

***ḤADĪTH* OF PREDICTION ON SOCIAL PHENOMENON
IN INDONESIA CONTEXT
(A Thematic Study)**



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the
requirement for the Degree of S-I of Islamic Theology
on Tafsīr Ḥadīth

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**SPECIAL PROGRAM OF USHULUDDIN FACULTY
ISLAMIC STATE UNIVERSITY (UIN)
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ADVISOR APPROVAL

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I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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MOTTO

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّكُمْ سَتَحْرُصُونَ عَلَى الْإِمَارَةِ وَتَكُونُ نَدَامَةً يَوْمَ
الْقِيَامَةِ فَنِعْمَ الْمُرْضِعَةُ وَبَيْسَتْ الْفَاطِمَةُ (رواه

البخارى)¹

From Abu Hurayrah from the Prophet SAW,
he said: "you will be voracious for power of
position, but it would be a regret on the day
of Judgment, he was as good-bad-bitterly
breastfeeding and weaning."

(Narrated by Bukhari)

¹ Hafidz Ibn Hajar Al-Asqalani, *Fath al-Bāri bi Syarḥ Ṣaḥih Bukhari*, syaikh Abdul Aziz bin Abdullah bin Baz, Beirut: Dar al-Fikri, p. 125

DEDICATION

The thesis is dedicated to:

- ❖ My dear parents; H. Ahmad Muttaqin, M.SI and Rustini, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.
- ❖ My brothers; Ahmad Faiz Ridwan and Ahmad Rafiq Alfian. Keep on your study.
- ❖ HMI KOMISARIAT IQBAL and KEMASS (Keluarga Mahasiswa Sumatera Selatan). Being with you is an unforgettable adventure.
- ❖ My classmates, FUPK TH 2010, Rosikhin, Asfaq, Mukhlis, Mujab, Munir, Abid, Farid, Rokhmat, Khaidar, I'ah, Fina, Emi, Faiq, Hani, Dewi, Fuji, Atik, Zaim.
- ❖ Mushola Nurul Huda's guardians: Heri, Ashefuddin.
- ❖ A big family of FUPK, it is an honor to be part of you.
- ❖ All of my friends thanks for lovely friendship.
- ❖ My love that supporting my life; Meda Ayu Windiyani
- ❖ Team KKN Posko 25 UIN Walisongo 2015

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allah, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allah. Most verily Allah and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allah be upon him), Messenger of Allah, with all respect. I gave title on this paper: “*HADĪTH OF PREDICTION ON SOCIAL PHENOMENON IN INDONESIA CONTEXT (A Thematic Study)*”, for submitted to Ushuluddin Faculty in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Institute of Islamic Studies (IAIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag, Rector of State Islamic University (UIN) Walisongo, Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M.Ag., Dean of Faculty of Ushuluddin. My special thanks go to Dr. Dr. H. A. Hasan Asy'ari Ulamai, M.Ag and Dr. Machrus, M.Ag. as my academic advisors, without whose guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid.

Furthermore, I would like to express my thanks to Dr. Musyafiq, M.Ag as the chief of Tafsir Hadits department and Dr. In'amuzzahidin, M.Ag as its secretary, who both offered and facilitated me to find the problem which is proper to be discussed. Additionally, many sincere thanks go to all my

lectures that taught and educated me during my studies. Certainly, I also would like to express my special gratitude to my parents, H. Ahmad Muttaqin, M.SI and Rustini who continuously encourage and motivate me through their *du'a* and advices, and to my extended family in lahat (Palembang) who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my friends from FUPK 2010, and the big family of FUPK from the all cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better. Furthermore, I hope to Allah give reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullah Khairal Jazā'*. Amin. Finally, I conscious of short of this paper. And my success (in my task) could only come from Allah, in Him I Trust, and unto Him I look. I receive always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, May 22nd, 2015
The Writer

Yunus Muhammad Zen
NIM. 104211054

TRANSLITERATION²

ā	a long spelling
i	i long spelling
ū	u long spelling

Arabic Letter	Written	Name
ا	No symbol	Alif
ب	B	ba
ت	T	ta
ث	ṡ	ṡa
ج	J	jim
ح	h	ha
خ	Kh	kha
د	D	dal
ذ	ḏ	ḏal
ر	R	ra
ز	Z	zai
س	S	sin
ش	Sy	syin
ص	ṡ	ṡad
ض	ḏ	ḏad
ط	ṡ	ṡa
ظ	ḏ	ḏa
ع	‘	‘ain
غ	G	gain
ف	F	fa
ق	Q	qaf
ك	K	kaf
ل	L	lam
م	M	mim
ن	N	nun
و	W	wau
هـ	H	ha
ي	Y	ya

² The whole of the Qur’an verses and its translation in this thesis is taken from Edip Yuksel, et. al., *Quran A Reformist Translation*. USA: Brainbow Press, 2007

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ABSTRACT

Discussion about the prediction seems always be a very exciting conversation to continue to be studied. Talk about the great events in the future sometimes can be important. Much like the economists that does study and a prediction about the future trends; what will be loved by many people, or what the product is expected to be a bone of contention of millions consumers. It turns out Prophet also predicted! This fact undeniable, that he often gives the *ḥadīths* suggestive a prediction.

This study aims to know the *ḥadīths* forecast, especially relating with social phenomena, to know the social phenomenon that has occurred in the current socio-cultural conditions in Indonesia which has a closeness with the prediction of the Prophet. The method that used in data collection using thematic method (*maudhū'i*). After the data has been collected, data were processed and analyzed by using descriptive analysis and contextual analysis.

This research resulted in several conclusions, that the *ḥadīth* prediction is information that comes from the Prophet about future events or that has not happened. In this case, it becomes very important to seat *ḥadīth* predicted in proportion to the reality of the present in order to deal with the problems of social life that will occur in the future.

In Indonesia context, a phenomenon that very close to the prediction of the Prophet are three of phenomenon: firstly, the voracious of power or position. Secondly, the people never care from where their wealth comes. Thirdly, *Zinā* (free sex). The third phenomenon as if it were rife and it became a trend in our country.

Keywords: *Prediction, Ḥadīth, Social, Phenomenon, Thematic.*

CHAPTER I

INTRODUCTION

A. Background

Recently, in Indonesia there are a lot of social phenomena that approach Prophet Muhammad prediction even it's were proven and happened. The social phenomena that occur such as: *Zinā* (free sex), the voracious of position, the people never care from where their wealth comes, the human proud of the mosques, corruption, etc. In the context of Indonesia, these phenomena are proofs of the truth of the prediction *ḥadīth*. The Prophet said:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ أَبِحَلَالٍ أَخَذَ الْمَالَ أَمْ
بِحَرَامٍ (رواه احمد بن حنبل)¹

From Abu Hurairah ra come from the Prophet, Sallallahu ' Alaihi wa Sallam, he said, "is really going to come to people a period of, at that time the people never care from where their wealth comes, whether from the *halal* or *haram* way," (Narrated by Bukhari).

In Other redaction, from Abu Hurairah r.a. said:

¹ Narrated by Bukhari : *Kitab al-buyū' bāb man lam yubālī min haitsu kasaba al-māl* no. 2059 bab *qauluhū ta'ala Al-Imran* : 130, no. 2083. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ
سَتَحْرِصُونَ عَلَى الْإِمَارَةِ وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ فَنِعْمَ الْمَرْضِعَةُ
وَبِئْسَتِ الْفَاطِمَةُ (رواه البخارى)²

From Abu Hurayrah from the Prophet sallallaahu 'alaihi wasallam, he said: "you will be greedy for office, but that office would be a regret on the day of Resurrection, he was as good-bad-bitterly it's breastfeeding and weaning." (Narrated by Bukhari)

The above *ḥadīth* is included one of the many predictions of the Prophet who authors get some searching in the reference book of *ḥadīth*, and currently has proven to be truth.

Based on the revelations of Allah, the Prophet SAW preached about events that have happened in the past and predicts about events that will occur in the future until the coming of the day of judgment.³ On many occasions, The Prophets warned his people for chaos impending, various forms of defamation, and disasters

² Hafidz Ibn Hajar Al-Asqalani, *Fathul Bārī bi Syarh Ṣaḥīḥ Būḥārī*, Syaikh Abdul Aziz bin Abdullah bin Baz, Beirut: Dar al-Fikri, p. 125

³ Abu Fatiah Al-Adnani, *Negeri-Negeri Akhir Zaman Sebuah Tinjauan Futuristik Tentang Nubuwwat Rasulullah Seputar Negeri-Negeri Akhir Zaman*, (Surakarta: Granada Mediatama, Nopember 2013), p. 18.

until the end of world. It can be concluded that the prediction of the Prophet through his saying about future events include in it, a natural phenomenon and a social phenomenon.

The phenomena above, all of them are the trigger for the emergence of an imbalance, both in nature as well as social. From the standpoint of *sunnatullah*, all of it are a form's of the test that God gave to each human being. However, from the standpoint of human's behaviour, then all the calamities are a result of their behaviour. And all the calamities would impact on the problems of humanity. The economy slumped, endangered food supplies, jobs becomes narrower, while human needs continues to run and is likely to be soaring, either due to population factors as well as changes in human lifestyle tend to be materialistic.⁴

Looking at that phenomena writer interested in collecting the *hadiths* prediction of social phenomena related to the events that will occur in the future until the Day of Judgment, especially in Indonesia which has a

⁴ See:<http://www.islampos.com/harta-haram-di-akhir-zaman-105828/>

closeness with the prediction of the Prophet SAW and has already proven to be truth.

Based on the background of thought to find out the *ḥadīths* of Prophet SAW predictions about events to come, comprehensive understanding is needed by those *ḥadīths* through thematic method of *ḥadīth* by collecting *ḥadīths* predictions about social phenomena, classify and analyze it.

In addition it should also be a discussion about the social phenomena that have proximity to *ḥadīths* of Prophet SAW prediction, in order to know the truth and the implication of *ḥadīth* prediction of socio culture now in various aspects of life, especially on the social phenomenon in Indonesia. The considerations and reasons above inspired the author to compose this thesis with the title, *HADĪTHS OF PREDICTION ON SOCIAL PHENOMENON IN INDONESIA CONTEXT (A THEMATIC STUDY)*.

B. Research Question

Based on the background, research question as follows:

1. What is the *ḥadīth* of Prophet SAW predictions about future events, especially those related to social phenomena?
2. What are the social phenomenones that has been occurring on the socio cultural conditions recently in Indonesia which has closeness with the prediction of the Prophet SAW?

C. Aim and Significance of Research

The aims of this research are:

1. To know the *ḥadīths* prediction, especially those related to social phenomena.
2. To know a social phenomenon that has occurred in the current socio-cultural conditions in Indonesia which is has closeness with the prediction of the Prophet SAW.

D. Prior Research

Throughout the review of the literature searches in various literatures, the authors did not find research results in the form of a thesis or other that raised the title or subject matter similar to the current research. Literature that author found such as books that are still general discussion, and yet there is a *ḥadīth* that discussed

predictions about social phenomena specifically. Some of the literature I have found, among others:

Abu Fatiah al-Adnani in his work, *Negeri-negeri Akhir Zaman Sebuah Tinjauan Futuristik Tentang Nubuwat Rasulullah SAW Seputar Negeri-negeri Akhir Zaman (The Last Period Countries: a Futuristic Perspective About Prophetic of Rasulullah SAW on The Subject of Last Period Countries)* explained that all nubuwat (news about things unseen in the future) of the Prophet SAW, is a truth that must be believed. The belief in all that is one of the essential parts of Iman pillars to the end of the day, because by the end of the day also require someone to believe with all of great and small signs already preached by the Prophet SAW. In this case a very important position of these news proportionately with the reality of the present.⁵

Abdul Fatah Idris in his work, *Hadīth-Hadīth Prediktif & Teknis Studi Pemikiran Fazlur Rahman (Hadīths of Prediction and Technic: Fazlur Rachman Thought Studies)* explained that the *hadīth* of the

⁵ Abu Fatiah Al-Adnani, *ibid.*, p. 14.

prediction is one of the *ḥadīth* was said Rahman as the *ḥadīth* which is not sourced from the Prophet but it is a *ḥadīth* which is formulated by the early generations of Islam that acknowledgment seems to come from the Prophet SAW. However, Rahman's refusal of the *ḥadīths* is not predictive of overall, but he just refuse predictions that has specific characteristic, for example where the predictions confirmed the day, date, month or certain places, and predictions about the rise of Islamic theology groups, groups of political Islam and Islamic parties.⁶

Zulfa Mubarak in his work, *Sosiologi Agama:Tafsir Sosial Fenomena Multi-Religius Kontemporer (Sociology Of Religion: An Interpretation Of Social Phenomena Of Contemporary Multi-Religious)* explained that for developing countries like Indonesian, the future is predicted will have three main characteristics. Firstly, the community transformed agricultural societies of Indonesia into the Community industry. Industrial society becomes more autonomous in tackling the necessary economics in meeting their needs.

⁶ Abdul Fatah Idris, *Hadis-Hadis Prediktif & Teknis Studi Pemikiran Fazlur Rahman*, (Semarang: Pustaka Rizki Putra, November 2012), p. 199

From psychological sighth, such this situation will lead them to feel less likely to need religion and a tendency to luxury lifestyle. As a result, the people will be far from religion. Secondly, the public is more likely to behave impolitely. This tendency appears is caused by the rapid globalization of information. Thirdly, the community is not easy to accept other people's opinions, even religious teacher, if an opinion is not given rational arguments that can be accepted by the mind. This is caused by the breadth of science and technology.⁷

Basri Iba Asghary in his work, *Solusi Al-Qur'an Tentang Problema Sosial, Politik, Budaya (The Solution of the Qur'an about the social, political, cultural Problems)* revealed that current social phenomena in our society is the onset of erosion and shifting moral values among adolescents. They absorb any culture that proffered by the enemy of Islam to destroy a youth generation. This is a key role for parents in educating their children. Defined in a *ḥadīth* Narrated Abu Ya'la Al-Bayhaqi and Ath-Al-Tabaraani, the Prophet States that:

⁷ Imam Suprayogo, *Sosiologi Agama:Tafsir Sosial Fenomena Multi-Religius Kontemporer*, (Malang: UIN malang Press, Juni 2006), p. 13-15

"every child is born it is the sanctity of the religion until his tongue fluently speaks. Furthermore, the second his parents factors cause the child to behave like a Jew or a Christian or a Majusi."⁸

The literature that I have found above is substantially different from the material and his discussion of this thesis. The difference it seems clear that the discussion of the previous literature in General was only touching towards the *ḥadīths* that reveals the events that will occur at the end of the day, that the emphasis on faith to the end of the day. In addition to the discussion of the previous discussions also have yet to unravel the *ḥadīths* of Prophet SAW predictions related to contexts of social phenomena in Indonesia as its subject matter the author adopted. While this paper will raise the *ḥadīths* of the Prophet SAW predictions in the context of social phenomena in Indonesia as well as explain in detail about the social phenomena that approach to the prediction of the Prophet SAW in Indonesia, namely the events that will occur in the future, so will more specifically

⁸ Basri Iba Asghary, *Solusi Al-Qur'an Tentang Problema Sosial, Politik, Budaya*, (Jakarta: PT Rineka Cipta, Mei 1994), p. 214.

considering, in hopes of a positive effect against acceptance of the *ḥadīth* of the Prophet SAW prediction for the community of readers.

E. Methodology of Research

This type of research used by researcher in the writing of this thesis is the qualitative research,⁹ and it can be categorized in observational bibliography (library research).¹⁰ Method that used in this research is the thematic method: taking a few *ḥadīth* that has a correlation to the prediction of future events of social phenomenon is then to be analyzed. The research method in this thesis includes a discussion of the various terms as follows:

1. Data source

Outline the data sources in the writing of this thesis can be divided into two parts, primary sources and secondary sources.

⁹ Qualitative research is research about the research that is both descriptive and tend to use analysis.

¹⁰ According to m. Nazir in his book entitled ' research methods ' suggests that what is meant by: "The study of librarianship is a technique of collecting data by holding study study of books, literature-literature, notes, and reports that have to do with the problems solved."

a. Primary Sources

Primary sources of information that directly has the authority and responsibility with respect to the collection and storage of data, the sources of this kind can be called also with data or information from one person to another.¹¹ The primary data in this research will be taken from *ḥadīth* book and its interpretation. It will be taken from *kutub al Ḥadīth* especially *kutub al-tiṣ'ah* (*Shahih Bukhari, Shahih Moslem, Sunan at Tirmidzi, Sunan An Nasa'i, Sunan Abi Dawud, Sunan Ibn Majah, Musnad Ahmad, Muwattho ibnu Malik's, and Sunan ad Darimi*) which contains *ḥadīths* predictions about future events, especially at social phenomena.

b. Secondary Sources

Secondary sources are informations that indirectly has the authority and responsibility to the existing information on it or an outcome of research related to the problem. A secondary data sources that is used in this study are: books, scientific papers,

¹¹ Muhammad Ali, *Penelitian Kependidikan Prosedur dan Strategi*, (Bandung: Angkasa, 1993), p. 42

articles, magazines, the Internet and others related to the themes discussed in this study. The author also uses the program *al-Maktabah al-Syamilah* in the associated data collection, then look to the book of the original.

1. The Method of Data collection

a. Thematic Method (*maudu'iy*)

As already mentioned before that this type of research is used by researcher in the writing of this thesis is the qualitative research, and can be categorized in observational bibliography (library research). And the method that used in this research is the thematic method.¹²

Hasan Ash'ari Ulama'i Thematic Method in his book understanding the *ḥadīth* the Prophet offered the outline of a systematic step in understanding the *ḥadīth* of the Prophet into 3 steps, namely TKS, T=*Tentukan dan Telusuri* (determin and Investigate),

¹² It is necessary when there many *ḥadīth* that look like in contradiction. If we understand partially, it will cause disparity even religion separation. One of the ways to solve it is by using thematic method comprehensively on the certain theme. See Hasan Asy'ari Ulama'i, *metode tematik memahami hadis nabi*, PUSLIT IAIN Walisongo Semarang, 2009. p. 5

K=*Kumpulkan dan Kritisilah* (collect and criticize),
S=*Susunlah dan Simpulkan* (arrange and conclude).¹³

The method that used by researcher is the thematic method by collecting *ḥadīths* on prophet predictions about social phenomena, classifying, and analysing it.

2. Analysis

The content analysis is an analysis that is based on facts and data content or material that be a book (books). Author collecting data from the primary source.¹⁴ Technique of data analysis refers to a technique of processing data from the search results, in the form of *ḥadīths* of Prophet Muhammad SAW predictions of events that occur in the future. Based on the problem and research objectives, that the author uses the methodology of qualitative research with a scope, then the data is analyzed by qualitative descriptive.

This research data in the form is an overview of the data examined in the form of a narrative description.

¹³ *Ibid.*, p. 68

¹⁴ Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rahe Sarasin, 1996), p. 49.

