

**TAKHRĪJ ḤADĪTH GHARS AL-ASHJĀR:  
Tracing the Greening Spirit Root in Sunnah Nabawiyah**

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**Abstract**

*Analyses of the National Disaster Management Agency (BNPB) states that beside weather and environmental typologies, human activities have a significant role in triggering disasters. Quran Surah Al-Rūm verse 41 has justified this idea, and legitimizes that disasters occur because of people's lack of awareness and self-motivations to take care of the environment. This article seeks to investigate ḥadīth matn to motivate the action of preserving the nature. This article focuses to find out a qualitative ḥadīth in order to gain an appropriate understanding of ḥadīth (fiqh al-ḥadīth). This research is a library research with a content analyses to related documents. In addition, this study applies a simultaneous ḥadīth approach (a simultaneous method) and understanding of thematic hadith (fiqh al-ḥadīth al-mawḍū'i). This paper concludes that the ḥadīth in this question had a quality of ḥadīth ṣaḥīḥ li dzātih and included into mashhūr ḥadīth (popular hadith). This ḥadīth provides a significant role to motivate greening for the preservation of nature.*

**Keywords:** *Greening Spirit, Simultaneous Method, Understanding of Thematic Ḥadīth*

**Abstrak**

*Analisis Badan Nasional Penanggulangan Bencana (BNPB) menyebutkan bahwa selain cuaca dan tipologi lingkungan, ulah tangan manusia berperan signifikan dalam memicu bencana. al-Qur'an Surat Al-Rum ayat 41. telah membenarkan gagasan ini, dan melegitimasi bahwa bencana terjadi karena kurangnya kesadaran dan motivasi diri masyarakat untuk menjaga lingkungan. Artikel ini berusaha untuk mentakhrīj hadis yang mungkin dapat menjadi motivasi untuk melakukan penghijauan guna kelestarian alam. Fokus dari artikel ini adalah untuk mengetahui kualitas hadis kajian dan menghasilkan pemahaman hadis (fiqh al-ḥadīth) secara utuh, benar dan dapat dipertanggung-jawabkan. Penelitian ini merupakan penelitian kepustakaan (library research). Teknik analisis data yang dipakai berupa analisis isi atau dokumen. Sedangkan pendekatan yang digunakan adalah pendekatan penelitian hadis simultan (simultaneous method) dan pendekatan fiqh al-ḥadīth al-mawḍū'i (understanding of thematic hadith). Hasil penelitian menyimpulkan bahwa hadis yang menjadi sasaran kajian adalah ḥadīth ṣaḥīḥ li dhātih mashhūr. Hadis ini memberikan pemahaman tentang pentingnya menanam dan menanam pohon.*

**Kata Kunci:** *Motivasi Penghijauan, penelitian hadis simultan, fiqh al-ḥadīth al-mawḍū'i*



## Introduction

The beginning of 2020 opened by floods that inundated parts of Capital City, Jakarta and buffer cities, Bogor, Depok, Tangerang and Bekasi. Floods that took as many as 43 lives were just one of many disasters that occurred in Indonesia in early 2020. The National Disaster Management Agency (BNPB) of February 10, 2020, have recorded several disasters and conclude that the flood was caused by hydro-meteorological disasters, namely disasters that are influenced by weather factors, as follows; floods 171 events, tornado 155 events, landslides 98 events, forest and land fires 28 events, tidal wave/abrasion 2 events and earthquake 1 event<sup>1</sup>.

Besides, weather factors, environmental topography and human activities play a significant role. Excessive logging and burning of forests, conversion of forest functions to agricultural land, narrowing of water catchment areas due to construction of buildings and residential areas are some of the triggers for disasters. Azizi and Salim stated that environmental processing errors were the most common cause of natural disasters in various parts of Indonesia<sup>2</sup>.

Reforestation and greening have a very important role in efforts to preserve nature and environment. Reforestation meant as an effort to plant trees in degraded forest areas to restore the function of forest. While greening is interpreted as an effort to restore vegetative land and technical civil outside the forest to restore land functions<sup>3</sup>. In addition to preserving nature and environment, these two planting programs are considered to be very significant as preventive measures against natural disasters. This is inseparable from the function of forest which includes protection of the soil from rain drops which can cause erosion and landslides, and protection of water management so as to reduce

the risk of flooding in rainy season and lack of water in dry season.<sup>4</sup>

However, it is unfortunate that the program is not getting a positive response from the community due to the lack of awareness to perform actions that have a significant impact on their survival. Society tends to see the material and *ukhrawi* side rather than the survival and benefits of *ukhrawi*. This is understandable because in terms of material, reforestation and greening can reduce or even eliminate sources of income and narrow livelihoods. Communities tend to clear land for agriculture and plantations with short planting duration and yields more than trees that provide security from floods, landslides and erosion. In fact, more extreme in urban areas they are more comfortable planting fancy buildings rather than plants that supply oxygen.

In Islamic literature we can find a lot of religious texts that become the spirit and self-motivation to actively participate in preserving nature. Among these are the ḥadīth narrated by Anas bin Mālik:

*Qutaybah bin Sa'īd and 'Abd al-Rahmān bin al-Mubārak tell me the ḥadīth. Abū 'Awānah narrated the ḥadīth to me, from Qatādah from Anas bin Mālik said; Rasulullah saw., said; "Is not a Muslim planting trees (trunked) or planting plants (not trunked) then being eaten by birds, humans or livestock, but it becomes sadaqah for him"*<sup>5</sup>.

This article attempts to investigate the ḥadīth history of Anas bin Malik above. The first purpose of this article is to understand the degree of ḥadīth both in terms of quality and quantity. The second aim is to produce an appropriate understanding of ḥadīth (*fiqh al-ḥadīth*). Then, after knowing quality and understanding of ḥadīth, the author intend to underline the ḥadīth as a potential contribution of thought in Islamic scientific knowledge on

<sup>1</sup> Theophilus Yanuarto, "Tanah Longsor Dan Banjir Terjang Beberapa Wilayah Nusantara," accessed February 13, 2020, <https://bnpb.go.id>.

<sup>2</sup> Amris Azizi and M. Agus Salim, "Kajian Pengendalian Longsor Secara Vegetatif Di Desa Binangun Kecamatan Banyumas," *Techno (Jurnal Fakultas Teknik, Universitas Muhammadiyah Purwokerto)* 16, no. 2, October 1, 2015: pg. 63-69-69.

<sup>3</sup> Presiden RI, "Peraturan Pemerintah Republik Indonesia Nomor 35 Tahun 2002 Tentang Dana Reboisasi," accessed February 16, 2020, <https://jdih.kemenkeu.go.id/fullText/2002/35tahun2002pp.htm>.

<sup>4</sup> Windiani Windiani, "STRATEGI PEMBERDAYAAN MASYARAKAT DI KAWASAN HUTAN SEBAGAI LANGKAH ANTISIPATIF DALAM PENANGANAN BENCANA BANJIR DAN TANAH LONGSOR DI KABUPATEN TRENGGALEK," *Jurnal Sosial Humaniora* 3 (November 2, 2010): 148-161.

<sup>5</sup> Abū 'Abd Allāh Muḥammad bin Ismā'īl al-Bukhāriy, *Ṣaḥīḥ Al-Bukhāriy*, 1st ed. (Beirut: Dār Ibn al-Kathīr, 2002), 558.

the importance of replanting (reforestation and greening) for the sustainability of nature.

This research is a library research to analyze the quality and understand the purpose of ḥadīth about the importance of planting trees. Data analysis techniques used in the form of content analysis or documents. The approach used is simultaneous ḥadīth research approach (simultaneous method), namely the study of the influence of ḥadīth through several channels of *sanad* of certain *matan* on the quality of ḥadīth<sup>6</sup>. Whereas in *fiqh al-hadith*, the author uses a thematic ḥadīth understanding approach (*al-ḥadīth al-mawḍū'i*).

Operationally, the step of this hadith research is carried out by doing *takhrīj ḥadīth*, then followed by analyzing *sanad* and *matan* ḥadīth. *Sanad* analysis is carried out by; a) testing the credibility of narrator (*thiqah al-rāwi*), b) testing the continuation of *sanad*, and c) summarizing results. While the analysis of *matan* is done by steps: a) testing *shād* whether or not *matan*, b) testing *mu'allal* (defect) whether or not *matan*, and c) summarizing results<sup>7</sup>.

After the partial research is completed, it is continued with simultaneous research which starts with *i'tibār* after doing *takhrīj ḥadīth*. *I'tibār* is a study of the path of a hadith narrated by a *rāwi* in order to find out whether there is another *rāwi* narrating a hadith with the same *matan*, both same in the text or same in terms of its meaning alone. The purpose of *i'tibār* is to find out whether or not there is a supporting ḥadīth in the form of *ḥadīth tābi'* or *ḥadīth shāhid* on *sanad* ḥadīth which is being investigated<sup>8</sup>.

