

LAW EDUCATING WIFE AND CHILDREN PRIVATE VOCATIONAL SCHOOL OF PRESIDENT OF THE PROPHET OF MUHAMMAD SAW**Abstract**

Nurhadi
Islamic College (STAI)
Al-Azhar Pekanbaru Riau
alhadijurnal@gmail.com

Islam as the most blessed religion of Allah swt (surah al-Imran verse 19), is also the proof of Islam's most perfect religion, perfected. Islam also regulates how the concept of education, both within the family and outside the family. This study aims to determine the hadith of the Prophet Muhammad PBUH relating to the responsibility and law of educating his wife and children in the household with religious education. This reason needs to be discussed, many in the community of husbands (parents) who neglect the obligations and responsibilities of educating family members, so that not a few households run aground in the middle of the road or at least broken home throughout life.

This research is a literary model with primary sources of hadith book (al-tis'ah pole), and secondary data from the literature relating to this research. The result is that in the book of poles al-tis'ah according to the traditions of the Prophet Muhammad PBUH there are approximately 69 traditions related to the responsibility of educating his wife and children, of the 69 traditions, two traditions are discussed in detail (Tirmizi narration No. 2577 and Muslim No 2137, because these two traditions summarize the meaning of 67 other traditions, it can be concluded that educating wives and children for their husbands (fathers) the law is fardhu ain or obligatory for the head of the family as a form of responsibility to provide inner support (religious knowledge) to family members (wife and children) in the 69 traditions contain the command sentence "teach or educate", then in the method of jurisprudence "al-ashlu fil amri lil wujub" the meaning of the origin of each command is mandatory. "Therefore a wife or child has the right to sue her husband (father) to educate religion as an obligation in Islamic law.

Keywords: Law, Educate, Wife and Child, Hadith.

INTRODUCTION

Islam is a religion that perfectly covers all aspects of human life, this is in accordance with the Qur'anic book of Islam which is the perfect book of the previous religious books, also revealed to the Prophet and the most perfect Prophet. Surah al-Maidah verse 3 alludes to this, which means: On this day I have perfected for you your religion, and have given Me My favor, and the Ku-ridhai Islam has become your religion.¹

Islam as the religion most favored by Allah Almighty (Al-Imran: 19; Religion of the Republic of Indonesia, 2015: 78), is also evidence of the most perfect religion of Islam, in that perfection Islam also regulates the concept of education, both within the family and outside the family. Simply put, the argument that Islam (al-Qur'an) carries educational values, can be seen in the first revelation down, namely surah al-Alaq verse 1-5.² The verse indicates the importance of reading (learning), in other words closely related to education, namely the learning process between angels and the Prophet Muhammad. If examined the meaning one by one five verses above, that the learning process is the introduction of oneself with the creator, namely Allah Almighty.³ Then the nature of human weakness (stupid), evidenced by verses 4 and 5, that Allah Almighty who provides knowledge about reading and how to understand the universe through the teaching of Allah SWT from something that does not know to know, through inspiration of mind and heart clarity (laduni science).⁴

Teaching and learning generally takes place in schools or formal institutions, but actually the most formal institutions are families, as the first organization for wives and children. Therefore the responsibility of educating his wife and child is the obligation of the head of the family (husband / father), as Allah explains in the Qur'an surah al-Tahrim verse 6 as follows:

¹ Departemen Agama RI, *Al-Qur'an dan Terjemahanya*, (Semarang: Toha Putra, 2015), hlm. 157.

² Departemen Agama RI, *Al-Qur'an dan Terjemahanya*, (Semarang: Toha Putra, 2015), hlm. 1097.

³ Quraish M. Shihab, *Tafsir al-Misbah*, (Jakarta: Lentera Hati, 2016), hlm. 392.

⁴ Nurhadi, (2018), *Konsep Tanggung Jawab Suami Mendidik Istri Dan Anak Perspektif Hadis Nabi Muhammad Saw Dalam Kutub Al-Tis'ah* (Tesis Program Magister Pasca Sarjana (PPs) Prodi Pendidikan Agama Islam Universitas Islam Negeri Sultan Syarif Kasim Pekanbaru Riau). Hlm. 5.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: *O ye who believe, take care of yourself and your family from hell fire whose fuel is human and stone; keepers of angels who are rude, violent, and do not disobey God for what He commands them and always do what is commanded.*⁵

Imam al-Syaukani quoted Ibn Jarir's words: "It is compulsory for us to teach our wives and children in al-Islam (the religion of Islam), and teach the goodness and adab of Islam (At-Tabari, t.th: 156-157 ; Ibn Kasir, t.th: 412-413; al-Qadli, t.th: 253). In connection with the Surah Luqman, it is explained that the responsibility of educating children is the obligation of parents⁶. The family which is the first and foremost educational institution, is obliged to provide Islamic religious education and take care of his wife and children from hellfire.⁷

While the hadith about the husband as the head of the household to educate the wife among them, as quoted in the book of Tafsir Ibn Kathir, the Messenger of Allah said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

Meaning: *Your best is the best of his family (his wife). And I am the best person among you towards my family (my wife)* (HR. Ibn Majah).

Including the morality of the Prophet he was very well connected with his wives. His face is always radiant, likes to joke and flirt with his wife, be gentle with them and dilate them in terms of living and laughing with his wives. To the point, he once invited yah Aisha Ummin the Believers to compete, to show his love and affection towards him. "(Ibn Kathir; 477; Ibn Majah, t. Th. 119).⁸

Wakhida Muafah (2013), "*Cultivation of Religious Values* (Study Qualitative Family of Different Religious Couples in Dopleng Village District Bawen Semarang Regency 2012). Essay. Tarbiyah Department. Islamic Religious

⁵ Departemen Agama RI, *Al-Qur'an dan Terjemahanya*, (Semarang: Toha Putra, 2015), hlm. 951.

⁶ Samad, A. Usman, *Tanggung Jawab Orang Tua terhadap Pendidikan Anak dalam Perspektif Islam* (Jurnal STAI Al-Washliyah Banda Aceh, t.th), hlm. 113.

⁷ Arifin, Muzayin, *Pendidikan Islam dalam Arus Dinamika Masyarakat* (Jakarta : PT. Golden Terayon, 2011), hlm. 7.

⁸ Ibnu Katsir, *Tafsir Ibnu Katsir* (Surabaya: PT bina ilmu, 2012), hlm. 447.

