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## METHODOLOGY OF INTERACTION WITH THE HADITH ON THE DAY OF RESURRECTION (AHĀDĪTH AL-FITAN) AND ITS IMPORTANCE IN EDUCATION

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### **Abstract**

Believing in the Qiyamat Day is one of the basic proofs of every Muslim's faith. This has been conveyed many times in the hadiths of the Prophet Muhammad SAW which talks about the emergence and state of the Qiyamat Day. Including hadiths that explain the signs and major events that will occur before the Day of Judgment based on the correct scientific discipline. This research aims to explain the methods used by these scholars in understanding and interacting with hadiths regarding Qiyamat day and its urgency in education. The research methodology used is descriptive analysis of the books and writings of authoritative and prominent scholars in the field of hadith. The results of the study state that one way to interact with these hadiths is to ensure that the hadith used as a reference for the incident is authentic in terms of its text (matan) and history (sanad), in its entirety so that understanding each hadith's content is based on the understanding of certified scholars. after carrying out the 'istiqla' process (collecting and combining various views), and avoiding mistakes in determining the meaning of the hadith to adapt it to events that are or will occur. It is hoped that the findings of this research can correct understanding and ways of interacting with these hadiths so that they can be preserved and perfected and straighten out the understanding of these hadiths among educators and students.

**Keywords:** *Fitan Hadith; Hadith on the Day of Judgment; Hadith Narration Methodology.*

### **Abstrak**

Percaya kepada hari qiyamat merupakan salah satu landasan bukti keimanan setiap umat Islam. Hal ini telah banyak disampaikan dalam hadis-hadis Nabi Muhammad saw yang bicara tentang kemunculannya dan keadaan qiyamat tersebut. Termasuk hadis-hadis yang menjelaskan tanda-tanda dan peristiwa besar yang akan terjadi menjelang hari qiamat berdasarkan disiplin ilmu yang benar. Penelitian ini bertujuan untuk menjelaskan metode yang digunakan para ulama tersebut dalam memahami dan berinteraksi dengan hadis-hadis mengenai hari qiyamat serta urgensinya dalam Pendidikan. Metodologi penelitian yang digunakan adalah analisis secara deskriptif terhadap kitab-kitab dan tulisan para ulama yang berwibawa dan terkemuka di bidang hadis. Hasil kajian menyatakan bahwa salah satu cara berinteraksi dengan hadis-hadis tersebut adalah dengan memastikan bahwa hadis yang dijadikan acuan peristiwa tersebut adalah shahih dari segi teksnya (matan) dan riwayatnya (sanad), secara utuh sehingga dalam memahami setiap isi hadis berdasarkan pemahaman ulama yang bersertifikat setelah melaksanakan proses 'istiqla' (mengumpulkan dan menggabungkan antara berbagai pandangan), dan menghindari kesalahan dalam menentukan makna hadis untuk menyesuaikan dengan peristiwa yang sedang atau akan terjadi. Temuan penelitian ini diharapkan dapat mengoreksi pemahaman dan cara berinteraksi dengan hadis-hadis tersebut agar dapat dilestarikan dan disempurnakan serta meluruskan pemahaman hadis-hadis tersebut di kalangan pendidik dan peserta didik.

**Kata kunci:** *Hadis Fitan; Hadis Hari Qiamat; Metodologi Periwatan Hadis.*

## INTRODUCTION

Islam is the most perfect religion that Allah has bestowed upon mankind through the revelation of His last Messenger, Prophet Muhammad SAW ﷺ. This is mentioned in Surah Al-Ma'idah verse 3 which means: "...Today I have perfected your religion for you, and I have accepted Islam as your religion..."

This verse is clear proof for us that Islam is the most perfect religion that was bestowed and revealed by Allah to mankind, as well as eliminating and replacing all old beliefs, religions and laws that were revealed to the prophets before the Prophet Muhammad ﷺ. Ibn Kathir, when interpreting this verse, concluded that the perfection of the religion revealed by Allah to the Prophet Muhammad ﷺ as mentioned in this verse refers to the fact that all the help from Allah SWT to the Prophet Muhammad ﷺ has been completed, it also refers to the perfection of Islamic law, the perfection of all the main foundations (usuls) and all secondary branches of knowledge in Islam (furu'), as well as a means of confirming that the Al-Qur'an and the Sunnah of the Prophet ﷺ are sufficient to understand every legal rule in the Islamic religion.

The Koran and As-Sunnah are the two main sources in Islam. According to Imam Hasan Al-Banna when mentioning his second foundation, the Al-Qur'an and the Sunnah of the Prophet ﷺ are sources of reference for all Muslims to know and understand Islamic jurisprudence (Thalib et al. (2010) also stated that the Al-Qur'an and al-Sunnah are full and packed with references, suggestions and encouragement for Muslims to seek knowledge, study, analyze and encourage the maximum use of reason and reasoning for their own benefit.

