

Entrepreneurial Empowerment in Hadith Perspective: A Study of Hadith Takhrij and Syarah

Nabila Azkiah

¹Department of Al-Qur'an and Interpretation, Faculty of Ushuluddin
UIN Sunan Gunung Djati Bandung
nabilaazkiah08@gmail.com

Abstract

This study aims to discuss the hadith about trading. This research uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material method is about trading in Abu Daud's narration No. 1471. The results and discussion of this study indicate that the status of the hadith is of *sahih* quality that meets the qualifications of *maqbul*. This study concludes that the Hadith narrated by Abu Daud No.1471 is relevant to be used as motivation, creativity, innovation, and entrepreneurial empowerment.

Keywords: Entrepreneurial empowerment; Hadith; Syarah; Takhrij

Introduction

Entrepreneurial empowerment is a trade carried out by a person in meeting the needs of life. Entrepreneurial empowerment is the exchange of goods or services between sellers and buyers (Nu'man, 2008). In Islam, entrepreneurial empowerment is considered a means of earning sustenance and making a positive contribution to society. The hadith perspective plays a central role in understanding the ethics and principles associated with commerce, as the traditions of the Prophet Muhammad provide practical guidelines and wise counsel on how to conduct business with good ethics. However, people tend to prefer imported products that are cheaper and of higher quality than domestic products, so domestic products become less competitive. In the end, there will be more exploitation of natural resources by companies, which will lead to dependence on developed countries (Astuti, 2022). Therefore, researchers are interested in discussing more advanced trade, specifically entrepreneurial empowerment from the perspective of hadith.

A framework needs to be developed to answer the question of how the hadith about entrepreneurial empowerment (trading). Trading is one of

the livelihoods of the Arab community, namely entrepreneurial empowerment buying and selling, as a merchant the Prophet always traded with God, no matter how busy he was with the business of the world, he never neglected to remember God (Taufiq et al., 2021). The concept of entrepreneurial empowerment in Islam can be understood through the Prophet's hadith, he said in his hadith that the best business is that produced by one's own hands, but one must pay attention to the protocol in achieving commerce loved by Allah, not necessarily that what is produced from one's own hands then it is the best. As in the Hadith narrated by Ibn Majah No. 2129, the explanation of this Hadith, namely, an income will be more beautiful, and better, if it is obtained from one's own hands and by lawful means not by false means because the results obtained from one's own hands will be different from something that comes from others (Taufiq et al., 2021). The discussion of hadith about trading is a field of study of hadith science. Hadith science is one of the disciplines that lead Muslims to understand the interpretation of hadith correctly and easily (Darussamin, 2020) Hadith about entrepreneurial empowerment can be explained through the science of hadith regarding the status, understanding, and control of hadith (Darmalaksana, 2018). Based on this discussion of hadith science, it can be concluded how to trade according to the hadith.

The results of previous research on the concept of entrepreneurial empowerment have been put forward by several studies *Sujian Suretno*, (2018), "Konsep Berniaga dalam Perspektif Al-Quran," *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam*. This research aims to discuss the concept of entrepreneurial empowerment from the perspective of the Qur'an. This research method is qualitative through a literature study with a tafsir approach. The results and discussion of this research include buying and selling that occurs amid society are mostly done in a way that is false and contains elements of usury so that Allah Swt. revokes the blessing in it, for a usurer, will not get the slightest benefit from his business, because usury property will be destroyed and destroyed by Allah Swt. and on the Day of Judgment he will be tortured with a very painful torment that is incomparable. Then an honest trader will obtain blessings and great profits from his trade, and on the Day of Judgment he will be gathered with the Prophets, *Shiddiqin*, and *Syuhada'*. Therefore, every Muslim must return to the correct concept of buying and selling by the Qur'an and valid Hadith, so that he will get inner peace, peace of mind, and satisfaction in transactions (Suretno, 2021).