Education Study Program. State Islamic High School Salatiga The results of his research are First, parents have a role dominant in determining children's religion. Second, in instilling values Islamic religion in children, parents using different religions several methods or methods such as paying attention to religious developments children, remind, guide, familiarize, invite, teach and recommend.⁹

The above hadith is also narrated by al-Tirmizi (Al-Tirmizi, t.th: 399), al-Darimi (Al-Darimi, t.th: 55) and Ibn Hibban. Tirmidhi's hadith is dishonored by al-Albani (Al-Bani, t.th: 285). The above verses and hadith are very closely related to the obligation of the keluarga head to educate his family, both wife and children. So that the obligation is attached as the obligation to provide income and expenditure to the family (wife and child). The distance of the people from the guidance of the Prophet and also the lack of knowledge of the religious head of the household were the biggest causes of failure in the household to reach a happy family and long for the pious / pious life. Through the verses and hadith above, so in detail the traditions about the law educate the wife and children in the book of the hadith of al-Tis'ah (sahih bukhari, muslim, abu daud, tirmizi, nasa'i, ibnu majah, ahmad, malik and from).¹⁰

THEORETICAL FRAMEWORK

The Concept of Responsibility of the Head of the Family

The responsibility of the husband as head of the family can be seen in the verse Al-Qur'an surah an-Nisa verse 34 as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِينَاتٌ حَفِظْنَ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

⁹ Wakhida Muafah,. 2013. *Penanaman Nilai-nilai Agama (Studi Kualitatif Pada keluarga Pasangan Beda Agama Di Desa Doplang Kecamatan Bawen Kabupaten Semarang Tahun 2012)*. Jurusan Tarbiyah. Program Studi Pendidikan Agama Islam. Skripsi tidak diterbitkan, (Semarang: Sekolah Tinggi Agama Islam Negeri Salatiga, 2013)

¹⁰ Nurhadi, (2018), *Konsep Tanggung Jawab Suami Mendidik Istri Dan Anak Perspektif Hadis Nabi Muhammad Saw Dalam Kutub Al-Tis'ah* (Tesis Program Magister Pasca Sarjana (PPs) Prodi Pendidikan Agama Islam Universitas Islam Negeri Sultan Syarif Kasim Pekanbaru Riau). Hlm. 5.

Meaning: *Men are leaders for women, because Allah has exaggerated a portion of them (men) over others (women), and because they (men) spend part of their wealth. therefore, a godly woman is one who obeys God and takes care of herself when her husband is absent, because God has cared for them. women whom you fear nusyuz, then advise them and separate them in their beds, and beat them. Then if they obey you, then don't look for a way to trouble it. Verily Allah is Most High, Most Great.*¹¹

According to the verse above, it is very clear the responsibility of men (husbands) as the head of the household, including providing income to the family (wife and child). To the wife, if the wife is lawless then educates her by advising her, separating her bed and hitting her with affection. Overall this verse is very closely related to the responsibility of educating the family (wife), this task is the duty of the head of the family (husband).

The theory of family heads' responsibility in educating their family members can be easily understood in surah at-Tahrim verse 6.¹² According to Quraysh Shihab surah al-Tahrim verse 6 illustrates that da'wah and education must start from home. The verse above though is redactionally directed at men (father), but this does not mean that it is only directed at men. This verse refers to women and men (mother and father), this means that both parents (mother and father) are responsible for the children and their respective partners as each is responsible for his behavior.¹³ According to Al-Maraghi, what is meant by ahlikum in verse 6 of this at-Tahrim letter includes wives, children, slaves, both men and women. Ahlikum is obliged to get education in the form of giving knowledge about things that must be done in religion (Al-Maragi, t.th: 162). Another verse is surah al-Lukman verses 12-19 as the authors mentioned at the beginning of the discussion of the background of the problem. While the hadith theory which shows the responsibility of the head of the family in educating family members can be seen in the following hadith:

قَالَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ رَوْحِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

¹¹ Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, (Semarang: Toha Putra, 2015), hlm. 123.

¹² Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, (Semarang: Toha Putra, 2015), hlm. 261.

¹³ Quraish M. Shihab, *Tafsir al-Misbah*, (Jakarta: Lentera Hati, 2016), hlm. 327.

Meaning: *Every one of you is a leader. And each of you will be held accountable for those he leads. An Amir is a leader. A husband is also the leader of his family (the Messenger of Allah said, which means: "The first time the case that is accounted to someone on the Day of Judgment is his family (ie wife) and children. They say, O our Lord, take our rights (responsibility answer) us from this person, because in fact he did not teach us about our religious affairs. He fed us in the form of food made from unclean produce, and we did not know. Then the man was struck (tortured) because of looking for goods that were unclean, so chipped the flesh, then brought to hell. "(al-Hadith) (Al-Bantani, 2018). A woman is also the leader of her husband's house and children. So each of you is a leader and each of you will be held accountable for his lead (HR Bukhari No. 4801, 488, 2232, 2368, 2371, 2546, 4789, 4801, 6605; Muslim No. 3408; Tirmizi No. 1627; Ahmad No. 4266, 4920, 5603, 5635, 5753) (The Prophet said: "Not utlah to Allah in leading your wives, because they are the trustees who are beside you, whoever does not order prayer to his wife and does not teach religion to him, then he has betrayed Allah and His Messenger. "(al-Hadith) (Al- Bantani, 2018).*

The word education according to etymology comes from the basic word "educator". By giving the prefix "pe" and the ending "right", it implies "actions" (things, methods, etc. (Poerwadinata, 2015: 702). The term education originally came from Greek, namely "paedagogie", which means guidance given to children, this term is then translated into English with "education" which means development or guidance (Ramayaulis, 2016: 1). The meaning of education can be seen in a special sense and broad understanding. In a special sense, education is guidance given by adults to children who are not yet mature to reach maturity.

Furthermore, scientific experts put forward some definitions of education as follows:

- 1) According to Hoogeveldyang quoted by Abu Ahmadi and Nur Ubhiyati, educating is helping children so that the child will be able to complete his life duties on his own responsibility.
- 2) According to S. Brojonegoro quoted by Abu Ahmadi and Nur Ubhiyati, educating means giving demands to humans who are not yet mature in

growth and development, until maturity is achieved in a spiritual and physical sense (Ubiyati, 2011: 70).

The term education in the context of Islam has been widely known by using various terms, such as al-Tarbiyah, al-Ta'lim and al-Ta'dib. Each of these terms has different meanings and understandings, although in certain cases they have similar meanings (Mujib, 2013: 127). The use of these three terms, moreover the recitation is referenced based on the main sources of Islamic teachings (the Qur'an and the Sunnah). In addition to providing a broad understanding of the meaning of Islamic education substantially, the study through the Qur'an and Sunnah will also provide philosophical meaning about how the essence of Islamic education is (Nurhadi, 2018).

From the understanding of education above there are some basic principles about education to be carried out: First, that education lasts a lifetime. Educational efforts have been started since humans were born from the womb of their mothers, until their age, as long as they are able to receive influence and can develop themselves. A consequence of the concept of lifelong education is that education is not synonymous with schooling. Education will take place within the family, school and community. Second, that the responsibility of education is a shared responsibility of all humans: parental responsibility, community responsibility, and government responsibility. The government does not monopolize everything. Together with family and society, the government makes every effort so that education reaches its intended goals. Third, for human education is a must, because with human education will have the ability and personality that develops, which is called the whole human (Sadullah, 2013: 56).