After *i'tibār* the next step is to analyze *sanad* and *matn* of *ḥadīth tābi'* and *ḥadīth shāhid* with the same analytical method as the analysis of *sanad* and *matan* partial research.

<sup>6</sup> Damanhuri Damanhuri, *Hadis-Hadis al-Fiṭrah Dalam Penelitian Simultan* (Sidoarjo: Dwiputra Pustaka Jaya, 2016), 77; Taufiq Hidayat, "Analisis Buku Teks Hadis Ilmu Hadis Kurikulum 2013 Kelas XII Madrasah Aliyah Peminatan Ilmu-Ilmu Keagamaan" (Master's Thesis, UIN Sunan Ampel Surabaya, 2019), 65–66, accessed June 11, 2020, <http://digilib.uinsby.ac.id/35309/>.

<sup>7</sup> Damanhuri, *Hadis-Hadis al-Fiṭrah Dalam Penelitian Simultan*, 77.

<sup>8</sup> Maḥmūd al-Taḥḥān, *Taysīr Muṣṭalah Al-Ḥadīth*, 9th ed. (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tauzī', 1996), 141.

Then next to the last step, namely conclusion of the results of research whether the ḥadīth accepted (*maqbul*) or rejected (*mardūd*), and accepted with the classification of *ṣaḥīḥ*, *ḥasan* or *ḍa'īf*.

### **Takhrīj al-Ḥadīth and Fiqh al-Ḥadīth**

*Ḥadīth* is everything that relies (*iḍāfah*) on the Prophet Muhammad saw., his words, deeds, statutes or attribute.<sup>9</sup> There are three important elements that must be present in ḥadīth, namely *sanad*, *matn* dan *rāwi*<sup>10</sup>. *Sanad* is reporting the road (which connects) to *Matn*. *Matn* is the sound of ḥadīth at the end of *Sanad*. Whereas *Rāwi* is a person who narrates (conveys or writes in a book) a ḥadīth that is heard from a teacher. Apart from *rāwi* there is another term that is sometimes misunderstood in its understanding and application, namely *mukharrij*. *Mukharrij* is *dhākir al-riwāyah* (the person who mentioned the narration of ḥadīth). In a simpler sense it can be said that *Mukharrij* is a ḥadīth collector<sup>11</sup>.

*Takhrīj* is *al-dilālah 'ala al-ḥadīth fi maṣādirihī al-aṣliyyah al-latī akhrajathu bi sanadihi ma'a bayān martabatihī 'inda al-ḥājah*. It means to show the location of ḥadīth in the sources of origin (*al-maṣādir al-aṣliyyah*) with a series of its *sanad*, then explain the degree of ḥadīth if necessary. In general *takhrīj al-ḥadīth* can be done with two methods, namely *takhrīj* based on *sanad* and *takhrīj* based on *matn*<sup>12</sup>. Of the two methods, five methods are elaborated in more detail, namely;

1. *Takhrīj* based on the beginning of ḥadīth.
2. *Takhrīj* based on lafaz of ḥadīth.
3. *Takhrīj* based on the first *sanad*.
4. *Takhrīj* based on theme of ḥadīth.
5. *Takhrīj* based on the nature seen in the ḥadīth<sup>13</sup>.

<sup>9</sup> Ibid., 15.

<sup>10</sup> M. Alfatih Suryadilaga and dkk, *Ulumul Hadis*, 1st ed. (Yogyakarta: Sukses Offset, 2010), 34; Fatchur Rahman, *Ikhtisar Mushthaluhul Hadits*, 1st ed. (Bandung: PT. Alma'arif, 1974), 29.

<sup>11</sup> Damanhuri, *Hadis-Hadis al-Fiṭrah Dalam Penelitian Simultan*, 72.

<sup>12</sup> Sa'd bin 'Abd Allāh Āl Ḥamīd, *Turuqu Takhrīj Al-Ḥadīth*, 1st ed. (Riyāḍ: Dār 'Ulūm al-Sunnah li al-Nashr, 2000), 24.

<sup>13</sup> 'Abd al-Muḥdī 'Abd al-Qādir 'Abd al-Hādī, *Turuqu Takhrīj Ḥadīth Rasūlillāh SAW*, 4th ed. (Agou-

Whereas *Naqd al-Ḥadīth*, al-A'zamī defines “Efforts to select (distinguish) between *ḥadīth ṣahīh* and *ḍa'īf* and punish the status of narrators in terms of trust (*thiqqah*) and disability/untrustworthiness (*Jarh*)”<sup>14</sup>. The main target of *naqd al-ḥadīth* is aimed at three things.

First, *Naqd al-Rāwi*. The experts agreed that the acceptable *ḥadīth* is a *ḥadīth* narrated by reliable narrator (*rāwi thiqqah*). Whereas the trustworthiness (*thiqqah rāwi*) test can be done with two things. a) test *'adālat al-rāwi* (justice of the *ḥadīth* narrators), and b) test *dabt al-rāwi* (power of memorizing the *ḥadīth* narrators)<sup>15</sup>. To test reliability of *rāwi*, the experts set a standard of research in assessing the traits of *rāwi* contained in the science of *al-jarh wa al-ta'dīl*.

Secondly, *Naqd al-Riwāyah*. Criticism of the continuation of *sanad* needs to be conveyed to ensure that the *matn* is genuinely from Rasūlullāh saw. This is because there are some *ḥadīth*s that are allegedly not from Rasūlullāh saw. There are eight methods used by experts to ensure the continuity of *sanad*<sup>16</sup>.

1. *al-Samā'* method. Redaction of transmission using; a) *sami'tu/nā*, b) *ḥaddathanī/nā*, c) *akhbaranī/nā*, d) *anba'ani/nā*, e) *qāla lī*.
2. *al-Qirā'ah 'alā al-shaykh* method. Redaction of transmission using; a) *qara'tu alā fulān*, b) *ḥaddathanā fulān qirā'atan 'alayh*.
3. *al-Ijazah* method. Redaction of transmission using; *akhbaranī* or *anba'anī* accompanied by *ijāzah*.
4. *al-Munāwalah* method. Redaction of transmission using; *akhbaranī* or *anba'anī* accompanied by *munāwalah*.
5. *al-Kitābah* method. Redaction of transmission using; *akhbaranī* or *anba'anī*

za: Maktabah al-Īmān li al-Ṭabā'ah wa al-Nashr wa al-Tauzī', 2012), 31.

<sup>14</sup> Muḥammad Muṣṭafā al-A'zamiy, *Manhaj Al-Naqd 'Inda al-Muḥaddithīn Nash'atuhu Wa Tārīkhuhu*. (Riyād: Maktabah al-Kauthar, 1990), 5.

<sup>15</sup> Muḥammad 'Alī Qāsim al-'Umariy, *Dirāsāt Fī Manhaj Al-Naqd 'Inda Al-Muḥaddithīn* (Amman: Dār al-Nafā'is li al-Nashr wa al-Tauzī', n.d.), 11.

<sup>16</sup> Muḥammad 'Ajjāj al-Khatīb, *Uṣūl Al-Ḥadīth 'Ulūmuhu Wa Muṣṭalaḥuhu* (Beirut: Dār al-Fikr, 2006), 151; Nūr al-Dīn 'Aṭr, *Manhaj Al-Naqd Fi 'Ulūm al-Ḥadīth*, 3rd ed. (Damaskus: Dār al-Fikr, 1981), 214.

accompanied by *kitābah*.

6. *al-I'lām* method. Redaction of transmission using *ijāzah* or with lafadz printed from *maṣḍar I'lām*.
7. *al-Waṣiyyah* method. Redaction of transmission using *ijāzah* or with lafadz printed from *maṣḍar al-waṣiyyah/al-īṣā'*,
8. *al-Wijādah* method. Redaction of transmission using *hikāyah* (story) like; *wajadtu fī kitāb fulān kadhā wa kadhā*.

Third, *Naqd al-Matn (al-Marwi)*. There are two criterias that must be fulfilled so that the *ḥadīth* can be categorized as *ṣahīh*. First, there is no *shādz* in *matn ḥadīth* (irregularities), and secondly *matn ḥadīth* does not contain any *'illah* (defect). In its empirical level, *'adam al-shudzūd* test is done by confirming the text of *ḥadīth* with the proposition *naqli* (al-Qur'ān and al-Ḥadīth). Whereas *'adam al-'illah* is done by confirming the text of *ḥadīth* with the proposition *aqli* (reason, senses and history)<sup>17</sup>.

*Fiqh al-ḥadīth* is understanding of *ḥadīth* as a whole by paying attention to the Arabic language apparatus and *Sharī'ah* law. In *Ḥadīth* scholarship, *fiqh al-ḥadīth* has a very important position. This is because *fiqh al-ḥadīth* plays an important role in examining the meaning and purpose of main source of Islamic teachings after al-Qur'an, namely al-Ḥadīth. Besides *fiqh al-ḥadīth*, this branch of knowledge is also known as *'ilm sharḥ al-ḥadīth*, *'ilm ma'ānī al-ḥadīth* and *'ilm usūl tafsīr al-ḥadīth*<sup>18</sup>.