One of the things that is emphasized in the Al-Qur'an and Sunnah of the Prophet Muhammad SAW ﷺ and is one of the pillars of faith of a Muslim is believing in the day of Qiyamat. This includes believing in the signs of the Qiyamat day and the major events that will accompany the coming of the Qiyamat day as mentioned in the Al-Qur'an and the hadith of the Prophet ﷺ. To understand these signs and events well, the way of understanding and interacting with these hadiths needs to be in accordance with the methods and disciplines of hadith interaction that have been established and regulated by leading scholars in the field of hadith. Currently, with everything that is happening around the world including the Covid-19 virus epidemic, countless natural disasters, countless wars, killings, murders, and other events happening around the world, we find that there is a group of Ummah Islam, which participates in explaining and determining its own understanding, interpretation and meaning

behind the hadiths regarding the Day of Judgment, applies them to every event that is taking place, without being related to the correct method or applying the correct scientific discipline that has been determined. by previous scholars in the field of hadith. For this reason, preserving the way of interacting with hadiths regarding the Day of Judgment is very important in correcting the understanding, depiction and explanation of hadiths which have been widely spread and disseminated, especially among educators and students with an Islamic education background.

## RESEARCH METHODS

This research is a qualitative librarian research that uses references or books regarding hadith and the books of scholars as sources that must be read and provided with explanations related to the existing theme. These methods are taken from the author's descriptive analysis of the books and writings of authoritative and prominent scholars in the field of hadith which are then selected, compiled and simplified, so that they can be used as a guide and reference in understanding these types of hadith. correct approach. The results of this analysis become a form of conclusion and results that can be elaborated based on relevant studies.

## RESULTS AND DISCUSSION

### *Results*

#### *Definition of ahādīth Al-Fitan*

In interacting with hadiths on the Day of Judgment, a clear and fair understanding of these definitions must be identified and fostered. AHādīth Al-Fitan, if we search from the two main hadith books; namely Sahih al-Bukhari and Sahih Muslim, we will find that these hadiths will be placed in one surah which mainly discusses the signs of the last days or a surah called al-Fitan Wa al-Malahim. Ibn al-Atsir in his writing, an-Nihayah fi Gharib al-Hadis interprets the hadith about the Day of Resurrection or the Last Day as a hadith that talks about signs that exist and will occur as a result of the day of qiyamat, or events that will occur before it occurs. Qiyamat day as narrated and narrated by the Prophet Muhammad SAWﷺ, whether in the form of a warning or signal, or in the form of a lesson or guidance. He is also called Adis al-Fitan because the contents of these hadiths usually cover issues of trials, epidemics and disasters that will be faced before the Last Day occurs. This definition is echoed by al-Hafiz Ibnu Hajar al-'Asqalani in his book Fath al-Bari Syarh Sahih al-Bukhari

and Muhammad Sa'id Hawwa in his book *al-Asas fi al-Sunnah wa Fiqhiha: al-'Aqaaid al-Islamiyyah*. Qudhah (2009) on the other hand, defines fitan in Arabic terms as a kind of test, disaster or difficulty that can differentiate between good and bad. Meanwhile, technically it means verses from the Qur'an or hadith that explain things or events that will occur in the future in the form of blessings (goodness) or misfortune (trials, tribulations and difficulties). The meaning of fitan as a test or uncertainty is in accordance with the meaning of verses 2-3 of Surah al-'Ankabut which means: "Do people think that they are left to say, "We have believed" and they are not tested? (2) Indeed, We have tested people before them...(3)"

However, Khan (2018) believes that the meaning of fitan refers to major events that will occur before the day of qiyamat. These events can occur in the form of trials, uncertainty, and fierce disagreements among humans. Fitan also occurs between Muslims only, while trials and uncertainties involve Muslims and non-Muslims, and are called *malahim*.

#### ***Methodology for Interaction with Hadith on the Day of Resurrection (Ahādīth Al-Fitan)***

When discussing methods and procedures for interacting with Adis al-Fitan, we can find too many things that have been established by Islamic scholars so far. These most important guidelines are structured as follows,