Whereas the understanding of the family according to Hasan Langgung is the first unit and the first institution in the community where the relationships contained in it are mostly direct relations (Langgung, 2015: 346). In the Qur'an there are also several words that lead to "family". Ahl al-Bait is called the household family of the Messenger of Allah (al-Ahzab: 33). The small area is the ahl al-Bait and the area extends can be seen in the plot of the distribution of inheritance. Family needs to be guarded (At-tahrim: 6), Family is the potential to create love and affection. According to Abu Zahra, family institutions include

husbands, wives, children and their descendants, grandparents, siblings and their children, and include brothers, grandparents, uncles and aunts and their children (cousins) (NURhadi , 2018).

The notion of family in Islam is the smallest community unit which is limited by nasab (descendants) who live in an area that forms a community structure in accordance with Islamic law, or in other terms, namely a family structure and structure that lives in a system based on Islamic religion (Aziz, 2005 : 73).

From some of the terms above, it can be concluded that the notion of family is a primary and natural educational institution. As the smallest community, families have important and strategic meanings in building a wider community of people. Therefore, a harmonious family life needs to be built on the basis of a conducive system of interaction so that education can take place well (Bahri, 2014: 3).

Abdurrahman Al-Nahlawi concluded that there are at least five family goals in Islam, namely:

- 1) Establishing the Shari'a of Allah in all household problems.
- 2) Realizing peace and psychological calm.
- 3) Realizing the sunnah of the Prophet.
- 4) Meet the love needs of children.
- 5) Maintaining the nature of the child so as not to make deviations, because the image of the child he carries from birth is determined by his master (Aziz: 74).

From the definition of the family above, it can be concluded that family education is education that takes place in the family carried out by the head of the family as a task and responsibility in educating his wife and children in the family (Bahri: 2), or the transformation of behavior and attitudes in the group or the smallest social unit in society. Because family is the first and foremost cultural environment in instilling norms and developing various habits and behaviors that are important for personal, family and community life. Teaching to children can begin by teaching prayer and ordering it to be adjusted, as the hadith of the Prophet:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِفْهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرَّقُوا بَيْنَهُمْ فِي

Meaning: *Instruct your children to pray if they have reached the age of seven, and if they have reached the age of ten, beat him if he does not carry it out, and separate them in his bed* (Narrated Abu Dawud No. 418).

While in general the income of both parents or the best gift from parents to children is the teaching of science, as the hadith of the Prophet:

مَا نَحَلَ وَالِدٌ وَوَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ

Meaning: *"There is no giving of a father to his child which is more important than good adab (akhlak)."* (Narrated by Tirmizi No. 1875 and Ahmad No. 14856. Also in HR. Al-Hakim: 7679.

The above hadith indicates that education is everything to do, it is natural that if in society there would be a lot of old oaring to send children to school, but unfortunately most of the world science, they forget about the afterlife. The above hadith indicates the responsibility of the head of the family in leading and guiding (educating) family members (wives). In another hadith outside the Pole al-Tis'ah the Messenger of Allah said, which means: "The first time a case that is accountable to someone on the Day of Judgment is his family (ie wife) and his children. They say, O our Lord, take our rights (responsibility) from this person, because in fact he does not teach us about our religious affairs. He feeds us in the form of food of unclean results, and we do not know. So the person was hit (tortured) because he was looking for goods that were unclean, so that his flesh was peeled off, then taken to hell (al-Hadith) (Al-Bantani, 2018; Nurhadi, 2018).

RESEARCH METHOD

This type of research is included in qualitative research, because the nature of the data to be collected is qualitative (Meleong, 2011: 11; Suprayogo, 2012: 9; Burhan, 2014: 31). Therefore research data is naturalist by using inductive logic and reporting is descriptive (Nwawi, 2016: 67; Mulyan, 2015: 27). This study focuses on library research (library research) or text studies (Putong, 2011: 29; Sutopo, 2014: 17). So this study will focus more on studies of the text, and include the type of qualitative research (Hamidi, 2014: 13; Muhajir, 2015: 17).

Library research is done because the data sources, both primary (primary resources) and supporters (secondary resources) are all text (Nazir, 2015: 58; Suprayogo, el, 2012: 21). In this case the source is the book mausu'ah al-Nabawiyah al-Hadith and their thematic (al-Mausu'ah digital sofwer).

RESULT AND DISCUSSION

Research of the author in the book mausu'ah al-hadis al-Nabawiyah, from the perspective of the book of the hadith of al-Tis'ah. Then a hadith can be found relating to the law of educating the wife and his children as many as 69 hadith in the book, starting from the hadith of Bukhari to al-Darimi. See the table of mausu'as follows (Nurhadi, 2018):

No	History of Hadith (Mukhari)	Number of hadiths	Nomor Hadis
1	Bukhari	7	65, 1448, 1449, 1623, 1625, 5460, 6561
2	Muslim	5	2029, 2030, 20312137, 3180
3	Abu Daud	2	1547, 1628
4	Tirmizi	4	755, 756, 2577, 3012
5	Nasa'i	5	2697, 2698, 2699, 2700, 2701
6	Ibnu Majah	4	2909, 2910, 3046, 3065
7	Ahmad	37	1932, 2280, 2618, 3368, 3702, 4225, 4590, 4661, 4755, 4777, 4782, 4827, 4842, 4907, 5218, 5251, 5749, 5871, 13846, 14461, 14945, 16101, 17973, 18198, 19493, 19512, 19523, 19745, 19774, 22865, 22912, 23549, 24305, 24729, 24745, 24867, 24868
8	Malik	1	643
9	Al-Darimi	4	229, 290, 1778, 1836
Total			69

From the 69 hadith of the Prophet, the researcher can describe two traditions which closely relate to the law and the obligations and responsibilities of the head of the family to educate his wife and children, the hadith is as follows (Nurhadi, 2018):