*Sharḥ al-ḥadīth* is divided into three types, namely; *al-sharḥ al-mawḍū'i* (thematic explanation), *al-sharḥ al-mawḍi'i* (local explanation) and *al-sharḥ al-mazjiy* (mixed explanation). While the methods that can be used by researchers in conducting the activities of *Sharḥ al-ḥadīth*, are as follows; a) *sharḥ al-ḥadīth bi al-ḥadīth*, b) *sharḥ al-ḥadīth bi aqwāl al-ṣaḥābah*, c) *sharḥ al-ḥadīth bi aqwāl al-tābi'īn*, and d) *sharḥ al-ḥadīth bi ḥasab al-ijtihād wa al-lughah*<sup>19</sup>.

<sup>17</sup> Ṣalāh al-Dīn bin Aḥmad al-Adlabiy, *Manhaj Naqd Al-Matn 'Inda Ulama' Al-Ḥadīth Al-Nabawiy*, 1st ed. (Beirut: Dār al-Āfāq al-Jadīdah, 1983), 32–33.

<sup>18</sup> Muḥammad bin 'Umar bin Sālim Bāzamūl, *'Ilm Sharḥ al-Ḥadīth Wa Rawāfīd al-Baḥṭh Fīh*, 2016, 7.

<sup>19</sup> Bassām bin Khalīl al-Safādiy, “'Ilm Sharḥ al-Ḥadīth: Dirāsah Ta'ṣīliyyah Manhajiyah” (Doctoral Thesis, The Islamic University of Gaza, 2015), 39–49.

**Takhrīj of Ḥadīth about Planting Trees**

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 بَيْمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.

*Qutaybah bin Sa'īd and 'Abd al-Rahmān bin al-Mubārak tell me ḥadīth. Abū 'Awānah narrated ḥadīth to me, from Qatādah from Anas bin Mālik ra. said; Rasulullah saw., said; "Is not a Muslim planting trees (trunked) or planting plants (not trunked) then being eaten by birds, humans or livestock, but it becomes sadaqah for him"*<sup>20</sup>.

The results of *takhrīj* with the help of al-Mu'jam al-Mufahras li Alfāz al-Ḥadīth al-Nabawi using words *zara'a-yazra'* and *gharasa-yaghris* were found that ḥadīth of Anas there are four sources, namely: Ṣaḥīḥ al-Bukhāriy, Ṣaḥīḥ Muslim, Sunan al-Tirmidhy and Musnad Aḥmad<sup>21</sup>. More details can be seen in the table.

Table I

Results of *Takhrīj al-Ḥadīth*

No	Maṣadir Aṣliyyah	Chapter	No. Ḥadīth	Amount
1.	Ṣaḥīḥ al-Bukhāriy	<i>Faḍl al-Zar' wa al-Ghars</i>	2320	1
		<i>Rahmah al-Nās wa al-Bahā'im</i>	6012	1
2.	Ṣaḥīḥ Muslim	<i>Faḍl al-Ghars wa al-Zar'</i>	3864	1
3.	Musnad Aḥmad Ibn Ḥanbal	Musnad Anas bin Mālik	12495, 12999, 13389, 13553, 13554	2
4.	Sunan al-Tirmidhy	<i>Mā Jā'a fī Faḍl al-Ghars</i>	1382	1
Total Number of Ḥadīths			9 Ḥadīths	

<sup>20</sup> Al-Bukhāriy, Ṣaḥīḥ Al-Bukhāriy, 558.

<sup>21</sup> A. J Wensinck, Al-Mu'jam al-Mufahras Li Alfāz al-Ḥadīth al-Nabawi, vol. 2 (Leiden: E. J. Brill, 1969), 331.

**Partial Ḥadīth Analysis**

Table 2

Table of *Sanad al-Ḥadīth*

No.	Name of Narrators	Order of Narrators	Order In Sanad
1.	Anas bin Mālik	Narrator I	Sanad IV
2.	Qatādah	Narrator II	Sanad III
3.	Abū 'Awānah	Narrator III	Sanad II
4.	'Abd al-Rahmān bin al-Mubārak	Narrator IV	Sanad I
	Qutaybah bin Sa'īd		
5.	Imam al-Bukhārī	Narrator V	Mukharrij al-Ḥadīth

**Biographies of Narrators**

In this ḥadīth there are four *rāwis* plus al-Bukhārī who also has the status of *mukharrij ḥadīth*. The followings are their biographies;

**Al-Imām al-Bukhārī**

His full name is Abū 'Abd Allāh Muḥammad bin Ismā'il bin al-Mughīrah bin Bardizbah al-Bukhārī. He was born in Bukhārā on Friday 13th of Shawwal 194 H. His father, Ismā'il, was a ḥadīth expert who took ḥadīth from Mālik bin Anas, Ḥammād bin Zayd and Ibn Mubārak<sup>22</sup>.

al-Bukhārī began studying since he was young before the age of 10 years. When he reached the age of 16 he was able to memorize the books of Ibn Mubārak and Wakī'. Not long after that, along with his mother and brother, he traveled to Mecca to perform the pilgrimage. After pilgrimage he chose to stay in Mecca to continue to wander for ḥadīth.

In obtaining information about ḥadīth he traveled to various regions such as Baghdad, Bas'rat, Egypt, Mecca, Madinah and Shām, studying with prominent scholars from the regions he visited. In this case he said; "I have written ḥadīth from one thousand eighty people

<sup>22</sup> Abū Bakr Kāfī, Manhaj Al-Imām al-Bukhāriy Fī Taṣḥīḥ al-Aḥādīth Wa Ta'līhā (Beirut: Dār Ibn Ḥazim, 2000), 42.

who are all experts of ḥadīth”<sup>23</sup>.

Among his teachers were; Abān al-Yamān, Aḥmad bin Hanbal, Ibrāhīm bin Ḥamzah al-Zubayriy, Ishāq bin Rahawayh, Muḥammad bin ‘Īsā, Mūsa bin Ismā’īl al-Tabūdhakiy, Muḥammad bin ‘Abd Allāh bin Ja’far al-Yamān, Makkiy bin Ibrāhīm, Sa’īd bin Abī Maryam, Surayj bin Nu’mān, Abī ‘Abd al-Rahmān al-Muqri, Abī ‘Āṣim al-Nabīl, **Qutaybah bin Sa’īd, ‘Abd al-Rahmān bin al-Mubārak** and many others<sup>24</sup>.

Some scholars who became his students were; Abū Bakr Ibn Abī al-Dunyā, Abū Ḥātim, Abū Bakr Aḥmad bin ‘Amr bin Abī ‘Āṣim, Abū ‘Īsā al-Tirmidhiy, Ibrāhīm bin Ishāq al-Ḥarbiy, Ibrāhīm bin Ma’qīl, Muḥammad bin ‘Abd Allāh al-Ḥaḍramiy, Muḥammad bin Sulaymān al-Fāris, Muslim bin al-Ḥajjāj, ‘Abd Allāh bin Muḥammad bin al-Ashqar, al-Husayn bin al-Maḥāmiliy and many others.

His book “al-Ṣaḥīḥ” is the most authentic book of ḥadīth besides “al-Ṣaḥīḥ” by Muslim. This book was composed in a period of 16 years. He said: “I composed my book “al-Ṣaḥīḥ” for 16 years, and I made it as a proof between me and my Lord, Allah swt”. On another occasion he said: “I never put a ḥadīth in my book “al-Ṣaḥīḥ” unless I had showered before and then prayed two *raka’ats*”<sup>25</sup>.

al-Bukhārī died on Saturday night Eid al-Fitr in 256 H after evening prayer at the age of 62 less than 13 days. When he died, he was alone in his house, no one knew about it until morning came. His funeral procession was carried out after Eid al-Fitr prayer<sup>26</sup>.

### Qutaybah bin Sa’īd

His full name is Abū Rajā’ Qutaybah bin Sa’īd bin Jamīl bin Ṭarīf al-Thaqafī al-Balkhiy al-Baghlāniy. A ḥadīth expert, a trusted religious leader and bearer of the banner of the religion of Islam. Al-Ḥāfiẓ Abū Aḥmad bin ‘Ady said; Qutaybah is the nickname (*laqab*), while his real name is Yaḥyā bin Sa’īd. According to

<sup>23</sup> Abū ‘Abd Allah Muḥammad bin Ahmad al-Dhahabiy, *Siyar A’lām Al-Nubalā’*, vol. 3 (Riyād: Bayt al-Afkār al-Dauliyyah, 2004), 3325.

<sup>24</sup> Ibid.; Abī al-Ḥajjāj Yūsuf bin ‘Abd al-Rahmān al-Mizziy, *Tahdhīb Al-Kamāl Fi Asma’ Al-Rijāl.*, 2nd ed., vol. 24 (Beirut: Mu’assasat al-Risālah, 1983), 431–433.

