

OBLIGATION TO LEARN AND SEARCH SCIENCE FROM THE PERSPECTIVE OF THE PROPHET'S HADITS

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ABSTRACT

Knowledge is something that is needed by humans to achieve happiness in the world and the hereafter. And there is no other way to acquire this knowledge except by studying and hunting for it. Besides that, the owner gets his position and priority in the eyes of Allah SWT so that the Prophet obliges his people to study and seek knowledge through his words. So the purpose of this study is to describe the Obligation to Study and Seek Knowledge from the Perspective of the Prophet's Hadith. The method used is qualitative with a literature study approach, while the sources of data collected come from primary and secondary data and then the contents are analyzed and finally concluded descriptively. The results of the study show that the Obligation to Study and Seek Knowledge from the Perspective of the Prophet's Hadith includes the Hadith of Bukhari No. 73 which contains the permissibility of hasad towards knowledgeable people, practicing and teaching others. Then Sunan Ibnu Majah Hadith No. 224 contains obligations for every Muslim wherever and whenever without any restrictions. And finally, Muttafaq A'laih (Bukhari Hadith No. 100 and Muslim Hadith No. 2673) contains a warning to the people of the Prophet Muhammad that knowledge will be withdrawn slowly from its owner, therefore every Muslim is required to study to minimize the appointment of leaders/imams from ignorant people uneducated.

Keywords: *Obligation to Study; Seek Knowledge; Hadith of the Prophet*



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INTRODUCTION

Knowledge is something that is very much needed by humans so that they can do various things to achieve happiness both in this world and in the hereafter. This phenomenon was also strengthened directly by Allah AWT with the incident

where He taught the names of tools, objects, and what was around him to Prophet Adam, while other creatures did not know so that Prophet Adam and his descendants were glorified and respected by all creatures who there is in the heavens and on earth, except for the devil who is reluctant and arrogant because he feels better than Adam so he gets the title of the curse until the day of resurrection and retribution from Allah for all the deeds done by humans (Arisanti, 2020). This proves that with science, humans will be glorified and respected. In addition, he will also be able to carry out his duties as caliph fil ardi and ubudiyah Ila Allah well in his life.

This description shows that knowledge is the best gift that is most useful compared to others so that the owner of knowledge also gets his position and priority in the eyes of Allah SWT. This is also proven by the word of Allah in the letter Azzumar verse 9 which says that those who are knowledgeable and those who do not know are not the same (Su'eb, 2021). And there is no other way to acquire knowledge except by studying and pursuing it, so it's not wrong when the Messenger of Allah encouraged, encouraged, motivated, and ordered his people to study science because it was so important in Islamic teachings that it was even made mandatory as his encouragement to his people to want to learn.

Learning is one of the duties of humans as caliphs so that they are proficient in managing all that is on the face of the earth, while teaching their knowledge to others is the fulfillment of ubudiyah's duties, namely serving God by spreading the true teachings of Islam to others so that their worship and mu'amalah will be perfect. Meanwhile, Hamka thinks that if a human being knows he will always try to seek the pleasure of Allah, improve his morals, and know his God, to obtain a decent and good life. Islam views studying and seeking knowledge as an obligation for anyone, regardless of old or young, male or female, rich or poor (Khasanah, 2021).

This will make the life of Muslims peaceful, calm, peaceful and superior to other people or nations. Historical facts also say that where the Abbasid dynasty progressed so rapidly that it was nicknamed "The Golden Age of Islam". It doesn't end there, there is still the next era which is rather close to the end of this era and also experiences glory, namely the time of Alexander the Great in which he ruled the world from the western to the eastern peninsula. These glorious and golden eras could not be separated from the role of the people who paid so much attention to science and upheld the spirit of learning so that they could advance the standard of living of their people. Therefore, the author is interested in discussing the obligation to study and study from the perspective of the Prophet's hadith in the hope that it can be a motivation for readers and become an additional insight into knowledge because it is one of the main sources in Islamic teachings after the Al-Qur'an.