After all, required data are collected from the search results, and other data related to the *ḥadīth* of Prophet Muhammad SAW predictions, then compiled and presented.

The data corresponds to the problem of early research was summarized, while the data is not in accordance with the research will be separated. The data has been reduced further presented systematically, as well as interpreted by words such that the conclusion to be drawn.

To get the data *ḥadīths* of Prophet Muhammad SAW predictions about events that will occur in the future then the writer do the following steps:

1. Collect certain *ḥadīth* about the prediction of the Prophet Muhammad (social phenomena) and the theory of the *ḥadīth* book.
2. Classify the *ḥadīth* correspond to its quality and incorporate Syarah *ḥadīth*.
3. Read the *ḥadīth* with the approach of the social sciences, to uncover the truth of social phenomena that are associated with the understanding of *ḥadīths*

predictions about events that will occur in the future until the coming of the judgment day, particularly in Indonesia which has a closeness with the prediction of the Prophet Muhammad and has already proven to be true.

F. System of Writing

Systematic of writing of this thesis consists of three main parts, namely, the early part of the core and the end. The early part of the academic researcher accountability which contains: title page, the supervisor's approval, endorsement, declarations, abstract research, preface, transliteration, list of abbreviations, offerings, the motto, and the table of contents.

The core is the ranges from research data that contains five chapters, to provide an overall picture of research, namely:

CHAPTER I. Introduction contains the background of the problem, subject matter, the purpose of the study, review of librarianship, research methods, and systematic of writing.

- CHAPTER II. A general overview about the *ḥadīth* prediction of the Prophet Muhammad is as a foundation theory on research, which includes understanding the *ḥadīth* of the prediction. Describe methods of *ḥadīth* and thematic themes of *ḥadīth* of the prediction (natural and social phenomena).
- CHAPTER III. Explore the data of prediction *ḥadīths* about social phenomena in textual and explanation manner.
- CHAPTER IV. Exposure to the results of research on social phenomenon and its implications in the socio cultural conditions currently in Indonesia are almost equal to the prediction of the Prophet Muhammad.
- CHAPTER V. Conclusions in response to the formulation of the problem in this research and clarify the truth of the research.

CHAPTER II
THE THEORY OF *ḤADĪTH* PREDICTION
AND SOCIAL PHENOMENON

A. The Method of Thematic *Ḥadīth*

The existence of *ḥadīth* as authoritative sources second after Koran occupies a central position in Islamic studies. Authority tradition that comes from the Prophet Muhammad received divine recognition and legitimacy.¹⁵ Various groups put the *ḥadīth* as an object of study of modern sciences even for this science of *ḥadīth* is considered to be mature and even Baharuddin al-Zarkasyi been positioned as the science of *ḥadīth* science has matured and burned.¹⁶ Within this framework, it is one of the things that concern writer is how to do the reconstruction of the thematic assessment methods *ḥadīth* of the Prophet.

1. The Definition Method of Thematic *Ḥadīth*

The term thematic methods in the assessment of the *ḥadīth* of the Prophet are a translation of *al-*

¹⁵ *Qur'an*, al-Nisa' (4): 80, al-ḥasyr (59): 7, and al-Naḥl (16): 44.

¹⁶ See: "introduction" in Ahmad Arifuddin, *Paradigma Baru Memahami Hadis Nabi; Refleksi Pemikiran Prof. Dr. Muhammad Syuhudi Ismail*, (Jakarta: Renaisan, 2005).

manhaj al-maudū'i fi syara al-Ḥadīth. In addition to the thematic method was known earlier in *taḥlīli* and *muqāran* methods.

Taḥlīli method implies explanation or *ḥadīth* detailed assessment of the various aspects review based on *matan* structure of *ḥadīth* or *matan* of *ḥadīth* serially of *ḥadīth* from a book of *ḥadīth* coherently.¹⁷ Such assessments for example were done by Ibn Hajar al-Asqalani in his book, *Fath al-Bārīy 'alā syarḥ ṣaḥīḥ al-Bukhārī*. While the *muqāran* method was implies explanation and assessmentt of *ḥadīth* by comparing the *matan* of *ḥadīth* or by connecting with the verses of the Qur'an and or compare the opinions of the scholars about the content of the *ḥadīth*.¹⁸ Such assessments, among others carried out by al-San'ani in his book, *Subūl al-Salām Syarḥ Bulūgh al-Marām min Jami' Adillah al-Ahkām*.

¹⁷Compare with the understanding *taḥlīli* interpretation. See: Abd. Muim Salim, “*Metodologi Tafsir: sebuah Rekonstruksi Epistemologi; Memantapkan Keberadaan Ilmu Tafsir sebagai Disiplin Ilmu*”, (Makassar: Berkah Utami, 28 April 1999), p. 30

¹⁸ Compare with the understanding *muqāran* interpretation. Abd. Muim Salim, “*Metodologi Tafsir: sebuah Rekonstruksi Epistemologi; Memantapkan Keberadaan Ilmu Tafsir sebagai Disiplin Ilmu*”, p. 31

The method of thematic (*maudū'i*) implies explanation or traditions assessment based on the theme in question, either in relation to aspects of the ontological and epistemological aspects and its axiology as a whole, or one aspect, such as the ontological aspect alone, and or one sub from one aspect. All the *ḥadīth* associated, collected, and then studied in depth and thorough investigation of the various aspects associated with it. As the name implies thematic, then that becomes the main feature of this method is to highlight the theme, title or topic of discussion, so it is not wrong to say that this method is also called topical method. Where the reviewer *ḥadīth* looking themes or topics that exist in the community or derived from the *ḥadīth* it self, then the themes that have been selected it completely and thoroughly studied from various aspects in accordance with the capacity or the instructions contained in the *ḥadīth* which is interpreted.¹⁹

¹⁹ This definition of the writer formulated methodology thematic interpretation in the context of the interpretation of the *Qur'an*, the authors deliberately took the formulation of this, because according to the author, the methodology applied in the *ḥadīth*

In the accounting period *ḥadīth* in chapters' fiqh to al-Jami, looks at all the efforts of scholars in explain *ḥadīth* by presenting the *ḥadīth* that convey the same *ḥadīth* until *ḥadīth* which is support. This effort is an embryo birth thematic understanding of *ḥadīth*.²⁰

2. The Methodological Steps

Although at first glance the meaning of the *ḥadīth* with a thematic approach method is simple, but if done seriously it needed methodological procedural framework, the method is a way at the same time a tool to understand something with all its advantages and disadvantages.

Hasan Asy'ari Ulama'i in his book *Metode Tematik Memahami Ḥadīth Nabi SAW (Understanding the Methods Thematic Ḥadīth of the Prophet SAW)* offers formulation systematic step in understanding the *ḥadīth* of the Prophet SAW into

interpretation follows the most common of which is done in the study of patterns of interpretation al qur 'an. See: Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 1998), p. 151-152

²⁰ Hasan Asy'ari Ulama'i, *ibid.*, p. 64

three steps, namely TKS, T= *Tentukan and Telusuri* (Determine and Search), K= *Kumpulkan and Kritisilah* (Collect and Criticize), S= *Susunlah and Simpulkan* (Arrange and Conclude). Here are the steps:

a. Step I: Determine and Search

1. Determine the (theme of discussion): specify a specific theme as desired researchers. Determination topic or theme can be done after the problems that arise both problems it is simple or complex, for example: the perfection of faith, friendship, charity, science, ethics, etc.
2. Search (*ḥadīth* based on right "keyword"): Search *ḥadīth* associated with the theme of discussion. This step is called *Tahrij al-Ḥadīth*, the method of appointment or statement of *ḥadīth* and origin location in the original source (various books of *ḥadīth* in which expressed complete with its *sanad* respectively). Then for research purposes usually described relating *ḥadīth*.

b. Step II: Collect and Criticize

1. Collect (*ḥadīth* that match the keywords): collect and filter data, whether or not the text of the *ḥadīth*, and prove that text actually been recorded on the books of *ḥadīth* or not.
2. Criticize (degrees of each *ḥadīth*): the researchers need to *taḥqīq al-Ḥadīth* (verification and validation) to determine the quality of its *sanad*. Trace *Asbāb al-Wurūd al-Ḥadīth*, a few *ḥadīth* (if possible at least two pieces) were rated qualified *sanad* and its narrator. Identifying text (*matan*) *ḥadīth* of aspects of language (linguistic), especially word *mutasyabbih* (brought to the *muhkam*), *mutlaq* (hooking to the *muqayyad*) or connotations to denotation, and *'am* (interpreting to the *khaṣ*) means that from the macro to micro, abstruse (heading *ṣarīh* meaning), *haqīqi* and *majāzi*, also meaning to meaning *wadliḥ gharīb*, etc. Results of this process generally got the conclusion valid or weak *ḥadīth*.

c. Step III: Arrange and Conclude

1. Arrange (*ḥadīth* in complete framework): This step can be simply done by arranging building framework themes discussed. The framework can also be assisted through answers to questions 5W + 1H against the traditions that have been collected.
2. Conclude (based on understanding and complete framework): conclusion about the theme is based on information *ḥadīth*, as well as other supporting information. So that it can infer deductively or inductively, by determining the area of science: ontological, epistemological, and axiological.²¹

3. The Excess and Lack

The Excess

1. Responding to the challenges of the times

Problems in life were always to grow and develop in accordance with the development of life itself. The more modern life, the problems that

²¹ Hasan Asy'ari Ulamai, *ibid.*, p. 69-98

arise will be increasingly complex and complicated, as well as having a broad impact.

To deal with such problems, it can be handled by using the method of understanding the thematic tradition, because the thematic study is intended to solve the problems in certain scope.

2. Practical and systematic

Understanding of *ḥadīth* with thematic method is arranged in a practical and systematic in solving problems that arise. Conditions of this kind are very suited to the life of an increasingly modern with high mobility so that they seemed not to have time to read the books of *ḥadīth* were great. With the existence of thematic *ḥadīth*, they will get a clue in a practical and systematic, and can save time, effective, and efficient.²²

3. Dynamic

Thematic method makes the understanding of the *ḥadīth* are always dynamic in accordance with the demands of the times, causing the image

²² Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 1998), p. 165-166

in the minds of readers and listeners that the *ḥadīth* of the prophet to guide the life on this earth at all levels and social strata.

The Lack

1. Limiting understanding of *ḥadīth*

With the enactment of the title of interpretation, the understanding of a paragraph to be limited to the issues discussed, but it is not impossible that a *ḥadīth* can be in the review of the various aspects. With the enactment of the title discussion, meant to be studied only from one point of view only, and it is a logical consequence of the implementation of thematic method.²³

B. The *Ḥadīth* Description of Prediction

1. The Definition of Prediction *Ḥadīth*

In the English-Arabic dictionary, the word predict is same with انبأ (preaching), تكهن (fortune-telling), رجم الغيب (talking something that is not yet known).²⁴ "Prediction" is a noun that means: Forecast;

²³ Nashruddin Baidan, *ibid.*, p. 169

²⁴ Elias A Elias, *Qamus Elyas al-'Asriy*, (Mesir: Dar Garib li at-taba'ah, 1976), p. 563

weather forecast for today turned out to fit. while the word "predict" is doing a forecast, as he predict the rupiah will continue to strengthen.²⁵

Today the word prediction or forecast has been very popular. There are interesting things that are important to know, according to the forecast Andjar Any classified into three types based on its source: (1) forecast is based on sharp analysis, (2) forecast is based astronomy or astrology, and (3) The forecast is based on inner strength or often referred to clairvoyance.²⁶

The first type of forecast is the prediction based on the calculations of the real situation. The facts are assembled, analyzed, and then concluded. The inference process often also involves the experience. This can be exemplified by Bung Karno forecast, which said in a speech a few times on American, British, Japanese and Chinese are trying to fight each other. Therefore, whoever controls China

²⁵ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Cet III, (Jakarta: Balai Pustaka, 2005), p. 894

²⁶ Andjar Any, *Rahasia Ramalan Jayabaya, Ranggawarsita, dan Sabda Palon*, (Semarang: Aneka Ilmu, 1989), p. 7-8

then he will be able to easily dominate the East. Thus, the prediction was proven with the outbreak of the Pacific War in 1937-1945.²⁷

The next type of forecast is the prediction based astronomy or astrology. By observing the constellations in the sky at a particular time, astrologers can determine its influence on the Earth and humans. For astrologers, looking at the stars is like reading a book. And the shape of the last forecast is the prediction that relies on inner strength. These advantages are often owned by the Sufis, guardian, or pious ones, which can be dreamy future. This can be exemplified by Mbah Hamid Pasuruan is widely recognized as a *Waliyullah*.²⁸

Discussion on prediction seems to always be a very interesting conversation to continue to be

²⁷ Such readings often done Bung Karno's famous visionary and expert in geopolitics. And this was forecast as perhaps now is not termed a "forecast" again, he is identical with the predictions, forecasts, analysis, or others. It is also similar to the method of analysis of Sherlock Holmes, a fictional character Sir Arthur Conan Doyle, which summarizes the facts surrounding smallest to then be taken to a conclusion.

²⁸ Andjar Any, *ibid.*, p. 7

studied. Talk about the major events that will happen in the future can sometimes be important. Some people (groups) consider the theme was to be part of a future planning, much like the economists who did the study and prediction of future trends; what will be loved by many people, or what product is expected to be the bone of contention of millions of consumers, or the style and value of what will be widely adopted human.

Actually Prophet also predicted! This fact can't be denied, that he often pitched stated *ḥadīths* predictions or forecasts. As described in the book *Negeri-negeri Akhir Zaman Sebuah Tinjauan Futuristik Tentang Nubuwwat Rasulullah SAW Seputar Negeri-negeri Akhir Zaman (the countries of the End Times an overview Futuristic about nubuwwat Prophet Countries Regarding End Times)* essay Fatiah Abu Al-Adnani. There, mentioned hundreds of *ḥadīth* of the Prophet SAW *nubuwwat*. Through a revelation to him, the Prophet told his followers to preach about the events that have occurred in the past and will happen in the future until the coming of the hour.

Similarly, those described in the authentic *hadith*.
From Abu Zaid Amr bin Akhthab, he said,

حَدَّثَنِي أَبُو زَيْدٍ يَعْنِي عَمْرَو بْنَ أَخْطَبَ قَالَ صَلَّى بِنَا رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى
حَضَرَتْ الظُّهْرُ فَنَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى
حَضَرَتْ الْعَصْرُ ثُمَّ نَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى
غَرَبَتْ الشَّمْسُ فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ فَأَعْلَمْنَا أَحْفَظْنَا
(رواه مسلم)²⁹

Abu Zaid Amr Ibn Akhtab : the Prophet SAW dawn prayers with us, he climbed the pulpit and preaching until noon, when he fell and then rose rostrum then sermon until it was time for Asr, he fell and prayer, after which he climbed the pulpit then preaching to sunset, she told him what had happened and what will happen. Most of us know is the most memorized. (Narrated by Muslim)

Hadith of prediction is *nubuwwat* (news of the unseen things in the future) of the Prophet. And become a truth that must be believed.³⁰

²⁹ Imam Abi Husain Muslim Bin al-Hujjaj al-Qasyairii al-Nawawi, *Al-Manhaj fiSyarhi Sahih Muslim bin al-Hajjaj*, Juz 17, (Beirut : Dar al-Kutub al-Ilmiyah), p. 13

³⁰ Abu Fatiah Al-Adnani, *ibid.*, p. 14

Nubuwwat of Prophet that he delivered the notification relates to something that is going to happen before it happens and it is a very important part of the evidence prophetic. *Nubuwwat* which he has a high urgency because it contains a challenge to the entire human mind and also is a matter that can not be reached by reason, can not be in the know with *nubuwwat* humans but can only be in the know with notification of Allah the All Knowing through revelation,³¹

"(He is God) who knows the unseen, then he did not show that one of the unseen. Except to His Apostles that He approves, verily he held the guards (angels) in front and behind." (Qur'an, al-Jin: 26-27)

Based on the revelations of Allah, the Prophet preaching about events that has occurred in the past and predict about the events that will occur in the future until the coming of the hour. In fact, until a servant go to heaven or hell. This is as described in the authentic *ḥadīth*. From Ibn Umar r.a., he said,

³¹ Abdul Amin, Lc., *188 Ramalan Rasulullah yang Sudah Terjadi dan Belum Terjadi*, (Jakarta: PT. Kuwais International, 2008), p. 25

قَامَ فِينَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ
 الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ وَأَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ
 ذَلِكَ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ (رواه البخاري)³²

"The Prophet sallallaahu 'alaihi wasallam standing in front of us at some point and he reported about the initial creation of the creature to come to the people of Paradise provisions entered into their eternal residence and a resident of hell also entered into their eternal residence, (and no events will be *qiyamat* happen until the day but he preach it), then (among us) there were still guarding it, who still remember it will recall and who would forget to forget ". (Narrated by al-Bukhari)

One's ignorance about the end-time predictions could plunge himself in a very dark slander; making *kufr* after faith.³³ Many stories werwe demonstrated

³² al-Imaam ibn 'Abdillah Muhammad Ibn Ismaa'iil Ibn Ibraahiim Ibn al-Mughiirah Ibn Bardizbah, *Shahih al-Bukhari*, Kitab *bad'u al-Khalqi*, Bab *ma jaaa fii suraah ar-Ruum* : 27, juz 3, (Beirut: Darul Kutub al-Ilmiyah), p. 409

³³ Rasulullah SAW said: Having told us Yahya bin Ayyub and Ibn Hujr Qutaibah and all of Ismail ibn Ja'far said Ayyub Ibn Ismail has told us he said, has been reported to me al-Ala 'from his father from Abu Hurayrah that the Prophet sallallaahu' alaihi wasallam said: *"Immediately before the arrival of defamiation as charitable dark night. in the morning a man in a state of believers and unbelievers in the evening. in the afternoon a man in a state of believers and unbelievers next morning. He sold his religion with the pleasures of the world stuff."* Narrated by Muslim, Book: *Faith*, Chapter: *Prompts to hasten the charity before the emergence of*

that the companions and tabi'in make *nubuwwat* Prophet as a foothold in the act and make decisions.³⁴ If those who live far away centuries ago just so sensitive to the many events that will occur later reported, of course, the end-time people must be vigilant against all these *nubuwwat*.

slander, No. Hadist: 169, Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

³⁴ Here are some examples of the attitude of the Salaf against *nubuwwat* hadiths about the Prophet SAW: a. Prophet SAW said: "*Al Haram (Holy city of Makkah) will be occupied by a man of Quraysh and menghalalkannya, which if sins are weighed and compared to the sins tsaqolain (all humans and jinn) undoubtedly more serious sin.*" (Narrated by Ahmad no. 6551 and 5924. Shaykh al-Albani said, "this hadeeth saheeh sanad.") During a siege Abdullah bin Zubair by Umayyad forces in Mecca, Abdullah bin Amr came to Abdullah bin Zubair and advised him "O Ibn Zubair, do not you commit violations in the city of God which haram (sacred), because actually I have heard the Prophet saying, "*Verily in this illicit city there will be a man of Quraysh, which if sin than the sin of man and jinn, his would have been more severe than their sins.*" Abdullah bin Amr said," So do not you be the one that related by him that!." b. When Prophet SAW told him about Dajjal, then there is among friends who keep watch, even until there is check their gardens for fear lest the Dajjal have entered into it. c. Abdullah bin Abu Mulaikah said, "on one morning I went to the Ibn Abbas. Then he said, 'Last night I could not sleep until morning.' I asked, 'Why?' He replied, 'because people say that the comet has been published, then I'm worried about the arrival of smoke (*dukhan*) are already knocking door, so I can not sleep until morning. '" In the above history of Ibn Abbas, including those concerned with the incidence of a comet that will be followed by *dukhan adzab*. In fact, the events *dukhan adzab* is one sign of a great apocalypse that will appear at the end of time.

