



**Buying and Selling Fertilizer in Agriculture:
Study of Takhrij and Syarah Hadith on Agrotechnology**

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Abstract

The purpose of this study is to discuss the hadith of the Prophet Muhammad about buying and selling fertilizers. The research method used in this study is a qualitative method through the approach of takhrij and syarah hadith agrotechnology. The results and discussion of this study are the buying and selling activities of fertilizers recommended by the Prophet Muhammad, and are still developing in modern times. The conclusion of this study is that the buying and selling of fertilizers was recommended by the Prophet Muhammad and also has many other benefits.

Keywords: Agrotechnology, Fertilizer, Hadith, Syarah, Takhrij

Introduction

In language, fertilizer is a material that contains one or more nutrients or nutrients for plants to support plant growth and development. According to Sukamto, manure is a fertilizer whose basic ingredients come from animal manure and almost all animal manure can be used as manure (Hadisuwito, 2007). Among the considerations of the permissibility of making animal waste into a transaction is the existence of benefits from the animal waste. However, its benefits do not mean that it can make the basis of permissibility in its halal or haram (ma'qud alaih) and simply when an object is punished as unclean, of course it does not necessarily apply the haram law in its use. Consideration of texts, both the Koran or the Hadith of the Prophet, need to be used as the basis for determining the law of a problem, including in this case of buying and selling dirt (A. Alfin, 2019). The use of manure as fertilizer has been known for a long time because nowadays with technological advances, manure can also be transformed

into fuel. However, some Muslims have doubts about its halal status (Muafa, 2017).

There is a hadith narrated by Ahmad Number 2809 which reads:

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ حَدَّثَنَا خَالِدٌ عَنْ بَرَكَةَ أَبِي الْوَلِيدِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ الْيَهُودَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَبَاعَوْهَا فَأَكَلُوا أَثْمَانَهَا وَإِنَّ اللَّهَ إِذَا حَرَّمَ عَلَى قَوْمٍ شَيْئًا حَرَّمَ عَلَيْهِمْ ثَمَنَهُ

It has been told to us [Mahbub bin al-Hasan] has told us [Khalid] from [Barakah Abu al-Khalid] from [Ibn Abbas] that the Prophet said, "Allah cursed the Jews, when fat was forbidden on them, they manipulated it by selling it and eating the proceeds of its sale. Verily, when Allah forbids something for a people, He also forbids the proceeds of its sale" [Ahmad].

Based on the explanation above, the research formula was compiled, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020). The formulation of this problem is that there is a hadith of the Prophet Muhammad about buying and selling plants. The research question is what is the hadith of the Prophet Muhammad about buying and selling plants. The purpose of this study is to discuss the hadith of the Prophet SAW about buying and selling plants.

Research methods

This research method is a qualitative type through library research and field studies (Darmalaksana W. , 2020). While this research approach applies takhrij and syarah hadith (Soetari, 2015).

In general, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is the process of removing hadith from the book of hadith to examine its validity, while syarah is an explanation of hadith texts with relevant analysis (Darmalaksana W. , Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020).

The preparation of research formulas, as a consideration of the alignment between research objectives, problem formulation, and research questions, plays a major role in the smooth implementation of research and becomes a guarantor of the feasibility of publishing research articles in scientific journals (Darmalaksana W. , 2020). This research was taken from the combination of the research method lecture experience (Darmalaksana W. , Formula Penelitian Pengalaman Kelas Menulis, 2020).

Results and Discussion

At first, a search was carried out through a hadith application until it was found the hadith narrated by Ahmad No. 2809, as previously stated.

Table 1. List of Rawi and Sanad

No.	Rawi Sanad	Born/Died		Country	Kunyah	Scholars Comments		Circle
		B	D			-	+	
1	Abdullah bin 'Abbas bin Abdul Muthalib bin Hasyim	-3 SH	68 H	Marur Rawdz	Abu Al 'Abbas		Sahabat	Sahabat
2	Barakah	-	80 H	Bashrah	Abu Al Walid		- Tsiqah - Mentioned in 'Ats Tsiqat'	Tabi'in ordinary people
3	Khalid bin Mihran	-	141 H	Bashrah	Abu Al Manazil		-Tsiqah -Tsabat - Fiqh expert -Tsiqah Yusril -Alhafidz Tsiqah Imam -Bashari Tsiqah	Tabi'in ordinary people
4	Muhammad bin Al Hasan bin Hilal	-	222 H	Bashrah	Abu Ja'far	-Laisa bi qowi -Dla'if - Accused of a Qodariyah	- Mentioned in Ats-Tsiqaat -Laisa bihi ba's -Shaduuq Fihi Layyin	Tabi'ut Tabi'in ordinary people
5	Imam Ahmad bin Hanbal	164 H	241 H	Baghdad	Abu Abdillah		Imam al-Hadits	Tabi'in

Table 1 describes the transmission of hadith from the first narrator to the last narrator. The first narrators are among the Companions as the first party in the delivery of hadith, while the last narrators are scholars who collect hadith into a book (Soetari, Ilmu Hadits, 2015). Hadith is declared valid if the narrator has a positive value according to the comments of the ulama and the transmission continues according to the year of birth of the narrator (Darmalaksana W. , Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij, 2020). Hadiths are declared popular

and their validity increases when similar hadiths are recorded in the books of hadith.

Syarah hadith has been carried out by scholars since classical times with various approaches (Darmalaksana W. , *Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi*, 2020). Among them are the linguistic approach, the meaning of the text of the hadith, and understanding the context of the situation when the hadith is spoken (Muin, 2013). Including hadith can be explained through an agrotechnology approach (Pramanik, Istiqomah, & Chaidir, 2016).

Basically God has given water for plant fertility. Allah, the all-giver of sustenance, sends down water that brings much goodness and benefit from the sky, and then grows, with that water, gardens with trees, flowers and fruit. And grow plant seeds that are harvested sustainably. Allah says:

وَنَزَّلْنَا مَآءً مِّنَ السَّمَاءِ مَاءً مُّبْرُكًا فَآبَنَّا فِيهَا زَرْعًا بَآئِنًا يُجْتَنَىٰ حَبَّالْحَصِيدِ

And We send down from the sky water of many benefits, and We cause it to grow with it trees and the seeds of the plant (Qaf [50]: 9).

Humanity views that only water is not enough for plant fertility. So that fertilizer is needed so that plants are more productive and profitable for farmers. Only water. The review of Islamic law on manure is permissible, because manure in research such as cow dung, goats and others that are used as manure is useful for sellers and buyers and is very beneficial for plants as well as to be used as bio gas (Manurung, 2019).

Conclusion

Fertilizer is a very important ingredient in agriculture. Judging from these interests, attention must be paid to how to review the halalness of the fertilizer. Because, in this era of globalization, a lot of buying and selling of fertilizers is very profitable for farmers from traditional circles to modern farmers. Although there are some fertilizers that cannot be traded according to some imams based on the hadith of the Prophet. Here it is important to include Islamic law in the development of agrotechnology regarding the sale and purchase of fertilizers for plant fertility and agriculture.

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