RESEARCH METHOD

The method used in this study is qualitative, which means explaining a phenomenon and event in detail, depth, and comprehensively so that the results cannot be generalized. While the approach is to choose a descriptive study of the literature. So when collecting data, documentation techniques are needed in articles, notes, websites, or other things that can support the validity of the research object

(Darmalaksana, 2020). Then after the data has been collected, content analysis is carried out and finally it is concluded.

RESULT AND DISCUSSION

Learning And Demanding Knowledge In Islam

Learning and seeking knowledge in Islam are emphasized in the following sentences, although they do not explicitly explain clearly, the meaning can be known implicitly, such as yasma'un, yubshirun, yatafakkarun, ya'qilun, and others. All of the above shows that the mind and the sense organs make such an important contribution to the learning process and the working system of the mind. So it can be said that creativity and intention are gifts from God that function to motivate people to always use their minds to learn, while religion is the guide (Wirian, 2017).

Allah SWT orders humans to demand and teach knowledge to the next generation as stated in sura al'alaq verses 1-5. A major Islamic thinker, namely Alfarobi, revealed that the strength of a nation lies in knowledge and faith, not only wealth and physical possessions because the combination of faith and science will produce Al-Madinah al-Fadhilah (high and good civilization). So it is not surprising that the Prophet Muhammad was so detailed in paying attention to the obligation to study and seek knowledge in his words, the following will mention some of the tarbawi hadiths.

Hadiths on the Obligation of Learning and Demanding Knowledge

1. Hadith narrated by Imam Bukhori (73)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللَّهُ مَا لَا فِسْلَطَ عَلَيْهِ هَلَكَتِهِ فِي الْحَقِّ , وَ رَجُلٌ آتَاهُ
اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

It means: From Abdullah bin Mas'ud -May Allah bless him- said: The Prophet Sallahu A'laihi Wasallam said: "There is no envy, envy or jealousy except with two people like this. First, someone to whom Allah gives abundant wealth and he spends and spends it properly (for Allah's religion), Second, someone Allah gives him knowledge and wisdom, then he uses it to behave well and teach it to other humans "(Narrated by Bukhari.) (Nabawiyah, 2023).

Sentence Meaning

حَسَدًا ~ الغبطة hope it looks like:

Allah strengthens him to spend in goodness: سلطه

Kinds of goodness and virtue: في الحق

Antonyms of Dzolim: **حكمة**

Give fatwas and judge cases fairly: **يقضي بها**

Sharia Hadith

The hadith above shows how much the Prophet loved his people, where he reported that there were various kinds of hasad. There is a desire that is despicable and unlawful, namely expecting the favors obtained by his brother to disappear. Then there is hasad which is permissible, namely seeing the worldly pleasures that exist in his brother and he hopes to get something like that. And finally, the hasad that is recommended and sunnah, that is, he sees pleasure in other people in matters of religion, then he hopes to get the same flavor as mentioned in the hadith above about 2 types of people who use all their blessings to strive in the way of Allah.

Faidah Hadith

- a. Hasad is a dangerous disease for a Muslim so it must be avoided and must be careful of it. In fact, in a hadith narrated by Abu Daud, it is said that a hasad is like fire consuming firewood so that all the goodness as a result of this behavior is exhausted. Some of the causes of hasad include positional ambition, fear of competition, arrogance, amazement at oneself, meanness and stinginess, and hostility/hatred. The antidote is to read Surah Al-Falaq and do the opposite, such as being arrogant, he must be humble, and so on (Fauziah, 2020).
- b. Hasad can also be considered good if it is used for things that have been excluded as mentioned in the hadith above, namely hasad that can motivate someone to be even better which is related to one's faith and religious condition. Like when he saw his friend reading the Koran all afternoon and even, so he wanted to be like him and so on (Jannati & Hamandia, 2021).
- c. The virtue of a rich person is that he is not stingy and miserly in spending his wealth so that he is ready to give up all his wealth at any time in the way of Allah SWT through good ways such as alms, infaq or other things that do not cause his descendants and family to become beggars and beggars. And this is likened to someone who has a garden on a highland so that it can be ascertained that it will always bear fruit and develop even though the weather sometimes rains and sometimes it doesn't. This shows how generous God is to his servant so that it can be multiplied many times like a shower of rain or drizzle because there are so many of them (Badruzaman, 2016).
- d. It is obligatory to thank Allah for whatever has been given to his servant so that he must put everything in its place and not act unjustly. Because gratitude is an act that the devil and Satan do not like. He promised to tempt people from various directions and in various ways. If humans do not fall into this temptation, and he remains grateful, they will undoubtedly get happiness, wealth, and victory/achievements (Mahfud, 2014).