As the people of the end times, so maybe all that is preached by the Prophet are currently underway or will occur. Thus, having good knowledge in this case will allow a person to take a stand and act if what is predicted by the Prophet he experienced.

The whole revelation of God who preach about the events from the beginning the universe was created, until a servant goes to heaven and hell, he had to tell his people. All the commands and prohibitions of Allah also had been described Prophet SAW to his people. Therefore, in many of his sermons, he asserted, "Did not I say? Did not I say? Did not I say?"

On many occasions, the Prophet often warned his people of impending various forms of chaos, slander, and disaster until the apocalypse. It can be concluded that the prediction of the Prophet through his saying about future events include there in natural and social phenomena.

2. The *Hadith* of Prediction Characteristics

According to Rahman kinds of traditions predictive consists of two types, namely *hadith*

predictions that are directly and *ḥadīth* prediction is indirect. To know the *ḥadīths* predictions indirect, can be seen from the contents or its contents, for example Rahman (1965: 48) gave the example of an indirect form of divination *ḥadīth* Narrated in the book of Sunan Abu Daud:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ قَالَ حَدَّثَنِي بِمَنَى عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَدَرِيَّةُ مَجُوسٌ هَذِهِ الْأُمَّةُ إِنْ مَرَضُوا فَلَا تَعُودُوهُمْ وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ (رواه أبي داود)³⁵

Told us Musa ibn Isma'il said, have told us Abdul Aziz bin Abu Hazim he said; he has told me in Mina, from the father of Ibn Umar from the Prophet SAW, he said: "The Qadarites are majusi of this people, if sick then do not you jenguk them, and if you do not die then accompanied his remains." (Narrated by Abu Daud)

This *ḥadīth* implies a technical awareness of the philosophical problem of freedom of the human will which can only develop together with the emergence of dogmatic divisions. Where there is

³⁵ Narrated by Abu Dawud, Kitab: *Sunnah*, Chapter: *Description of destiny*, No. Hadist: 4071. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

hatred so too against one group thinks deviate from the class of the opposite, those are between *jabariyah*³⁶ understand and *qadariyah*.³⁷

This *hadīth* has also been criticized in the book '*Aunul Ma'bud, Syarh Abu Daud*, that this tradition

³⁶ In etismologis *Jabariyah* implies force, which means God as omnipotent nature, willed absolute top man (Ibn al-Manzur, juz IV, p. 113). In this category of people to do everything involuntary (*majbur*) under the provisions of God. Humans do not have the will. Everything he has done has been predetermined on the power of destiny (*qada* ' and *qadar*) God. Based on this description it is understood *jabariyah* referred to in this discussion is the idea that dwarf to eliminate all abilities and human freedom in wills. Based on these definitions, it is understood *jabariyah* understand that sometimes regarded as patalisme or ideologies that see humans who do not have a gap offert in doing his will. According to Abu Zahra understand *jabariyah* emerged since the time companions during the reign of the Umayyad dynasty was first raised by ja'ad bin Dirham and developed by Jahm bin Safwan (*Jahmiyah*). Such information can be seen in (Encyclopaedia of Islam, Cet III, (Jakarta: PT Ihtiar Van Hoeve, 1994), p. 293).

³⁷ *Qadariyah* etymologically is the provision or law, meaning that the rule or the law of God determined against something (Ibn al-Manzur, juz 7, p.74). *Qadariyah* different from *jabariyah*, understand this man has the power to carry out his will to understand this saying adopts free will or free act (freedom of action). This understanding begins from a named Ma'bad Aljuhaini (d. 699M) and Abu Warman Ghailan Warwan ibn al-Dimasqi al-Qutbi (d. 730M) around the year 80H. According to Ahmad Amin humans have the power to determine their own actions, including the ability to determine the good and bad to every human action either evil or good implemented with its own. From this view it can be seen how conceptions of free will in *jabariyah* understand the basis of the theological belief *Qadariyah*. See: Ahamd Amin, *Fajrul Islam* (Qahirah: Maktabat al Nahdlah Al Mishriyyah, 1975), p. 284

sanad disconnected at the level *tabi'in*, after Abdul' Aziz, because the name Abu Salamah ibn Hazm unknown and never heard from his friend Abdullah bin 'Umar. And said also that the *sanad* of this *ḥadīth* Narrated many roads from Ibn 'Umar but not overpowering.³⁸

While the *ḥadīths* that are predictions directly, it can be seen from the characteristics in the composition of pronunciation (*matan*) *ḥadīth* indicates predictive sense, as characterized by:

- 1) The existence of a sentence structure that preceded the letter س (*sin*),³⁹ which indicates the future, such as the use of words سيكون or ستكون (will happen).⁴⁰ Examples *ḥadīth* of the Prophet SAW who has Narrated by Imam Ahmad:

³⁸ Muhammad Syamsul Abu Taib, *'Aunul Ma'būd Syarḥ Sunan Abu Daud*, (al-Madinah al-Munawarah: al-Maktabah as-Salafiah, 1968), p. 9

³⁹ Letter س (*sin*) in Arabic is the twelfth letter of hijaiyah letter and this letter is always followed with a verb (*fi'il mud a re'*) which indicates the time will come infinite. See: Luis Ma'luf, *Munjid Abjadi*, (Beirut: Dar al-Syarqi, 1967), p. 528.571

⁴⁰ Abdul Fatah Idris, *ibid.*, p. 168

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا سَعِيدٌ يَعْنِي
ابْنَ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو صَخْرٍ عَنْ نَافِعٍ قَالَ كَانَ لِابْنِ
عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ فَكَتَبَ إِلَيْهِ مَرَّةً عَبْدُ اللَّهِ
بْنُ عُمَرَ إِنَّهُ بَلَغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدَرِ فَإِيَّاكَ
أَنْ تَكْتُبَ إِلَيَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ (رواه
احمد)⁴¹

Has told us Abu Abdurrahman Abdullah bin Yazid has told us that Sa'id Ibn Abi Ayub has told me Abu Shakhr from Nafi ', he said: Ibn Umar had a friend from the land of Sham who corresponded to him. He wrote back; "O 'Abdullah bin' Umar, it has to news to me you have addressed the problem of destiny, therefore, do not write again for me because I heard the Messenger Prophet SAW said: 'Among my Ummah there will be some people

⁴¹ Narrated by Ahmad, Book: *Musnad many companions who narrated the hadith*, Chapter: *Musnad Abdullah bin Umar bin Al Khatthab Radliyallahu ta'ala 'anhuma*, No. *Hadiths*: 5381, above *hadith* narrated from the Prophet SAW through the two friends Rasul Abdullah bin Umar. and Abdullah bin Abbas r.a. *Hadith* is through friend Abdullah bin Umar. narrated by Imam Tirmizdi in the chapter "*Al-Qadar*", *hadith* 16th, juz 4, p. 456, *hadith* 2152. Abu Musa said, "This *hadith* is *hasan hadeeth sahech gharib*. This *hadith* is also narrated by Imam Ahmad has been in the book "*Musnad*", chapters 2, p. 90. In the *hadith* there *sanad* Shakhr namely Abu Humeid bin Ziyad. *Hadith* is through friend Abdullah bin Abbas narrated by Thabrani in *Mu'jam Al-Kabir* 11/103 (*hadith* no. 11 179) with varying *lafadz*.

who deny destiny (do not believe against destiny).
"(Narrated by Ahmad)

What the Prophet is reported actually happened, namely in the year 70 H there is a sect which denies *Qadr*. The group suspected that God does not assign any and knowledge of God does not know anything except after the incident occurred. This sect called *Qadariyah* group, as denying the existence of God and the first *Qadr* say it is Ma'bad bin Khalid Al-Juhani.

- 2) The structure of the sentence is dzahir show understanding (meaning) predictive using words *يكون بعدي* (after I will be). Examples *ḥadīth* of the Prophet who has Narrated by Imam Ahmad:

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ رَاشِدِ بْنِ دَاوُدَ
عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ سَيَكُونُ مِنْ بَعْدِي أُمَّةٌ يُمِيتُونَ
الصَّلَاةَ عَنْ مَوَاقِيتِهَا فَصَلُّوا الصَّلَاةَ لَوَقْتِهَا وَاجْعَلُوا
صَلَاتِكُمْ مَعَهُمْ سُبْحَةً (رواه احمد)⁴²

⁴²Narrated by Ahmad, Book: *Musnad resident Syam*,
Chapter: *Ḥadīth Shaddad bin Aus Radliyallahu ta'ala 'anhu*, No.

Has told us Al Hakam ibn Nafi 'has told us Ibn' Ayyas of Rashid bin Daud of Abu Asma 'Ar Rahabi from Shaddad bin Aus of the Prophet SAW actually he said: "There will be after me, leaders who will bring his prayer of his time. Pray in time and make you pray with them as sunnah prayers." (Narrated By Imam Ahmad)

Revealed evident what the Prophet, because after generation of the Prophet are the rulers who procrastinate prayer like Al-Walid bin 'Uqbah bin Abi Mu'ith who became ruler in Kufa, he neglect prayer. Bayhaqi has Narrated the *ḥadīth* with *isnad* anchored in the bin Abdurrahman Al-Qasim, from his father, he said, "the real Al-Walid bin 'Uqbah always neglect prayers in Kufa. Similarly, the leaders of the Umayyad premises Imam Nawawi explains, "The prediction as proof of his prophet hood, because all that he predicted proven during the reign of the *Umayyah*.⁴³

Hadīths: 16500. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

⁴³Imam Abu Zakaria Yahya bin Syarf An-Nawawi, *Al-Manhaj fii Syarhi Shahih Muslim bin al-Hajjaj*, (Beirut : Dar Ihyaa At-Turats Al-Arabi), juz 5, p. 148

- 3) The sentence structure that was preceded by a sentence that showed explicitly سيأتي implies (meaning) predictive, as confirmed by the letter س (*sin*) and accompanied by the verb يأتي (will come) that shows the events predicted to be happened in the future will come, and sometimes called يأتي only with the addition of the word as the word زمان amplifier that show really time (age) is going to happen.⁴⁴ Examples *ḥadīth* of the Prophet Muhammad that have been Narrated by Bukhari:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلَالَ أَمْ مِنَ الْحَرَامِ (رواه البخاري)⁴⁵

⁴⁴ Abdul Fatah Idris, *ibid.*, p. 170

⁴⁵ Narrated by Bukhari kitab: *Buying and selling* Chapter: *People who do not pay attention to the halal business issues* No. *Hadīths*: 1918, In addition there is in Chapter Qaulullahi 'Almighty, "O ye that believe, do not devour usury with the multiply." (Surah Ali Imran (3): 130) 4/313 (*Hadīth* no. 2083) with the a similar lafadz. This *hadīth* is also narrated by An-Nasaa'i in his Sunan in Kitab al-Buyu 'Bab al-Syubhaat Ijtinaab fil Kasab 7/243 (*Hadīth* no. 4454) with the same lafadz. This *hadīth* is also narrated by Ad-Darimi in his Sunan in Kitabal Buyu 'fit Tasyhiid fi akli Chapter Al-Ribaa 2/162 (*Hadīth* no. 2539) with the a similar lafadz. This *hadīth* is also narrated by Ahmad in his Musnad 2 / 435- 452-505 with the similar lafadz..

From Abu Hurairah radiallahu 'anhu from the Prophet SAW said: "There will come an age in humans when the person does not care anymore about what he gets is of goods *halal* or *haram*". (Narrated by Bukhari)

What has been proven Prophet preached lots of treasures acquired by humans, but they do not hesitate and do not ever think about where the source of the property, whether lawful or unlawful. Al-Haafiz Ibn Hajar said, "Ibn At-Tiin said, 'The Prophet has told us to be careful with the exam or defamation treasures. This *hadith* is one that shows his prophetic. Because such events never happen in its periode. Shape disapproval of the behavior or attitude of people who do not care about the source of wealth lies in the word 'whether of the lawful or from the *haram*. However, property obtained lawfully excluding acts denounced.⁴⁶

- 4) Prediction *hadith* contain properties directly or indirectly, as well as specific for example

⁴⁶ Hafidz Ibin Hajar Al-Asqalani, Fath Baari Sharh Sahih Bukhari bi, researchers Shaikh Abdul Aziz bin Abdullah bin Baz, (Beirut: Darul Ma'rifah), p. 296-297

confirmed the day, date or a specific place.⁴⁷

Examples of authentic *ḥadīth* al-Bukhari:

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ
عَنْ فُرَاتِ الْقَزَازِ قَالَ سَمِعْتُ أَبَا حَازِمٍ قَالَ قَاعَدْتُ أَبَا
هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا
هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ
فَيَكْتُمُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِبَيْعَةِ الْأَوَّلِ فَأَلَّوْا
أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرَعَاهُمْ (رواه

البخاري)⁴⁸

Has told me Mohammed bin Basysyar have told us Muhammad bin Ja'far had told us Shu'bah of Furat Al Qazaz said, I heard Abu Hazim said; "I live to accompany Abu Hurayrah radiallahu 'anhu for five years and I heard him tell of the Prophet SAW that stated:" Bani Israil, their life is always

⁴⁷ Fazlur Rahman, *Islamic Methodology in History*, (Karachi: Central Institute of Islamic Research, 1965), p. 46

⁴⁸ Narrated by Bukhari, Kitab: *The ḥadīths that narrated about the Prophet*, Chapter: *Bani of Israel*, No. *Ḥadīths*: 3196, This *ḥadīth* is also narrated by Muslim in his *Shahihih* in *Kitabul Emirate* - Chapter *wujub Al-wafa 'bi bai'atil Al-Khulafaa Al-Awwal Awwal fal 3/1471* (*Ḥadīth* no. 1842) with the that *ḥadīth* lafadz similar. This *ḥadīth* is also narrated by Ibn Majah in his *Sunan* in *Kitab al- Jihad* - Bab *Al-Wafa 'bil Bai'ah 2/958* (*Ḥadīth* no. 2871) with the a similar *ḥadīth* lafadz.

accompanied by the Prophet, if the Prophet died, will be resurrected Prophet thereafter, And indeed there is no prophet after the death of me. That there is a vast number of the caliphs. "The Companions asked:" What is the king commanded to us? "He replied:" Fulfill allegiance to the caliph of the first (first appointed), give their right because God will ask them about their government." (Narrated by Bukhari)

What is preached by the Prophet actually happened. The caliphs who came after the Prophet are very much. After a caliph died, it would appear caliph successor. Their overall number in the hundreds of people evens more. Never in the past, there are more than one person caliphs. This is as happened to Abdullah bin Zubair ra. and Abdul Malik bin Marwan ra. Haafiz Ibn Hajar said, "Only in the year 105 H alone, in Andalusia there are 6 people who claimed himself as the Caliph. There is power in Egypt and the ruling Abbasid dynasties of Baghdad. There is also claiming to be a caliph in some corners of the earth, those of the dynasty Alawiyyah and from among the *Khawarij*."⁴⁹

⁴⁹ Hafidz Ibin Hajar Al-Asqalani, *ibid.*, p. 212

So not all predictions honor its *ḥadīth* there are signs pronunciation predictions, but we should see the pronunciation and substance of honor (material) that does not really contain predictions or not. Because there is a *ḥadīth* if we review of the signs are not categorized as *ḥadīth* predictions, but the *ḥadīth* it contains substances that are predictions, as confirmed Rahman *ḥadīth* predictions about the day, date, month or specific places, predictions about the rise groups of Islamic theology, Islamic political groups and Islamic parties.⁵⁰

3. The Kinds of Prediction *Ḥadīth*

Talking about the various *ḥadīth*, people come to mind that the *ḥadīth* of the Prophet SAW is a source of Islamic Shari'ah in religious life, community and others. Thus the *ḥadīth* of the Prophet SAW has an important role to provide insight in the actual practice of Muslims.

After the Prophet's death, through the existence of the *ḥadīths* that the generation after

⁵⁰ Fazlur Rahman, *ibid.*, p. 47

studying the life of the Prophet. That's why the *ḥadīths* freely interpreted by the generation after the Prophet in accordance with the current situation in the face and eventually created what is known as the Sunnah that life (living tradition).⁵¹

Freedom of interpretation on the *ḥadīth* which is based on his own ideas (ra'yun) by the friends and the next generation (tabi'in) has caused a growing number of *ḥadīth*. This is due to the presence of the companions of the Prophet spread throughout the region along with the expansion of dogmatic politics and broadcasting them to some Islamic empire. So that what is happening is the emergence of a variety of *ḥadīth* are made by friends and tabi'in according to the situation of their respective regions. Rahman states that can be ascertained when the early history of Islam, the *ḥadīths* is largely sourced from the Prophet but of generations later. Since this is part of the opinions of the judges and rulers projected to the Prophet, then consequently there is a difference of

⁵¹ *Ibid.*, p. 32

opinion in all matters relating to legal issues, politics, theology and even moral.⁵²

Muslims overcome the sharp differences of opinion, then each group of them will be looking for arguments or make a proposition formulated *ḥadīth* of the Prophet SAW, so that their different views that can be accepted and followed the true faith. So *ḥadīths* that are formulated to the *ḥadīth* of the Prophet SAW is compiled by generations of sahabah and tabi'in. In this case Rahman are not concerned about whether the composition of the original *ḥadīth* of the Prophet or false. But the most important thing for Rahman that *ḥadīths* historically formulated it clearly is a *Sunnah* that is life.