Selanjutnya penelitian *Muh. Taufiq, Fatirawahidah*, (2021), "Karakter Berniaga dalam Q.S An-Nur," *El-Maqro: Jurnal Ilmu Al-Quran*. This study aims to determine the nature of commerce in Q.S. an-Nur: 37, to know how to trade in Q.S. an-Nur: 37, also to know the benefits of commerce in Q.S.

an-Nur: 37. This research method is a literature review. The results and discussion of this study indicate that in Q.S. an-Nur at least provides three important points, namely, the nature of commerce, when conducting business transactions do not neglect the obligations of dhikr and prayer, doing business in a way that is not separated from *dzikr*, performing prayers, and issuing zakat and giving fear, and getting a reward for what is done in the world to get to the hereafter with multiple rewards (Fatirawahidah, 2021).

Current research with previous research has similarities, namely discussing entrepreneurial empowerment. However, there are differences between current research and previous research. Previous research discussed entrepreneurial empowerment with a Qur'anic perspective in Q.S an-Nur while the current research discusses takH.Rij hadith about entrepreneurial empowerment.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. This study uses the theoretical basis of takH.Rij and hadith scatology. According to Abdul Manan ar-Rasikh, takH.Rij hadith is a guide or method to show the location of the hadith in its sources and then explain the status/quality of the hadith if needed. Meanwhile, according to Mahmud al-Thahhan, takhrij is a search for the location of the hadith in its sources that mention the hadith and its sanad, and then the next hadith is studied (Rahman, 2017). This method can be used if the companions are known or known as the Companion Index method. The figure of the Companion in using this method must first be believed before he narrates the hadith to be traced and then searches for the hadith in books or literature whose methodology of writing hadith is based on the order of the names of the Companions. This method applies to the books of Musnad, *mu'jam* and *athraf*. The Hadith commentary is the understanding gained from the texts of the Hadith, whether they are related to religious life or other aspects of it (Rokim, 2017). As for the method of narrating the hadith, several methods can be done, one of which is by using the *ijmali* method, which is understanding the hadith according to the book that includes the content of the hadith.

The main problem in this study is the takhrij of hadith about entrepreneurial empowerment. The formulation of the problem in this study is how the takhrij and syarah of hadith are about entrepreneurial empowerment. This study aims to discuss the takhrij of traditions on entrepreneurial empowerment. Theoretically, this study can contribute to the science of hadith by presenting new information about traditions related to entrepreneurial empowerment and interpreting these traditions in the Islamic context. Practically, this research can provide practical guidance for Muslims in opening up economic breadth because in entrepreneurial empowerment many benefits can be obtained.

Research Methods

This research belongs to the type of qualitative research by applying the descriptive-analytical method (Darmalaksana, 2022). The type of data used for this research is qualitative data that is not a number. This research includes primary data sources and secondary sources. Primary data sources are those from the Encyclopedia of Hadith. While secondary data sources are related literature from journal articles and books. This data collection is done through library research. The data analysis technique is taken through the stages of takhrij and hadith scarification (Akhira et al., 2021).

Results and Discussion

1. Result

The stage of takhrij hadith requires extracting the hadith from the hadith books which are then scrutinized for their authenticity. After tracking the hadith with the keyword “trade” in the Encyclopedia of Hadith Book of 9 Imams, Imam Abu Daud's Hadith No.1471 was found. The text of the hadith is as follows:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ
 قَالَ قَرَأَ هَذِهِ الْآيَةَ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ } قَالَ كَانُوا لَا يَتَّجِرُونَ
 بِمِنَى فَأُمِرُوا بِالتَّجَارَةِ إِذَا أَفَاضُوا مِنْ عَرَفَاتٍ

Yusuf ibn Musa narrated to us, Jarir narrated to us from Yazid ibn Abu Ziyad narrated to us Mujahid narrated to us from 'Abdullah ibn 'Abbas who recited the verse “There is no sin on you in seeking the bounty of your Lord”. He said: They used to not trade in Mina, but after this verse was revealed they were commanded to trade after they finished arafat (H.R Abu Daud No.1471).

