



Takhrij and Syarah Hadith of Agrotechnology:
Utilization of Inai and Katam Leaves to Shine Hair

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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 syarah hadith approaches. The results and discussion of this research is the use of Inai and Katam leaves. The conclusion of this research is takhrij and syarah hadith about dyeing hair by utilizing Inai and Katam plants so as not to cause side effects on hair.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

In today's era, not many people know that the Inai and Katam plants have many benefits. At the time of the Prophet, dyeing hair was no longer ignored because the hair that turned white made self-confidence less and less so that by using the Inai and Katam plants, you could change the color of hair from white to reddish in color, using Inai and Katam plants did not cause side effects because it uses natural ingredients. Based on research in the medical world, the current era of dyeing hair with dyes mixed with chemicals has bad consequences, such as allergies, irritation, cancer, hormonal disorders, inflammation or damage (Novianto, 2019). Dyeing hair with the Inai and katam plants is a highly recommended color (Kasran, 2013). Inai and Katam plants are a type of herbaceous plant that is widely grown in tropical countries (Zubardiah, Mustaqimah, & Auerkari, 2008). Natural way insideusing Inai and Katam plants by crushing and fertilizing the limbs such as skin, nails, and hair using materials such as cloth, loin and others for the purpose of dyeing and dyeing. The colors Inai usually

produces are yellow, orange, red and some are black following the leaves used (Termizi, 2019).

There is a hadith of the Prophet. related to the leaves of Inai and Katam in the Sahih Imam Bukhari Number 3627:

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَيْلَةَ أَنَّ عُقْبَةَ بْنَ وَسَّاجٍ حَدَّثَهُ عَنْ أَنَسِ بْنِ خَالِدٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَلَيْسَ فِي أَصْحَابِهِ أَشْمَطُ غَيْرِ أَبِي بَكْرٍ فَعَلَّقَهَا بِالْحِنَاءِ وَالْكَتَمِ وَقَالَ دُحَيْمٌ حَدَّثَنَا الْوَلِيدُ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنِي أَبُو عُبَيْدٍ عَنْ عُقْبَةَ بْنِ وَسَّاجٍ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَكَانَ أَنَسُ أَصْحَابِهِ أَبُو بَكْرٍ فَعَلَّقَهَا بِالْحِنَاءِ وَالْكَتَمِ حَتَّى لَوْنُهَا

Has told us Sulaiman bin Abdurrahman told us Muhammad bin Himyar told us Ibrahim bin Abu 'Ablah that' Uqbah bin Wassaj told him from Anas, the Prophet's assistant ﷺ said, "Prophet ﷺ arrived (in Medina) and none of his companions were the most ubiquitous except Abu Bakr. So then he painted it with Inai and Katam leaves (other coloring leaves) ". And said Duhayman had told us al-Walid had told us al-Auza'i had told me Abu 'Ubiad from' Uqbah bin Wassaj had told me Anas bin Malik radhiallahu'anhu said; Prophet ﷺ arrived in Medina and among his oldest companions was Abu Bakr. Then she dyed it using Inai and Katam leaves until her hair looked reddish "[HR. Imam Al-Bukhari Number 3627].

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 Inai and Katam leaves. The research question is how the hadith of the Prophet about the Inai and Katam plants. The purpose of this research is to discuss the hadith of the Prophet about the Inai and Katam plants.

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, 2015). The interpretation of this research used agrotechnology analysis (Chaidir, 2015). In general, research on hadith has two stages, namely takhrij and syarah. Takhrij is the process of extracting a hadith from a hadith book to examine its validity, while syarah is an explanation of the hadith text with relevant analysis, in this case agrotechnological analysis (Chaidir, Yuliani, & Qurrohman, 2016).

Results and Discussion

At first, a search was made through the hadith application regarding the keyword "plants" until the hadith was found in the Sahih Imam Bukhari book Number 3627 as described earlier.

Figure 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 Hamza		-Friend	Friend
2	'Uqbah bin Wassaj		82 H				- Tsiqah - Tsiqah - Salihul hadith - Mentsiqah Right - Tsiqah -Mentioned In "Ats-Tsiqat"	Middle class tabi'in
3	Ibrahim bin Abi 'Ablah Syamri		152 H	Sham	Abu Isma'il		- Tsiqah - Shaduuq - Tsiqah	Tabi'in ordinary people
4	Muhammad bin Himyar		200 H	Sham	Abu 'Abdul Hamid		- Tsiqah - Mentsiqah right -La ba'sa bih -Laisa bihi ba's	Tabi'ul Atba 'among the elderly
5	Sulaiman bin Abdurrahman		233 H.	Sham	Abu Ayyub		- Shaduuq - Mustaqimul hadith - Tsiqah - Tsiqah yuhti - Tsiqah - Shaduuq - Shaduuq Yuhti	Tabi'ul Atba 'among the elderly

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		L	W			-	+	
6	Imam Bukhari	194 H	256 H	Yemen	Abu Abdillah		Imam of Hadith	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, 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, 2020). Hadiths are declared popular and their validity increases when similar traditions are recorded in the hadith books (Soetari, 2015). If the hadith text is understood according to common sense and does not conflict with the Koran, then the hadith is categorized as a good deed which according to the 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).

It has been proven that the henna and katam plants do not only dye hair but have many benefits including astringent and antiseptic substances to clean the scalp from microbes and parasites by placing henna leaves on the head for a long time (Mandala, 2019). In the story of Salma Umm Rafi', the Prophet was never stabbed by thorns and covered with warts, unless he put henna leaves on it because henna is useful for treating scalp inflammation (Fauziah, 2020).

Conclusion

Takhrij and syarah regarding the benefits of Inai and Katam plants strongly recommend today to make the most of them. Because the benefits are so many and have no side effects in coloring hair that has been tested at the time of the Prophet. In addition to coloring hair, the benefits of Inai are also good for skin care, contain anti-inflammatory which is good for rheumatism and joint pain, relieves pain of PMS symptoms, prevents premature aging, relieves fever, as a natural remedy for insomnia, relieves headaches and migraines. A plant that is a type of shrub is a Inai plant. The



Inai plant is characterized by pale flowers with green leaves. Light green Inai leaves indicate the leaves are still young, while dark green ones with black spots indicate the leaves are old. 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 syarah hadith of agrotechnology is needed. This study recommends a policy consideration.

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