<sup>25</sup> al-Dhahabiy, *Siyar A’lām Al-Nubalā’*, 3:3327.

<sup>26</sup> al-Dhahabiy, *Siyar A’lām Al-Nubalā’*, 3:3327.

Al-Ḥāfiẓ Ibn Mandah his real name is ‘Ali bin Sa’īd. Born in the village of Baghlā in 149 H, and died on 2nd of Sha’bān in 240 H, at the age of 90 years<sup>27</sup>.

In the year 172 H, right at age of 23 years Qutaybah bin Sa’īd began his wandering to seek knowledge in various countries under the care of scholars, including: al-Layth, al-Mughīrah bin ‘Abd al-Rahmān al-Ḥizāmiy, Bakr bin Muḍar, Ḥammād bin Zayd, Ḥammād bin Yaḥyā, Ibn Lahī’ah, Ibrāhīm bin Sa’d, Kathīr bin Sulaym, Mālik bin Anas, Mufaḍḍal bin Faḍālah, Sharīk, **Abū ‘Awānah**, ‘Abthar bin al-Qāsim, Waki’ and many others.

Some scholars who became his students were; ‘Ali bin al-Madīniy, Abū Bakr bin Abī Shaybah, Aḥmad bin Ḥanbal, Nu’aym bin Ḥammād, Muḥammad bin ‘Abd Allāh bin Numayr and Yaḥyā bin Mu’īn. While ḥadīth experts who narrated ḥadīth from him, including: **al-Bukhārī**, Muslim, Abū Dāwūd al-Sijistāniy, Abū ‘Īsā al-Tirmidhiy, al-Nasā’iy and Muḥammad Ibn Mājah<sup>28</sup>.

### ‘Abd al-Rahmān bin al-Mubārak

His full name is Abū Bakr ‘Abd al-Rahmān bin al-Mubārak bin ‘Abd Allah al-‘Ayshiy al-Baṣriy<sup>29</sup>. He obtains a history of ḥadīth from many scholars, including; his father al-Mubārak, al-Ḥārith bin Nabḥān, ‘Abd Allah bin Shumayṭ ‘Ajlān, ‘Abd al-‘Azīz bin Muslim, Bazī’ bin Ḥisān, Bishr bin al-Mufaḍḍal, Ḥazm al-Qaṭ’iy, Ismā’īl bin ‘Aliyyah, Khālīd bin ‘Abd Allah al-Wāsiṭiy, Khālīd bin al-Ḥārith, Sufyān bin Ḥabīb, Suwayd bin Ibrāhīm, **Abū ‘Awānah**, Wuhayb bin Khālīd and Yaḥyā bin Sa’īd al-Qaṭṭān.

Whereas the scholars who narrated his ḥadīth, including: Abū Dāwūd, Abū Khalīfah al-Faḍl bin al-Ḥabbāb, Aḥmad bin Ibrāhīm al-Dawraqiy, Aḥmad bin Ishāq bin Ṣāliḥ, **al-Bukhārī**, al-Wizān, Ibrāhīm bin ‘Abd Allah al-Junayd, Ḥarb bin Ismā’īl al-Karmāniy, Ibrāhīm bin Abī dāwūd, Ibrāhīm bin Naṣr al-Rāziy, Ishāq bin Ḥasan al-Ḥarbiy, Sufyān al-Fārisiy, Yaḥyā

<sup>27</sup> al-Dhahabiy, *Siyar A’lām Al-Nubalā’*, 2:3086–3088.

<sup>28</sup> al-Dhahabiy, *Siyar A’lām Al-Nubalā’*; al-Mizziy, *Tahdhīb Al-Kamāl Fi Asma’ Al-Rijāl.*, 23:523–528.

<sup>29</sup> al-Mizziy, *Tahdhīb Al-Kamāl Fi Asma’ Al-Rijāl.*, 17:382–382.

bin Muṭarrif, Ya'qūb bin 'Amr bin Maṣṣūr al-Nasā'iy and many others<sup>30</sup>.

### Abū 'Awānah

His full name is Abū 'Awānah al-Waddāh bin 'Abd Allah al-Yashkuriy. He was born in 122 H. and died on Saturday of Rabī' al-Awwal 176 H<sup>31</sup>. He received a history of ḥadīth from 'Āsim bin Bahdalah, 'Aṭā' bin Sā'ib, Ibrāhīm bin Muḥammad al-Minshariy, Ismā'īl bin Sālim, Muḥammad bin Ishāq bin Yasār, Muṭarrif bin Ṭarīf **Qatādah bin Di'āmah**, Sa'd bin Ibrāhīm, Sa'īd bin Masrūq, Simāk bin Ḥarb, Suhayl bin Abī Ṣāliḥ, Sulaymān al-A'mash, Yazīd bin Abī Ziyād and many others<sup>32</sup>.

Whereas the scholars who narrated his ḥadīth, including; Abū al-Wālid al-Ṭayālisiy, Abū Dāwūd, Aḥmad bin Ishāq al-Khaḍramiy, Hajjāj Ibn Minhāl, Ibrāhīm bin al-Ḥajjāj, Bishr bin Mu'ādh al-'Aqdiy, Hibbān bin Hilāl, Khālīd bin Ḥadāsh, Musaddad bin Musarhad, Sahl bin Bakkār, Shaybān bin Farūkh, 'Abd al-Rahmān bin Mahdiy, '**Abd al-Rahmān bin al-Mubārak, Qutaybah bin Sa'īd**, 'Abd al-Rahmān bin 'Amr al-Bajaliy, Wakī' bin al-Jarrāh and Yahyā bin Yahyā al-Naysābūriy<sup>33</sup>.

### Qatādah

Qatādah bin Di'āmah bin Qatādah bin 'Azīz bin 'Amr bin Rabī'ah bin 'Amr bin al-Ḥārith bin Sadūs. Born in 61 H and died in 117 H at the age of 56 years in Wāsiṭah. One of *tabi'īn* who was expert in al-Qur'ān, fiqh and one of *ḥafīz* of his time. He was a blind man. He gained knowledge from Sa'īd bin al-Musayyab for some time until the teacher said: "Go, O blind man, you have drained my knowledge"<sup>34</sup>.

He narrated ḥadīth from some *ṣahābats* and *tābi'īns* they were; Abī al-Sha'thā' Jābir bin Zayd, al-Ḥasan al-Baṣrī, **Anas bin Mālik**,

<sup>30</sup> al-Mizziy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 17:382–383.

<sup>31</sup> Abū Ḥatīm Muḥammad bin Hibbān al-Tamīmiy, Al-Thiqāt, 1st ed., vol. 9 (Beirut: Mu'assasat al-Kutub al-Thaqāfiyyah, 1988), 562–563.

<sup>32</sup> al-Mizziy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 30:443–444.

<sup>33</sup> al-Mizziy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 30:445.

<sup>34</sup> Abū al-Naṣr Aḥmad bin Muḥammad bin al-Ḥusayn al-Kalābādhīy, Rijāl Ṣaḥīḥ Al-Bukhāry, 1st ed., vol. 2 (Beirut: Dār al-Ma'rifah, 1987), 619; Abū Bakr Aḥmad bin 'Alī Ibn Minjawayh, Rijāl Ṣaḥīḥ Muslim, 1st ed., vol. 2 (Beirut: Dār al-Ma'rifah, 1987), 149.

Badīl bin Maysarah al-'Uqayliy, Bishr bin 'Āid al-Minqariy, Dāwūd al-Sirāj, Ḥamīd bin 'Abd al-Rahmān bin 'Awf, Ḥisān bin Bilāl, Ikrimah bin Khālīd al-Makhzūmiy, Khālīd bin Durayk, Sa'īd bin al-Musayyab, Sulaymān bin Yasār, Sulaymān bin Qays al-Yashkuriy, Zurārah bin Awfa and many others.

Whereas the scholars who narrated his ḥadīth were: Abān bin Yazīd al-'Aṭār, **Abū 'Awānah**, Ash'ath bin Bazzār al-Hajīmiy, Ayyūb al-Sikhtiyāniy, Hajjāj bin Hajjāj al-Bāhiliy, Ḥarb bin Shaddād, Ḥumayd al-Ṭawīl, Ḥusayn bin Dhakwān, Ismā'īl Ibn Muslim al-Makkiy, Khālīd bin Qays al-Ḥaddāniy, Sa'īd bin Abī 'Arūbah, Sulaymān Ibn Hibbān, Sulaymān al-Taymiy, Ya'qūb bin Qa'Qā' al-Azdiy, Yazīd bin Ibrāhīm al-Tusturiy, Yūsuf bin 'Aṭiyyah al-Ṣaffār and many others<sup>35</sup>.