The next stage is the assessment of the *rawi* and the continuity of the *sanad* as shown in the table below:

Table 1. List of Rawi dan Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin 'Abbas bin 'Abdul Muthalib bin Hasyim	-	68 H	Marur Rawdz	Abu al-'Abbas	-	Ibnu Hajar Al Atsqolani: Friend; Adz Dzahabi: Friend	Friend

2	Mujahid bin Jabar	-	102 H	Marur Rawz	Abu al-Hajaj	-	Yahya bin Ma'in: <i>Tsiqah</i> ; Abu Zur'ah: <i>Tsiqah</i> ; Al-'Ajli: <i>Tabi'i Tsiqoh</i> ; Ibnu Hajar al-'Asqalani: <i>Tsiqah</i> ; Ibnu Hajar al-'Asqalani: Imam ilmu tafsir; Adz Dzahabi: Imam ilmu tafsir; Adz-Dzahabi: <i>Hujjah</i>	Tabi'in middle circles
3	Yazid bin Abi Ziyad	-	136 H	Kufah	Abu 'Abdullah	-	Yahya bin Ma'in: Laisa bi qowi; Abu Zur'ah: <i>Layyin</i> ; Abu hatim: <i>Laisa bi qowi</i> ; Ibnu Sa'd: <i>Dha'if</i> ; Ibnu Qani': <i>Dha'if</i> ; An-Nasa'i: <i>Laisa bi qowi</i> ; Ibnu Hajar al Asqalani: <i>Dha'if</i> ; Adz-Dzahabi: " <i>shaduuq, syi'ah</i> "	Tabi'in among the ordinary
4	Jarir bin 'Abdul Hamid bin Qarth	-	188 H	Kufah	Abu 'Abdullah	-	Abu Hatim Ar Rozy: <i>Tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> ; Muhammad bin Sa'd: <i>Tsiqah</i>	Tabi'ut Tabi'in middle circle
5	Yusuf bin Musa bin Raosyid bin Bilal	-	253 H	Baghdad	Abu Ya'qub	-	Yahya bin Ma'in: <i>Shaduuq</i> ; Abu Hatim: <i>Shaduuq</i> ; An-Nasa'i: <i>La ba'sa bih</i> ; Ibnu Hibban: Disebutkan dalam ' <i>Ats-Tsiqaat</i> '; Maslamah bin Qasim: <i>Tsiqah</i>	Tabi'ul Atba' old circle

Ibnu Hajar al-
'Asqalani:
Shaduug

Table 1 shows that Abu Daud's Hadith No.1417 was narrated by five narrators. All the narrators are known only by their deaths. The scholars have all given positive comments.

According to the theory of hadith science, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi* (Soetari, 2015). The beginning of the sanad is where the narrator records the hadith, Abu Ya'qub is number 5 (five) in Table 1. The end of the sanad is in the place of the person who was before the Prophet, namely Abdullah bin 'Abbas bin 'Abdul Muttalib bin Hashim a Companion at number 1 (one) in Table 1. The above Hadith is *muttashil* (continuous) in terms of *sanad* continuity. The requirement for *sanad* continuity is the meeting (*liqa*) between the teacher who transmits the hadith and the student who receives it (Soetari, 2015). *Liqa* can be seen from their contemporaries, in the same profession, and in the same region. From this hadith, some narrators and scholars regarded Yazid b. Abi Ziyad with the comment that he was munkarul hadith and wahiyl hadith, but many narrators have commented that Yazid b. Ziyad was helpful in his narration. So this tradition has the strength to be a saheeh tradition with a dhaif transmission. In terms of country, they were nearby. Teachers and students can be said to be contemporaries although most of them have unknown birth years. According to the theory of hadith science, the hadith narrators can be assumed to be around 90 years old (Djati & Series, 2022). So it is predicted that the narrators in the chain of transmission might have met as teachers and students. The text of the above hadith is neither awkward nor flawed. It is not odd in the sense that it does not contradict the Qur'an, stronger traditions, and common sense, while it is not flawed in the sense that there are no insertions, subtractions, or changes (Soetari, 2015). Although not in the same wording, the Hadith reported by Abu Daud No.1471 is supported by the content of other traditions, namely Sahih Bukhari No.1648, Sunan Darimi No.1365, Musnad 'Ahmad No.2817, Sunan Abu Daud 3261 In other words, the Hadith has a *syahid* and *muttabi'* (Mardiana & Darmalaksana, 2020).