Abdul Fatah Idris concluded in his study that the formulation according to Rahman's *ḥadīth* is the same as the views of the scholars of *ḥadīth* who frequently uses the term was *al-wad'u ḥadīth* absolute falsification. Only Rahman not expressly stated so, but the *ḥadīths* that are formulated not only comes

⁵² *Ibid.*, p. 33

from the Prophet but could have been sourced from *Ṣaḥābah*, *ṭabī'in*, and *itba' ṭabī'in*.⁵³

As for the various *ḥadīth* that are formulated to the Prophet Muhammad, which are predictions and the *ḥadīth* is considered not from the Prophet SAW, or *ḥadīth* as *ḥadīth* scholars term *wada'*(counterfeiting) that the outline can occur in the form of *ḥadīth* forgery politically; *ḥadīth* juridical (legal), theological and dogmatic *ḥadīth*.

a. The Political *Ḥadīth*

The emergence of political *ḥadīths* is initiated from (succession) leadership (Caliphs) after the Prophet's death. Where the power struggle and conflict between the followers of Ali bin Abi Talib (d 40 H) with type Mu'awiya bin Abi Sufyan (died 60 H), and the Khawarij that do not recognize and impartially both. After Ali's death, both the heirs and families Mu'awiya demanding the right of caliphate and want to hold

⁵³ Abdul Fatah Idris, *Studi Analisis Tahrij Hadis-Hadis Prediktif dalam Kitab al-Bukhari*, (Dipa IAIN Walisongo Semarang, 2012), p. 199

the helm of government. Thus, following the divisions among Muslims continue to occur since its inception in 40 H or the third and fourth quarter of the first century of a political nature and also spread to religious issues.⁵⁴ Therefore they each group makes interpretation of the *ḥadīth* freely in accordance with the political situation they are facing massive that motivated by political opposition.

Ahmad amin states in his book *Fāj̄r al-Islām* that the *ḥadīths* false political distinctively among others: the *ḥadīths* about the war, put one of the companions who are considered to have the privilege, and put one of the leadership of one particular tribe.⁵⁵ Rahman expressed the view that the *ḥadīths* politics is more due to the civil war (*al-fitān*) and the contradictions of theology. So that the civil war was justified legally in the formal religious sources, which made the *ḥadīths*

⁵⁴ Musthafa As-siba'i, tt, *Al-Sunnah wa Ma'natuhafī al-Tasyrī'*, al-Dar al-Qaumiah li al-Taba'ah wa al-Nasyr, p. 76

⁵⁵ Ahmad Amin, *Fāj̄r al-Islām*, (Kairo: Maktabah al-Nahdah al-Misriyyah, 1975), p. 212-213

that seemed to come from the Prophet. Whereas the *hadiths* was made for the sake of political groups, and are highly predictive.⁵⁶ Here's an example of political *hadith*, the Prophet SAW said:

قَالَ يَكُونُ بَعْدِي أئِمَّةٌ لَا يَهْتَدُونَ بِهَدَايَ وَلَا يَسْتُنُونَ
بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي
جُثْمَانِ إِنْسٍ قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ
أَدْرَكْتُ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ
وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ (رواه مسلم)⁵⁷

"After me there will be a leader who leads not with cue and take the Sunnah is not from my Sunnah, then will come a few men that their hearts as her demons in human form." Hudzaifah said; I beta, "O Messenger of Allah, if it happened to me what you commanded me?" he replied: "Listen and obey to your leader, even though he hit and seize your treasure, hear and obey him." (Narrated by Muslim)

⁵⁶ Fazlur Rahman, *ibid.*, p. 54

⁵⁷ Narrated by Muslim, Kitab: *Leadership*, Chapter: *obligatory kill the pilgrims of the Muslims when the emergence of defamation*, No. Hadist: 3435. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

The *ḥadīth* above can not be accepted as the *ḥadīth* that really comes from the Prophet. This *ḥadīth* tells Muslims to cling to certain political groups (the majority of the Muslims), and comply with all the risks of political leaders. So it is clear that this *ḥadīth* arise only on the basis of political interests that forced when the time. The call that a tyrannical leader who must be obeyed even if that advice is based on political interests, interests that arise because of the civil war that is unflinching. This *ḥadīth* also posed to be a major supporter of all the *ḥadīths* earlier predictive considered a *ḥadīth* that is not sourced from the Prophet SAW.⁵⁸

b. The *Ḥadīth* of Law

Islam differs from other religions, Islam is rooted in the *Qur'an* and *Sunnah*, do not teach spirituality is barren. The *Qur'an* gives full approval to man to harness the potential of nature, but with a condition that he should execute its power to justice all. So Islam is a fusion between

⁵⁸ Fazlur Rahman, *ibid.*, p. 56

the spiritual and the material, and this is really reflected in law that includes not only the world but also in the hereafter.

According to Muslehuddin, Friedman⁵⁹ said that in a society there is a close relationship between social moralities with the law commands. The influence of social morality on the orders of the law in general depends on the character of the community. Liberal and pluralist society will be easier to reflect a variety of ethical values rather than authoritarian society. In a society that is bound by habit, there is gradual transformation of social behavior become legal customs and habits of the formulation of the legislature. Meanwhile, in a society that is already highly organized, the law became a major factor in the formation of social morality.⁶⁰ As Rahman further assess the

⁵⁹ Lawrence Mier Friedman (born April 2, 1930) is an American law professor and expert in American legal history. He has been a member of the faculty at Stanford Law School since 1968. See: wikipedia.com

⁶⁰ Muhammad Muslehuddin, *Philosophy of Islamic Law and The Orientalists*, (Pakistan: Islamic Publications LTD, 1980), p. 91

existence of the Prophet as a community leader, as his statement as follows:

Overall view of the biography of the Prophet SAW if we look back at the images provided by the literature of medieval Islamic law on which a lot of its number are certainly not give the impression that the prophet is a legal expert who covers all fields and carefully once regulate human life to the smallest detail, from government to ritual purification. Indeed, evidence shows that the Prophet was essentially a moral reformer to mankind and that the next decisions are sometimes taken for certain purposes, it is rarely the Prophet turned to general legislation as a way to advance the ideals Islamic ideals.⁶¹

Rahman illustrated law, based on the historical aspects that can be drawn in the present, in which a head of state is very not been possible

⁶¹ Now, the overall picture of the Prophet's biography –if we look behind the colouring supplied by the Medieval legal mass- has certainly no tendency to suggest the impressian of the Prophet as a pan- legist neatly regulating the fine details of human life from administration to those of ritual purity. The evidence, in fact, strongly suggests that the Prophet was primarily a moral reformer of mankind and that apart from occasional decisions, which had the character of ad hoc carses, he seldom resorted to general legislation as a means of furthering the Islamic cause”. See: Fazlur Rahman, *Ibid.*, p. 10

care of everything in the aspect of daily life. Prophet is a leader who provide role models for his flock, which is enough to provide direction, insight and guidance, so that any actual action followed by all human beings. Therefore, in general in all the aspects of legislation or judicial decisions sometimes retained by the authority of the Prophet based on the Koran that is situational. Therefore, it is not rational if someone argues that the Koran is taught without offending the Prophet activities because this is a very important background which covered the fields of politics, leadership, decision-making, and so forth.⁶²

So in looking at the *ḥadīths* of the law, there Rahman influence ideas of Western scholars who believe that the Prophet Muhammad as a person who is not possible due to legal experts as a whole is based; first, the images on the literature of the traditions of the emerging jurisprudence since the first century until the advent middle *al-Syāfi'i* as initiators figure *ijmā'*; second, Rahman

⁶² *Ibid.*, p. 9

looked specifically armpit *ḥadīths* no overall law as derived from the *ḥadīth* of the Prophet, but the *ḥadīths* that the formulation of the scholars and leaders for political purposes and dogmatic, so according to Rahman portion of the law that the *ḥadīths* predictive not come from the Prophet. Like Rahman cites the *ḥadīth* comes from the book of al-Um (*al-Syāfi'i*), Abu Yusuf commemorating the Muslims to be careful on the evolution of the numerous *ḥadīth*, stating that the Prophet SAW said:

قال ان الحديث سيفشو عنى فما اتاكم عنى يوافق القران
فهو عنى وما اتاكم عنى يخالف القران فليس عنى (رواه
الشافعى)⁶³

Therefore, if to you the particulars with my name and in accordance with the Koran, then accept such particulars as if from me but when to thee particulars with my name being the particulars of the conflict with al-Qur 'an, then surely these particulars may not come from me. (Narrated by al-Syafi'i)

⁶³ Abi Abdillah al-Syafi'i, *al-Ūm*, cct II (Bairut: Dar al-Fikri, 1983), p. 358

The *ḥadīth* of predictions like this can not be true and not just an attempt of people Mutazilis but also of legal experts to stop the movement of orthodox *ḥadīth* that seeks to hinder the evolution of the *ḥadīth* is so strong that only a few decades.⁶⁴

c. The Theological and Dogmatic *Ḥadīth*

Political upheaval is very reasonable when looking for influences from various groups whose purpose is to support and strengthen the position of power or political upheaval will intersect with other issues whose purpose is also to strengthen its position. Well when political upheaval between Ali and Muawiyah was the case then penetrated from the political arena into a dogmatic scene that raises a number of groups or sects (*firqah*) among scholars (*ulama*) in theological groups and sects. Even the carrying amount of seventy-three groups based on the *ḥadīth* of the Prophet SAW said:

⁶⁴ Fazlur Rahman, *ibid.*, p. 51

.. وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً
 وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا
 مِلَّةً وَاحِدَةً.. (رواه الترمذي)⁶⁵

"..actually Children of Israel split into seventy-two groups and my ummah will split into seventy-three groups all go to hell except one group .." (Narrated by Tirmizi)

In this case the so-called *firqah* intended in the *ḥadīth* is not a group or sect but flows that appear in the *māzab* legal and theological schools.⁶⁶ There are at least three major categories in theology (Khawarij, Shiites, Murji'ah) and dogmatic who participated in the game of power politics by making the practical issues of a political nature, thus making them much religious grounds such *ḥadīths* are not sourced of the Prophet. This is confirmed Rahman stated that: "the wars and their political contradictions and dogmatic theological one after another has raised

⁶⁵ Narrated by Tirmizi, Kitab: *Iman*, Chapter: *The split of Ummah*, No. Hadist : 2565, Sec: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

⁶⁶ Fazlur Rahman, *ibid.*, p. 167

ḥadīths highly predictive, and is known as the *ḥadīth* of the civil war (*Ḥadīth al-fitān*)".⁶⁷

Rahman gives an example of a *ḥadīth* predictions talk about factions Khawarij and the Shiites are theologically and politically to have extreme views. To justify the *ḥadīths* about the civil war then distributed narrations very telling. For example *ḥadīth* of Huzaifah said:

عَنْ حُذَيْفَةَ قَالَ قَامَ فِيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَقَامًا مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ
إِلَّا حَدَّثَ بِهِ حَفِظُهُ مَنْ حَفِظَهُ وَنَسِيَ مَنْ نَسِيَ قَدْ عَلِمَهُ
أَصْحَابِي هَوْلَاءُ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيْتُهُ فَأَرَاهُ
فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا
رَأَاهُ عَرَفَهُ (رواه مسلم)⁶⁸

From Hudzaifah said: the Prophet SAW stand among us, he told us what had happened until the

⁶⁷ *Ibid.*, p. 54 Rahman said: "The political wars, and in their wake theological and dogmatic controversies, gave rise to a specially prominent type of predictive Hadīth known as the Hadīth about civil wars (*ḥadīth al-fitān*)"

⁶⁸ Narrated by Muslim, *Kitab: Defamation and a sign of the apocalypse*, Chapter: *News of the Prophet sallallaahu 'alaihi wa sallam on what is going to happen until the Day of Judgment*, No. Hadist: 5147. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

Day of Resurrection, who memorized and forget about forgetting. The friend know about it and there was something forgotten by me, I thought about it and then I remembered as someone thought of other people's faces when gone away, when he saw him, he recognized him. "(Narrated by Muslim)

This *ḥadīth* by Abu Daud, Huzaifah said that the Prophet had mentioned names, such as names of parents and tribal leaders of each political factions quarreling, factions, each of which has as many as three hundred followers more:

وَاللَّهِ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَائِدٍ
فِتْنَةٍ إِلَى أَنْ تَنْقَضِيَ الدُّنْيَا يَبْلُغُ مِنْ مَعَهُ ثَلَاثَ مِائَةٍ فَصَاعِدًا
إِلَّا قَدْ سَمَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ (رواه ابي
داود)⁶⁹

"By Allah, I do not know whether the friend forgot or pretended to forget. For the sake of Allah, the Prophet sallallaahu 'alaihi wasallam never leave caller defamation until the expiration of the life of the world, which the number more than three hundred people but he mentioned to us will name ,

⁶⁹ Narrated by Abu Dawud, Kitab: *Defamation and the Great War*, Chapter: *Description of defamation and their arguments* No. Hadist: 3705. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

the name of the father and the clan. " (Narrated by Abu Daud)

So that *ḥadīth* was arised because challenge political issues but eventually used in the field of theology and law, because each political group tends to a foundation of theology, moral, or legal. Therefore, all kinds of predictions that the authors describe *ḥadīth* is also a feature of the *ḥadīths* predictions generated on the basis of the interests of the juridical, political, theological and dogmatic. While the *ḥadīths* predictions if viewed in terms of its shape no predictions *ḥadīth* contains forecasts that are directly and indirectly.

C. The Definition of Social Phenomenon

Etymologically, the social phenomenon comes from the Greek language phainomenon and Socius. Phainomenon meaningful looks and phainen means show.⁷⁰ While Socius which means comrade, Social=

⁷⁰ Ambo Upe, *Tradisi Aliran Dalam Sosiologi Dari Filosofi Positivistik ke Post Positivistik*, (Jakarta: PT Raja Grafindo Persada, 2010), p. 15

friends,⁷¹ together, of community.⁷² Thus, a social phenomenon is a series of events that occur and can be observed scientifically in social life. One of the social phenomena present in our daily lives is the problems that arise both in family life and society.

Basri Iba Asghary reveals that nowadays social phenomenon in our society is the emergence of a shift and erosion of moral values among teenagers. They absorb any culture and then tend to love the rah-rah indeed deliberately proffered by the enemies of Islam to destroy the young generation. This becomes important role for parents in educating their children.⁷³

Especially for developing countries such as Indonesia, the future is predicted to be a social phenomenon that has three main features. Firstly, the people of Indonesia changed from an agrarian society into an industrial society. Industry makes more autonomous community in addressing the necessary economies in

⁷¹ Yesmil Anwar, & Adang, *Sosiologi Untuk Universitas*, (Bandung: PT Refika Aditama, 2013), p. 2

⁷² Hassan Shadily, *Sosiologi Untuk Masyarakat Indonesia*, (Jakarta: PT Rineka Cipta, 1993), p. 1

⁷³ Basri Iba Asghary, *Solusi Al-Qur'an Tentang Problema Sosial, Politik, Budaya*, (Jakarta: PT Rineka Cipta, Mei 1994), p. 214

meeting their needs. Mentally, such a situation would bring them to tend to be less felt the need of religion and inclined at a luxury lifestyle. As a result, people will be far from religion. Secondly, people are more likely to behave decently. This trend appeared due to the rapid globalization of information. Thirdly, people do not easily accept other people's opinions, even religious teachers, if an opinion is not given a rational argument that can be accepted by the mind. This is caused by the increasing breadth of science and technology.⁷⁴

⁷⁴ Imam Suprayogo, *Sosiologi Agama:Tafsir Sosial Fenomena Multi-Religius Kontemporer*, (Malang: UIN malang Press, Juni 2006), p. 13-15

CHAPTER III

HADĪTHS OF PREDICTION

A. The *Hadīths* Compilation of Prediction

Some editor *hadīth* about future events or predictions of the search results nine books of *hadīth* is incorporated in kutub tis'ah amounted to approximately 171 *hadīths*, and very easy if we want to know by searching through predictive traits *hadīth* directly compared with knowing searches through *hadīths* predictive indirectly.

Therefore, to help of research *hadīth*, the author did the first step is to track the original source, as well as through CD of *Hadīth* (Lidwa Pusaka i-Software - *Kitab 9 Imam Hadīth*) and books of traditions that do not belong to *Kutub al-Tis'ah*.

While, The research of this *hadīth* on this thesis using methods *Tahrij* with *lafaz* (*Tahrij bi Alfāz*).⁷⁵ The word is the basis of the search is **يكون بعدي, ستكون, سيكون**

⁷⁵ Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, Cet. I, (Jakarta: Bulan Bintang, 1992), p. 38. See: Abu Muhammad Abd al-Muhdi ibn Abd al-Qadir al-hadi, *Turuq Takhrij Hadis Rasulullah SAW*, By Said Agil al-Munawaw dan Ahmad Rifqi Muchtar, *Metode Takhrij Hadis*, Cet.I, (Semarang: Dina Utama, 1994), p. 15

and سيأتي . In CD of *Ḥadīth* (Lidwa Pusaka i-Software - *Kitab 9 Imam Ḥadīth*), tracing the word will display a number of traditions associated with it. This takhrij obtained from the traditions of the predictions or future events in the various books of *ḥadīth* as follows:

1. **Shahih Bukhori**

- a) With the keyword "ستكون" contains 6 (six) history:
 - Kitab: *Behaviour manners are commendable*, Chapter: *Signs prophethood in Islam*, no. *ḥadīth* 3334.3335.
 - Kitab: *Marriage*, Chapter: *Rugs and much more for women*, No. *ḥadīth* 4764.
 - Kitab: *Defamation*, Chapter: *When a defamation case, that sits better than standing*, No. *Ḥadīth* 6554, 6555.
 - Kitab: *Laws*, Chapter: *Prohibition ambition positions*, No. *Ḥadīth*: 6615
- b) With the keyword "سيكون" contains one history::
 - Kitab: *Behaviour manners are commendable*, Chapter: *Signs prophethood in Islam*, no.3359
- c) With the keyword "سيأتي" contains two history:

- Kitab: *Zakat*, Chapter: *Sadaqah with the Right Hand*, No. *Ḥadīth*: 1335
- Kitab: *Defamation*, Chapter: *Fire appears*, No. *Ḥadīth*: 6587

2. **Shahih Muslim**

- a) With the keyword "ستكون" contains:
- Kitab: *mosques and places of prayer*, Chapter: *Prompts to lay hands on knees when bowing*, No. *Ḥadīth*: 830
 - Kitab: *Leadership*, Chapter: *obligatory to comply with any temple*, No. *Ḥadīths*: 3429, 3430. Chapter: *Law for those that divide the affairs of the Muslims*, No. *Ḥadīths*: 3442, Chapter: *Mandatory deny leader wrong in Shari'a*, No. *Ḥadīth*: 3445.
 - Kitab: *Clothes and jewelry*, Chapter: *is proper wear rugs*, No. *Ḥadīths*: 3884, 3885..
 - Kitab: *Defamation and sign of doom*, Chapter: *The fall like rain drops defamation*, No. *Ḥadīths*: 5136, 5138.
- b) With the keyword "سيكون" contains:

- Kitab: *mukadimah*, Chapter: *Prohibition to narrate from those weak and cautious in transmitting it*, No. *Ḥadīth*: 7.
 - Kitab: *mosques and places of prayer*, Chapter: *Makruh end a prayer of time and what should be done by the congregation*, No. *Ḥadīth*: 1028. Chapter: *replace the left and his Sunnah prayers hasten to replace* No. *Ḥadīth*: 1099.
 - Kitab: *Zakat*, Chapter: *Khawarij are the worst of creatures*, No. *Ḥadīth*: 1775.
 - Kitab: *Defamation and sign of doom*, Chapter: *Will not occur until doomsday Daus Dzul Khilshah worshiped*, No. *Ḥadīth*: 5174.
- c) With the keyword " يكون بعدي " contains:
- Kitab: *Leadership*, Chapter: *obligatory kild the pilgrims of the Muslims when the emergence defamation*, No. *Ḥadīth*: 3435.