### Anas bin Mālik

His full name is Abū Ḥamzah Anas bin Mālik bin al-Naḍr bin Ḍamḍam bin Zayd bin Ḥirām bin Jundub bin 'Āmir bin Ghanam bin 'Adiy bin al-Najjār al-Anṣāriy. A *ṣahābah* and servant of Prophet Muḥammad saw. Born from a mother named Umm Sulaym bin Milḥān. He was 10 years old when Rasūlullah SAW, moved to Medina and served as a servant of Rasūlullah SAW, for 10 years until Rasūlullah SAW died, <sup>36</sup>. He died in Baṣrah 91 H, at the age of 103 years.

He was one of *ṣahābats* who narrated many ḥadīths. Apart from Rasūlullah saw. he also narrated the ḥadīth from other *ṣahābats*, including: His mother Umm Sulaym, 'Abd al-Rahmān bin 'Awf, Abū Bakar al-Ṣiddīq, Abū Dhar al-Ghifāry, Abū Hurayrah, Fāṭimah al-Zahrā', Ibn 'Abbās, Ibn Mas'ūd, Mu'ādh bin Jabal, Ubay bin Ka'ab, Zayd bin Thābit, 'Ubādah bin Ṣāmit, 'Umar bin al-Khaṭṭāb, and 'Uthmān bin 'Affān.

While those who narrated his ḥadīth were; Abān bin Abī 'Ayyās, Abān bin Ṣāliḥ, al-Ḍahḥāk bin Mazāḥim, al-Ḥārith bin al-Nu'mān, al-Ḥasan al-Baṣriy, Anas bin Sīrīn, Badīl bin Maysarah, Bakr bin 'Abd Allāh al-Muzaniy, Farqad al-Sabaḥiy, Ja'far bin 'Abd

<sup>35</sup> al-Mizziy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 23:504–504.

<sup>36</sup> Abū al-Ḥasan 'Alī bin Muḥammad al-Jazry Ibn al-Athīr, Asad Al-Ghābah Fī Ma'rifah al-Ṣahābah (Beirut: Dār al-Fikr, 1989), 73–74.

Allāh, Kathīr bin Sulaym, Muḥammad bin Sīrīn, Mālik bin Dīnār, **Qatādah bin Di'āmah**, Sa'īd bin al-Musayyab, Sa'd bin Sinān, Sa'īd bin Jabīr, Sharīk bin 'Abd Allāh, Simāk bin al-Ḥarb, Thābit al-Banāny and many others<sup>37</sup>.

### Sanad Analysis

#### Analysis of *Thiqah al-Rāwi*

Presentation of data about *thiqah* and whether or not *rāwi* in the chain of *sanad* ḥadīth can be mentioned as follows:

#### Al-Imām al-Bukhārī

Abū Quraysh Muḥammad bin Jum'ah al-Ḥāfīz said: "I heard Muḥammad bin Bashār said: There are four Ḥadīth experts in the world (*Huffāz al-Dunyā*). Abū Zur'ah in Ray, al-Dārīmī in Samarqand, Muḥammad bin Ismā'īl in Bukhāra and Muslim in Naysābūr"<sup>38</sup>. Al-Mizzī said: "(al-Bukhārī) is a role model leader in a ḥadīth whose book is a guide for Muslims"<sup>39</sup>.

From data exposure it can be concluded that al-Bukhārī is *thiqah*.

#### Qutaybah bin Sa'īd

Yaḥyā bin Mu'īn was asked about Qutaybah, he answered "Qutaybah is *thiqah*"<sup>40</sup>. Whereas Ibn Ḥibbān narrated that Qutaybah was a good person in ḥadīth and his insight into *al-sunnah*<sup>41</sup>.

From data exposure it can be concluded that Qutaybah bin Sa'īd is *thiqah*.

#### 'Abd al-Rahmān bin al-Mubārak

Ibn Ḥibbān entered his name in "al-Thiqāt"<sup>42</sup>. Ibn Abī Ḥātim said; "Abd al-Rahmān told me that his father had been asked about 'Abd al-Rahmān bin al-Mubārak. he answered: resident of baṣrah *thiqah*"<sup>43</sup>.

From data exposure it can be concluded that 'Abd al-Rahmān bin al-Mubārak is *thiqah*.

<sup>37</sup> al-Mizzīy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 3:353–362.

<sup>38</sup> al-Dhahabiy, Siyar A'lām Al-Nubalā', 3:3331.

<sup>39</sup> al-Mizzīy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 24:431.

<sup>40</sup> 'Abd al-Rahmān bin Abī Ḥātim al-Rāzi, Al-Jarh Wa al-Ta'dīl, 1st ed., vol. 7 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1953), 140.

<sup>41</sup> al-Tamīmīy, Al-Thiqāt, 9:20.

<sup>42</sup> al-Tamīmīy, Al-Thiqāt, 8:380.

<sup>43</sup> al-Rāzi, Al-Jarh Wa al-Ta'dīl, 5:292.

#### Abū 'Awānah

'Affān bin Muslim said: "Abū 'Awānah people who have the right writing, many *ḥarakats* dan points, *thabat*. As a whole Abū 'Awānah is more *ṣahīh* than Shu'bah"<sup>44</sup>. While Al-'Ijliy said: "Abū 'Awānah is resident of baṣrah *thiqah*"<sup>45</sup>.

From data exposure it can be concluded that Abū 'Awānah is *thiqah*.

#### Qatādah bin Di'āmah

Al-'Ijliy wrote: "Qatādah bin Di'āmah a *tabi'in* Baṣrah, *thiqah*"<sup>46</sup>. Ibn Sa'īd said; "Qatādah, *thiqah*, trusted and *hujjah* in ḥadīth. He argues with understanding of *Qadariyah*"<sup>47</sup>.

From the data exposure it can be concluded that Qatādah bin Di'āmah is *thiqah*.

#### Anas bin Mālik

Because he is a *ṣahābat*, it is certain that he is *thiqah*. In this case the author tends to the opinion of ahlu sunnah that all *ṣahābats* are *'udūl*<sup>48</sup>. In the preamble of his book, Ibn al-Athīr says that *ṣahābats* are the same as *rāwi* other in the requirements, except in case of *al-jarh wa al-ta'dīl*, then all *ṣahābats* are fair (*'udūl*) not touched by defect (*jarh*)<sup>49</sup>.

### Sanad Connection Analysis

The presentation of data on the connection of *sanad* with the ḥadīth linkage can be mentioned as follows:

#### Al-Imām al-Bukhārī

The first chain of *sanad* reads "*ḥaddathanā Qutaybah bin Sa'īd wa ḥaddathanī 'Abd al-Rahmān bin al-Mubārak*". This redaction by *muḥaddithīn* is used in *samā'* form, which is the reading of ḥadīth by teacher to students. Thus, the *sanad* is **muttaṣil**.

<sup>44</sup> al-Mizzīy, Tahdhīb Al-Kamāl Fi Asma' Al-Ri-jāl., 30:446.

<sup>45</sup> Abū al-Ḥasan Aḥmad bin 'Abd Allāh bin Sāliḥ al-'Ijliy, Ma'rifah al-Thiqāt, 1st ed., vol. 2 (Madinah: Maktabah al-Dār, 1985), 340.

<sup>46</sup> Ibid., 2:215.

<sup>47</sup> Muḥammad bin Sa'īd bin Manī' Ibn Sa'īd al-Hāshimiy, Al-Ṭabaqāt Al-Kubrā, 1st ed., vol. 7 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990), 171.

<sup>48</sup> Shihāb al-Dīn Aḥmad bin 'Alī bin Ḥajar al-'Asqalāniy, Al-Iṣābah Fi Tamyīz Al-Ṣaḥābah, 1st ed., vol. 1 (Kalkuta: Dār al-Kutub, 1853), 6.

<sup>49</sup> Ibn al-Athīr, Asad Al-Ghābah Fī Ma'rifah al-Ṣaḥābah, 10.

### Qutaybah bin Sa'īd dan 'Abd al-Rahmān bin al-Mubārak

Two redactions in this *sanad* use *samā'* redaction, *ḥaddathanā Abū 'Awānah*, as the previous redaction. Thus, the *sanad* is **muttaṣil**.

#### Abū 'Awānah

The next chain of *sanad* to the end uses editorials of *mu'an'an* ḥadīth, 'an Qatādah. As far as the search for *rijāl al-ḥadīth* which the author did, it is known that between Abū 'Awānah and Qatādah bin Di'āmah is very possible to have met, their relationship is teacher and student. Even so, Abū 'Awānah is not indicated doing *tadlīs*. So, it can be concluded that the *sanad* is **muttaṣil**.

#### Qatādah bin Di'āmah

The next chain reads; 'an Anas bin Mālik. From the search results it is known that between Qatādah and Anas had met and he was not indicated to do *tadlīs*. From this description, the author concludes that his *sanad* is **muttaṣil**.

#### Anas bin Mālik

As the authors describe in sub-analysis of *thiqah rāwi* that *al-ṣahābat kulluhum 'udūl*, then it can be ascertained its *sanad* is **muttaṣil**.