The Hadith narrated by Abu Daud No.1471 is declared to be of *shahih* quality because it fulfills the conditions of *shahih*. This hadith also has *syahid* and *muttabi'* so that its degree rises and gets stronger to become *shahih li dzatihi* and is *maqbul* as an evidence for practicing Islam.

2. Discussion

Hadith Sunan Abu Daud No.1471 is *maqbul* in the sense that it is accepted as evidence. The Qur'an and *as-Sunnah* have a blend of line and advertising ethics so that commerce does not stray from its foundation because the Prophet strongly forbids injustice, oppression, manipulation, or fraud. This is also based on the teachings of the Prophet where he also had an entrepreneurial empowerment profession with his companions and even his wife, Siti Khadijah, who had traded because Allah likes the trade generated from the efforts of his servants so that they get halal profits for him. Based on the analysis from the hadith perspective, abuse in commerce and marketing can be referred back to the era of the Prophet Saw. (Osman et al., 2019). So in this syarah, it is also very clear that Allah SWT has legalized buying and selling and forbidden usury explicitly and clearly. Then distinguish between buying and selling and usury and prescribe buying and selling or entrepreneurial empowerment with clear and clear rules (Suretno, 2018).

The results of previous research conducted by Sujian Suretno (2018) state that buying and selling that occurs in society falsely is a lot of falsehood and contains elements of usury, so Allah revokes the blessings in it, so for the usury perpetrator does not get the slightest profit from his trade, why is that because usury assets will be destroyed and destroyed by Allah and on the Day of Judgment people who commit usury will be tortured with a very painful torment. In addition, traders who always practice honesty in their trade will get blessings and great profits and on the Day of Judgment will be gathered with the Prophets, Shiddiqin, and Shuhada' Therefore, every Muslim must return to the correct concept of buying and selling by the Qur'an and Sahih Hadith, so that he will get inner peace, peace of mind and satisfaction in transactions (Suretno, 2018).

In line with the current research in which these two contexts explain the hadith about trade that is highly legalized by Allah in the context of Islam as a Rahmatan lil alamin teaching which provides guidelines for life in this universe, as regulated by the almighty creator to create a balance in this world, therefore Allah sent the Prophet Muhammad Saw. to guide on the path of truth to every human being. Likewise, related to consuming products that are good for physical and spiritual good food is food that is certainly halal both in Islam and in health research. Because in the era of instant everything, many foods are doubtful about their halalness, in the current free market era, the market opportunity for halal products is very large so the positive things that happen in Muslim countries must go through their sharia institutions to handle the issue of halal certification of a product (Suretno, 2018).

The halal issue has become a global trend marked by the presence of halal certification institutions in various parts of the world (Warto & Samsuri, 2020). Since entrepreneurial empowerment is the most relevant

activity in terms of profit, it is also an urgent activity that is carried out by all humans to fulfill their needs in life. There is always action in the movement, so not all buying and selling rules are by Islamic law. Likewise, in various millions of Muslims, not necessarily all of them carry out the provisions and teachings of Islam. Perhaps even in this matter, many do not know about the provisions stipulated by Islamic law in terms of buying and selling or entrepreneurial empowerment. In the sources of Islamic law, especially in the Qur'an and Hadith, which are a reference to provide examples or regulate the correct and best business according to Islam. Not only addressed to sellers but to buyers as well (Tujjar & 2021, 2021).