3. Sunan Abu Daud

- a) With the keyword " ستكون " contains:
- Kitab: *Ṣalāh*, Chapter: *If the end a prayer time*, No. *Ḥadīth*: 369.

- Kitab: *Jihad*, Chapter: *Live in Syam*, No. *Ḥadīths*: 2123, Chapter: *Giving in warfare*, No. *Ḥadīth*: 2163.
 - Kitab: *Defamation and the Great War*, Chapter: *Prohibition of causing defamation*, No. *Ḥadīths*: 3714, Chapter: *Prompts maintain oral*, No. *Ḥadīths*: 3720, 3721
 - Kitab: *Sunnah*, Chapter: *Murders Khawarij*, No. *Ḥadīths*: 4133, 4134.
- b) With the keyword "سيكون" contains:
- Kitab: *Ṭaharah*, Chapter: *Excessive use of water*, No. *Ḥadīth*: 88
 - Kitab: *Ṣalah*, Chapter: *Du'a*, No. *Ḥadīth*: 1265
 - Kitab: *Defamation and the Great War*, Chapter: *Description of defamation and their arguments*, No. *Ḥadīth*: 3710
 - Kitab: *Sunnah*, Chapter: *Consistent with the Sunnah*, No. *Ḥadīths*: 3997, Chapter: *Combat Khawarij*, No. *Ḥadīth*: 4137.
- c) With the keyword "سيأتي" contains:
- Kitab: *Zakat*, Chapter: *The willingness of people that collect zakat*, No. *Ḥadīth*: 1354

- Kitab: *Buying and selling*, Chapter: *Explanation of al Mudlthar*, No. *Ḥadīth*: 2935
- Kitab: *Sunnah*, Chapter: *Description of the caliph*, No. *Ḥadīth*: 4021.

4. Sunan Tirmidzi

- a) With the keyword "ستكون" contains:
- Kitab: *Defamation*, Chapter: *Blood and treasure you have to be respected*, No. *Ḥadīths*: 2085, Chapter: *When defamation, better sitting than standing*, No. *Ḥadīth*: 2120
 - Kitab: *Adab*, Chapter: *have a rukhsah made mats, or carpets*, No. *Ḥadīth*: 2698
 - Kitab: *the primacy of the Koran*, Chapter: *Virtue Koran*, No. *Ḥadīth*: 2831.
- b) With the keyword "سيكون" contains:
- Kitab: *Defamation*, Chapter: *Judgment does not happen until the liars*, No. *Ḥadīths*: 2145, Chapter: *Prohibition denounced the wind*, No. *Ḥadīths*: 2185, 2191
 - Kitab: *The nature qiyamat, responsible of heart and wara'*, Chapter: *other*, No. *Ḥadīth*: 2444

- Kitab: *Tafsir al-Qur'an*, Chapter: *Among al-hajj letter*, No. *Ḥadīths*: 3095, Chapter: *Among Al-takaṣur letter*, No. *Ḥadīths*: 3279, 3280.

5. Sunan Nasa'i

- a) With the keyword "ستكون" contains:
- Kitab: *marriage*, Chapter: *rug or carpet*, No. *Ḥadīth*: 3333
 - Kitab: *Purity of Blood*, Chapter: *Killing breakaway the pilgrims and the difference in the alaqah bin Ziyad*, No. *Ḥadīths*: 3955, 3956
 - Kitab: *Bai'ah*, Chapter: *Threats for that help authorities do zhalim*, No. *Ḥadīth*: 4136, 4137, Chapter: *makruh of leadership ambitions*, No. *Ḥadīth*: 4140
 - Kitab: *Adab judge*, Chapter: *Prohibition asked for the post*, No. *Ḥadīth*: 5290.
- b) With the keyword "سيكون" contains:
- Kitab: *The priesthood*, Chapter: *Position priest if only three of us and conflict in this issue*, No. *Ḥadīth*: 790
 - Kitab: *Jihad*, Chapter: *The obligation of jihad*, No. *Ḥadīth*: 3035

- Kitab: *Testament*, Chapter: *Pay off debt before the inheritance is divided and editorial differences*, No. *Ḥadīth*: 3580
- Kitab: *Purity of Blood*, Chapter: *Killing breakaway the pilgrims and the difference in the alaqah bin Ziyad*, No. *Ḥadīth*: 3954.
- c) With the keyword "سيأتي" contains:
 - Kitab: *Zakat*, Chapter: *Prompts charity*, No. *Ḥadīth*: 2508.

6. Sunan Ibnu Majah

- a) With the keyword "ستكون" contains:
 - Kitab: *Defamation*, Chapter: *Defamation is going to happen*, No. *Ḥadīths*: 3944, Chapter: *Tough times of defamation*, No. *Ḥadīth*: 3952.
- b) With the keyword "سيكون" contains:
 - Kitab: *Mukaddimah*, Chapter: *Group of Khawarij*, No. *Ḥadīth*: 166
 - Kitab: *Establishing and sunnah prayers in it*, Chapter: *(Threats) if the end a prayer of his time*, No. *Ḥadīth*: 1247
 - Kitab: *Prayer*, Chapter: *Prohibition effusive in prayer*, No. *Ḥadīth*: 3854

- Kitab: *Zuhud*, Chapter: *Livelihoods companions of the Prophet sallallaahu 'alaihi wa sallam*, No. *Ḥadīth*: 4148.
- c) With the keyword "سيأتي" contains:
 - Kitab: *Mukadidimah*, Chapter: *Probate for the prosecution of science*, No. *Ḥadīth*: 243, 244,
 - Kitab: *Defamation*, Chapter: *The harshness of the times*, No. *Ḥadīth*: 4026.

7. Musnad Ahmad

- a) With the keyword "ستكون" contains:
 - Kitab: *Musnad ten companions who are guaranteed to go to heaven*, Chapter: *Musnad Abu Ishaq Sa'd ibn Abi Waqqas Radliyallahu 'anhu*, No. *Ḥadīths*: 1369, 1523,
 - Kitab: *Musnad many companions who Narrated the ḥadīth*, Chapter: *Musnad Abdullah bin Mas'ud Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 3860
 - Kitab: *Musnad many companions who Narrated the ḥadīth*, Chapter: *Musnad Abdullah bin Mas'ud Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 4117, 4155, Chapter: *Musnad Abdullah bin 'Amr bin Al' Ash Radliyallahu*

- ta'ala 'anhuma*, No. *Ḥadīths*: 6575, 6657, Chapter: *Musnad Abu Hurayrah Radliyallahu 'anhu*, No. *Ḥadīths*: 7464, Chapter: *Musnad Jabir bin Abdullah Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 13618, 13709, 14495,
- Kitab: *Musnad population Makkah*, Chapter: *Ḥadīth 'Amir ibn Rabi'a Radliyallahu ta'ala' anhu*, No. *Ḥadīth*: 15127, Chapter: *The rest of the ḥadīth of Muhammad bin Maslamah Radliyallahu 'anhu*, No. *Ḥadīth*: 15454
 - Kitab: *Musnad resident Syam*, Chapter: *Ḥadīth Kharasah bin Al Hurr Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 16360, 16396, Chapter: *Ḥadīth 'Uqbah bin' Amir Al-Juhani of the Prophet sallallaahu 'alaihi wasallam* No. *Ḥadīth*: 16685
 - Kitab: *Musnad residents of Kufa*, Chapter: *Ḥadīth Ka'b bin 'Ujrah Radliyallahu ta'ala' anhu*, No. *Ḥadīths*: 17424, Chapter: *Ḥadīth 'Urfujah bin Shuraih Radliyallahu ta'ala' anhu*, No. *Ḥadīths*: 18229, 18230
 - Kitab: *Musnad residents of Basrah*, Chapter: *Ḥadīth 'Urfujah bin As'ad Radliyallahu' anhu*, No. *Ḥadīths*: 19396, Chapter: *Ḥadīth Abu*

Bakrah Nafi 'bin Al Harith bin Kaladah Radliyallahu ta'ala' anhu, No. Ḥadīths: 19517,19587, Chapter: Ḥadīth Uhban bin Shaifi Radliyallahu 'anhu, No. Ḥadīth: 19750

- *Kitab : Musnad friend Ansar, Chapter: Ḥadīth Abu Dhar Al Ghifari Radliyallahu ta'ala' anhu, No. Ḥadīths: 20449, Chapter: Ḥadīth Khalid bin 'Urfuthah Radliyallahu ta'ala' anhu, No. Ḥadīths: 21461, Chapter: Ḥadīth 'Ubadah bin Ash Saamit Radliyallahu' anhu, No. Ḥadīths: 21625,21629,21722, Chapter: Ḥadīth Buraidah Al Aslami Radliyallahu 'anhu No. Ḥadīths: 21940, Chapter: Ḥadīth Hudzaifah bin Yemen the Prophet sallallaahu 'alaihi wasallam No. Ḥadīths: 22174, Chapter: Ḥadīth man from Bani Sulaym Radliyallahu 'anhu No. Ḥadīths: 22537, Chapter: ḥadīth of Umm Salamah wife of the Prophet sallallaahu 'alaihi wasallam, No. Ḥadīths: 25319, 25365.*

b) With the keyword "سيكون" contains:

- *kitab: Musnad ten companions who are guaranteed to go to heaven, Chapter: Early Musnad Umar bin Al Khatthab Radliyallahu*

'anhu, No. *Ḥadīth*: 151, Section: *Musnad of Ali bin Abu Talib Radliyallahu 'anhu*, No. *Ḥadīth*: 657, Section: *Musnad Az Zubair bin Al 'Awwam Radliyallahu' anhu*, No. *Ḥadīths*: 1331, Chapter: *Musnad Abu Ishaq Sa'd ibn Abi Waqqas Radliyallahu 'anhu*, No. *Ḥadīths*: 1402, 1435, 1499

- kitab: *From Musnad Bani Hashim*, Chapter: *Early Musnad Al Abdullah bin 'Abbas*, No. *Ḥadīth*: 1768
- kitab: *Musnad many companions who Narrated the ḥadīth*, Chapter: *Musnad Abdullah bin Mas'ud Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 3458, 3652, 4133, Chapter: *Musnad Abdullah bin Umar bin Al Khatthab Radliyallahu ta'ala' anhuma*, No. *Ḥadīths*: 5381, 5444, 5601, 5931, Chapter: *Musnad Abdullah bin 'Amr bin Al' Ash Radliyallahu ta'ala 'anhuma*, No. *Ḥadīths*: 6741, 6786, Chapter: *Musnad Abu Hurayrah Radliyallahu 'anhu*, No. *Ḥadīths*: 7619, 7919, 8241, Chapter: *Musnad Abu Sa'eed al Khudri Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 11439, Chapter:

- Musnad Radliyallahu Anas bin Malik 'anhu*, No. *Ḥadīths*: 12859, Chapter: *Musnad Jabir bin Abdullah Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 14746
- kitab: *Musnad population Makkah*, Chapter: *Ḥadīth 'Amir ibn Rabi'a Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 15137
- kitab: *Musnad the people of Medina*, Chapter: *Ḥadīth someone from the companions of the Prophet sallallaahu 'alaihi wasallam*, No. *Ḥadīths*: 15995, Chapter: *Ḥadīth Abdullah bin Mughaffal Al Muzanni of the Prophet sallallaahu 'alaihi wasallam*, No. *Ḥadīth*: 16199
- kitab: *Musnad resident Sham*, Chapter: *Ḥadīth Mu'awiya ibn Abu Sufyan Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 16249, Chapter: *Ḥadīth Shaddad bin Aus Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 16500
- kitab: *Musnad residents of Kufa*, Chapter: *The rest of the ḥadīth 'Ammar Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 17601, Chapter: *An Nu'man ibn Bashir Ḥadīth of the Prophet sallallaahu 'alaihi wasallam*, No. *Ḥadīth*: 17630

- kitab: *Musnad residents of Basrah*, Chapter: *Ḥadīth Abdullah bin Hawalah Radliyallahu 'anhu*, No. *Ḥadīth*: 19465
- kitab: *Musnad friend Ansar*, Chapter: *Ḥadīth Abu Dhar Al Ghifari Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 20515, Chapter: *And of Ḥadīth Tsauban Radliyallahu 'anhu*, No. *Ḥadīths*: 21361, Chapter: *Ḥadīth of Ibn Hawalah Radliyallahu 'anhu*, No. *Ḥadīths*: 21451, Chapter: *Ḥadīth Abu Qatada Al Ansari Radliyallahu 'anhu*, No. *Ḥadīths*: 21506, Chapter: *The ḥadīths some companions of the Prophet sallallaahu 'alaihi wasallam*, No. *Ḥadīths*: 22095, Chapter: *Ḥadīth Mahmud Mahmud bin Labid or bin Rabi 'Radliyallahu' anhuma*, No. *Ḥadīths*: 22532, Chapter: *Ḥadīth Abu 'Ubay girls' Ubadah Radliyallahu' anhu*, No. *Ḥadīths*: 22732, Chapter: *ḥadīth of Umm Salamah wife of the Prophet sallallaahu 'alaihi wasallam*, No. *Ḥadīths*: 25391, 25503
- kitab: *Musnad of several tribes*, Chapter: *Ḥadīth Abu Rafi 'Radliyallahu' anhu*, No. *Ḥadīths*: 25943, 25945, Chapter: *From*

Khabbab bin Al Hadeeth Art Radliyallahu 'anhu, No. *Ḥadīth*: 25960.

c) With the keyword "يكون بعدي" contains:

- Kitab: *Time Musnad many companions that Narrated the ḥadīth*, Chapter: *Musnad Abu Sa'eed al Khudri Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 11030, Chapter: *Musnad Jabir bin Abdullah Radliyallahu ta'ala' anhu*, No. *Ḥadīth*: 14111.
- Kitab: *Musnad the people of Medina*, Chapter: *Ḥadīth Abu Shuraih Al Khuza'I Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 15782
- Kitab: *Musnad residents of Basrah*, Chapter: *Ḥadīth Jabir bin Samurah Radliyallahu 'anhu*, No. *Ḥadīths*: 19944.19946, 19978, 20142.

d) With the keyword "سيأتي" contains:

- Kitab: *From Musnad Bani Hashim*, Chapter: *Early Musnad Al Abdullah bin 'Abbas*, No. *Ḥadīth*: 2283
- Kitab: *Musnad many companions that Narrated the ḥadīth*, Chapter: *Musnad Abdullah bin Umar bin Al Khatthab Radliyallahu ta'ala 'anhuma*, No. *Ḥadīths*:

5288, 6363, Chapter: *Musnad Radliyallahu Anas bin Malik 'anhu*, No. *Ḥadīths*: 12027, 12121

- Kitab: *Time Musnad many companions that Narrated the ḥadīth*, Chapter: *Musnad Jabir bin Abdullah Radliyallahu ta'ala 'anhu*, No. *Ḥadīths*: 13826, 14192, 14588, 14735
- Kitab: *Musnad resident Sham*, Chapter: *Ḥadīth Abu Kabsyah Al Anmari Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 17338
- Kitab: *Musnad friend Ansar*, Chapter: *Ḥadīth Abu Dhar Al Ghifari Radliyallahu ta'ala 'anhu*, No. *Ḥadīth*: 20408.

8. Muwattho' Malik

- a) With the keyword "سيأتي" contains:
 - Kitab: *Azan*, Chapter: *Other issues concerning prayer*, No. *Ḥadīth*: 379.

9. Sunan ad-Darimi

- a) With the keyword "ستكون" contains:
 - Kitab: *Mukaddimah*, Chapter: *Virtue science and pious*, No. *Ḥadīth*: 342

- Kitab: *Kitab the primacy of the Quran*, Chapter: *The virtue of reading the Koran*, No. *Ḥadīth: 3197*.
- b) With the keyword "سيكون" contains:
 - Kitab: *Mukaddimah*, Chapter: *Contempt for who seek knowledge is not because Allah*, No. *Ḥadīth: 384*.
- c) With the keyword "سيأتي" contains:
 - Kitab: *Mukaddimah*, Chapter: *Be careful to answer the question that no explanation proposition*, No. *Ḥadīth: 119*, Section: *Charity with the science guidelines and good Niyat*, No. *Ḥadīth: 261*.

The *ḥadīth* that found above through investigation of 9 (nine) pieces of books that are members of *Kutub al-Tis'ah* are *ḥadīth* prediction that have direct characteristic, according to the markings on its *matan*. Then after the *ḥadīths* that have been collected, the authors sort and classify them into some discussion, including the *ḥadīth* indirect prediction that did not have signs in honor but it is predictive. The overall complete *ḥadīths* can be seen in the pages of appendices.