### Conclusion of *Sanad* Analysis Results

Through the presentation of data about *thiqah rāwi* and connection of *sanad*, conclusions can be drawn; first, *rāwi* in ḥadīth are all *thiqqahs*. Second, all ḥadīths are *muttaṣil*. From the description of this data, it is concluded that ḥadīth about planting trees is a **ḥadīth ṣahīḥ al-isnad**.

### Matn Analysis

#### Analysis of *Shād* Whether or not *Matan*

As far as the search that author did, found no contradictions with proposition of Naqli, both from al-Qur'an or al-Ḥadīth. Even in line with al-Wāqī'ah verses 63-65.

*Then explain to Me about what you planted, are you the one who grew it or did We grow it? If We want, We will surely make him dry and broken; then be astonished at your surprise*<sup>50</sup>.

In addition, this *matan* is also in line

<sup>50</sup> Al-Qur'an, n.d.

with ḥadīth about *ṣadaqah jāriyah*. In Ṣahīḥ Muslim is mentioned:

*Yaḥyā bin Ayyūb, Qutaybah bin Sa'īd and Ibn Ḥujr tells me ḥadīth. They said: Ismā'il bin Ja'far told me ḥadīth from al-'Allā' from his father from Abū Hurayrah said: that Rasulullah saw., said: if a human dies, then all his deeds are cut except from three cases. ṣadaqah jāriyah, knowledge that is taken and righteous children who pray for it*<sup>51</sup>.

### Mu'allal Analysis Whether or not *Matn*

It is argued that at this level there is no clash between contents of *matn* with *aqli* argument. Modern science gives us information about various benefits of trees for nature. First, the food processing in plants, known as photosynthesis, is able to produce glucose and oxygen (O<sub>2</sub>) which are needed by humans<sup>52</sup>. Second, it generates a considerable economic potentiality. Third, trees in forest areas are protection against soil from rain drops which can cause erosion and landslides, as well as protection of water management to reduce the risk of flooding in rainy season and drought in dry season<sup>53</sup>. Fourth, certain plants are very effective for handling certain disasters, such as mangroves to cope with abrasion and Tsunami disasters<sup>54</sup>, and vetiver grass as security for mountain slopes and river cliffs from landslides and erosion<sup>55</sup>.

<sup>51</sup> Abū al-Husayn Muslim bin al-Hajjāj al-Qushayri al-Naysābūriy, Ṣahīḥ Muslim, 1st ed., vol. 1 (Beirut: Dār al-Fikr, 2003), 3084.

<sup>52</sup> RR Ersi Nurmaeli and Moh Taifur, "Analisis Penentuan Kandungan Gas Oksigen (O<sub>2</sub>) Fotosintesis Tanaman Gelombang Cinta (Anthuriumsp) Pada Variasi Daya Lampu," TAMAN VOKASI 3, no. 1 (June 1, 2015): 490-499, accessed February 17, 2020, <http://jurnal.ustjogja.ac.id/index.php/tamanvokasi/article/view/265.2020>, <http://jurnal.ustjogja.ac.id/index.php/tamanvokasi/article/view/265>,"plainCitation": "RR Ersi Nurmaeli and Moh Taifur, "Analisis Penentuan Kandungan Gas Oksigen (O<sub>2</sub>)

<sup>53</sup> Windiani, "STRATEGI PEMBERDAYAAN MASYARAKAT DI KAWASAN HUTAN SEBAGAI LANGKAH ANTISIPATIF DALAM PENANGANAN BENCANA BANJIR DAN TANAH LONGSOR DI KABUPATEN TRENGGALEK," 148-161.

<sup>54</sup> Ritha Riyandari, "Peran Mangrove Dalam Melindungi Daerah Pesisir Terhadap Gelombang Tsunami," Jurnal Sains dan Teknologi Mitigasi Bencana 12, no. 1 (June 8, 2017): Pg. 74-80.

<sup>55</sup> Susilawati; Veronika Susilawati Veronika, "Kajian Rumput Vetiver Sebagai Pengaman Lereng Secara Berkelanjutan," Media Komunikasi Teknik Sipil, no. Volume 22, Nomor 2, Desember 2016 (2016): Pg.

## Conclusion of *Matn* Analysis Results

Based on the presentation of data and the examination of both *matn* and *sanad*, it is concluded that *matn* ḥadīth does not contain the elements *shādh* and *mu'allal*. As previously described, there are two criterias that must be met so that ḥadīth can be categorized as *ṣaḥīḥ*, which are no *shādh* either 'illah found in *matn* ḥadīth, then this ḥadīth is concluded as *ṣaḥīḥ al-matn*.

## Conclusion of Research Results

From the series of studies found the following findings; First, all *rāwi* in chain of *sanad* is *thiqqah*. Second, All *sanad* is *muttaṣil*. Third, the *matn* of ḥadīth does not contain *shādz* and *mu'allal* elements. Reflecting on these findings it can be concluded that ḥadīth is *ṣaḥīḥ li dhātih*.

## Simultaneous Ḥadīth Analysis

### Presentation of Tābi' Ḥadīth

After performing *I'tibār* it is known that hadith of al-Bukhāriy from Anas ra. has several ḥadīths of tābi' as follows:

1. Ḥadīth narrated by al-Bukhārī.

Abū al-Walīd told me ḥadīth, Abū 'Awānah told me ḥadīth, from Qatādah from Anas ra. said; Rasulullah saw., said; "Is not a Muslim planting trees or planting plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him"<sup>56</sup>.

2. Ḥadīth narrated by Muslim.

Yahyā bin Yaḥyā, Qutaybah bin Sa'īd dan Muḥammad bin 'Ubayd tells me ḥadīth, Yahyā said "*akhbaranā*", while the other two said "*ḥaddathanā*" Abū 'Awānah from Qatādah from Anas ra. said; Rasulullah saw., said; "Is not a Muslim planting trees or planting plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him"<sup>57</sup>.

'Abd bin Humayd told me ḥadīth, Muslim bin Ibrāhīm told me the ḥadīth,

Abān bin Yazīd told me ḥadīth from Qatādah from Anas ra. that Muḥammad saw., Entered the date palm garden belonging to Umm Mubashshir -one of women *anṣār*- then he asked; who planted this date palm, Muslim or infidel? *Ṣaḥabats* answer; Muslim. Then Rasulullah saw., Said "Is not a Muslim planting trees or plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him"<sup>58</sup>.

3. Ḥadīth narrated by al-Tirmidhiy.

Qutaybah told me ḥadīth, Abū 'Awānah told me ḥadīth from Qatādah from Anas ra. said; Rasulullah saw., said; "Is not a Muslim planting trees or plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah*"<sup>59</sup>.

4. Ḥadīth narrated by Aḥmad.

Yūnus told me ḥadīth, Abū 'Awānah told me ḥadīth, from Qatādah from Anas ra. said; Rasulullah saw., said; "Is not a Muslim planting trees or plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him"<sup>60</sup>.

Bahz dan 'Affān told me ḥadīth, both said; Abān told me ḥadīth, Qatādah told me ḥadīth, Anas ra. told me ḥadīth that Rasulullah saw., Entered the date palm garden belonging to Umm Mubashshir then he asked; who planted this date palm, Muslim or infidel? *Ṣaḥabats* answer; Muslim. Then Rasulullah saw., Said "Is not a Muslim planting trees or planting plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him"<sup>61</sup>.

Surayj told me ḥadīth, Abū 'Awānah told me ḥadīth, from Qatādah from Anas ra. said; Rasulullah saw., said; "Is not a Muslim planting trees or plants

<sup>58</sup> al-Naysābūriy, *Ṣaḥīḥ Muslim*, 1:762.

<sup>59</sup> Abū 'Isā Muḥammad bin 'Isā al-Tirmidhiy, *Al-Jāmi' Al-Kabīr*, 1st ed., vol. 4 (Beirut: Dār al-Gharb al-Islāmy, 1996), 58.

<sup>60</sup> Abū 'Abd Allah Aḥmad Ibn Ḥanbal, *Musnad Al-Imam Ahmad Ibn Ḥanbal*, 1st ed., vol. 19 (Beirut: Mu'assasat al-Risālah, 1997), 479.

<sup>61</sup> Abū 'Abd Allah Aḥmad Ibn Ḥanbal, *Musnad Al-Imam Ahmad Ibn Ḥanbal*, 20:307.

155–164.

<sup>56</sup> al-Bukhāriy, *Ṣaḥīḥ Al-Bukhāriy*, 1508.

<sup>57</sup> al-Naysābūriy, *Ṣaḥīḥ Muslim*, 1:762.

then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him”<sup>62</sup>.

‘Affān told me ḥadīth, Abū ‘Awānah told me ḥadīth, from Qatādah from Anas ra. said; Rasulullah saw., said; “Is not a Muslim planting trees or plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him”<sup>63</sup>.

**Ṭābi’ Ḥadīth Analysis**

As known from the results of partial research, that ḥadīth narrated by al-Bukhārī from Anas bin Mālik, About planting trees is a *ḥadīth ṣaḥīḥ li dhātih*. Therefore, the analysis of *ṭābi’ hadīth* and *shāhid* only focuses on quantity of ḥadīth.

