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Besse Wahida, Khaerun Nisa Nur, Ibnu Hajar Ansori
Tracing Entities of Arabic in The Qur'an

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Arini Indah Nihayaty, Bagong Suyanto, Sutinah
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Convicts' Family as Seen in Social Interaction*

Wahyuddin, M. Abdul Hamid
محاولات شوقي ضيف التجديدية في تيسير النحو التعليمي

M. Napis Djuaeni, Hasyim Ashari
نظام القافية ودوره في نشأة المعاجم اللغوية العربية

**Hasyim Haddade, Baso Pallawagau, Zaenal Abidin,
Muhammad Zakir Husain**
التجديد في النحو: دراسة مذهب الخطيب الشربيني اللغوي في تفسيره السراج
المنير

Nurhakki, Ahmad Sultra Rustan, Muhammad Taufiq Syam
*The Habituation of Tongkonan Communication as Adhesives for
Religious Harmony in Toraja People*

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Table of Contents

Besse Wahida, Khaerun Nisa Nuur, Ibnu Hajar Ansori	1-25
<i>Tracing Entities of Arabic in The Qur'an</i>	
Sandra Dewi Dahlan, Mirotin Eka Wahyuningsih, Hasbi Assiddiqi, Edi Ardian, Rahmat Fajar	26-41
<i>The Role of Gossip as a Strategy to Reach Power in Tilik Short Movie</i>	
Hasaruddin, Sitti Mania, Ahmad Yani, Musyarif.....	42-56
<i>Tracking The Historical Development of Kedatuan Sawitto in South Sulawesi in The XVI-XVII Century</i>	
Abdul Muiz Amir, Sahiron Syamsuddin, Siswanto Masruri	57-81
<i>Dialectic Relationship Between The Qur'an and Hadith: The Interpretation of The Term "As-Sā'Ah" Using Critical Hermeneutic Analysis</i>	
Fachmi Alhadar, Safrudin Amin.....	82-104
<i>Covid-19 Poems as Cultural Response to Pandemic in Indonesia</i>	
Arini Indah Nihayaty, Bagong Suyanto, Sutinah	105-128
<i>A Study of Religious Symbols Attached to The Former Terrorist Convicts' Family as Seen in Social Interaction</i>	
Wahyuddin, M. Abdul Hamid.....	129-160
<i>محاولات شوقي ضيف التجديدية في تيسير النحو التعليمي</i>	
M. Napis Dj, Hasyim Ashari.....	161-187
<i>نظام القافية ودوره في نشأة المعاجم اللغوية العربية</i>	
Hasyim Haddade, Baso Pallawagau, Zaenal Abidin, Muhammad Zakir Husain	188-215
<i>التجديد في النحو: دراسة مذهب الخطيب الشربيني اللغوي في تفسيره السراج المنير</i>	
Nurhakki, Ahmad Sultra Rustan, Muhammad Taufiq Syam.....	216-233
<i>The Habituation of Tongkonan Communication as Adhesives for Religious Harmony in Toraja People</i>	
Nahdhiyah, Syahrani Junaid.....	234-253
<i>A Study of Al Qur'an towards Environmental Issues of Buginese Elong-Elong (Ecocritical Approach)</i>	

DIALECTIC RELATIONSHIP BETWEEN THE QUR'AN AND HADITH: THE INTERPRETATION OF THE TERM "AS-SĀ'AH" USING CRITICAL HERMENEUTIC ANALYSIS

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Abstract

This study aims to uncover the polemic relationship between the Qur'an and the Hadith regarding the concept of *as-sā'ah* (the end of life in the world). This phenomenon was investigated using a philosophical analysis-based qualitative research design. This study uses critical hermeneutic reading to textualize and historically contextualize the articulations of the *as-sā'ah* in the al-Qur'an and Hadith. The findings suggest that the polemic was sparked by a disagreement between the al-Qur'an and Hadith narrations over the meaning of *as-sā'ah*. The Qur'an only mentions it in the context of eschatology, whereas some Hadith narrations include descriptions of the end times or events that occur before the Day of Judgment (apocalyptic). The impact of meaning evolution is felt not only on a conceptual level but also on a practical level. Eschatology is limited to conveying spiritual morality messages, whereas apocalyptic is more commonly used for political propaganda that is prone to instilling violent ideas in religion. This finding has ramifications for the study of the Qur'an and Hadith, particularly in the area of examining the text and historical contexts to comprehend the relationship between the Qur'an and Hadith narrations.