**First:** Guaranteeing the validity and authenticity of the hadith in terms of its text (*matn*) and chain of transmission (*sanad*). Hawwa (2016) explains that there are some researchers who often use authentic hadiths in terms of the chain of transmission (*sanad*) but neglect to study and examine the text (*matn*). Khan (2018) added a condition to guarantee that a hadith is valid and authentic from its *matn* and *sanad*, namely guaranteeing that the hadith must be studied, researched and determined using the methods of great scholars in the field of hadith. (*muhadditsin*). Qudhah (2009) also stipulates that hadith that can be used in understanding fundamental belief issues such as belief in the Qiyamat day must at least have the status of *sahih li-dzatihi* or *sahih li-ghairihi* or at least *hasan li. -dzatihi* or *hasan li-ghairihi*. He added that all hadiths that are to be used must also be from *marfu'* hadiths, however *mauquf* hadiths which carry the law of *marfu'* are also accepted and can be adhered to and utilized in this case. In addition, weak or *maudhu'* hadiths cannot be used as a basis or foundation in this matter (Hawwa, 2016; Qudhah, 2009; Bazmoul, 2017). Jadinan et al. (2019) emphasized that in using hadith as a basis for argumentation in religious matters, there are two things that must be considered, namely ensuring the status of the hadith, its validity

and validity, and examining the meaning behind the hadith and its meaning and correlation with certain laws.

**Second:** Selecting only authentic texts from hadith. There are several hadiths that contain the same text, or in some cases, almost the same text, but narrated by different companions and with a wide chain of transmission (*sanad*). Among these hadiths, it is possible that some of the texts in these hadiths are not texts that are accepted authentically by the majority of *muhaddithin*. Hawwa (2016) explains that an example of an inauthentic part of a hadith contained in a hadith that has authentic status is the hadith of Huzaifah bin al-Yaman which was narrated by Imam al-Bukhari and Imam Muslim in their book. Some of the hadith texts narrated by Imam Muslim have additional texts that are not found in other hadiths narrated by other narrators.

Furthermore, after in-depth research, the scholars in the field of hadith agreed that the addition of this hadith was not authentic because it contradicted other similar hadiths and was authentic in that case, even though the status of the hadith was agreed to be authentic.

**Third:** Studying and understanding the true meaning of hadith collectively by collecting and gathering all hadith that contain the same meaning. One way for scholars to take law from the Koran and the hadith of the Prophet ﷺ is by collecting all relevant and similar hadith on the issue, then they will study and produce an understanding of the problems contained in the collection of hadith and then this will be organized into law in Islam. The first method or discipline in this series of structures is called *jam'u al-ahādith*, which means collecting and compiling all hadiths that discuss the same issue. Likewise, in understanding the true meaning behind the hadiths about the *Qiyamat* day, a collection and collection process like this is needed so that the true meaning and context of these hadiths can be properly understood according to the context in which they were revealed and narrated. Bazmoul (2017) has explained that understanding the hadiths regarding the day of qiyamat, as with other hadiths of the Prophet ﷺ, requires one to collect all the related hadiths in one chapter, study the true meaning behind the hadith, and then come out of the understanding of the problems discussed. In carrying out research on these hadiths (*istiqra' al-ahādith*) and carrying out the process of collecting (*jam'u al-ahādith*) these hadiths, it is mandatory for the person to refer to scholars who are considered experts in their science and field. from hadith. Understanding these hadiths must be in line with Arabic language methodology, the discipline of *ushul fiqh*, the style and methods (*uslub*) of Arabs in their language. In addition,

the person is prohibited from expressing understanding of the hadith without appropriate methods and procedures (Hawwa, 2016). Qudhah (2009) agrees with this view by adding other procedures, namely collection (*al-jam'u*), adjustment and adaptation between hadiths (*al-taufiq*), and finally after that the person can assess the problem (*al-tarjih*).

**Fourth:** Refrain from determining the meaning of a hadith based on events that are or will occur. In this section we are expected to be able to study, relate and predict a major event that is or will occur in our world, an activity that may interest many people. This includes relating any event or incident that occurs in the real world to the hadith of the Prophet ﷺ without proper guidance and discipline. The process of determining the meaning of a hadith simply by adapting and adapting it to current events is fine but must follow very strict discipline. Hawwa (2016) states that among the scientific disciplines that need to be followed before determining the meaning of the prophet's hadith and adapting it to current events, the meaning of the hadith used to support the claim must be clear, and must not contain meaning. there are texts that are doubtful, the status of the hadith is valid, the assessment made refers to permissible scholars and ultimately does not determine a definite understanding after determining the meaning of the hadith (*jazam*). This scientific discipline is echoed by al-Farih (2013) who argues that the hadith of the Prophet ﷺ were clearly understood by the companions at the time of the Prophet ﷺ and by people after them from the three golden centuries of Islam (*tabi'in and tabi' tabi'in*). Therefore, there is no need to impose a new understanding of these hadiths (*takalluf*) just for the sake of adapting these hadiths to events that have already occurred or will soon occur. Apart from that, most of the hadiths regarding the *Qiyamat* day have been explained clearly by the Prophet ﷺ with perfect explanations (*muhkam hadiths*), not to mention that among these hadiths there are some that still require in-depth research and explanation (*mutasyābih hadiths*) in building an understanding of their meaning (Bazmoul, 2017). Al-So'idi (2014) and Qudhah (2009) formulate that in establishing a new law or understanding based on a hadith, first take and accept the hadiths whose explanation and law are clear (*muhkam hadiths*) and hadiths that are considered ambiguous. or those that are less clear (*mutasyābih hadith*) are not included. Apart from that, being careful in determining the meaning of the al-Fitan hadith and not just adapting it to the events that occurred is very important because without it it can have a bad influence on the religion and tarnish other people's views of Islam as a religion. Determining the exact year, period or time when *Qiyamat Day* occurs or establishing clear signs regarding *Qiyamat Day*, both

big signs and small signs based on the hadith of al-Fitan without following the correct discipline or principles must also be avoided (Yahnan et al., 2019).