To make it easier to analyze quantity of rāwi it is necessary to make a whole scheme of *sanad* in one *ṣahābat*.

Table 3

Scheme Of *Sanad* In One *Ṣahābat*

Level of Rāwi						
First	Sec- ond	Third	Fourth	Fifth	Sixth	
Anas bin Mālik	Qatādah	Abū Awānah	Qutaybah bin Sa’id	Al-Bukhāriy		
				Muslim		
				al-Tirmidhy		
			‘Abd al-Rahmān bin al-Mubāarak	al-Bukhāriy		
			Abū al-Walīd	al-Bukhāriy		
			Yahyā bin Yahya	Muslim		
			Muḥammad bin ‘Ubayd	Muslim		
			Yūnus	Aḥmad		
			Surayj	Aḥmad		
		‘Affān	Aḥmad			
		Abān bin Yazīd	Muslim bin Ibrāhīm	‘Abd bin Humayd	Muslim	
			‘Affān	Aḥmad		
			Bahz	Aḥmad		

<sup>62</sup> Abū ‘Abd Allah Aḥmad Ibn Ḥanbal, Musnad Al-Imam Ahmad Ibn Ḥanbal, 21:180.

<sup>63</sup> Abū ‘Abd Allah Aḥmad Ibn Ḥanbal, Musnad Al-Imam Ahmad Ibn Ḥanbal, 21:180.

**Presentation of Shāhid Ḥadīth**

After performing *I’tibār* it is known that ḥadīth has some *shāhid* ḥadīth as follows:

1. Ḥadīth narrated by Jābir bin ‘Abd Allah in Muslim

Ibn Numayr told me ḥadīth, my father told me ḥadīth, ‘Abd al-Malik told me ḥadīth, from ‘Aṭā’ from Jābir ra. said; Rasulullah saw., said; “is not a Muslim plants trees except what is eaten from the plant becomes shadaqah for him, what is stolen from the plant becomes shadaqah, what is consumed by wild animals from the plant becomes shadaqah, what is eaten by birds from the plant becomes shadaqah, and what is reduced by someone but it becomes shadaqah”<sup>64</sup>.

Qutaybah bin Sa’id told me ḥadīth, Layth told me ḥadīth,... Muhammad bin Rumḥ told me ḥadīth, Layth told me ḥadīth from Abū al-Zubayr from Jābir ra. that Muḥammad saw., Entered the date palm garden belonging to Umm Mubashshir. then he asked; who planted this date palm, Muslim or infidel? Umm Mubashshir answered: Muslim. Then he said “Is not a Muslim planting trees or plants then being eaten by birds, humans or livestock, but it becomes *ṣadaqah* for him”<sup>65</sup>.

Muhammad bin Ḥātim and Ibn Abī Khalaf told me ḥadīth, both said; Rawḥ told me ḥadīth, Ibn Jurayj told me ḥadīth, Abū al-Zubayr told me ḥadīth that he heard Jābir ra. said; I heard Rasulullah saw., said; “Is not a Muslim planting trees or plants then being eaten by livestock or other but it becomes *ṣadaqah* for him”<sup>66</sup>.

Ahmad bin Sa’id bin Ibrāhīm told me ḥadīth, Rawḥ bin ‘Ubādah told me ḥadīth, Zakariyā’ bin Ishāq told me ḥadīth, ‘Amr bin Dīnār told me ḥadīth that Jābir ra. said; Rasulullah saw., Entered the date palm garden belonging

<sup>64</sup> al-Naysābūriy, Ṣaḥīḥ Muslim, 1:761.

<sup>65</sup> al-Naysābūriy, Ṣaḥīḥ Muslim, 1:761.

<sup>66</sup> al-Naysābūriy, Ṣaḥīḥ Muslim, 1:762.

to Umm Ma'bad. Then he asked; who planted this date palm, Muslim or infidel? Umm Ma'bad answered: Muslim. Then He Said "Is not a Muslim planting trees then being eaten by humans, livestock or birds, but it becomes *ṣadaqah* for him until day of judgment"<sup>67</sup>.

Abū Bakr bin Abī Shaybah told me *ḥadīth*, Ḥafṣ bin Ghiyāth told me *ḥadīth*,... Abū Kurayb and Ishāq bin Ibrāhīm told me *ḥadīth*, both from Abū Mu'āwiyah... 'Amr al-Nāqid told me *ḥadīth*, 'Ammār bin Muḥammad told me *ḥadīth*,... Abū Bakr bin Abī Shaybah told me *ḥadīth*, Ibn Fuḍayl told me *ḥadīth*, all from al-'A'mash from Abū Sufyān from Jābir ra...

'Amr in history added 'Ammār. Abū Kurayb in history added from Abū Mu'āwiyah. Than both of them say; from Umm Mubashshir.

In history of Fuḍayl said; from Zayd bin Ḥārithah's wife. In history of Ishāq mentioned from Abū Mu'āwiyah said; and sometimes mentioned; from Umm Mubashshir from Rasulullah saw. all said: from Rasulullah saw., by mentioning *ḥadīth* such as *ḥadīth* 'Aṭā', Abū al-Zubayr and 'Amr bin Dīnār<sup>68</sup>.

2. *Ḥadīth* narrated by Jābir bin 'Abd Allah in Aḥmad

Abū Mu'āwiyah told me *ḥadīth*, from al-'A'mash from Abū Sufyān from Jābir ra. said; Rasulullah saw., said; "who ever plants or grows then being eaten by humans, wild animals or birds, but it becomes *ṣadaqah* for him"<sup>69</sup>.

3. *Ḥadīth* narrated by Umm al-Mubashshir in al-Dārimiy.

al-Mu'allā bin Asad told me *ḥadīth*, al-Wāḥid bin Ziyād told me *ḥadīth*, Sulaymān al-'A'mash told me *ḥadīth*, Abū Sufyān told me *ḥadīth*. He said: I heard Jābir ra., said; Umm Mubashshir said; that Rasulullah saw., Entered my

garden then he asked; who planted this date palm, Muslim or infidel? I answered: Muslim. He Said "Is not a Muslim planting trees then being eaten by humans, wild animals or birds, but it becomes *ṣadaqah* for him"<sup>70</sup>.

4. *Ḥadīth* narrated by Umm al-Mubashshir in Aḥmad.

Abū Mu'āwiyah told me *ḥadīth*, al-'A'mash told me *ḥadīth* from Abū Sufyān from Jābir ra. from Umm al-Mubashshir ra. said; Muḥammad saw., said; "Is not a Muslim planting trees then being eaten by humans, wild animals, livestock or birds but it becomes *ṣadaqah* for him"<sup>71</sup>.

Ibn Numayr told me *ḥadīth*, al-'A'mash told me *ḥadīth* from Abū Sufyān said; I heard Jābir ra. said; from Umm al-Mubashshir ra. that Muḥammad saw., Entered my garden then he asked; it's your's? I answered: yes. He asked again: who planted this date palm, Muslim or infidel? I answered: Muslim. Then he Said "Is not a Muslim planting trees then being eaten by birds, humans or animals, but it becomes *ṣadaqah* for him"<sup>72</sup>.

5. *Ḥadīth* narrated by Abū Ayyūb al-Anṣāriy in Aḥmad.

Sa'id bin Manṣūr al-Khurasāniy told me *ḥadīth*, 'Abd Allah bin 'Abd al-Azīz al-Laythiy told me *ḥadīth*. He said: I heard Ibn Shihāb said; I testify to 'Aṭā' bin Yazīd al-Laythiy that he told *ḥadīth* from Abū Ayyūb al-Anṣāriy from Rasulullah saw., said; "No man plants a tree except Allah records the reward for him according to amount of fruit that comes out of the tree"<sup>73</sup>.

6. *Ḥadīth* narrated by Abū al-Dardā' in Aḥmad.

Ali bin Baḥr told me *ḥadīth*, Baqiyah

<sup>67</sup> Abū Muḥammad 'Abd Allah bin 'Abd al-Rahmān al-Dārimiy, *Al-Musnad al-Jāmi'*, 1st ed. (Beirut: Dār al-Bashā'ir al-Islāmiyyah, 2013), 626.

<sup>71</sup> Ibn Ḥanbal, *Musnad Al-Imam Ahmad Ibn Ḥanbal*, 44:591.

<sup>72</sup> Ibn Ḥanbal, *Musnad Al-Imam Ahmad Ibn Ḥanbal*, 45:353.

<sup>73</sup> Ibn Ḥanbal, *Musnad Al-Imam Ahmad Ibn Ḥanbal*, 38:503.

<sup>67</sup> al-Naysābūriy, Ṣaḥīḥ Muslim, 1:762.

<sup>68</sup> al-Naysābūriy, Ṣaḥīḥ Muslim, 1:762.