- e. The virtue of studying religion and teaching them and inviting them to understand it is at the same time a form of striving in the right way of Allah. The hadith above provides an important message that learning and teaching will ensure balance and benefit in the lives of Muslims so that a strong scientific tradition is born and a great next generation emerges. Both cannot be separated from the role of knowledge. The knowledge itself is divided into 2 types, namely the first is the science of belief/naqli which includes religious knowledge such as fiqh, hadith, interpretation, and the like, so studying this knowledge is obligatory ai'n (fardhu ain). the second is Zanni/a'qli science which includes modern and worldly sciences such as medicine, physics, mathematics, and other things, so studying all of these matters is obligatory kifayah (fardhu kifayah) (Fahmi, 2021).

2. Hadith narrated by Ibn Majah (224)

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ
مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ
الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

It means: "Hisham bin Ammar has told us, Hafs bin Sulaiman has told us, Katsir bin Syindzir has told us from Muhammad bin Sirin, from Annas bin Malik said: Rosululloh SAW said: Seeking knowledge is an obligation for every Muslim, and whoever gives knowledge (a matter) to a non-expert, he is likened to a person who puts gems, pearls, and gold on a pig's neck. (Reported by Ibn Majah) (Haditsur Rosul, 2023).

Sentence Meaning

طَلَبُ الْعِلْمِ: Studying
فَرِيضَةٌ: an obligation and a necessity
الْعِلْمِ وَوَضِعُ: Handing Over and Putting Knowledge
مُقْلَدِ: Like someone draping
الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ: "Gems, Pearls and Gold"

Explanation of the Hadith

The meaning of this hadith is that the knowledge that Allah teaches to people who are mature about religious knowledge must be carried out by every Muslim, male or female, adult or child, old or young. And there is some knowledge that cannot be abandoned just because of trivial matters such as problems of prayer, prophethood, and other things. The obligation to study and seek knowledge does not have to be carried out in formal institutions, but can also be carried out in non-formal institutions. In addition, the hadith also explains that there is gradual preparation starting from the basics to a degree that is difficult to understand.

And if there is someone who conveys knowledge, not to experts and that person is not ready to accept it. So it is likened to tyranny because it does not put something in its place and that is the opposite of the word wisdom/wise. Meanwhile, the use of the Muslim pronunciation at the end of the mat has raised many pros and cons among the scholars, some of them say sahih, Hasan, and even dhoif. But what is certain here is that knowledge can be a light of life that can be prosecuted and studied anywhere and anytime so that it produces charity because it includes 3 things that are not interrupted by practice and one of them is useful knowledge (Lubis, 2016).

Faidah Hadith

- a. The virtue of learning what can uphold his religion, especially matters of aqidah and shari'ah sciences so that he will understand when to pray when to go on pilgrimage, how to pay zakat, and when to start fasting. Besides that, the essence of someone studying science is to get to know and get closer to Robnya. Imam Al-Ghozali said that this could be done properly and correctly if the first thing studied was religious knowledge related to sharia. Then just study general knowledge related to technology and science so as not to be weak in religion which causes moral degradation because religion controls each individual's behavior. The science of religion is also the principle and basis of all sciences (Ismail, 2014).
- b. The importance of being careful and always paying attention to the conditions and situations of each interlocutor or people who want to take knowledge from us. Because if they are not ready to accept this knowledge, there will undoubtedly be misuse, waste, and misunderstanding so sin will occur because of committing unjust acts. This is also reinforced by Ali's words which mean: Speak to people according to their level of understanding (Ali, 2023).