B. The Examples *Hadith* of Prediction on Social Phenomenon

1. Prophet Prediction About The Compete of Building

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ فَقَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتْ الْأُمَّةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتْ الْحُفَاةُ الْعُرَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ فَتَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ } الْآيَةَ (رواه ابن ماجه)⁷⁶

It has told us Abu Bakr ibn Abu Syaibah have told us Isma'il bin 'Ulayyah of Abu Hayyan of Abu Zur'ah of Abu Hurairah he said, "One day the Prophet SAW appeared before the people and then came a man to him as he asked, "O Messenger of Allah, when will occur the day of Judgment?" he replied: "It is'nt man who asked more knows than to questioner, but would I have told you the signs, namely; if a slave master

⁷⁶ Narrated by Ibnu Majah, Kitab: *Mukaddimah*, Chapter: *Iman*, No. *Hadith*: 63. Sec: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

gave birth then that is a sign. And when those barefoot man will be a human leader then that mark. If the goat herders vie to elevate the building houses, that is the mark. Of the five things unseen which no one knows except Allah. "Then the Prophet sallallaahu 'alaihi wasallam read the verse:" Allah, only on his side alone knowledge of the Resurrection; and He sent down the rain, and knows what is in the womb..."(Qs. Luqman: 34). (Narrated by Ibn Majah)

The *ḥadīth* by Abu Hurairah Narrated by Bukhari in his "*Ṣahih*" his book of "*īmān*" chapter "*“sual jibril nabi saw 'anil īmān wa al- Islām wa al- Ihsān wa al- Ilmi al- sa'ah wa bayānin nabi”*" juz 1, p. 114 with similar lafadz in a long *ḥadīth*. This *ḥadīth* is also Narrated by Muslim in his "*ṣahih*" book of "*īmān*" chapter "*“bayān al-Imān wa al-Islām wa al- Ihsān wa wujub al-imān bi itsbāt qadarillah swt”*" juz 1, p. 39. This *ḥadīth* is also Narrated by An-Nasaa'i in his "*Sunan*" his book of "*īmān wa syara'ih*" chapter "*sifat al-Imān wa al-Islām*" juz 8, p. 101. As for the *ḥadīth* that through Umar ra Narrated by Muslim in "*ṣahih*" his book of "*iman*" chapter "*bayān al-faith wa al-Islām wal Ihsān*" juz 1, p. 38. This *ḥadīth* is also Narrated by Abu Dawud in his "*Sunan*" book "*sunnah*" chapter "*fi al-Qadr*" chapters 5, p. 73. This *ḥadīth* was also

Narrated by Tirmizi in his "*Sunan*" book "*Iman*" chapter "*mā Jā'a fī washfi Jibril lin Nabi saw al-Imān wal Islām*" chapters 5, p. 7. This *ḥadīth* is *Ṣaḥīh* agreed by Bukhari and Muslim.⁷⁷

Imam Nawawi said, meaning the *ḥadīth* above is the original population of the Bedouins and the same population like them, including people who have a difficult life and poor. Then they obtain abundant treasures so that they race each other in building a house.⁷⁸

Ibn Hajar said, Imam Qurthubi argued that the purpose of the news of the change is the Bedouins took office, they ruled the country with an iron fist, so that their property into lots. They channeled the treasure to build and renovate the building. So they boast with the building. This scene can already be seen today.⁷⁹

It is true what was reported Prophet with our own eyes; we are witnessing changes in various

⁷⁷ *Jawāmi' al-Kalīm*

⁷⁸ Syarah Nawawi, *syarah ṣaḥih Muslim* 1/159

⁷⁹ Fath al-Bāri, 1/123

circumstances. Backs turned into the stomach, for one reason or another case. First the herders living in a tent or hut, now they are competing building skyscrapers. They smash the rocks with heavy equipment, and then they make luxury buildings on it. Even some of the country's desert territory is now the most expensive land areas. It is true what is conveyed by the Prophet.⁸⁰

2. Prophet Prediction About The Muslims are Follow Jews and The Christians Culture

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا أَبُو غَسَّانَ قَالَ حَدَّثَنِي زَيْدُ بْنُ
 أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شَبْرًا بِشِيرٍ
 وَذِرَاعًا بِدِرَاعٍ حَتَّىٰ لَوْ سَلَكَوْا جُحْرَ ضَبٍّ لَسَلَكَتُمُوهُ قُلْنَا يَا
 رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَى قَالَ فَمَنْ (رواه البخاري)⁸¹

It has told us Sa'id ibn Abu Maryam, had told us Abu Ghassan said, have told me Zayd bin Aslam from 'Ata' binYasar from Abu Sa'eed radiallallahu 'anhu that the Prophet sallallaahu' alaihi wasallam said: "You definitely will follow the habits of those before you

⁸⁰ Abu Fatiah Al-Adnani, *ibid.*, p. 35-36

⁸¹ Narrated by Bukhari, kitab: *The hadiths that narrated about the Prophet*, Chapter: *Children of Israel*, No. Hadist: 3197. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

inch by inch, and cubit by cubit sake if they take in (entered) into a pit lizard you will surely follow ". We asked; "O Messenger of Allah, whether the king mean Jews and Christians?". He replied: "Who else (if not them)." (Narrated by Bukhari)

The *ḥadīth* that through friends Abi Sa'eed Al-Khudri RA Narrated by Bukhari in his "*Ṣaḥīḥ*" book "*ahādīth al-Anbiyā* ", chapter "*mā dhukira' an Banī isrā'il*", the chapter 6. H. 495. Book "*al -i'tisām bi al-kitāb wa al-Sunnah*", the 14th chapter of the Prophet SAW "*latatba'unna Sanana man kāna qablakum*", chapters 13, p. 300. This *ḥadīth* is also Narrated by Imam Muslim in his "*Ṣaḥīḥ*" his book "*ilmī*", chapter "*ittibā'i Sunani al-yahūdi wa al-Naşāra*" juz 4, p. 2054. *Ḥadīth* by Abu Hurairah friend Narrated by Imam Bukhari in his "*Ṣaḥīḥ*" his book "*al-i'tisām bi al-kitāb wa al-Sunnah*", the chapter on the Word of the Prophet "*latatba'unna Sanana man kāna qablakum*", chapters 13, p. 300. The *ḥadīth* through Abdullah companions of 'Amr RA Narrated by Imam Tirmīzi in his "*Sunan*" chapter of his "*Iman*" chapter "*ma jā'a fī iftirāq hazīhi al-Ummah*", in a long *ḥadīth*. Abu 'Isa explains the *ḥadīth* as "*mufassar gharīb*" the *ḥadīth* because we do not know the *ḥadīth* except through

this history. juz 5, p. 26. The *ḥadīth* through Waqid friend Abi Al-Laitsi RA Narrated by Imam Ahmad bin Hanbal in "*Musnad*" her, chapters 5, h.218, part of a long *ḥadīth*. This *ḥadīth* is also Narrated by Al-Hamidi in "*Musnad*" her, chapters 2, p. 375. The *ḥadīth* through friends of Abdullah bin Abbas RA Narrated by Al-Bazaar in "*Musnad*" her, the same as in "*Kasyful ʿasar*", chapters 4, p. 98. Al-Haitsami said, "*The narrators were reliable*", "*majma'uz zawā'id*", chapters 7, p. 261. The *ḥadīth* through friends of RA Sahl bin Sa'd Narrated by Imam Ahmad in it's "*Musnad*", chapters 5, p. 340. The *ḥadīth* through friends 'Amr bin' Auf al-Muzanni RA Narrated by Ath-Thabarani in "*al-mu'jamul kabīr*", chapters 17, p. 13, the *ḥadīth* 3rd in a *ḥadīth* long. Al-Haitsami said, "In the *ḥadīth* there sanad Kathir bin Abdullah, a weak narrator, but is rated as *ḥadīth* hasan by al-Tirmizi, because it has a history of *ḥadīth* Narrated by the narrators are reliable," "*majma'uz zawā'id*", chapters 7, p. 260. The above *ḥadīth* is the *ḥadīth*, agreed in its *ṣahih* by Imam Bukhari and Muslim.⁸²

⁸² *Jawāmi' al- kalīm*

Ibn Taymiyya explains some of the phenomena that he considers Muslims have deviated due to be affected by the nature of the Jews and Christians. Among them is a group of *mutasawwifah* and the like where they do not accept the teachings of Islam and do not want to learn to others than those taught by "group" course (the exclusive). They pick and choose people or groups, not make the Prophet as a crop. In fact most of them, as Jews exchanged their religion, creating false *ḥadīths* and mission as proof of religion.

Ibn Taymiyyah also considers the outrageous attitude of looking at the prophets and pious people, thus creating a "school of *ḥulul*" and *ittihad* as a result of their influence to the Christians. Follower of *ḥulul* and *ittihad* of most Sufis were even thinks worse than the Christians who make (cult) monks and their monkhood as a rival of God.

So it was then, according to what was reported by the Prophet, the Prophet followers follow the trail and earlier community behavior, so that it becomes a habit. That situation continued until today, they turn away from Islamic ethics are noble and honorable, then adopt the habit of community, culture former

foreign-that can destroy and demoralize the *ummah*. Islamic *ummah* are very proud of the foreign culture was destructive to the lives, so they imitate the way they dress, eat, shelter, promiscuity even all aspects of life, then it is true when the Prophet SAW said, "If they get into the pit lizard though, you will follow him. "

3. Prophet Prediction About *Zina* (Free Sex)

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَثْبِتَ الْجَهْلُ وَيَشْرَبَ الْخَمْرُ وَيَظْهَرَ الزَّانَا (رواه مسلم)⁸³

It has told us Syaiban son Farrukh has told us' Abdul Warits have told us Abu At Tayyah have told me Anas bin Malik he said; Prophet SAW said: "Among the signs of doomsday namely: the appointment of science, ignorance is rampant, the number of people who drink alcohol, and adultery is done openly." (Narrated by Muslim)

This *ḥadīth* Narrated by Muslim in "authentic" his book "*al-Ilmī*" chapter "*rafʿil al-Ilmi waqabdlihi*

⁸³ Narrated by Muslim, kitab: *of Science Chapter: The appointment of science and the spread of ignorance* No. Hadist: 4824. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

wuzuhurihil al-Jahli wa al-fitani fi āhiriz al-zamān" chapter 4, p. 2056. This *ḥadīth* is also Narrated by Bukhari in his "*Ṣahih*" his book "*Ilmi*" chapter "*al-Ilmī*" chapter "*raf' il al-Ilmi waqabdlihi wuzuhurihil al-Jahli wa al-fitani fi āhiriz al-zamān* ", chapters 1, p. 27. Book "*al-hudūd*" chapter "*itsmi al-zūnā*" juz 8, p. 164. Book "*al-nikah*" chapter "*yuqālul al-rijal wa yaktsuru al-nisā*" chapters 7, p. 37. This *ḥadīth* is also Narrated by Ibn Majah in his "*Sunan*" book of "*fitnah*" chapter "*mā jā'a fi asyrāthi al-sa'ah*", chapters 2, p. 1343. This *ḥadīth* is also Narrated by Tirmizi in his "*Sunan*" "*abwabul al-fitān*" chapter "*mā jā'a fi asyrāthi al-sa'ah* " juz 4, p. 61. Albani said that this *ḥadīth Sahīh*.

The narrators in the *sanad* of this *ḥadīth* are the all people of Basrah. (ignorance spread). The purpose of the "*drink wine much*" that drinking wine is that wine drunk in large numbers. While "*and the emergence of adultery were done openly*" is the spread of fornication everywhere as it is also mentioned clearly in the *ḥadīth*. Among the signs of impending doom mentioned that the number of men slightly while the number of women a lot, this occurs because

of a murder, because it is also ignorance, damage, adultery, and the wine became widespread.⁸⁴

4. Prophet Prediction About The Men are Little More Than Women

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَأُحَدِّثَنَّكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ وَيُظْهَرَ الْجَهْلُ وَيُظْهَرَ الزَّانَا وَتَكْثُرَ النِّسَاءُ وَيَقِلَّ الرَّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمِ الْوَاحِدُ (رواه البخارى)⁸⁵

It has told us Musaddad said, have told us Yahya of Shu'bah of Qotadah of Anas bin Malik said: the Prophet SAW said: "Verily among the signs of Judgment is at least widespread knowledge and ignorance, adultery is undisguised, more number of women and men at least, to the extent that (comparison) fifty women equally with just one man. " (Narrated by Bukhari)

This *ḥadīth* Narrated by Bukhari in "*Ṣaḥih*" Her Book "*ilmī*", chapter "*raf'ul ilmi wa dzuhūrul*

⁸⁴ Imam an-Nawawi, *Syarah Ṣaḥīh Muslim*, (Jakarta: Darus Sunnah Press, 2011), p. 925-926

⁸⁵ Narrated by Bukhari, Book "*ilmī*", chapter "*raf'ul ilmi wa dzuhūrul jahil*", No. *Ḥadīth* 79. Sec: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

jahli", chapters 1, p. *Lafadz* 178 with the above *ḥadīth*. Moreover, there is in the book "*marriage*" chapter "*yaqillu ar-rijāl wa yaktsuru an-nisā*" Juz 9, p. 330 with similar *lafadz*. This *ḥadīth* is also Narrated by Muslim in his "*Ṣahih*" Her Book "*ilmi*" Chapter "*raf'ul Ilmi wa qabdihi wa dzuhūrul jahli wal fitan fi akhīruz zaman*" chapter 4, p. 2056 with similar *lafadz*. This *ḥadīth* is also Narrated by Tirmidhi in "*Sunan*" her, the book "*al-fitan*" Chapter "*mā jā'a fī asyrāthis sa'ah*" juz 4, p. 499. This *ḥadīth* is authentic, Narrated by Ash-Bukhari and Muslim.⁸⁷

Haafiz Ibn Hajar said, "Imam Qurtubi said, 'This *ḥadīth* shows Muhammad science or prophetic because he reported some things that will happen and at this time, it happened.'" Hafiz said, "The cause of the large number of women is slander lot. From this slander many, many are men who were killed because men is the ones who fought, while women does not. Abu Abdul Malik said, "This *ḥadīth* is a sign many conquests (battle), so the number of prisoners of war (women) numbers. As a result a man is used as a beachhead for a number of people. "Hafidz said," In the *ḥadīth*, there are things that must be considered.

Because the word 'little' clear in the *ḥadīth* of Abu Musa. The words are, "The small number of men and the large number of women." It is clear that this is only a sign and not as a cause. At the end of time, Allah ordained that very few women who gave birth to a boy, and many who gave birth to a daughter. The number of women including one sign of why ignorance is increasing, while the less science.⁸⁶

Fewer men, because many a war, and the growing number of women to one man versus fifty women. Prophet SAW said **وتكثر النساء** is likely due to the occurrence of many wars causing chaos until the man many were killed, because they are expert different war again with the woman. But this opinion is to consider its validity. The *ḥadīth* from Abi Musa in chapter *Zakat* explained that the number of women it will be more. Do not explain why, but the only certainty at the end of time. Maybe at some point Allah ordained as such, so that is born into this world more women than men. Many women are also something to do with the rampant ignorance and a

⁸⁶ *Fath al-Bārī* 1/179

decline in science. While the definition of the word apostle **لخمسين** is meaningful in terms of quantity as intrinsic amount, could also mean *majazi*. In the *ḥadīth* Abi Musa explained that later will you see a man followed by forty women. Word Prophet SAW: **القيم** means the person in taking charge of women affairs. We know that the man was a leader for women. The next sign of the end times is when the number of women and men increasingly less and less, as revealed in *ḥadīth*: "More and more women and fewer and fewer men, so for fifty women only one who become leader".

It is true what the Prophet preached. We can see reality exactly as it was reported he had gone SAW Science and ignorance rampant in the midst of humanity, so that religion becomes something strange thing. Liquor drunk, to the point that drinks it is not considered a sin. Even doing it includes one of pride. Least number of male and female sex offspring. This continues so that women achieve enormous fantastis amount, to the extent that one man versus 50 women, as reported by the Prophet.

Of the world population census data, the number of men amounted to 3,532,503,174 people, or by 50.3%, while the total world population of women at 3485040790 or by 49.7% of the total population of 7,017,543,964. In 2013 statistics.

5. Prophet Prediction About The Voracious of Power or Position

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ فَنَعَم الْمُرْضِعَةُ وَبَنَسَتْ الْفَاطِمَةُ (رواه البخارى)⁸⁷

From Abu Hurayrah from the Prophet SAW, he said: "you will be greedy for office, but that office would be a regret on the day of Resurrection, it was as best breastfeeding and bad-bitterly weaning." (Narrated by Bukhari)

This *ḥadīth* Narrated by Bukhari in his "*Ṣaḥīh*" his book "*al-Aḥkām*" chapter "*mā yukrahū minal al-Ḥirsi ‘alal al-Imarāh*" chapters 9, p. 63. This *ḥadīth* is also Narrated by An-Nasaai in "*Sunan*" his book "*bai'ah*" chapter "*mā yukrahū minal al-Ḥirsi ‘alal al-Imarāh*" chapters 7, p. 162. And in the book "*adābil al-*

⁸⁷ Hafidz Ibn Hajar Al-Asqalani, *Fath al-Bārī bi Syarḥ Ṣaḥīh Bukhari*, Syaikh Abdul Aziz bin Abdullah bin Baz, Beirut: Dar al-Fikri, p. 125

Qudlōh" chapters of "*al-nahyu 'an masalatil al-Imarāh*" juz 8, p. 225. This *ḥadīth* is also Narrated by Ahmad in its "*Musnad*", "*Musnad al-Muktsirīna minal al-Ṣaḥābah*" chapter "*Musnad Abu Huraira*" chapters 6, p. 7. Albani said that this *ḥadīth Ṣaḥīh*.

Al-Imārah means power or position. Voracious of positions here are including the post of caliph (head of state) and offices underneath. People who have power will feel "as good-bad feedings" during the period he served. He enjoyed a variety of facilities and adequate living wages themselves and their families. And he must have experienced "bitter weaning" when the position must be ended. This is the reason why people would greedily positions and certainly tried hard to preserve his reign. In another history that is a history of Yunus bin Ubaid Hasan described the ban ambitious editors take office by using nun *taukid tsaqilah*. This shows that the ban daydream take office even more emphasized than the prohibition asked for the post.⁹⁰ This means that the Prophet taught us to avoid as much as possible what it is the ambition to take office and position, let alone to ask positions, chestnut we are asked to avoid it.

6. Prophet Prediction About The Human Proud of The Mosques

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ وَقَتَادَةَ عَنْ أَنَسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ (رواه ابو داود)⁸⁸

It has told us Mohammed bin Abdullah Al Khuza'i have told us Hammad bin Salamah from Ayyub from Qilabah of Anas and Abu Qatada from Anas that the Prophet SAW said: "There will come the Day of Judgment until humans Take pride with the mosque building. " (Narrated by Abu Daud)

This *ḥadīth* Narrated by Abu Dawud in "*Sunan*" it, book "*Ṣalah*" chapter "*fi binā al-Masjid*" juz 1, p. 311. This *ḥadīth* is also Narrated by An-Nasaai in his "*Sunan*" book "*al-Masājid*" chapters "*al-Mubāḥah fi al-Masājid*" juz 2, p. 32. This *ḥadīth* is also Narrated by Ibn Majah in his "*Sunan*" book "*Masājid wal Jamā'at*" chapter "*tasyīd al-Masājid*" Juz 1, p. 244 with the same *lafadz*. This *ḥadīth* is also Narrated by Ad-Darimi in his "*Sunan*" book "*Ṣalah*" chapter "*fi Tazwīq Al-Masājid*" juz 1, p. 268 with the

⁸⁸ Narrated by Abu Daud, Kitab: *Ṣalat*, Chapter:building Mosque, No. Hadist: 379, See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

same *lafadz*. This *ḥadīth ṣahih*. Narrators *sanad ḥadīth* Narrated by An-Nasaa'i and Abu Dawud was the transmitters that can be trusted.⁸⁹

Al-Bukhari said, Anas said, 'Take pride with him then not prosper (filled with a variety of worship) except a little, then the meaning of boasting the mosque is only concerned with decorations alone. Ibn 'Abbaas anhumā said, really you decorate it as done by the Jews and Christians (decorate their places of worship).

'Umar ibn al-Khattab r.a. once banned adorn the mosque because it could eliminate the concentration for people who are praying. He said when ordered to renew the construction of Masjid Nabawi: "Cover the people from rain water, and do not you decorate it with red or yellow color, so people bothered with it."

