariah	Abu Muhammad		-Tsiqah -Unknown -Tsiqah	Tabi'ul Atba 'Old People
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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 collect hadith in a book (Soetari E. , 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 W. , 2020). Hadiths are declared popular and their validity increases when similar hadiths are recorded in the hadith books (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 scholars does not require validity testing. (Darmalaksana W. , 2018).

Sharah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana W. , 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 W. , 2020). Including hadith can be explained through an agrotechnological approach (Pramanik, Istiqomah, & Chaidir, 2016).

Environmental problems are global problems that are increasingly being recognized as complex and serious problems faced by human beings in the world. The deforestation of forest areas that are used as a buffer zone for urban areas, the large number of forest areas that have been converted into plantations, are considered by many to be the cause of natural disasters everywhere. (Harahap, 2015). Efforts towards environmental awareness cannot be sufficiently stated verbally, so it is necessary to prove and document environmental planning (Jati Waskito, 2012). Planting a variety of trees provides many benefits that can improve environmental quality and human health (Andriani Parastiwi, 2017).

Conclusion

The environment is the residence of all living things on earth, including humans, animals and plants, we must protect it. The environment is very important for the survival of living things. However, now the environment is experiencing damage. It's all a result of irresponsible human activity. For example, such as cutting down trees illegally which is not interspersed with replanting trees so that the forest becomes deforested and

the soil cannot absorb water even trees cannot breathe carbon dioxide in the air. Therefore, so that natural disasters do not recur continuously, we as humans who live on earth who have been given abundant natural wealth, we should thank God by protecting and preserving this environment. From now on, let us fix our environment. It is expected that this research will have 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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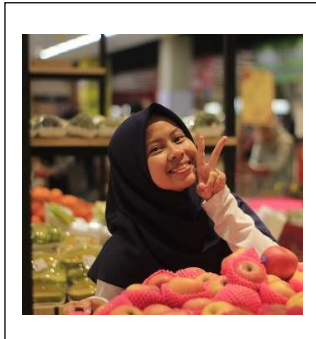


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