



**Takhrij and Syarah Hadith of Agrotechnology:
Dates Efficacy Study To Eliminate Toxins**

Siti Julaeha¹, Wahyudin Darmalaksana², Windhy Chandria³, Andi Nurlaela⁴

^{1,3}Department of Agrotechnology, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

^{2,4}Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung
sitijulaehajuju1207@gmail.com

Abstrak

Tujuan penelitian ini adalah membahas hadis Nabi tentang khasiat tumbuhan kurma. Metode penelitian ini bersifat kualitatif melalui pendekatan takhrij dan syarah hadis dengan analisis agroteknologi. Hasil dan pembahasan penelitian ini adalah tumbuhan kurma dikatakan memiliki khasiat dan memiliki kandungan vitamin yang besar. Kesimpulan penelitian ini adalah takhrij dan syarah hadis Nabi tentang air rendaman kurma yang memiliki kandungan alkali, yang disebut dapat menghilangkan racun.

Kata Kunci: *Agroteknologi, Hadis, Syarah, Takhrij*

Abstract

The purpose of this study is to discuss the Prophet's hadith regarding the efficacy of date palms. This research method is qualitative through the approach of takhrij and sharah hadith with agrotechnological analysis. The results and discussion of this research is that the date palm plant is said to have properties and has a large vitamin content. The conclusion of this study is the takhrij and syarah hadith of the Prophet regarding date infused water which has alkaline content, which is said to remove toxins.

Keywords: *Agrotechnology, Hadith, Syarah, Takhrij*

Introduction

Dates (*Phoenix dactylifera L.*) are the fruit of the Areaceae plant family which has seeds with one monocot institution (Maesyaroh, 2019). Dates are a fruit group that occupies a special place in the hearts of the Muslims. Dates are considered to be one of the best foods that the Prophet Muhammad

SAW taught and explained. in many hadiths (Supandi, 2014). Dates contain polyphenol compounds which are antioxidants. Antioxidants can tackle and overcome free radicals by transferring hydrogen (Mar'attu, 2019).

There is a hadith of the Prophet. With regard to the efficacy of dates, it can eliminate toxins in Musnad Imam Ahmad Number 23344:

حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ قَالَ أَخْبَرَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمْرٍ عَنْ ابْنِ أَبِي عَتِيقٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي تَمْرِ الْعَالِيَةِ شِفَاءً أَوْ قَالَ تَرِياقًا أَوْ لَبُكْرَةً عَلَى الرِّيقِ

Has told us Manshur bin Salamah (1) said; Has told us Solomon, namely Ibn Bilal (2), from Sharik bin Abdullah bin Abi Namr (3), from Ibn Abi Atiq (4), from Aisyah (5) that the Prophet sallallaahu 'alaihi wasallam. said: "Surely the dates of the Prophet in Al-Aliyah (the name of the place in Medina) there are drugs, or he said, as an antidote to poison if eaten early in the morning" (Narrated by Imam Ahmad).

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

Research Methods

This research method is qualitative through literature and field studies (Darmalaksana, 2020b). Meanwhile, the approach applied is takhrij and syarah hadith (Soetari, 2015). The interpretation in this study used agro-technology analysis (Utomo, 2014).

In general, there are two stages of research 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 an explanation of the hadith text with a certain analysis (Soetari, 2015). Agro technology 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).

Results and Discussion

At first, a search was made through the hadith application regarding the keyword "antidote dates" until the hadith was found in the book Musnad Imam Ahmad Number 23344, as stated earlier.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Aisyah bint Abi Bakar Ash Siddiq		58 H	Madinah	Ummu 'Abdullah		-Friend	Friends
2	Abdullah bin Muhammad Abi 'Atik bin 'Abdur Rahman bin Abi Bakar			Madinah			-Tsiqah -Tsiqah -Tsiqah	Tabi'in middle class
3	Syarik bin 'Abdullah bin Abi Namir		144 H	Madinah	Abu 'Abdullah		-Laisa Bihi's -Laisa Bihi's -Tsiqah -Tsiqah It is mentioned in 'ats tsiqaat -Laisa Bihi's -Shuduq, there's an error	Tabi'in ordinary people
4	Sulaiman bin Bilal		172 H	Madinah	Abu Muhammad		-Tsiqah -Tsiqah -Tsiqah -Tsiqah -Tsiqah It is mentioned in 'ats tsiqaat -La ba'sa bih -Tsiqah Imam	Tabi'ut Tabi'in middle circles

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
5	Manshur bin Salamah bin 'Abdul' Aziz bin Salih		210 H	Baghdad	Abu Salamah	-Tsiqah It is mentioned in 'ats tsiqaat -La ba'sa bih -Tsiqah tsabat -Hafizh		Tabi'in middle class
6	Imam Ahmad	164 H	241 H	Baghdad				

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, 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 contradict the Qur'an, then the hadith is categorized as a good deed which according to scholars does not require validity testing (Darmalaksana, 2018).

Sharah 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).

Dates are a fruit rich in calcium, iron, vitamin K, folate and antioxidants. On the other hand, the water soaked in dates is also considered to have good properties for the health of the body. Dates *infused water* or so-called date infused water is called alkaline which is known to neutralize toxins in the body. By regularly drinking dates soaking water can help the body and digestive system to get rid of these toxins (Pasys, 2020).

Every day people breathe in harmful toxins due to pollution and food that is less hygienic. Nabeez water has benefits in helping the body and digestive system to get rid of these toxins. These toxins can cause disease. By drinking water soaked in dates, the body is clean from toxins (Lestari, 2020).

Based on several studies, it shows that dates have functions as antioxidants, antimicrobials and antimutagenetics and dates have a good source of antioxidants including high polyphenol content among other dried fruits, which have an important role in absorbing and neutralizing free radicals (Munawwarah, 2015).

Conclusion

Dates are a blessing from Allah that is bestowed upon humans as His servants. Dates contain many vitamins, various minerals, enzymes, and contain organisms that give dates a special taste. Dates infused water which is commonly called dates infused water or nabeez water is said to contain an alkaline tonic which has a tendency to detoxify, remove acidity from the stomach and digestive system. This nabeez water was believed by early Muslims to have extraordinary properties for the body, and is said to be able to remove toxins. The reason is the Prophet. also in fact like to drink water soaked in dates or commonly known as this nabeez water. It is hoped that this research has beneficial implications for the users of the research results. This research has limitations, so it requires in-depth research on the takhrij and sharah hadith of agrotechnology. This study recommends a policy consideration.

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Author



Siti Julaeha

UIN Sunan Gunung Djati Bandung, Indonesia