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي الدَّرْدَاءِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَخَّصَ بِبَصَرِهِ إِلَى السَّمَاءِ ثُمَّ قَالَ هَذَا أَوَانُ يُخْتَلَسُ الْعِلْمُ مِنَ النَّاسِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ فَقَالَ زِيَادُ بْنُ لَبِيدٍ الْأَنْصَارِيُّ كَيْفَ يُخْتَلَسُ مِنَّا وَقَدْ قَرَأْنَا الْقُرْآنَ فَوَاللَّهِ لَنَقْرَأَهُ وَلَنَقْرِئَنَّهُ نِسَاءَنَا وَأَبْنَاؤَنَا فَقَالَ ثَكَلْتُكَ أُمَّكَ يَا زِيَادُ إِنْ كُنْتُ لَأَعُدُّكَ مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ هَذِهِ التَّوْرَةُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودِ وَالنَّصَارَى فَمَاذَا تُغْنِي عَنْهُمْ قَالَ جُبَيْرٌ فَلَقِيتُ عِبَادَةَ بْنَ الصَّامِتِ قُلْتُ أَلَا تَسْمَعُ إِلَى مَا يَقُولُ أَخُوكَ أَبُو الدَّرْدَاءِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو الدَّرْدَاءِ قَالَ صَدَقَ أَبُو الدَّرْدَاءِ إِنْ شِئْتَ لِأَحَدِثُكَ بِأَوَّلِ عِلْمٍ يُرْفَعُ مِنَ النَّاسِ الْخُشُوعُ يُوْشِكُ أَنْ تَدْخُلَ مَسْجِدَ جَمَاعَةٍ فَلَا تَرَى فِيهِ رَجُلًا خَاشِعًا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمُعَاوِيَةُ بْنُ صَالِحٍ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَلَا نَعْلَمُ أَحَدًا تَكَلَّمَ فِيهِ غَيْرَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ وَقَدْ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ نَحْوُ هَذَا وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Meaning: *Having told us Abdullah bin Abdurrahman had told us Abdullah bin Shalih had told us Mu'awiyah bin Shalih from Abdurrahman bin Jubair bin Nufair from his father, Jubair bin Nufair of Abu Ad-Darda 'he said; When we, together with the Messenger of Allah, he glanced up at the sky then said; "This is the time for science to be removed from humans so that they cannot know it at all", then Ziyad bin Labid Al-Ansari asked; 'How has knowledge been removed from us, even though we read the Qur'an? For God's sake, we will definitely read it and read it to our wives and children. ' So he said: "How unfortunate are you, O Ziyad, actually I consider you among those who are faqih in Medina, this is the book of the Torah and the Gospels belonging to Jews and Christians so is it beneficial for them?" Jubair said; Then I met Ubadah bin Ash-Shamith, so I asked; 'Did you not hear something your brother said, Abu Ad-Darda'? "So I told him what Abu Ad-Darda said. He says; 'Abu Ad-Darda' is true, if you will, surely I will tell you about the knowledge that will first be lifted from man, namely Al-Khusyu '(khusyu)' almost you enter the jami mosque 'but you don't see a even in the person who is special '.' Abu Isa said; 'This hadith is hasan gharib. Mu'awiyah bin Shalih was a person who was according to the hadith*

experts, and we did not know of anyone who spoke of him except Yahya bin Sa'id Al-Qathhan, and had been narrated from Mu'awiyah bin Shalih the hadith which is meant by this, while some of the other narrators have narrated this hadith from Abdurrahman bin Jubair bin Nufair from his father from Auf bin Malik from the Prophet sallallaahu 'alaihi wasallam. "(Narrated by Tirmizi No. 2577 (Mubarakfuri, t. th. 21; terj. Yuswaji, 2016 : 245); Ahmad No. 22865; Al-Darimi No. 290).

The above hadith gives a strong warning to the head of the family to educate his wife and children about the Qur'an and its contents (Al-Sindi, 1428 H / 2008 M; al-Zein, 2016: al-Syaibani, 2017: 875). If this is not done by the heads of the family, then the knowledge (al-Qur'an) will be appointed by Allah swt from this world. Hadith Tirmizi No. 2577 above, confirmed by the hadith of the history of al-Darimi No. 290, the two hadiths are mutually reinforcing, while the historical hadith of Ahmad No. 22865 stands alone, but basically reinforces each other. The third hadith of the above history is corroborated by the following hadith:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ حَاتِمٍ قَالَ أَبُو بَكْرٍ حَدَّثَنَا حَاتِمٌ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَسَأَلْنَا عَنْ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَتَزَعَّ زُرِّي الْأَعْلَى ثُمَّ نَزَعَ زُرِّي الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ تَلْدِيَّ وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ فَقَالَ مَرْحَبًا بِكَ يَا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ فَسَأَلْتُهُ وَهُوَ أَعْمَى وَحَضَرَ وَقْتُ الصَّلَاةِ فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرْفَاهَا إِلَيْهِ مِنْ صِغَرِهَا وَرِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمَشْجَبِ فَصَلَّى بِنَا فَقُلْتُ أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِيَدِهِ فَعَقَدَ تَسْعًا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحْجَّ ثُمَّ أُذِّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِينَةَ بَشَرَّ كَثِيرٍ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَعْمَلَ مِثْلَ عَمَلِهِ فَخَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي وَاسْتَنْفِرِي بِثَوْبٍ وَأَخْرِمِي فَصَلِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ نَظَرْتُ إِلَى مَدِّ بَصْرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ وَعَنْ يَمِينِهِ مِثْلُ ذَلِكَ وَعَنْ يَسَارِهِ مِثْلُ ذَلِكَ وَمِنْ خَلْفِهِ مِثْلُ ذَلِكَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْرِفُ تَأْوِيلَهُ وَمَا

عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ فَأَهْلًا بِالتَّوْحِيدِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالتَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ وَأَهْلًا النَّاسُ بِهَذَا الَّذِي يُهْلُونَ بِهِ فَلَمْ يَزِدْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ شَيْئًا مِنْهُ وَلَزِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلْبِيَّتَهُ قَالَ جَابِرُ رَضِيَ اللَّهُ عَنْهُ لَسْنَا نَنُوي إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلْنَا ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامَ فَقَرَأَ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَكَانَ أَبِي يَقُولُ وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } أَيْدًا بِمَا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهُ وَكَبَّرَهُ وَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ثُمَّ دَعَا بَيْنَ ذَلِكَ قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى إِذَا انْصَبَتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى حَتَّى إِذَا صَعِدْنَا مَشَى حَتَّى أَتَى الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ فَقَالَ لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً فَكَمَا سُرَافَةُ بِنْتُ مَالِكِ بْنِ جُعْشَمٍ فَقَالَ يَا رَسُولَ اللَّهِ أَلْعَامِنَا هَذَا أَمْ لِأَبَدٍ فَسَبَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعُهُ وَاحِدَةً فِي الْأُخْرَى وَقَالَ دَخَلْتُ الْعُمْرَةَ فِي الْحَجِّ مَرَّتَيْنِ لَا بَلَّ لِأَبَدٍ أَبَدٍ وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ بِيَدِنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا مِنْ حَلٍّ وَلَبِسَتْ ثِيَابًا صَبِيغًا وَاكْتَحَلَتْ فَأَنْكَرَ ذَلِكَ عَلَيْهَا فَقَالَتْ إِنَّ أَبِي أَمَرَنِي بِهَذَا قَالَ فَكَانَ عَلَيَّ يَقُولُ بِالْعِرَاقِ فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَرِّشًا عَلَى فَاطِمَةَ لِلَّذِي صَنَعَتْ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا ذَكَرْتُ عَنْهُ فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا فَقَالَ صَدَقْتُ صَدَقْتُ مَاذَا قُلْتِ حِينَ فَرَضْتَ الْحَجَّ قَالَ قُلْتِ اللَّهُمَّ إِنِّي أَهْلُ بِمَا أَهْلَ بِهِ رَسُولُكَ قَالَ فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تَحِلُّ قَالَ فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِائَةً قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا إِلَّا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ تَوَجَّهُوا إِلَيَّ مِنْ أَهْلُوا بِالْحَجِّ وَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ مِنْ شَعْرِ تُضْرَبُ لَهُ بِنَمْرَةٍ فَسَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَشْكُ فُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ فُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمْرَةٍ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَأَتَى بَطْنَ الْوَادِي فَخَطَبَ