Conclusion

The results of this study indicate that the Hadith narrated by Abu Daud No.1471 explains that entrepreneurial empowerment is something that Allah loves because from there humans can fulfill their needs in the best way (halal). The results of this study indicate that the validity status of the Hadith narrated by Abu Daud No.1471 regarding trade is considered *shahih*. Then the discussion of this study explains that the Hadith narrated by Abu Daud No.1471 is *maqbul* to be used as evidence or proof in the life of commerce today. This research is expected to be useful for every Muslim to find a livelihood in meeting their needs in the best way and accordance with the recommendations of Islam, namely by entrepreneurial empowerment, but this trade must also be based on halalness in trade. This study has the limitation of conducting a hadith commentary without including the views of classical commentaries and a review of the reasons for the hadith's wurud as well as an in-depth analysis, so further research is needed by applying a more holistic academic perspective. Before really delving into this topic, the researcher recommends searching for more in-depth references related to the topics discussed in this article.

References

- Akhira, R. R., Darmalaksana, W., Subandi, M., & Truna, D. S. (2021). Gunung Djati Conference Series, Volume 1 (2021) Conference on Islamic and Socio-Cultural Studies (CISS 2020). *Conference on Islamic and Socio-Cultural Studies (CISS 2020)*, 1, 1-7.
- Astuti, M. (2022). Perdagangan bebas dalam pandangan islam. *Iuris Studia: Jurnal Kajian Hukum*, 3(2), 228-233.
- Darmalaksana. (2022). *Panduan Menulis Skripsi dan Tugas Akhir*.
- Darussamin, Z. (2020). *Ilmu Hadis 1*.
- Djati, G., & Series, C. (2022). *Gunung Djati Conference Series, Volume 8 (2022) The 2nd Conference on Ushuluddin Studies ISSN: 2774-6585 Website: <https://conferences.uinsgd.ac.id/gdcs>*. 8, 387-402.
- Mardiana, D., & Darmalaksana, W. (2020). Relevansi syahid ma'nawi

- dengan peristiwa pandemic covid-19. *Jurnal Perspektif*, 4(1), 12–20.
- Nu'man, B. (2008). *Bisnis Berbasis Syariah*. Bumi Aksara.
- Osman, S., Ahmad, M. H. Bin, & Jalil, A. (2019). Penggunaan Unsur Islam Dalam Perniagaan: Analisa Dari Perspektif Syariah. *Journal Al-Abqari*, 17(March), 39–51.
- Rahman, A. (2017). Pengenalan Atas Takhrij Hadis. *Riwayah : Jurnal Studi Hadis*, 2(1), 146. <https://doi.org/10.21043/riwayah.v2i1.1617>
- Rokim, M. N. (2017). *Skripsi. Metode Syarah Hadis Salim bin al-idhali (Analisis Kitab Bahjah Al-Nadhirin Syarh Riyadh Al-Salihin)*. 55.
- Soetari, E. (2015). Syarah dan Kritik Hadis dengan Metode Takhrij: Teori dan Aplikasi. *Yayasan Amal Bakti Gombang Layang*.
- Suretno, S. (2018). Jual Beli Dalam Perspektif Al-Qur'an. *Ad Deenar: Jurnal Ekonomi Dan Bisnis Islam*, 2(01), 93. <https://doi.org/10.30868/ad.v2i01.240>
- Taufiq, M., Gaffar, A., Zuhrah, N., Ushuluddin, F., Iain, D., Fakultas, D., Adab, U., Kendari, I., Fakultas, D., Adab, U., & Kendari, I. (2021). KARAKTER BERNIAGA DALAM QS. AL-NUR/24:37 KAJIAN TAHLILI. *El-Maqro'*, 1(2), 102–120.
- Tujjar, D. D.-A., & 2021, U. (2021). Jual Beli Dalam Kajian Fiqih. *Ejournal.Kopertais4.or.Id*, 09(02), 2302–6235.
- Warto, W., & Samsuri, S. (2020). Sertifikasi Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia. *Al Maal: Journal of Islamic Economics and Banking*, 2(1), 98. <https://doi.org/10.31000/almaal.v2i1.2803>