



**Takhrij and Syarah Hadith of Agrotechnology:  
Farming and Planting Agriculture**

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**Abstract**

This study aims to discuss the hadith with respect to agriculture. 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 excessive use of inorganic fertilizers or pesticides. The conclusion of this research is the takhrij and sharah of the Prophet's traditions regarding the excessive use of inorganic fertilizers and their impact on pests so it would be better if you use organic fertilizers.

Keywords : *Agrotechnology, Hadith, Syarah, Takhrij*

**Introduction**

Wheat and corn are food crops that are needed in the world, but rice (*Oryza sativa L.*) is also one of them (Purnamaningsih, 2006). The negative impact of excessive pesticide use is poisoning to humans, livestock, environmental pollution and pest resistance. In addition , it also causes various kinds of health problems and environmental pollution (Soeprapto, 1999). One of the efforts used to increase soil fertility is the use of organic fertilizers. The physical, chemical, and biological properties of soil can be improved by using organic fertilizers. The use of organic fertilizers can produce high grain yields (Arafah, 2011).

There is a hadith of the Prophet with regard to farming and planting agriculture in HR.Bukhari Number 2152 :

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ 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 بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ وَقَالَ لَنَا مُسْلِمٌ حَدَّثَنَا أَبُو حَنيفة حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Has told us [Qutaibah bin Sa'id] has told us [Abu' Awanah]. And it is also narrated that it has told me ['Abdurrahman bin al-Mubarak] has told us [Abu 'Awanah from Qatadah] from [Anas bin Malik *radliallahu 'anhu*] said : Rasulullah shallallahu 'alaihi wasallam said : " It is not a Muslim who cultivates or grows a plant and then that plant is eaten by birds or humans or animals but it becomes sadaqah for him." And said, to us [Muslim] have told me [Aban] has told us [Qatadah] has told us [Anas] from the Prophet *shallallahu 'alaihi wasallam* (HR. Bukhari Hadis No. 2152).

Based on the explanation above, the research formula is 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 agriculture. The research question is how the hadith of the Prophet about agriculture. The purpose of this research is to discuss the hadith of the Prophet about agriculture.

### Research methods

This research method is a qualitative type through literature study and field studies (Darmalaksana, 2020). While this research approach applies takhrij and syarah hadith (Soetari, Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi, 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 hadiths from the hadith book to examine its validity, while sharah is the explanation of the hadith text with relevant analysis (Darmalaksana, 2020), which in this case is agro-technology analysis (Chaidir, Yuliani, & Qurrohman, 2016).

### Results and Discussion

At first, a search was carried out through the application of hadith about agriculture until the hadith was found in the Sahih Bukhari Book Number 2152, which was described earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			-	+	
1	Anas bin Malik		91 H	Bashrah	Abu Hamzah		Shahabat	Friend
2	Abu 'Awanah dari Qatadah		117 H	Bashrah	Abu Al Khaththab		-Tsiqah -Tsiqah ma'mun -Tsiqah tsabat	Tabi'in ordinary people

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			-	+	
							Hafizh	
3	'Abdurrahman bin al-Mubarak							
4	Abu 'Awanah		176 H	Bashrah	Abu 'Awanah		-Tsabat -Tsiqah - Shaduuq tsiqaah -Tsabat shalih -Tsiqah shaduuq	Tabi'ut Tabi'in middle class
5	Qutaibah bin Sa'id		240 H	Himsh	Abu Raja'		-Tsiqah -Tsiqah Tsabat	Tabi'ul Atba' among the elderly
6	Imam al-Bukhari	194 H	256 H	Bukhara	Abu Abdullah		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 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). This hadith has strengths, namely Shahih Muslim 2902, Shahih Muslim 2904, and HR. Tirmidzi 1303. 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).

*Syarah* 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).

Increasing rice productivity is currently faced with many obstacles, due to low levels of soil organic matter and the efficient use of inorganic fertilizers (Amrullah, Sopandie, Sugianta, & Junaedi, 2014). Organic fertilizers, including fermented organic matter, have many advantages compared to the use of inorganic fertilizers (Ciputra A. , 2019). The role of organic matter for the soil which plays a role in improving the physical and chemical properties of the soil by maintaining the structure, water filtration, moisture content, drainage, temperature, microbial activity, and root penetration. Organic matter can affect the supply of nutrients for plants and sources of N,P, and S (Joetono, 1995).

### **Conclusion**

One way to increase rice productivity is using organic fertilizers. Organic fertilizers can fertilize the soil for a long time. Meanwhile, using excessive inorganic fertilizers can cause resistance to pests. Pest resistance can be defined as a condition in which the pest is immune to the applied pesticide. This change causes pesticides that were originally effective for controlling pests to become ineffective. So, many farmers have difficulty dealing with Plant Pest Organisms (OPT). Therefore, if you want to use inorganic fertilizers or pesticides, it must be minimized. 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 is needed on the takhrij and sharah hadith of agrotechnology. This research recommends that this can be a policy consideration.

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