



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

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Abstract

The purpose of this research is to discuss the hadith of the Prophet Muhammad about the glory of farming. This research method is qualitative through the takhrij and sharah hadith approaches with agrotechnological analysis. The results and discussion of this research is that farming has been compulsory for every Muslim since the time of the Prophet, and has been done until now. The conclusion of this research is the takhrij and syarah hadith of the Prophet Muhammad regarding the glory of farming which will bring glory to the end of the day for everyone who does it.

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

Introduction

Nature is a wonderful creation of Allah. There are many amazing phenomena contained in it. One of these phenomena is the plant phenomenon. The role of plants for humans and animals is very much, one of which is to fulfill the need for food. Animals need plants for consumption, as well as humans. Humans are living things that have high needs in maintaining survival in terms of food. Therefore, to avoid a food crisis, people must pay more attention to how to get food. One solution that humans can do is by farming (Nur, 2017). There are 2 (two) benefits of farming, namely world and religion. Allah even gives a reward in the form of alms for farming activities (Setyowati, 2009)

There is a hadith of the Prophet. with regard to the glory of farming in al-Bukhari Number 2152, Kitab al-Muzara'ah:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ
أَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ
يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ وَقَالَ لَنَا مُسْلِمٌ حَدَّثَنَا أَبَانُ حَدَّثَنَا قَتَادَةُ
حَدَّثَنَا أَنْسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"It is not a Muslim who cultivates or grows a plant and the plant is eaten by birds or humans or animals, but it becomes shadaqah for him" [HR. al-Bukhari].

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

Research Metode

This research method is qualitative through literature and field studies (Darmalaksana, Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan, 2020). While the approaches applied are takhrij and sharah hadith (Soetari, Syarah and Hadith Criticism with the Tahrij Method: Theory and Application, 2015). The interpretation in this study used agrotechnology analysis (Utomo, 2014).

In general, there are two stages of research on hadith, namely takhrij and sharah. 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 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 by paying attention to quality and efficiency (Utomo, 2014)

Result and Discussion

At first, a search was carried out through the hadith application regarding the keyword "farming" until the hadith was found in chapter al-Muzara'ah Kitab Sahih al-Bukhari Number 2152, as previously disclosed.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Anas bin Malik bin An Nadlir bin Dlamdlom bin Zaid bin Haram		91 H	Bashrah	Abu Hamzah	-	Shahabat	Sahabat
2	Qatadah bin Da'amah bin Qatadah		117 H	Bashrah	Abu Al Khaththab	-	Tsiqah Tsiqah ma'mum Tsiqah tsabat Hafizh	Tabi'in ordinary people
3	Waddloh bin 'Abdullah, maulana Yazid bin 'Atha		176 H	Bashrah	Abu 'Awanah	-	Tsabat Tsiqah Shaduuq tsiqah Tsabat shalih Tsiqah Tsiqah shaduuq	Tabi'ut Tabi'in middle circles
4	Qutaibah bin Sa'id bin Jaamil bin Tharif bin 'Abdullah		240 H.	Himsh	Abu Raja'	-	Tsiqah Tsiqah Tsiqah Tsabat	Tabi'ul Atba 'among the elderly
5	Imam Bukhari	194 H	256 H	Yaman	Abu Abdillah	-	Imam Hadits	Tabi'in

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 hadiths into a book (Soetari, Ilmu Hadits., 1994). Hadiths are declared valid if the narrator is positive according to the comments of the scholars and continued transmission according to the birth year of the narrator (Darmalaksana, Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan



Gunung Djati Bandung, 2020). Hadiths are declared popular and their validity increases if 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 conflict with 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).

Syarah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana, Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung, 2020). Including the linguistic approach, the meaning of the hadith text, and understanding the context of the situation when the hadith was spoken (Muin, 2013). Today, the hadiths are beginning to be explained with various cutting-edge approaches (Darmalaksana, Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung, 2020). Including hadith can be explained through an agro-technology approach (Pramanik, Istiqomah, & Chaidir, 2016).

The hadith about farming has signaled a message that is profound enough for a person to take advantage of his lifetime to plant something that can be enjoyed by people afterward, so that the rewards will continue to flow until the Day of Judgment comes. This will be written as his charity (almsgiving Jariyah). In terms of almsgiving, Jariyah is a gift or charity that continues to flow even though the person who has been doing charity dies by being done solely because of Allah SWT. (Nur, 2017).

The hadith above shows that Islam gives respect and honor to a Muslim who makes the land of Allah prosperous, because in fact Allah provided these lands to support the survival of the creatures He created. Islam strongly encourages agricultural work and regards it as the most important work according to Allah. Allah provides almsgiving rewards for Muslims who carry out these planting activities. This illustrates how Islam really appreciates the efforts and efforts of farmers in prospering the land provided by Allah (Lailiyah, 2018)

One of the concepts of environmental conservation to maintain the balance of the ecosystem is by planting trees, namely reforestation or reforestation. Prophet Muhammad SAW. very concerned about the importance of reforestation by planting and farming. Prophet Muhammad SAW. classify those who plant as people who give good faith. This is expressed explicitly in the hadith of the Prophet Muhammad (Nasukha, 2018).

Manifestation of the commandments of Allah SWT. it is actually for the benefit of humans to an unlimited time. And the call to cultivate crops is also not limited by time, even before the end of the world someone who has done farming will abstain from consuming his fruit and other people's fruit, because the end of the world will glorify him through the trees. So, cultivation includes obligatory worship until the last breath. Among the benefits of farming are a counterweight to 'global warming', seasonal irregularities, weather, noise reduction and preventing the circulation of factory toxins or their waste. At least, the presence of trees and plants can reduce these dangers (Abbas, 2017).

Conclusion

Farming in Islam is an obligation for all Muslims, whether they are farmers or not. Because farming will get the glory of Allah Almighty, environmental conservation by farming will balance the ecosystem and provide food needs. Prophet Muhammad SAW. classifying those who plant as people who give charity and what is planted will benefit them until the end of the day. 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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