النَّاسَ وَقَالَ إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَصَغَ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعًا فِي بَيْتِي سَعْدٍ فَقَتَلْتُهُ هُدَيْلٌ وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رَبَا أَصَغَ رَبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ فَاتَّقُوا اللَّهَ فِي النَّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلَنَّ ذَلِكَ فَاصْرُبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَصِلُوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ وَأَنْتُمْ تُسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ فَقَالَ بِإِصْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ أَدَنَّ ثُمَّ أَقَامَ فَصَلَّى الطُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخْرَاتِ وَجَعَلَ حَبْلَ الْمَشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ وَأَرْدَفَ أُسَامَةَ خَلْفَهُ وَدَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ شَنَقَ لِلْقَصْوَاءِ الرِّمَامَ حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ وَيَقُولُ بِيَدِهِ الْيَمْنَى أَيُّهَا النَّاسُ السَّكِينَةَ السَّكِينَةَ كُلَّمَا أَتَى حَبَلًا مِنْ الْجِبَالِ أَرَحَى لَهَا قَلِيلًا حَتَّى تَصْعَدَ حَتَّى أَتَى الْمُرْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اصْطَبَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى طَلَعَ الْفَجْرُ وَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَإِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَا وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جَدًّا فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا فَلَمَّا دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه المسلم).

Meaning: *Having told us Abu Bakr bin Abu Syaibah and Ishaq bin Ibrahim were all from Hatim he said, Abu Bakr said: Has told us Hatim bin Isma'il Al-Madani from Ja'far bin Muhammad from his father he said; We came to Jabir bin Abdullah's house, then he asked us one by one, what were our names. Until it's my turn, I mention my name is Muhammad bin Ali bin Husayn. Then he opened the buttons of my top and bottom shirt. Then he put his palm between the two milkmakers. At that time, I was young. Then he said, "Welcome O my brother's child, ask what you want to ask." So I asked him. He is blind. When the prayer time arrived, he stood on a prayer mat which he always carried. Every time the prayer mat was placed on his shoulder, the edge was always attached to*

it because of the small prayer mat. I asked him, "Explain to me how the Messenger of Allah performed the Hajj." Then he spoke with his hand gesture while holding nine of his fingers. He said; Nine years he settled in Medina, but he had not yet made a pilgrimage. Then he informed that the tenth year he would go on the pilgrimage. Because of this, people flocked to Medina, wanting to join together the Messenger of Allah for charity like his deeds. Then we departed together with him. When he arrived at Dzulhulaifah, Asma bint bint Humais gave birth to his son, Muhammad bin Abu Bakar. He told him to ask the Messenger of Allah what to do (because of giving birth). So he said: "Bathe and wear your sanitary napkins. Then wear your Ihram clothes again." The Messenger of Allah (may peace be upon him) prayed two prayers at the mosque of Dzulhulaifah, then he climbed his camel named Qashwa. After arriving at Baida, I saw around me, how many people accompanied him, who drove and who walked on both sides and behind him. When it comes down to the Qur'an (revelation), where the Messenger of Allah understood his point, which is as a guideline for charity that we must practice. Then he shouted recitations of Talbiyah: "Labbaika Allahumma Labbaika Labbaika Laa Shariika Laka Labbaika Innalhamda Wan Ni'mata Laka Walmulku Laa Syariika Laka (I obey Your commands O Allah, I obey, I obey. There are no partners for You, I obey orders - Thou, verily praise and favor are thy property, even so the kingdom, there is no ally unto you, I obey thy commands). " Then talbiyah also many people like talbiyah Nabi sallallaahu 'alaihi wasallam. The Messenger of Allah did not forbid them to read it, even read constantly. Our intention is only to do Hajj, and we don't know Umrah. After arriving at Baitullah, he kissed one corner (hajar Aswad), then he laughed, jogged three times and walked normally four times. Then he continued to go to Maqam. Ibrahim 'Alais Salam, then he read the verse: "Make Abraham the place of prayer ..." (Al-Baqarah: 125). Then he placed the station among them with Baitullah. Meanwhile my father said that the Holy Prophet read in his prayer: "Qul Huwallahu Ahadl ..." (Al-Ikhlās: 1-4). And: "Qul Yaa Ayyuhal Kaafiruun ..." (Al-Kafirun: 1-6). Then he returned to the corner of the Temple (Aswad beat) and kissed him too. Then through the door, he went to Safa. After close to the hill Shafa he read the verse: "Indeed Sa'i between Safa and Marwah included symbols

of the greatness of the Religion of Allah ..." (Al-Baqarah: 1589). Then he began to carry out God's commands. So he climbed the shafa hill. After the Baitullah is visible, then he faces the Qibla while monotheating Allah and glorifying Him. And he read: "Laa Ilaaha Ilaallah Wahdahu Laa Syariika Lahu Lahul Mulku Wa Lahul Hamdu Wa Huwa 'Alaa Kulli Syai`In Qadiir Laa Ilaaha Illallah Wahdahu Anjaza Wa'dahu Wanashara' Abdahu Wahazamal Ahzaba Wahdah (No God has the right to be worshiped other than Allah One, there is no partner for Him, His kingdom, and all praise, while He is All-powerful over all things. No God has the right to be worshiped other than Allah, the One who keeps His promises and helps servants- His hamaba and destroy His own enemies. " Then he prayed. He said the tahlil was repeated three times. Then he went down at Marwa. When he reached the valley, he jogged. And after that, he headed for the hill of Marwa while walking again. after arriving at Marwa hill, he did what he did on the hill of Safa. When he ended his Sa'i on the hill of Marwa, he said: "If I have not done what I have done, surely I will not bring it and make it Umrah." Then Suraqah bin Malik bin Ju'shum, "Yes, Rasulullah! Is it for this year or for ever? "The Messenger of Allah extended the fingers of his other hand while saying:" Entering Umrah in the Hajj. Enter Umrah into the Hajj, no! Even for ever. "Meanwhile Ali came from Yemen carrying animals from the Prophet's sacrifice. He found Fatima to be one of the people who died; he was dressed in dyed clothes and eyes. Ali forbade him to do so. Fatima replied," My own father told me to do this. "Ali said; went to the Messenger of Allah to ask for a fatwa against the Fatima's actions. I explained to him that I prevented him from doing so. He also said: "Fatima is right." Then he asked: "What do you read when you want to perform the Hajj?" Ali said; : "O Allah, I intend to perform the Hajj as exemplified by Your Apostle." Then Ali asked, "But I brought sacrificial animals, how was that?" He replied: "You do not let him know." Ja'far said; which was brought by Ali from Yemen and which was brought by the Prophet there were one hundred, the pilgrims had tahallul and shaved all, but the Prophet and those who brought him along with him. When the Tarwiyah day (eight Dzulhijjah) arrived, they left for Mina to perform the Hajj. The Messenger of Allah riding his vehicle. There he prayed the midnight prayer, 'Asr, Maghrib, Isha and Shubuh. Then he waited for a while until