<sup>69</sup> Ibn Ḥanbal, *Musnad Al-Imam Ahmad Ibn Ḥanbal*, 23:376.

told me ḥadīth, Thābit bin ‘Ajlān told me ḥadīth, al-Qāsim told me ḥadīth from Abū al-Dardā’ that a man met him, while he planted a tree in Dimashqa. Then Abū al-Dardā’ asked; did you do it, whereas you were a ṣaḥābat of Rasūlullah saw.? he said; do not be hasty because I heard Rasūlullah saw., said; “Whoever plants trees is not eaten by humans or other creatures unless it becomes Ṣadaqah for him”<sup>74</sup>.

**Shāhid Hadith Analysis**

To make it easier to analyze quantity of *rāwi* it is necessary to make a whole scheme of *sanad* all *ṣaḥābats*.

Table 4

Scheme of *Sanad* Multi Ṣaḥabat

Level of Rāwi							
First	Second	Third	Fourth	Fifth	Sixth	Seventh	
Anas bin Mālik	Qatādah	Abū ‘Awānah	Qutaybah bin Sa’id	Al-Bukhāriy			
				Muslim			
				al-Tirmidhiy			
			‘Abd al-Rahmān bin al-Mubāarak	al-Bukhāriy			
			Abū al-Walīd	al-Bukhāriy			
			Yahyā bin Yahya	Muslim			
			Muḥammad bin ‘Ubayd	Muslim			
			Yūnus	Aḥmad			
			Surayj	Aḥmad			
			‘Affān	Aḥmad			
		Abān bin Yazīd	Muslim bin Ibrāhīm	‘Abd bin Humayd	Muslim		
			‘Affān	Aḥmad			
			Bahz	Aḥmad			

Jābir bin Abd Allah	‘Atā’	‘Abd al-Malik	Numayr	Ibn Numayr	Muslim		
	Abū al-Zubayr	Layth	Muḥammad bin Rumḥ	Muslim			
			Qutaybah bin Sa’id	Muslim			
		Ibn Jurayj	Raḥ bin ‘Ubādah	Ibn Abī Khalaf	Muslim		
				Muḥammad bin Ḥātim	Muslim		
	‘Amr bin Dīnār	Zakariyyā bin Ishāq	Raḥ bin ‘Ubādah	Aḥmad bin Sa’id	Muslim		
	Abū Sufyān	al-‘A’mash	Fuḍayl	Abū Bakr bin Abī Shaybah	Muslim		
			‘Amr bin Muḥammad	Abū Mu’āwiyah	Muslim		
			Abū Mu’āwiyah	Ishāq bin Ibrāhīm	Muslim		
				Abū Kurayb	Muslim		
				Aḥmad			
	Umm al-Mubashshir	Jābir bin ‘Abd Allah	Abū Sufyān	al-Wāḥid bin Ziyād	al-Mu’alla bin Asad	al-Dārimiy	
	Abū Ayyūb al-Anṣāriy	‘Atā’ bin Yazīd al-Laythy	Ibn Shihāb	‘Abd Allah bin ‘Abd al-Azīz	Sa’id bin Mansūr	Aḥmad	
	Abū al-Dardā’	al-Qāsim	Thābit bin ‘Ajlān	Baqiyah	Ali bin Baḥr	Aḥmad	

=From the table above it is known that ḥadīths planting trees which become the object of this study were narrated by four to five *ṣaḥābats*. At the second and third level the ḥadīths were narrated by six to seven *rāwis* who are still under *mutawātir* level. Only ḥadīths at the fourth level were narrated by more *rāwis*. From this explanation it can be concluded that the ḥadīth is *ḥadīth mashhūr*.

**Conclusion of Simultaneous Ḥadīth Analysis**

This partial research concludes that ḥadīth of al-Bukhārī from Anas ra. about planting trees is a *ḥadīth ṣaḥīḥ li dzātih*. After simultaneous research, there were more than 20 ḥadīths of *tawābi’* and *shawāhid*. However, be-

<sup>74</sup> Ibn Ḥanbal, Musnad Al-Imam Ahmad Ibn Ḥanbal, 45:498.

cause this ḥadīth is in quality *ṣaḥīḥ li dzātih*, then the existence of *tawābi'* and *shawāhid* cannot increase its degree in quality. It's just that in quantity the ḥadīth becomes *ṣaḥīḥ li dhātih mashhūr*.

### **Fiqh al-Ḥadīth**

Conclusively, the hadith narrated by al-Bukhāriy above is a recommendation to plant trees or the other plants and the virtues of cultivating the earth, as well as a recommendation to us, as Muslims, to always strive to provide benefits to fellow beings<sup>75</sup>. There are two benefits of farming or planting trees, both are *dunyāwī* (worldliness) and *ukhrāwī* (afterlife). On the other hand, the *dunyāwī* benefit from growing crops is to bring fruits and availability of food. In addition, farming also create a healthy and friendly environment for humans, birds and animals. The process of photosynthesis that occurs in plants can increase the supply of oxygen needed by the lungs. Plants that become green belts along the transportation route can function as absorbents and absorbers of air pollution, as well as a silencer for vehicle noise<sup>76</sup>.

Futhermore, large trees are protection against soil from rain drops that can cause erosion and landslides. A wide rain forest also provides a protection of water management so as to reduce the risk of flooding in rainy season and drought in dry season. Also, mangrove forests in coastal areas have a very large share in tackling the impact of abrasion and reduce tsunami waves. Together with those three kinds of tropical forest, vetiver grass which has roots pierced down is suitable to be planted in the river as a protector from abrasion and landslides.

On the other hand, the benefits of *ukhrāwī* from farming are rewards that will continue to flow for people who plant because actually plants that are planted if eaten by humans, birds, or animals, will become a flowing *Ṣadaqah* for those who plant, whether he wishes or not. Once the importance of farming, in another ḥadīth Rasūlullah saw., ordered *ṣaḥābats* to plant vacant lands. And if the landowner is

<sup>75</sup> Salīm bin 'Īd al-Hilāliy, Bahjah Al-Nāzirīn Sharḥ Riyād al-Ṣāliḥīn, vol. 1 (Dammam: Dār Ibn Jawziy, 1997), 212.

<sup>76</sup> Nana Martuti, "Peranan Tanaman Terhadap Pencemaran Udara Di Jalan Protokol Kota Semarang," Biosaintifika: Journal of Biology & Biology Education 5 (March 1, 2013): 36–42.

not able to plant it, he encourages him to look for others who are able to work on it for wages or profit sharing.

*Muhammad bin Yūsuf told me ḥadīth, al-Awzā'iy told me ḥadīth, he said: 'Aṭā' told me ḥadīth, from Jābir ra. said: "There are some of us who have excess land. Then they said: We will lease the land with a third of the yield, a quarter and a half. Then Rasūlullah saw., said: Whoever owns the land, he should plant or give to his brother (to be used). And if he is reluctant, he should look after the land himself"*<sup>77</sup>.

The ḥadīth in question teaches us to revive dead land and recommend planting plants and trees to protect the environment from damage.

Humans have a very important position in preserving their environment. As explained in surah al-Baqarah verse 30 that humans on earth are *khalīfah*. The existence of humans as *khalīfah* on this earth, should require humans to preserve and maintain what has been given by Allah swt., to him. However, most people are not fully aware of this noble task, so that it seems clear before the eyes of various damage that occurred on earth, natural disasters and calamities both on land, sea and air, is not natural but is the result of the actions of human hands themselves. This fact is recorded clearly in al-Qur'an surah Ar Rūm verse 41. Allah swt., said:

*It has been seen that damage on land and at sea is caused by the deeds of human hands, so that Allah feels to them part of their actions, so that they return (to the right path)*<sup>78</sup>.

### **Conclusion**

In conclusion, there are several points be made of the hadith I question: First, the ḥadīth on the story of planting narrated by Anas bin Mālik, is included in four literatures with various different chapter of the authors. Those are Ṣaḥīḥ al-Bukhārī in his chapter *Faḍl al-Zar' wa al-Ghars* and chapter *Rahmah al-Nās wa al-Bahā'im*, the book of Ṣaḥīḥ Muslim mentions the hadith in the chapter *Faḍl al-Ghars wa*

<sup>77</sup> al-Bukhāriy, Ṣaḥīḥ Al-Bukhāry, 368.

<sup>78</sup> Al-Qur'ān.

*al-Zar*'. While Musnad Aḥmad Ibn Ḥanbal states the Hadith in the chapter Musnad Anas bin Mālik, Al-Tirmīdzī prefers to include the Hadith in his chapter *Mā Jā'a fī Faḍl al-Ghars*. Secondly, at the level of quality, ḥadīth about planting the trees history of Anas bin Mālik is **ḥadīth ṣaḥīḥ li dhātih mashhūr**.

Third, the hadith narrated by *ṣaḥabat* Anas ra. provides an understanding of the importance of farming and planting trees. And the deed will become a field of charity whose reward will not be cut off even after he dies. In addition, this hadith also teaches us to always strive to be able to benefit and help fellow beings.

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