3. Hadith narrated by Imam Bukhori (100) and Imam Muslim (2673)

عن عبد الله بن عمرو بن العاص -رضي الله عنهما-، قال: سمعت رسول الله -صلى الله عليه وسلم- يقول: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا»

It means: "From Abdulloh bin A'mr bin Ash -May Allah be pleased with both of them- saying: Rosululloh SAW said: indeed Allah does not remove knowledge directly from humans with one removal, but Allah will remove knowledge gradually by passing away (one by one) the scholars until there is not a single knowledgeable person left. Then at times like that, humans will make stupid people their leaders and priests. When they are also asked for their opinion on a matter, they give a fatwa without knowledge so that they become misguided and misled. (Muttafaq A'laih) (Aljamharoh, 2023).

Sentence Meaning

Revocation and appointment: انتزاعاً

by killing them: العلماء بقبض

not left: لم يُبق

Leaders and Priests: رؤوساً

So they went astray: فَضَلُّوا

Explanation of the Hadith

Allah has made knowledge a gift and a gift to walk towards the straight path, and if it is done without the knowledge, humans will feel dark so they will get lost when walking that path. Then the real knowledge is he who can guard and protect the owner from slipping into the abyss of evil. And in this hadith, the Prophet informs us that Allah does not remove knowledge from the breasts or hearts of scholars and the like. However, Allah will revoke knowledge by passing away the scholars, where every knowledgeable person leaves the world, he will surely leave with his knowledge so that there will be no more knowledgeable people left in this world (Daulay, 2018).

Meanwhile, stupid people have reached the positions and positions of knowledgeable people that they should not have the right to occupy either in terms of ability, decision, policy, or anything else, and when the community asks them for a fatwa, it is decided without knowledge because of their stupidity so instead, they justify what is unlawful and forbid what is lawful, then deviate from the truth and follow their desires, even though there are still many works of scholars around them. However, they cannot properly understand the contents of the work without a teacher beside them, so in this hadith, the encouragement and motivation appear to always seek knowledge and maintain the enthusiasm for learning.

Faidah Hadith

- a. Suggestions to be enthusiastic in seeking knowledge and learning so that the position of the clergy becomes more and more, and with this, it will be able to benefit other humans along with them. The form of benefits provided can be directly verbal, property, or other face-to-face assistance. But it can also be in written form so that his work can be read by people and subsequent generations like previous stories, among others, Abu Anas made a work entitled Rihlatul Ulama Fithalabil ilmi which contains strands stories of scholars who are willing to spend their lives, even moving from one country to another. others just to seek knowledge. Knowledge itself is a friend and comrade in his own time and is the only mooring for people who have already fallen in love (Kadir, 2020).