the sun rose; meanwhile he told people to go to Namirah to set up camp there. Whereas the Quraysh thought that he would certainly stop at Masy'aril Haram (a hill in Muzdalifah) as usually the ignorant people. But it turns out he just kept on going to Arafat. Up to Namirah, he found tents had been erected by people. Then he stopped to rest there. When the sun was leaning, he climbed his camel forward. Until in the middle of the bee he made a speech: "Truly shed blood, robbed of your neighbor's wealth is unlawful as it is forbidden to fight on this day, this month, and in this country. Know, all that smells of Jahiliyah have been abolished under my laws, including the ransom of the blood of Jahiliyah. The ransom of the blood which I first abolished was the blood of Ibn Rabi'ah bin Harith which was banned by Banu Sa'ad, then he was killed by Huzail. Likewise I have abolished usury jahiliyah; Abbas bin Abdul Muthalib, I have completely abolished usury. Then take care of yourself against women. You may take them as the trust of Allah, and they are lawful for you by obeying the rules of Allah. After that, you have their rights, that they do not allow other people occupied your desk, if they violated, beat them in a way that was not harmful, instead they had hak for you. Namely a living and proper clothing. I inherit to you all a guideline, which if you hold fast to it, namely the Qur'an. All of you will be asked about me, then how will you answer? "They replied:" We testify that you have indeed delivered the message, you have fulfilled your duty and have advised us. "Then he said while raising his index finger up sky and pointing to the crowd: "Yes, Allah witness, O Allah, witness, O Allah, witness." After that, he called the call to prayer then the Qamat, then the midday prayer. Then qamat again and prayed Ashar without the sunnah prayer between the two. After that, he continue the journey to the place of arrival, until there, the Qashwa camel is stopped on a rocky place and the people walking in front of him, he faces the Qibla, and always stays until sunset and the red mega is gone. by riding Usamah behind him, while he himself was in control, he pulled the reins of the Qashwa Camel, until his head h almost touch the saddle pillow. He said with a gesture of his hand: "Gentlemen, calm down, calm down." Every time he arrived at the hill, he leaned a little camel rope, to make it easier for him to climb. Arriving at Muzdalifah he prayed Maghrib and Isya` with one call to prayer and two qamats without the sunnah prayer between the two. Then

he slept until dawn. After the time of Shubuh, he prayed Shubuh with one Adhan and one qamat. Then he rode the Qaswa camel on the way to Mas'aril Haram. Arriving there he faced the Qibla, prayed, takbir, tahlil and read the times of tauhid. He stayed there until the sky was yellowish and departed before sunrise while riding on Fadlal bin Abbas. Fadlal is a beautiful, white-haired man. When he departed, departed as well as the people with him. Fadlal looked at them, then his face was closed by the Messenger of Allah with his hand. But Fadlal turned in another direction to see. The Messenger of Allah also closed his face with another hand, so Fadlala turned his gaze to another place. Until in the middle of the valley of Muhassir, the camel accelerated through the middle road which directly penetrated into Jumratul Kubra. Arriving at Jumrah near a tree, he threw seven gravels while reading takbir on each throw. Then he went to the sacrificial slaughterhouse. There he slaughtered sixty-three sacrificial animals with his hands and the rest were handed over to Ali to slaughter them, namely sacrificial animals together with other members of the congregation. Then he told me to take from each of the sacrificial animals a small piece, then told him to cook and then he ate the meat and he drank the sauce. After that, he boarded his vehicle to Baitullah for tawaf. He offered the midnight prayer in Mecca. After that, he went to Banu Abdul Muttalib who was drawing a Zamzam well. He said to them: "O Banu Abdul Muttalib, give us a drink. If the people will not get caught wrongly, of course I will help you draw together." Then they poured a bucket, and he drank from it. And told us Umar bin Hafsh bin Ghiyats told us my father told us Ja'far bin Muhammad told me my father he said; I went to Jabir bin Abdullah and asked him about the pilgrimage of the Prophet sallallaahu 'alaihi wasallam. then he also mentioned a hadith similar to the hadith of Hatim ibn Isma'il, and he added in it; In the past people were told by Abu Sayyarah to climb the naked Himar. And when the Messenger of Allah passed Muzdalifah in Mas'aril Haram, the Quraysh did not hesitate for a moment that he would stop there and be his place of stay later. But he passed by and did not stop until he arrived at Arafat and stopped there (Narrated by Muslim No. 2137; Ibnu Majah No. 3065).

The Muslim hadith and ibnu majah above were confirmed by the hadith riawayt Bukhari No. 65, 1623, 1625, 6561, 1448, 1449, 5460; Muslim No. 3180, 2029,

2030, 2031, 2031; Abu Daud No. 1628, 1547; Tirmizi No. 3012, 755, 756; Nasa'i No. 2697, 2698, 2699, 2700, 2701; Ibn Majah No. 3046, 2909, 2910; Ahmad No. 1932, 13846, 14461, 16101, 17973, 18198, 19493, 19512, 19523, 19745, 19774, 2280, 2618, 3368, 3702, 4225, 4590, 4661, 4755, 4777, 4782, 4827, 4782, 4827, 4842, 4907, 5218, 5251, 5749, 5871, 14945, 22912, 23549, 24305, 24729, 24745, 24867, 24868; Al-Darimi No. 229, 1836, 1778; Malik No. 643).