Keywords: *As-Sā'ah*; Critical Hermeneutics; The Qur'an and Hadith.

الملخص

أهداف هذه الدراسة الكشف عن العلاقة بين نصوص القرآن والحديث في قضية "الساعة" التي تؤدي إلى الجدل. تمت دراسة هذه القضية باستخدام المنهج النوعي بناء على التحليل الفلسفي. وهذا التحليل يبني على التأويلية النقدية لكلمة "الساعة" الواردة في نصوص القرآن والحديث حرفياً وسياقياً تاريخياً. تشير نتائج هذه المقالة إلى أن الجدل في معاني "الساعة"

يبدو بسبب اختلاف معانيها في القرآن والأحاديث النبوية. اقتصر القرآن على توضيح معاني "الساعة" في سياق الإيمان بالآخرة فحسب، بينما يوضح بعض روايات الحديث "الساعة" في سياق الرؤيا أو الحوادث التي جاءت قبل وقوع الساعة أيضا. إن تأثير التحول في المعاني لا يقف في الجانب المفاهيمي، ولكن يؤثر أيضا في الجانب التطبيقي. مفهوم "الساعة" في القرآن لإيصال التعاليم في المجالات الأخلاقية والروحية، بينما يتم استخدام مفهوم "الساعة" في الأحاديث بشكل أكثر للدعاية في قضايا السياسية التي تميل إلى ظهور مفاهيم العنف في التدين. ونتيجة هذه الدراسة لها إسهام في تطور دراسة القرآن والحديث خاصة في معرفة جدلية البحث النصي والتاريخي بين نصوص القرآن ورواية الحديث.

الكلمات الدلّة: الساعة; التأويلية النقدية; القرآن والسنة.

Abstrak

Studi ini bertujuan untuk mengungkap relasional antara al-Qur'an dan Hadis terkait konsep akhir kehidupan di dunia (as-sā'ah) yang tampaknya bersifat polemik. Fenomena tersebut diinvestigasi dengan menggunakan desain penelitian kualitatif berbasis analisis filosofis. Analisis ini menerapkan pembacaan hermeneutika kritis terhadap artikulasi as-sā'ah yang terdapat dalam redaksi al-Qur'an dan Hadith, baik secara tekstual maupun kontekstual historis. Hasil temuan menunjukkan bahwa polemik tersebut diakibatkan karena terjadinya kesenjangan makna as-sā'ah antara redaksi al-Qur'an dan Hadis. Al-Qur'an hanya sebatas mengartikulasikannya dalam konteks eskatologi, sedangkan sebagian riwayat Hadis juga mencakup deskripsi akhir zaman atau peristiwa yang mendahului hari Kiamat (apokaliptik). Dampak dari evolusi makna tersebut tidak hanya terjadi pada aspek konseptual, tetapi juga pada aspek praksisnya. Eskatologi sebatas digunakan untuk menyampaikan pesan-pesan moralitas spiritual, sedangkan apokaliptik lebih dominan digunakan untuk propaganda politik yang rentan menimbulkan paham kekerasan dalam beragama. Temuan ini berimplikasi kepada pengembangan studi al-Qur'an dan Hadis, khususnya pada wilayah investigasi teks dan konteks historis dalam memahami relasional antara redaksi al-Qur'an dan riwayat Hadis.

Kata Kunci: As-sā'ah; al-Qur'an dan Hadis; Hermeneutika Kritis.

A. Introduction

The Qur'an and Hadith are primary sources of Muslim teachings, though they do not always agree on how to express certain concepts. This phenomenon can be seen in Fred M. Donner's findings, which show that the term *khalifah* in the Qur'an has no political connotation.¹ The Hadith narrations, on the other hand, explicitly place the term in a political context. Adis Duderija has conducted another study on the evolution of the meaning of the term as-sunnah. From the four early generations of Islam to the generations after, the term has undergone a semantic-contextual and epistemological-methodological evolution of meaning, according to him. The term as-Sunnah was organically blended between the Qur'an and Hadith in the first four generations of Islam. However, *as-sunnah* was used as one of the terms within the scope of worship law in the *fiqh* literature, the term as-Sunnah developed in the following era.² The difference in meaning between the editors of the Qur'an and Hadith is, of course, functionally contradictory. The Hadith narration serves as a *bayān* against *mujmal*, or general meaning of the Qur'an, according to the majority of Sunni scholars. As part of the concept of Islamic theology, this study aims to conduct a similar investigation by tracing the gap in the meaning of the term *as-sā'ah* between the Qur'an and Hadith.