- b. The death of the cleric became a calamity that befell the people as well as shock and uncertainty for the religion of Islam. Because the clergy in the eyes of society have a very important role such as providing motivation, advising religious advisors, leadership in marriage ceremonies and life cycles, education reformers, participating in politics, and also being prayer leaders. So it will be very difficult if the pillars of community and ummah activities are empty because of the death of the clergy (Makmur, 2012).
- c. Policies and decisions are the essences of leadership so there is a reproach if they are made on the basis and foundation without knowledge. Meanwhile, making a decision that is only based on personal opinion without referring to strong references will undoubtedly be misguided and misleading. Leadership itself should be able to be used to move and influence people towards goodness and blessings. All of that can happen if the quality of policies made by leaders is based on knowledge, reality, and also existing phenomena so that they can persuade others to do everything voluntarily/joyfully (Purwanti, A. R. , & Yusrizal, 2014).
- d. Be careful about asking stupid people for fatwas and opinions because it will trigger the legalization of what Allah has forbidden during ijthihad. Al-Khaṭīb once said that a fatwa should not be issued except by someone who understands the Qur'an, understands the sunnah, muḥkām-mutashābih, makkiyah-madāniyah, ta'wīl-tanzīl, language, balanghai to the text and context. Besides that, some attitudes that must be shown by knowledgeable people include being able to mediate and be able to act fairly so that he has the right to issue a fatwa (Taswiyah, 2021).
- e. One of the signs that the day of qiyamat is approaching is that there are fewer people with religious knowledge. No one knows when the day of resurrection will come, even at the level of the Prophet who is his chosen servant, he is not informed of the certainty regarding the arrival of doomsday. But Allah, as a being who is most gracious and merciful to his servants, shows several signs that are easy to recognize, including damage to human morals and misguided scientists where the knowledge they possess cannot benefit themselves and others, but instead makes them and those around them the further away from Allah so that there are many disobediences such as adultery, gambling, intoxicating drinks and so on (Kholiq & Rosyid, 2022).

Obligation to Study and Seek Knowledge in the Perspective of the Prophet's Hadith

After collecting, processing, discussing, and analyzing the contents related to the theme above, the writer can say that the Obligation of Learning and Demanding Knowledge from the Perspective of the Prophet's Hadith includes:

1. In the Bukhari Hadith No. 73 which contains the permissibility of a hasad which should be an embryo of badness but specifically in certain events, it is recommended and sunnah such as jealousy of someone who is given by Allah abundant knowledge then uses and implements this knowledge into his daily life and teach it to humans. This phenomenon shows the obligation to seek

knowledge a Muslim so that he can imitate his brothers so that they compete with each other in goodness where bad traits are supposed to be bad and prohibited by religion but are allowed to be used when seeing people who are highly knowledgeable, broad-minded, have Islamic morals and like teach kindness to others.

2. Sunan Ibn Majah Hadith No. 224 which contains the obligation to seek knowledge for every Muslim without any restrictions whether old, young, adult, children, male or female. Whereas in studying religious knowledge such as aqidah, worship, and the like is punished with fardhu ain, while studying world sciences such as medicine, physics, mathematics, architecture, and the like is punished with fardhu kifayah according to Imam Alghozali. Then another obligation that is demanded of every Muslim is that he should also teach the knowledge he has to others by adjusting to their circumstances and conditions, so that when they are not ready to receive the material it is still conveyed, causing confusion and misunderstanding when they learn it.
3. In Muttafaq A'laih, namely Bukhari Hadith No. 100 and Muslim Hadith No. 2673 which contains a warning to the people of the Prophet Muhammad that knowledge will be withdrawn slowly from its owner by the death of the scholars. And the consequence of that is that it obliges every Muslim to study wherever and whenever they are and have time. So that people who occupy strategic positions and positions such as judges, leaders, priests, and other high positions in life are filled with knowledgeable people. So when there are people who ask for opinions, suggestions, input, or complaints regarding a case, it will be able to be resolved fairly, peacefully, and securely without causing an uproar, let alone leading astray and misleading.

CONCLUSION

From such a complete and detailed elaboration of the above theme, the author can conclude that the Obligation to Study and Seek Knowledge from the Perspective of the Prophet's Hadith includes the Bukhori Hadith No. 73 which contains the permissibility of hasad toward knowledgeable people, practicing and teaching others. Then the Hadith of Sunan Ibnu Majah No. 224 contains the obligation for every Muslim to study and seek knowledge wherever they are and at any time without any restrictions. And finally, Muttafaq A'laih (Bukhari Hadith No. 100 and Muslim Hadith No. 2673) contains a warning to the people of the Prophet Muhammad that knowledge will be withdrawn slowly from its owner, therefore every Muslim is required to study to minimize the appointment of leaders/imams from ignorant people uneducated.

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