The above hadith provides an understanding that at the beginning of the hadith about a parent (Prophet) who taught kaifiat worship to his child (Fatimah the daughter of the Prophet), because that child indeed asked to be taught, meaning if the child asked parents to teach something (religion), then the parents must teach it, especially the matter of worship (Shari'a). Likewise in the end of the hadith about the teaching of the husband (Ali bin Abi Talib) to his wife (Fatimah bint Prophet), about religion, also about family, so that the wife does not include other people in her house (maintaining her honor). Teaching if the wife violates the command of the husband then admonish well, if necessary beaten with a blow that is not hurtful and painful, that is as an educational blow (Al-Dimisqi, 1415 H / 1994 M; ter. Wawan Junaidi, 1423 H / 2002 M; 173). From the traditions about the obligation of the husband to teach, guide or educate his wife and children, the traditions indicate the obligation of the head of the household (family), namely the husband (father) to educate his wife and children about the science of monotheism, jurisprudence and morals (religious knowledge), then the law educates his wife and legal child must be ain / fard ain for each family head.

CONCLUSION

The law of educating wives and children for the head of the family according to the hadith of the Prophet Muhammad in the Pole Al-Tis'ah, from 69 traditions and two hadiths discussed (history of Tirmizi No. 2577 and Muslim No. 2137, it can be concluded that educating wives and children is fardhu ain or obligatory for the head of the family as a form of responsibility to give an inner income (religious knowledge) to family members (wife and child).

BIBLIOGRAPHY

- Abul Husain Muslim bin al-Hajjaj al-Naisaburi, Imam Muslim, (t.th), *Shahih Muslim* (Beirut: Dar Ibnu Katsir)
- Agama, Departemen RI, (2015), *Al-Qur'an dan Terjemahannya* (Semarang: Toha Putra).
- Ahmad, bin Muhammad bin Hanbal Asy Syaibani, (2017), *Musnad Ahmad*, terj. Muhammad Iqbal, (Jakarta: Pustaka Azam)
- Ahmad, bin Muhammad ibn Hanbal, (t.th), *Al-Musnad Ibnu al-Hambali* (Lebanon: Dar al-Hadis)
- Al-Albani, Muhammad Nasyiruddin, (t.th), *Shahih Sunan Al-Tirmizi* (Riyadh: Maktabah ilmiyah)
- Al-Asqalani, Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar Al-Kannani Al-Mishri, (1418 H/1997 M), *Fath al-Barri fi Syarhi al-Bukhari* (Riyadh: Maktabah Darussalam)
- Al-Asy'ari, Abdurrahman bin Kamaluddin Abu Bakr bin Muhammad bin Sabiquddin, Jalaluddin al-Misri as-Suyuthi asy-Syafi'i, (t.th), *Sunan al-Nasa'i bi Syarhi al-Suyuthi*, (Beirut : Dar al-Ma'rifah)
- Al-Bukhari, Abu Abdillah Muhammad bin Isma'il bin Ibrahim bin al-Mughirah bin Bardizbah al-Ju'fi, (t.th), *Al-Jamiu al-Shahih al-Bukhari* (Beirut: Dar al-Fikri)
- Al-Bukhari, Abu Abdillah Muhammad bin Ismail Al-Bukhari bin Ibrahim bin Al-Mughirah bin Bardizbah, (t.th), Imam al-Bukhari, *Sahih Bukhari* (Bairut: Darul Ibnu Katsir al-Yammah)
- Al-Darimi, AAbi Muhammad Abdillah bin Abdirrahman bin fahdil, (1419 H/1999 M), *Fathu al-Manan Syarhi wa al-Tahqiqi Musnad al-Jami' al-Darimi* (Beirut : Dar al-Basyair al-Islamiyah/Makkah : al-Maktabah al-Makkiyah)
- Al-Darimi, Abdullah bin Abdurrahman bin al Fadhl bin Bahram bin Abdush Shamad, (2006), *Sunan Al-Darimi / Musnad Al-Darimi*, terj. Abdul Syukur Abdul Rozaq Ahmad Riva'i Usman, (Jakarta: Pustaka Azam)
- Al-Darimi, Abdurrahman ibn 'Abdirahman ibn al-Fadhl ibn Bahram ibn 'Abdis Shamad, (t.th), *Al-Sunan Al-Darimi* (Kairo Mesir: Maktabah alamiyah)

- Al-Darimi, Abu Muhammad Abdulloh bin Abdurrohman, (2010), *Musnad Al-Daromi /al-Darimi (Sunan Al-Daromi)* (Riyadh: Darul Mughni, Saudi)
- Alimuiddin, *Pendidikan Islam Solusi Problematika Modern* (Banda Aceh: Yayasan Pena, 2017)
- Al-Jaziri, Abdurrahman, (1972), *kitab al-fiqh 'ala al-Mazahib al-Arba'ah*, (Beirut: dar al-Fikr)
- Al-Katskawi, Al-Fakhru al-Hasan, (t.th), *Ma Yaliq Min Halli al-Lughot fi Syarhi Sunan Ibnu Majah* (Dar al-Afkar al-Dauliyah)
- Al-Madani, Abdullah Malik ibn Anas ibn Malik ibn Abi Amir ibn Amr ibn al-Haris ibn Gaiman ibn Husail ibn Amr ibn al-Haris al-Asbahi, (t.th), *Al-Mua'tha' Imam Malik* (Beirut: Dar Fikri)
- Al-Madani, Ahmad bin Muhammad Hayat bin Ibrahim Al-Sindi, (t.th), *Zahra al-Ruba' 'ala al-Mujtaba' fi Syarhi al-Sunan al-Nasa'i* (Lebanon : Dar al-Sunnah)
- Al-Maraghi, Ahmad Musthafa, (t.th), *Tafsir al-Maraghi* (Mesir, al-Babi Halabi)
- Al-Mughlathi, Alauddin, (t.th), *Al-I'lam bi Sunnati Syarhi sunan Ibnu Majah* (Beirut: Dar Kutub Ilmiah)
- Al-Nasai, Abu 'Abdirrahman ahmad bin su'aib bin ali bin bahr bin sinan bin dinar an-Nasai al-Kurasani, (t.th), *Al-Sunan al-Nasa'i* (Cairo: Dar Ilmi)
- Al-Nasai, Ahmad bin Syu'aib bin Ali bin Sofyan bin Bahr bin dinar, (2014), *Sunan Nasa'i*, terj. Ahmad Yoswaji, (Jakarta: Pustaka Azam)
- Al-Qadli, Imam Muhammad bin 'Ali bin Muhammad bin 'Abdullah al-Syawkani, (t.th), *Tafsîr Fath al-Qadîr* (Beirut: Darul Fikr), Juz V
- Al-Qadli, Muhammad bin 'Ali bin Muhammad bin 'Abdullah al-Syawkani, al-Shan'ani, (t.th), *Tafsîr Fath al-Qadîr* (Beirut: Darul Fikr)
- Al-Qazwini, Abu 'Abdillah Muhammad bin Yazid bin 'Abdillah bin Majah, (t.th), *Al-Sunan Ibnu Majah* (Mesir: Maktabah al-Sunnah)
- Al-Rifa'I, Muhammad Nasib, (2013), *Ringkasan Tafsir Ibnu Katsir*, Pentj. Syihabuddin, Cet.1, (Jakarta: Gema Insani Press)
- Al-Thabari, Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al-Amali ath-Thabari, lebih dikenal sebagai Ibnu Jarir, (t.th), *Tafsîr al-Thabâri* (Cairo: Darul Kutub Ilmiah)