**Fifth:** namely that the understanding of *Ahādīth Al-Fitan* must be understood and put into context according to the time of the Prophet ﷺ, which was the original time the hadith was recorded. To truly understand the true meaning behind the hadith of the Prophet ﷺ, the period, time, and reasons for the emergence of the hadith must receive sufficient attention because every hadith was narrated from the Prophet Muhammad saw ﷺ, whether through his words, actions, confessions (*taqrir*), or The character and morals of the Prophet ﷺ, all have certain reasons and time frames surrounding the emergence of this hadith. These hadiths also require us to understand them in the context in which the hadith was issued and recorded, not with the implied meaning that we give to the hadith (Yahnan et. al., 2019). Bazmoul (2017) added that it is prohibited to extract the contents of the Prophet's hadith individually without strong reasons (*qarinah*) and a strong foundation in accordance with the views and recommendations of the great Islamic scholars.

## **DISCUSSION**

### ***The Importance of Building a Correct Understanding of Ahādīth Al-Fitan in Education***

Correct understanding of the al-Fitan hadith is very important, especially for those involved in the educational field and environment. Because through the education system a clear and correct understanding can be conveyed and can be followed by society in general. The following is an urgency regarding the importance of building a correct understanding of the al-Fitan hadith in the world of education. Some of them are as follows:

***First, teachers as agents of knowledge development.*** In this regard, the teacher's role as a transfer of knowledge to the real world is a responsibility that must be carried out well. Another language term where the role of teachers is as an agent for the development of knowledge in society and the academic world, it has become a necessity that the knowledge shared by these teachers must be in accordance with the truth and must be in accordance with the true teachings of Islam. This includes their knowledge in understanding the hadiths regarding Qiyamat day and its relation to current events or events that will occur in the world today. Rosli et al. Al. (2016) explained that the role of teachers in education is to shape themselves into dedicated, creative and sensitive teachers, then improve their professional skills in the field of teaching and learning, forming themselves into effective agents in

developing human resources. and integrated community development. The development of teacher identity and individuality must be in line with the needs of the world of education. This is very important in efforts to spread knowledge and understanding to students so that they can apply this knowledge in everyday life, based on correct religious principles, discipline and guidelines. In this regard, Ali (2014) explains that the task of a teacher is not only to convey knowledge to students, but also to act as a guide and role model for students so that they can become individuals with noble and commendable morals and have extensive knowledge. in various fields of expertise.

*Second, students as agents of community development.* Just as teachers have a big role in the world of education, so do students. Achievement students are not just students who are successful in their studies, but superior students are those who are able to uphold, develop and share the knowledge taught by their teachers with their community. These students are not only important entities in the world of formal education, but they are also agents of knowledge, thought and community development through their daily interactions and sharing with the community. For this reason, these students are obliged to equip themselves with sufficient knowledge, in line with their will and scientific discipline, so that what is shared with the community is correct and useful.

## CONCLUSION

Based on the information above, it can be understood that it is important for all Islamic educators to understand the hadith of al-Fitan. Because among other things, the function of the hadith of the Prophet ﷺ is to explain the meaning of general verses in the Qur'an as stated by Allah in surah al-Nahl verse 44: "(We sent them) with proofs (miracles) and the Holy Book. And We sent down *az-Zikr* (Al-Quran) to you, so that you explain to people what was revealed to them (namely commands, prohibitions, rules and so on contained in the Qur'an) and so that they think about it. he."

Based on the verses of the Koran above, it can be concluded that the role of the hadith of the Prophet ﷺ is very important in bringing the understanding of Muslims closer to the understanding and scientific disciplines contained in the Al-Quran. In this regard, our understanding of the hadith of the Prophet ﷺ, especially those relating to events that will occur before, during and after the Qiyamat day, must be corrected according to the correct guidelines and discipline so as not to cause misunderstandings in society, which will then



open big doors. so that there will be more mafsadah or wrong images about Islam as a religion. Apart from that, the correct approach and discipline in understanding the hadiths regarding Qiyamat day need to be applied well and ways of interacting with these hadiths need to be shared so that correct understanding of related issues can be maintained in society.

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