It is true what is proclaimed Prophet SAW From the past until now, the Muslims very likes to renovate and beautify their mosques. After that, they showed and feel proud of the mosques. Therefore, at

⁸⁹ *Jawāmi' Al-Kalīm*

this time we can see how many mosques were magnificent and beautiful.

When the mosque was decorated in such a way as to make every eye that looked amazed, then gradually the role and functions of mosques have shifted into a sort of entertainment and recreation.

Verily Allah made the mosque as a place of worship (prayer and dzikr) Him. So that people who come to him are those who have a desire to Allah. and vent his desire in the form of prostration and bowing.

If we look today many mosques are built with a magnificent and spacious, but each time the prayers held sometimes only one rows are filled. Moreover, if it is time for *Fajr* prayer, the rows were not filled, only one to five people who fill the rows forefront.

7. Prophet Prediction About Women Work Like Men

حَدَّثَنَا يَحْيَى بْنُ آدَمَ أَخْبَرَنَا بِشِيرٌ أَبُو إِسْمَاعِيلَ عَنْ سَيَّارِ أَبِي
الْحَكَمِ عَنْ طَارِقِ عَنْ عَبْدِ اللَّهِ قَالَ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ
تَسْلِيمُ الرَّجُلِ عَلَيْكَ فَقُلْتَ صَدَقَ اللَّهُ وَرَسُولُهُ قَالَ فَقَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْ السَّاعَةِ تَسْلِيمُ

الْخَاصَّةِ وَتَفَشُّوُ التَّجَارَةَ حَتَّى تُعِينَ الْمَرْأَةَ زَوْجَهَا عَلَى التَّجَارَةِ
وَتُقَطَّعُ الْأَرْحَامُ (رواه احمد)⁹⁰

It has told us Yahya bin Adam had preached to us from Sayyar Bashir Abu Isma'il Abu Al Hakam of Tariq Abdullah he asked him; O Abu Abdurrahman, Someone gave greetings and then you say; All-True God and His Messenger. He said; then he answered; Prophet SAW said: "Towards the Judgment Day greetings only to the specific person, the spread trading up to the woman to help her husband's trade and breaking of kinship." (Narrated by Ahmad)

This *ḥadīth* Narrated from the Prophet through the two friends, they Abdullah bin Mas'ud ra. and Khalid bin Al-'Ada ra. As for the *ḥadīth* that through Abdullah bin Mas'ud ra Narrated by Ahmad in its "*Musnad*" juz 1, p. 407 with similar *lafadz ḥadīth* and chapters 1, p. *Lafadz* 419 with the above *ḥadīth*. This *ḥadīth* is also Narrated by Bukhari in *Adabul Mufrad* h. 349 (*ḥadīth* no. 1053) with a similar *lafadz* of *ḥadīth*. This *ḥadīth* is also Narrated by Ath-Thabrani in *Mu'jam Al-Kabir* chapters 9, p. 343 (*ḥadīth* no. 9486). As for the *ḥadīth* that through Al-'Ada bin

⁹⁰ Narrated by Ahmad, *Kitab: Musnad many companions that narrated the ḥadīth*, Chapter: *Musnad Abdullah bin Mas'ud Radliyallahu ta'ala 'anhu*, No. Hadist: 3785, Sec: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

Khalid Narrated by Ath-Thabrani in *Mu'jam Al-Kabir* juz 18 h. 13 (*ḥadīth* no. 17) with similar *lafadz* of *ḥadīth*. This *ḥadīth* with all lanes its *sanad* categorized as *ḥasan ḥadīth*. Its *sanad* mutually reinforcing.

The above *ḥadīth* can also be called as a warning of the prophet to be careful with the phenomenon that occurs at this time, in which the role of women has changed a lot in the last days. They no longer hold themselves at home, which indeed it is better for them. However, it is precisely out of their homes and enlivens the markets with their presence in the midst of men.

It is true what the Prophet SAW reported trade has grown, reaching to the outposts to the extent that a husband and wife work together in trade. They regulate trade together.

The business world is no longer the monopoly of men. See, today many businesses are managed by a woman. The end of the 20th century is a period of incessant growth and emancipation. And in the 21st century is shocking many factories, offices, markets and trade center, and other jobs, mostly by female community.

Even menial work that is actually performed by men was not spared from the interference of women. For example job market porters, construction workers, bus helper, police, gas station workers, traffic police, driving the cart, now widely filled by women.⁹¹

8. Prophet Prediction About The Split of People

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً (رواه ابو داود)⁹²

It has told us Wahb bin Baqiyyah of Khalid Muhammad bin Amr from Abu Salamah from Abu Hurayrah he said, "Prophet SAW said:" The Jews split into seventy one or seventy-two groups, Nashara split into seventy one or seventy-two groups, and my Ummah will split into seventy-three groups. "(Narrated by Abu Daud)

This *ḥadīth* Narrated from the Prophet Muhammad through a group of *ṣaḥābah*, namely Abu Hurairah., Mu'awiya bin Abi Sufyan ra., Abdullah bin

⁹¹ See more at: [http; Islampos.com](http://Islampos.com)

⁹² Narrated by Abu Daud, Kitab *Sunnah*, Chapter *Explaining about sunnah*. See: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

Amru ra., Anas bin Malik., 'Auf bin Malik Al-Asyja'I ra., Abu Umaamah ra., 'Amr bin' Auf al-Muzanni ra., Sa'ad bin Abi Waqqas RA. The *ḥadīth* of Abu Hurairah RA through a friend Narrated by Abu Dawud in "*Sunan*" in the chapter of his 1st on "*Syarhu al-Sunnah*", chapters 5, p. 4 and he did not comment on the *ḥadīth*, then corroborated by Al-Mundziri, "*Mukhtasar Sunan Abi Dawud*", chapters 7, p3. The *ḥadīth* is through friends Mu'aawiyah bin Abi Sufyan RA Narrated by Ahmad ibn Hanbal in "*Musnad*" her, chapters 4, p. 102. This *ḥadīth* is also Narrated by Ad-Daarimi in "*Sunan*" chapter of its "*as-Siar*", chapter "The fragmentation of the People", chapters 2, p. 158. The *ḥadīth* through friend Abdullah bin 'Amr RA Narrated by Tirmidhi in "*Sunan*" in his book "*Faith*", the 18th chapter of "*The occurrence of split Ummah*", chapters 5, p. 26, *ḥadīth* to-2641 in a long *ḥadīth*. Abu Isa said, "This *ḥadīth* is *ḥadīth* of *mufassar an gharib*, we do not know except one track history alone. The *ḥadīth* via RA friend Anas bin Malik Narrated by Ibn Majah in "*Sunan*" chapter of his "*al-Fitan*", chapter ke- 17 on "*Divisions People*", chapters 2, p. 1322, the *ḥadīth* to 3993 with the addition of "Everything is in

hell except one, namely *Al-Jamaa'ah*." Al-Bushairi explains, "This *ḥadīth Sanad* authentic and the narrators are also reliable. "*Miṣbāhuz Zujājah*", chapters 3, p. 39.

Sheikh Ahmad Khalil explained, "What is meant by the difference deplorable is the differences in faith issues, while differences in *furu'* trouble 'is not a despicable thing, but as a grace of God for mankind. Groups disagree on issues of mutual faith judging unbeliever each other and consider heretical groups who are not like-minded."⁹³

The above *ḥadīth* is considered as the *ḥadīth*, judged authentic by Tirmidhi, Ibn Hibbaan, Al-Hakim, adh-Dhahabi, and Al-Bushairi *Taḥrij* as I mentioned in the *ḥadīth*.⁹⁴

So it was, according to what is predicted Prophet *Ummah* Prophet differed with regard to creed or belief, a lot of sects such as Syiah, nashibah, murjjah, Qadarites, jabariyah, Mu'tazila and other sects. Then sects are divided into several groups that

⁹³ Al-Allamah Asy-Syaikh Khalil Ahmad As-Sahanfuri, *Bazlul Majhūd fi Halli Abu Dawud*, Juz 18, (India: Nadwah Al-Ulama, Lochnow, 1972), p. 117

⁹⁴ *Jawāmi' al-Kalīm*

stand alone with base and reference respectively. In one side there are other groups, the moderates were too excessive in the group as a Shiite fanaticism, nor too free in using ratios, namely class *Ahlus Sunnah wal Jama'ah* (group of survivors), a group that cling to what is done Prophet and his *sahabah*.

9. Prophet Prediction About The Defamation like the Very Dark Night

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ
 سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ قَالَ تَكُونُ بَيْنَ يَدَيْ السَّاعَةِ فِتْنٌ كَقَطْعِ اللَّيْلِ
 الْمُظْلَمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا
 وَيُصْبِحُ كَافِرًا يَبِيعُ أَقْوَامَ دِينَهُمْ بَعْرَضٍ مِنَ الدُّنْيَا (رواه
 الترمذی)⁹⁵

It has told us Qutaibah have told us Al Layth ibn Sa'ad has told us of Yazid ibn Abu Habib of Sa'ad bin Sinan Anas from the Prophet SAW said: "At the end of the period leading up to Judgment will occur defamation as a dark night, when it's a person of faith in the morning but became infidel in the evening, and in the afternoon the faithful but the next morning disbelieve, group of people selling their religion with

⁹⁵ Narrated by Tirmizi in his *Sunan*, Kitab *al-Fitan*, Chapter *mā Jā'a satakūnu, fitānūn kaqath'i Al-Laili Al-Mudzlim* juz 4, p. 488

the material world. " (Narrated by Tirmizi) Abu 'Isa said: And in this chapter there is a *ḥadīth* of Abu Hurairah, Jundub, Nu'man ibn Bashir and Abu Musa, and this *ḥadīth* gharib of this chain of transmission lines.

This *ḥadīth* Narrated from the Prophet through a number of friends, they are Anas bin Malik., Abu Hurairah., Abu Umamah ra., An-Nu'man ibn Bashir ra. and Jundab bin Sufyan ra. As for the *ḥadīth* that through Anas bin Malik Narrated by Tirmizi in "*Sunan*" her, the book "*fitan*" chapter "*mā Jā'a satakūnu fitanun kaqath'i al-laili al-Mudzlim*" juz 4, p. *Lafadz* 488 with the above *ḥadīth*. As for the *ḥadīth* that through of Abu Hurairah Narrated by Muslim in his "*Sahih*", the book "faith" chapter "*al-Hastsi 'Alal Mubadarah bil 'Amāl qabla tadzahuril Fitān*" juz 1, h.110 with similar *lafadz* of *ḥadīth*. This *ḥadīth* is also Narrated by Tirmizi in "*Sunan*" her, the book "*fitan*" chapter "*mā Jā'a satakūnu fitanun kaqath'i al-laili al-Mudzlim*" juz 4, p. 487. As for the *ḥadīth* by Abu Umamah ra Narrated by Ibn Majah in "*Sunan*" his book "*fitan*" chapter "*mā yakūnu minal fitan*" juz 2, p. 1305. This *ḥadīth* is also Narrated by ad-Darimi in *Muqaddimah* book "*Sunan*" chapter of his "*fil fadhli*

al-Ilmi wal 'Aalim" juz 1, p. 79 with *lafadz* different *ḥadīth*. This *ḥadīth* is categorized as *Ṣahih ḥadīth*. This *ḥadīth* Narrated by Imam Muslim in his *Ṣahīh* book.⁹⁶

Imam Nawawi said, "The meaning of this *ḥadīth* is the urge to immediately perform righteous deeds before appearing *udzur* or workload prevented, such as slander a barrage which is like the darkness of night is very, very, moonless night, the Prophet describes one example how terrible slander happened. Someone in the afternoon of faith, but in the morning becoming pagan or otherwise, narrators doubt. Because of the enormity of the libel case, in the same day, people can change."⁹⁷

10. Prophet Prediction About The People Never Care from where Their Wealth Comes

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ يَا تَبِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنْ
الْحَلَالِ أَمْ مِنَ الْحَرَامِ (رواه البخاري)⁹⁸

⁹⁶ *Jawāmi' al-Kalīm*

⁹⁷ Syarah Nawawi, *ṣahih Muslim* 3/133

⁹⁸ Narrated by Bukhari in his *Ṣahīh*, *Kitāb al-Buyū'*, Chapter "Man lam yubāli min Ḥaitsu kasābal Mālā" juz 4, p. 296

From Abu Hurairah radliallahu 'anhu from the Prophet sallallaahu 'alaihi wasallam said: "There will come an age in humans when the person does not care anymore about what he gets is of goods halal or haram". (Narrated by Bukhori)

This *ḥadīth* Narrated by Bukhari in his *Ṣaḥīḥ* 34 – “*Kitab al-Buyu*’7 - Chapter “*Man lam yubāli min Ḥaisu kasaba al-Māla*” 4/296 (*Ḥadīth* no.2059) with similar *lafadz*. In addition there is in the 23 - Chapter *Qaulullahi* 'Almighty, "O ye who believe, do not devour usury to multiply." (Surah Ali Imran (3): 130) 4/313 (*Ḥadīth* no. 2083) with a similar *lafadz*. This *ḥadīth* is also Narrated by An-Nasaa'i in his Sunan in “*Kitab al-Buyu*” 2 - Chapter “*Ijtināb ash-fil Syubhāt Kasab*” 7/243 (*Ḥadīth* no. 4454) with the same *lafadz*. This *ḥadīth* is also Narrated by Ad-Darimi in his Sunan in “*Kitab al-Buyu*” 5 - Chapter “*fī al-Tasyhīd fī akli al-Ribā*” 2/162 (*Ḥadīth* no.2539) with similar *lafadz*. This *ḥadīth* is also Narrated by Ahmad in his Musnad 2 / 435-452-505 with similar *lafadz*. This *ḥadīth* is categorized as *shahih ḥadīth*. This *ḥadīth* Narrated by Bukhari in his *Ṣaḥīḥ*.⁹⁹

⁹⁹ *Jawāmi’ al-Kalīm*

What has been proven Prophet had preached. Lots of treasures acquired by humans, but they do not hesitate and do not ever think about where the source of the property, whether lawful or unlawful. Al-Haafiz Ibn Hajar said, "Ibn At-Tiin said, 'The Prophet has told us to be careful with the exam or defamation treasures. This *ḥadīth* is one that shows his prophetic because such events never happen in time. Shape disapproval of the behavior or attitude of people who do not care about the source of wealth lies in the word 'whether of the lawful or unlawful. However, property acquired lawfully excluding acts denounced.¹⁰⁰

¹⁰⁰ Hafidz Ibn Hajar Al-Asqalani, *Fath al-Bāri bi Syarh Ṣaḥīh Bukhari*, Juz 6, p. 362

CHAPTER IV

ANALYSIS

A. The Condition of Social Culture in Indonesia

Moral crisis is the most appropriate word to describe the condition of the young generation in Indonesia today. How come? Almost every day we can see on television, listen to the radio, reading the newspaper, or even see their own forms of criminality committed by Indonesian citizens. Not only people are less able to use the excuse of looking for a bite of rice that do crime, but also the officials, highly educated people, even students. Corruption, violence, sexual harassment, and other form of crimes already a daily food of this nation.

Various kinds of phenomena that occur in the life of our society today, have illustrated a situation that reflects the life of the community like the western world and has shifted the position of locality Indonesian culture had existed previously. This pattern was deliberately done by the authorities and the media who gave birth to popularize lifestyles through the influence of such a product which is actually a reflection of a more modern

culture and heralded via networking media, to the public, especially the younger generations affected and knees mimic categorically without the self-correction of the product behind the media impressions.

On one hand, Western culture gives people the progress of science and technology, but on the other hand he also tried to free people from all religious and moral ties, by want to give happiness to mankind. Unfortunately these objectives have resulted in the opposite, where it has caused people to lose grip and then indulge their whims desire extravagant and frivolous.

In the life of modern society today there has been a phenomenon called westoxication which can be defined as the process of poisoning the West. It can be observed and felt himself in the social life of modern human. Noble values of social life guarded from the first generation to generation are slowly and even drastically has eroded sharply.

These Westoxication indications can be observed also on the behavior of Indonesian society today, especially in terms of the association. Lifestyle free sex

(sex) has been rampant in modern society on this century. More severe conditions of our society are losing identity as the east who upholds moral values and ethics. Symptoms of free sex increasingly widespread in Indonesia, and become a very dangerous social diseases. Adultery, prostitution, homosexuality becomes the norm in the life of today's modern society.

Similarly, the phenomenon of politics in Indonesia is likely to lead to political power. The symptoms that arise today, shows ethics in politics is not seen as something urgent. Not a few politicians are more concerned with power than political morality and public welfare. To gain and maintain power, they use all means, such as money politics, political intimidation, and others. As at the time the Regional Head Election (Election) in the second round conducted in 2010 showed an interesting phenomenon. Among them, the political reality reveals that there are several regional heads that have served two terms as regent / mayor, but still want to advance in the nomination of regional leaders. This is done in order to remain in the throne of power, despite having to go down the ranks to become deputy head of

the region. Or if not that way, the former head of the area "bless" his wife or children forward in the nomination. There is even stated Regent has failed to lead because of significantly entangled in corruption cases remains forward again.

Some social phenomenon above is an overview of the current condition of Indonesia, there are many other phenomena if passed. In plain view, the reality is very close to the Prophet's prediction.

B. The Implications *Hadith* of Prediction On Currently Social Culture

Social phenomena at the top into a study of the dynamics of the science of *hadith*, because we realize that what has happened is included as part of nubuwat or predictions of the Prophet and that is now proven true in Indonesia.

Prophet preached about events that have occurred in the past and predict about the events that will occur in the future until the coming of the Hour. Here is a social phenomenon in Indonesia which has closeness with the prediction of the Prophet:

1. The Compete of Building

It is true what is preached the Prophet SAW, we watched change in various situation. Explained in the ash-Shahiihain from Abu Hurayrah RA, that the Prophet SAW said to Jibreel when he was asked about the timing of the Judgment:

"But I will mention to you the signs ... (then he mentioned, among them) if the goat herders vying to elevate the building, it is among the signs." (Narrated by Bukhori)¹⁰¹

While in the Muslim history is expressed:

وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ
(رواه مسلم)¹⁰²

"And you watch the people who do not wear slippers, the naked more poor sheep herd, competing to create a high buildings." (Narrated By Muslim)

Al-Haafiz Ibn Hajar RA said, "The meaning competing to elevate the building is every person who wants to build a house if the house is higher than

¹⁰¹ Ṣaḥīḥ al-Bukhari, kitab *al-Īmān*, chapter *Su-ālul Jibrīl an-Nabiyya J'a al-Īmān wa al- Islām*, bab *Bayānul Īmān wal Islām wal Ihsān*, juz 1, p. 161-164

¹⁰² Ṣaḥīḥ Muslim, kitab *al-Īmān*, chapter *Bayānul Īman wal Islām wal Ihsān* (1/158, Syarh an-Nawawi).

others. Maybe is also meaning is boasting with memperhias and beautify, or more general meaning out of it. It has been widely to find even multiplied.”¹⁰³

The transformation of jakarta for example, in 1962 Jakarta is not always a noisy, the fullness of person, and many malls. There is still a times when the capital of Indonesia is not even written 'Jakarta', but 'Djakarta'. And this is an example of a comparison between Djakarta past and present-day Jakarta:

a) The area Karet Tengsin, Past and Present



Gambar.1.