- Al-Tirmidzi, Abu 'Isa muhammad bin 'isa bin surrah al-Turmudzi Ibn Musa Ibn Adh-Dhahak Al-Sulami Al-Bughi, (t.th), *Al-Sunan Al-Tirmizi* (Lebanon: Dar al-Hadis)
- Al-Utsaimin, Syaikh Muhammad, (2016), *Syarah Riyadhus Shalihin*, (Jakarta : Darul Falah), jilid II
- An-Nu'mani, (t.th), *Mukhtashor Ma Tamassu Ilaihi al-Hajah fi Syarhi Sunan Ibnu Majah* (Dar al-Afkar al-Dauliyah)
- Arief, Armai, (2012), *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Pers)
- Arifin, Muzayin, (2011), *Pendidikan Islam dalam Arus Dinamika Masyarakat* (Jakarta : PT. Golden Terayon)
- As-Sindi, Abul Hasan bin Abdul Hadi, (1428 H/2008M), *Hasyiah Musnad al-Imam Ahmad Ibnu Hambal* (Lebanon Beirut/Syuria Dimisq: Dar al-Nawadir)
- As-Sindi, Abul Hasan bin Abdul Hadi, (t.th), *Kifayatul Hajah fi Syarhi Sunan Ibnu Majah* (Dar al-Afkar al-Dauliyah)
- Bin Baz, Abd al-Aziz, (1999), Durus Lisyaiikh, (Riyadh: Dar sunnah), Juz 10*
- Burhan, Bungin, (2014), *Metodologi Penelitian Kualitatif*, Jakarta: Raja Grafindo Persada.
- Daradjat, Zakiah, (2015), *Pendidikan Islam dalam Keluarga dan Sekolah* (Jakarta: CV. Ruhama)
- Fattah, Abdul, Abu Ghuddah (1336 H-1417 H), *Qimah al-Zaman 'inda al-'Ulama* (Maktab al-Mathbu'at al-Islamiyah), cet. X
- Fuad, Muhammad, Abdul Baqi, (2013), *Al-Lu'lu Wal Marjan*, (Semarang: Al-Ridha)
- Ghoni, Abdul, Ad-Dahlawi, (t.th), *Injahul Hajah fi Syarhi Sunan Ibnu Majah* (Dar al-Afkar al-Dauliyah)
- Hamidi, (2014), *Metode penelitian kualitatif*, Malang: Universitas Muhammadiyah Malang.
- Hamka. (2012), *Tafsir al-azhar* (Jakarta: Pustaka Panji Mas), Juz 11
- HB Sutopo, (2014), *Pengantar Penelitian Kualitatif*, Surakarta: Universitas Sebelas Maret Press.

- Ibnu Katsir, (2012), *Tafsir Ibnu Katsir* (Surabaya: PT bina ilmu)
- Ibnu Majah, Abu Abdullah Muhammad bin Yazid Ar-Rabi' bin Majah Al-Qazwini, (2015), *Sunan Ibnu Majah*, terj. Iqbal dan Mukhlis, (Jakarta: Pustaka Azam)
- Imam Al-Darimi, (t.th), *Sunan al-Darimi* (Lebanon: Dar al-Sunnah)
- Imam al-Tirmizi, (t.th), *Sunan Al-Tirmizi* (Lebanon: Dar al-Sunnah)
- Imam Ibnu Majah, (t.th), *Sunan Ibnu Majah* (Lebanon: Dar al-Sunnah)
- Iskandar, (2010), *Metode Penelitian Kualitatif : Aplikasi untuk Penelitian Pendidikan, Hukum, Ekonomi & Manajemen, Sosial, Humaniora, Politik, Agama dan Filsafat*, Jakarta: Gaung Persada
- Ismail bin Katsir, (t.th), *Tafsir Ibnu Katsir* (Lebanon: Maktabah Darus Salam)
- La, Ode Ahmad, (t.th), *Kekuatan Kata Kekuatan Jiwa Seri-1*, (Sekolah dan Guru Paling Utama)
- Moleong, Lexy J, (2011), *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.
- Muhajir, Neong, (2015), *Metodologi Penelitian Kualitatif*, Yogyakarta: Rake Sarasin.
- Muhammad, Ahmad, Syakir dan Ahmad al-Zain, (2015), *Syarhi al-Musnad al-Imam Ahmad*, t.n.pentj, (Jakarta : Pustaka Azam)
- Mulyana, Dedy, (2015), *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya
- Nasih, Abdullah, Ulwan, (2012), *Pendidikan Anak dalam Islam*, pentj. Jamaluddin Miri (Jakarta: Pustaka Amani)
- Nawawi, Hadari, (2016), *Metode Penelitian Bidang Sosial*, Yogyakarta: Gajah Mada University Press
- Nazir, Muhammad, (2017), *Metodologi Penelitian*, Jakarta: Ghalia Indonesia.
- Nurhadi, (2018), *Konsep Tanggung Jawab Suami Mendidik Istri Dan Anak Perspektif Hadis Nabi Muhammad Saw Dalam Kutub Al-Tis'ah* (Tesis Program Magister Pasca Sarjana (PPs) Prodi Pendidikan Agama Islam Universitas Islam Negeri Sultan Syarif Kasim Pekanbaru Riau).
- Quraish M. Shihab, (2016), *Tafsir al-Misbah* (Jakarta: Lentera Hati)

- Quraish, M. Shihab, (2014), *Tafsir Al-Misbah (pesan, kesan dan keserasian al-Qur'an)* (Jakarta; Lentera Hati)
- Samad, A. Usman, (t.th), *Tanggung Jawab Orang Tua terhadap Pendidikan Anak dalam Perspektif Islam* (Jurnal STAI Al-Washliyah Banda Aceh)
- Shalahuddin, Agus dan Agus Suyadi, (2016), *Ulumul Hadits*, (Bandung: Pustaka Setia)
- Suprayogo, Imam dan Tobroni, (2012), *Metodologi Penelitian Sosial-Agama*, Bandung: Remaja Rosdakarya.
- Suryani, Cut, (2012), *Konsep Pendidikan Keluarga dalam Surat Luqman Ayat 12-19* (Jurnal Ilmiah Didaktika Agustus, Vol. XIII No. 1, 112-129)
- Tafsir, Ahmad, (2011), *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosda Karya)
- Taubah, Mufatihatur, (2015), *Pendidikan Anak dalam Keluarga Perspektif Islam* (Jurnal Pendidikan Agama Islam Volume 03, Nomor 01)