The area of Village that are now part is Tanah Abang was once a rubber plantation owned

¹⁰³ *Fath al- Bari*, 13/88.

by a Chinese-Betawi, Tan Tieng Shin. Is now has been transformed into rise buildings.¹⁰⁴

b) The monument of Pancoran, Past and Present



Gambar.2.

It seems clear how different one of the locations in Jakarta, namely the monument of Pancoran. In the past regular home building is still visible around the monument, but now it is surrounded by high-rise buildings.

This proves that what was predicted Prophet of compete building has been true in Indonesia.

2. The Muslims are Follow Jews and the Christians Culture

Muslims will follow the steps, or "way of life" Jews and Nasrani, up in the affairs of small and cases

¹⁰⁴ See: Hipwcc.com

that are not absurd. For example, if Jews and Christians into the hole lizard dirty and cramped once, Muslims will continue to follow them. These days we can see the reality sabdaan Prophet. this. they often imitate the "way of life" Jews and Christians consciously or not. many of our people who have been caught with guile Jews and Christians.

Today, the lifestyle is often misused by most teenagers this country. Especially the teenagers who are in the Metropolitan city. They tend to follow fashion lifestyle the present. Certainly, they imitated mode is a mode of the west. If they can filter the good and right, then the effect will be positive. But on the contrary, if not smarter in filtering mode from the west, it will negatively affect their own.

Way of dress the various types of Fashion by revealing the shape of the body, opened aurat is one of the Jewish and Christian culture that has spread in this country. Then the negative impact of which is promiscuity, the loss norms of decency, and the demoralisation.

"The entry of western thought made as the ancient habits and outdated," said Suryadharma Ali asserted. Has been many habits the ancient nation of Indonesia is considered as the entry of western culture. Fact, most of western culture haven't benefit. He gave an example, customs taklim attend or recite after Maghrib prayer. Currently, the pilgrims taklim mostly among mothers. Young men and women actually dissolve in the television. Ironically, the television broadcast can hypnotize the audience to forget the prayer times and other more beneficial habits. Precisely television more harm.¹⁰⁵

3. *Zina* (Free Sex)

One of the social ills that are rampant and is rampant in the life of today's modern society is promiscuity or adultery. Islam strictly forbids adultery, because adultery is intercourse between men and women who do not have the bond of marriage, leads to the destruction of marriage, the collapse of the family structure and society, the cause of the

¹⁰⁵ See: Republika.co.id

spread of venereal diseases and AIDS, which is now engulfing our society.

When someone was caught in adultery, then chances are he did another crime is very open, meaning that adultery becomes an embryo criminal encourage other forms of crime such as baby dumping adultery generated because of this relationship, or bring down before birth. Such a phenomenon is a lot going on in Indonesia.

Pornography has penetrated into all aspects of life, not merely a feature of metropolitan life, but has entered the countryside. Pornographic images are very easily accessible by anyone. Scenes of pornographic and sexual abuse have become a daily menu. Pornography Law was not able to minimize pornography, because his spirit but not eradicate the set while monitoring is very weak.

A moral problem which later emerged and is growing because of the increasing numbers of free sex offender is prostitution or prostitution. Particularly

relevant when seen from the *hadith* predicted the following:

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ وَيُشْرَبَ الْخَمْرُ وَيُظْهَرَ الزَّنا (رواه مسلم)¹⁰⁶

It has told us Syaiban son Farrukh has told us' Abdul Warits have told us Abu At Tayyah have told me Anas bin Malik he said; Prophet SAW said: "Among the signs of doomsday namely: the appointment of science, ignorance is rampant, the number of people who drink alcohol, and adultery is done openly." (Narrated by Muslim)

Sexual promiscuity among teenagers Indonesia today is very alarming. Based on some data, including from the Indonesian Child Protection Commission (KPAI) said about 32 percent of adolescents aged 14 to 18 years in major cities in Indonesia (Jakarta, Surabaya, and Bandung) had sex. Other survey results also stated, one of four teens Indonesia premarital sexual intercourse and 62.7% of adolescents lose

¹⁰⁶ Narrated by Muslim, kitab: *of Science Chapter: The appointment of science and the spread of ignorance* No. Hadist: 4824. Sec: Lidwa Pusaka i-Software - *Kitab 9 Imam Hadist*.

prove virgin while still in junior high school, and even 21.2% of them do extreme, ie, had an abortion. Abortion is done as a way out of the consequences of free sex. Even research NGO Friends of Children and Adolescents Indonesia (Sahara) Bandung between 2000-2002, teens who had premarital sex, 72.9% pregnant, and 91.5% of them claimed to have had an abortion more than once. This data is supported by several studies that there is a 98% female students in Yogyakarta who have sex before marriage claimed to have an abortion. Cumulatively, abortion in Indonesia is estimated to reach 2.3 million cases per year. Half of the amount was made by an unmarried woman, about 10-30% are teenagers. That is, there are 230 thousand to 575 thousand young women who are expected to have an abortion each year. Another source also mention it, every day 100 teenage abortions and the number of unwanted pregnancies in adolescents increased between 150,000 to 200,000 cases each year. In addition BKKBN survey conducted in late 2008 stated, 63 percent of teens in several major cities in Indonesia have sex before marriage. Early sex offenders that belief, sexual

intercourse one time does not lead to pregnancy. Another source also mentioned no less than 900 thousand teenagers who never abortions due to promiscuity (Jawa Pos, May 28th, 2001). And in East Java, abortions recorded 60% of the total cases (Jawa Pos, April 9th, 2005).

4. Men are Little More Than Woman

It is true what the Prophet preached. We can see reality exactly as it preached he had gone of Science and ignorance is rampant in the middle of humanity, so that religion becomes something strange thing. Liquor drunk, as to drinking is not considered a sin. Even doing it includes one of pride. at least males than females. This continues so that women achieve enormous amount fantatis, as to one man versus 50 women, as preached the Prophet.

However, this phenomenon have not happened in Indonesia, viewed from the world's population of census data, number of men is equal to 3,532,503,174 people, or by 50.3%, while the number of female world population of 3,485,040,790, or 49.7% of the

total population of 7,017,543,964. In 2013 statistics. While these men are still more than women.¹⁰⁷

5. Voracious of Power or Position

Indonesian politics is very identic with money and power. The rise of the incumbent or his family are troubled forward again in the General Election showed the ruling morality is no longer a requirement for power. Even the most striking is the sense of justice is Boven Digul Regency of Papua case, the regent who still serves as a suspect has been convicted of corruption cases and has been held to win the election next year (Republika, July 22nd, 2013).

Indonesia has failed to give birth to democracy politicians who have a political virtue or noble character that enables them to act responsibly, in the public interest above personal interests, groups, parties, as well as the perpetuation of a conscious effort power. According to a senior researcher Indonesian Corruption Watch (ICW) Abdullah Dahlan, such behavior is an attempt to control access,

¹⁰⁷ http://statistik.ptkpt.net/_a.php?_a=penduduk_ratio&info1=4

assets and projects in the region, also in order to fertilize the political oligarchy. Local leaders implicated in corruption cases, obviously would be safer if it still serves as President of the Examination Permit protected. Or will continue to be protected by his fellow colleague's regional head, his family (his wife or children) who became local leaders, and party structures at the central level (Suara Merdeka, October 18th, 2010).

Crazy power is increasingly rampant in Indonesia. This phenomenon is very similar to what is predicted by the Prophet in his saying:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ
سَتَحْرُصُونَ عَلَى الْإِمَارَةِ وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ فَنَعَمَ
الْمُرْضِعَةُ وَبَنَسَتْ الْفَاطِمَةُ (رواه البخارى)¹⁰⁸

From Abu Hurayrah from the Prophet sallallaahu 'alaihi wasallam, he said: "you will be greedy for office, but that office would be a regret on the day of Resurrection, he was as good-bad-bitterly segetir breastfeeding and weaning." (Narrated by Bukhari)

¹⁰⁸ Hafidz Ibn Hajar Al-Asqalani, *Fath al- Baari bi Syarh Sahih Bukhari*, syaikh Abdul Aziz bin Abdullah bin Baz, Beirut: Dar al-Fikri, p. 125

Seems to be what the prophet predicted through the above *ḥadīth* is in accordance with the conditions of our society today. So many people are hardly to catch ambitious position, position, position and power. They are willing to risk anything to achieve it. If necessary he owed here and there to get them. Because he knew that if he managed to get it, then all that debt will be paid off because she simply guarantee that large salary he would get when served.

6. The Human Proud of the Mosques

The development of a magnificent grand mosque and large in various regions in Indonesia gave pride for Muslims. But on the other side give its own concern for the Scholars, because the construction of the mosque is often not accompanied by spirit of community worship at the mosque.

One example is the highway Baitull Izzah mosque in the city of Tarakan, North Kalimantan. Ali Mustafa Yaqub during a visit to the territory of North Kalimantan in Kota Tarakan. He reveals how magnificent Grand Mosque Baitul Izzah in Tarakan,

North Kalimantan. But unfortunately the magnificent mosque is apparently filled a few Muslims that worship at the mosque. Imam of the mosques Istiqlal also reveals, this phenomenon have occurred in almost all Indonesia (Republika, January 14th, 2014).

7. Woman Work Like Men

The gender is apparent differences between humans that later classified into male and female. Gender equality is the right of every human being. But in fact, women are still treated less worth than those received by men. Gender equality became one of the problems in Indonesia, therefore gender justice into one vision of Indonesia in 2020 on Fair point (kompas, November 17th, 2014).

In modern times today have a lot of women that participate actively in earn income. It has become the advancement of gender equality because the old days are still taboo for women to come to work for a living and just stay at home to take care of housekeeping. Only men who make a living for the family. Women the old days often still considered weak, while women are entitled to receive the same

treatment and rights as men. With so many career women led to the increasing number of crimes that happened, for example, just as sexual harassment. This is due to women's career home late at night and alone become a major factor in any sexual crimes that occurred.

It is true what is predicted Prophet trade has grown, expanded to the outposts as to a husband and wife work together in trade. They regulate trade together.

8. The split of people

The split between the Muslim Ummah has indeed happened long ago. Split this, Muslims are increasingly visible amid the Islamic prophet Muhammad. died. Yes, indeed before the Prophet died, the split is already there. However, it can still be controlled. So, there are still used as a reference on all related to religion. So, an explanation of the problem of absolute religious prophets who received revelation from God.

The split that occurred on Muslims, has been predicted by the Prophet. He said that at the end of the world, Islam will split into 73 groups. Split occurred caused by the interpretation of each person to the Koran and the *Ḥadīth* of the Prophet different and the political element in it anyway.

State of Indonesia is a country that a Muslim majority. Even so, Muslims in Indonesia is not independent from the differences which eventually manifested in the presence of some groups (organizations) flow or understood of Islam. In reality, there was tension between the Islamic group. At a minimum, by way of mock the doctrine other groups. Therefore, each of the groups claims his group or understand they believed is the most correct and the other wrong (Kompas, January 24th, 2015).

9. The Defamation Like a very Dark Night

The depiction defamation like extremely dense the night shows how hard and dangerous it is defamation. This is important a warning for every Muslim, that the amount of defamation that causes someone a nearby apostasy is a sign of the end times.

For a local scale, probably the most obvious is the phenomenon of the difficulties of life, economic problems, poorness and the misery that causes a person with the easily swap religion.

The difficulties of life because to natural factors and human dirty politics, often plunges many people into kufr. The world temptation can happen in the form of wealth, women and position are packed so tempting for anyone to taste. So anybody that does not have the endurance of faith, it is possible to change the faith in the number of days.

10. The People Never Care From Where Their Wealth Comes

We are witnessing at this time, how proliferation efforts forbidden religion, such as the city of gambling, the practice of shamanism, the trading result of prohibited goods such as khamr, and drugs, the result of theft and robbery, dishonest in trade with fraud and reduce the scales , consuming riba, consuming the orphan's property, corruption, and collusion.

Phenomenon that occurs in Indonesian society is currently undergoing modernization fertility age but spiritual barrenness and materialistic age, everything must be in the value of the material, is almost missing values sincerity in social life. Humans eat each other to gain wealth, they do not matter anymore where he either halal or haram get everything mixed because they have mastered lust. Shame culture has been lost in their hearts, not their right to take something treasures so they no longer care about where to get the treasure.

Officials and public figures should be a role model and gives examples. But lately a number of officials in Indonesia precisely adorn the mass media for violating the ethics and morals for the sake of getting wealth. For example, cases of bribery Akil Mochtar (former chairman of the Constitutional Court) received a bribe of Rp 1.8 billion from King Bonaran Situmeang Regent Tapanuli (compass, 27 April 2015). Siti Nurmarkesi case (Regent Kendal) determined to be a suspect alleged corruption cases of social assistance (social assistance) Kendal in 2010

amounted to Rp 1.3 billion. Besides Siti Nurmarkesi, another official who is also a suspect in the case the same is the former Head of Public Welfare of Kendal Abdulrohman, former Treasurer Romlah Welfare Section, and former Head of Religious Education and Cultural Welfare Section Reza (kompas, July, 05th, 2013).

Not only political officials, the general public today that adorn many mass media for violating social sanctions in order to get the treasure. Criminal be a shortcut to make ends meet. For example, the case of robber, robbery, theft is increasingly rife in various parts of Indonesia.

Various phenomena above show how fragile the moral values that occurred in Indonesia. Often people become dark eyes when their needs are not being met. Hungry stomach and lives pursuit of dependents (children and wife), will inevitably force them to follow the path that might lead to an attitude justifies any means; most importantly the stomach can fouled, wives and children no longer cry of hunger and needs are met.

The Prophet SAW said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنْ
الْحَلَالِ أَمْ مِنَ الْحَرَامِ (رواه البخارى)¹⁰⁹

From Abu Hurairah radiallallahu 'anhu from the SAW said: "There will come an age in humans when the person does not care anymore about what he gets is of goods *ḥalāl* or *ḥarām*". (Narrated by Bukhori)

The fact also confirmed what he decreed above. Several weeks ago, a public were surprised with death Deudeuh Alfisahrin alias Tata Chubby very tragic. Dedeuh died in a state of undress, neck entangled wires, and mouth gagged socks. Who Dedeuh so that in the end, he was so well known and many media who wrote about him? According to news circulating, Dedeuh was a commercial sex worker (CSW), which offers services for men masher with a rate of about Rp 350 thousand per hour. Dedeuh peddles her services through social media.

¹⁰⁹ Narrated by Bukhari in his *Ṣahīh*, *Kitāb al-Buyu'*, Chapter "*Man lam yubālī min Ḥaiṭsu kasābal Mālā*" juz 4, p. 296. (*Ḥadīth* no.2059)

The prophet warning is particularly relevant to current conditions in which human beings in the search for sustenance tend to leave and separate the economic life with religious values.

After the authors see several phenomena and facts that occurred in Indonesia, that the implications of *ḥadīth* predicted in culture today is a proof of the truth of the Prophet Muhammad who should we believe. In this case, it becomes very important to seat *ḥadīth* predicted in proportion to the reality of the present.

Of the many social phenomena that occur in Indonesia, a phenomenon that is very close to the prediction of the Prophet, there are three: first, greedy power or position. Second, people no longer care about where to get the treasure. Third, Zina or promiscuity is rampant. The third phenomenon as if it were rife and this became a trend in our country.

CHAPTER V

CLOSING

A. Conclusions

Based on the description and analysis has been the writer suggested some conclusions can be drawn, among others:

1. The *Ḥadīth* of Predictions About Social Phenomenon

Prediction *ḥadīth* is information that comes from the Prophet about future events or that has not happened. In this case, it becomes very important to seat *ḥadīth* predicted in proportion to the reality of the present. Prediction *ḥadīth* consists of two types, namely *ḥadīth* of predictions that are directly and *ḥadīth* of prediction is indirectly. To know the *ḥadīths* of predictions indirect, can be seen from the contents or its contents, while the *ḥadīths* are predictions directly, it can be seen from the characteristics in the composition of pronunciation (*Matan*) that *ḥadīth* indicates predictive sense, as indicated by the words: *ستكون* or *سيكون* (will happen), *يكون بعدي* (after I will be), *سيأتي* (forthcoming), *يكون بعدي* (as I would later). While

the social phenomenon is an event that happens and can be observed scientifically in social life as the problems that arise both in family life and society. So it can be concluded that the *ḥadīth* predictions about the social phenomenon is the Prophet SAW which discusses problems of social life that will occur in the future.

2. Implications *Ḥadīth* of Prediction On Recently Socio-Culture Conditions

Various kinds of phenomena that occur in the life of our society today, have illustrated a situation that reflects the life of the community like the western world and has shifted the position of

In Indonesian culture had existed previously. Basri Iba Asghary reveals that nowadays social phenomenon in our society is the emergence of a shift and erosion of moral values among teenagers. They absorb any culture and then tend to love the rah-rah indeed deliberately proffered by the enemies of Islam to destroy the young generation.

Indonesian nation is currently experiencing a moral decreased. Almost every day we can see in the mass media or even see their own forms of criminality committed by Indonesian citizens. Not only people are less able to use the excuse of looking for a bite of rice that do crime, but also the officials, highly educated people, even students. Corruption, violence, sexual harassment, and other forms of crimes.

From the many social phenomena that occur in Indonesia, a phenomenon that very close to the prediction of the Prophet, are three of phenomenon: firstly, the voracious of power or position. Secondly, the people never care from where their wealth comes. Thirdly, *Zinā* (free sex). The third phenomenon as if it were rife and it became a trend in our country..

B. Suggestions

A lot of information that we get from the *ḥadīth* of the Prophet SAW. But our society is still a few who want to explore the science of *ḥadīth*. Yet through the *ḥadīth* of the Prophet, one of the benefits we can dig up information related to the events that will happen next. When knowing this, we can prepare for a better future through

the instructions *ḥadīth* of the Prophet SAW. Then the thesis entitled "*ḥadīths* of Predictions About Social Phenomenon, Context Indonesia (Thematic Studies *Ḥadīth*)" The authors present to the reader to provide information related to social phenomena that occur in Indonesia which has a closeness with the prediction of the Prophet. Then, in order to be useful at the same reading can add predictive science of *ḥadīth*.

Praise always author Allah SWT. which has bestowed a blessing, grace, guidance and joy to the author so that they can finish this thesis.

The authors are aware, that this thesis is still far from perfection. For the perfection of this paper the authors expect criticism, suggestions that are build from dear reader. Hopefully this simple result can provide benefits for the author and for the readers in general.

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