These goals are broken down into three main questions; how is the articulation of *as-sā'ah* in the Qur'an and Hadith? Why did the articulation polemic happen in the Qur'an and Hadith? What can be learned from critical hermeneutics to resolve this debate? These three questions are addressed in this study through a qualitative research design based on a literature review. The data was gathered by using observation techniques to discover a variety of meanings for the terms *as-sā'ah*, which are summarized in the Qur'an's redaction and Hadith. Critical hermeneutic techniques, which refer to historical contextual and textual reading, are then used to analyze the findings. The term *as-sā'ah* is used as a keyword or main object that is thoroughly examined.³ Thus, the historical significance or *ma'na at-tārīkh* behind the use of that term in the Qur'an and Hadith can be discovered.⁴ This research aims to prove an argument that there has been a shift in articulating the meaning of *as-sā'ah* between the prophetic era and its aftermath using this reading technique. Because this research recognizes a shift in meaning, it concludes that the *as-sā'ah* can be understood in two ways depending on the context.

¹ Fred M. Donner, *Narrative of Islamic Origin: The Beginning of Islamic Historical Writing* (Princeton: The Darwin Press Inc, 1998), 40-46.

² Adis Duderija, "Evolution in the Concept of Sunnah during the First Four Generations of Muslims in Relation to the Development of the Concept of an Authentic Ḥadīth as Based on Recent Western Scholarship," *Arab Law Quarterly* Vol. 26, no. 4 (2012): 393–437.

³ Naṣr Ḥāmid Abū Zayd, *Maḥmūd an-Naṣ: Dirāsah fī 'Ulūm al-Qur'ān* (Beirut: Al-Markaz as-Ṣāqāfī al-'Arabī, Dār al-Baiḍā, 2014), 137-138.

⁴ Sahiron Syamsuddin, *Heremeneutika dan Pengembangan Ulumul Qur'an*, Cet. II. (Yogyakarta: Nawasea Press, 2017), 139-143.

The dialectic of the concept of the end of time in the study of the Qur'an and Hadith has been studied previously by "outsider" (orientalist) and "insider" researchers interested in the subject. David Cook,⁵ Michael Cook,⁶ and Tood Lawson,⁷ for example, questioned the dialectical relationship between the Qur'an and the Hadith when it came to describing the Islamic apocalyptic concept. Asy-Syarman and Bawa'inah,⁸ Hawwā,⁹ Yasein Mahdi Saleh,¹⁰ and Majed Darwich,¹¹ among the insider researchers, discussed the construction of rules in understanding the Hadiths about *al-fitan*. Neither of these two research clusters has worked together to develop a critical hermeneutic approach, particularly concerning the definition of the *as-sā'ah*. This term can be used to decipher the emergence of the theological concept polemic in the revelation redaction (the Qur'an and Hadith).

B. Functional Relations between The Qur'an and Hadith

The majority of Muslims agree that the Qur'an and Hadith are two separate entities that form a single revelation redaction unit. The Hadith's role as *mubayyin* of Qur'anic verses exemplifies this relationship, and the two cannot be separated. The question that this knowledge raises is whether all Hadith redactions have this status. In response to this question, Rohile Gharaibeh has documented the polemic between the two groups of scholars in dealing with these issues in *At-Ta'arud az-Zāhirī bain al-Qur'an wa as-Sunnah*. The first group of scholars recognized that Hadith (*Sunnah*) redactions had the authority to enact new laws not found in the Qur'an. They build their case on the assumption that the Hadith cannot diverge from the meaning of the Qur'an's substance because all of the Prophet's words are revelations, and thus all of

⁵ David Cook, *Studies in Muslim Apocalyptic* (New Jersey: The Darwin Press, 2002). Baca juga, David Cook, "Hadith, Authority and the End of the World: Traditions in Modern Muslim Apocalyptic Literature," *Oriente Moderno* 82, no. 1 (2002): 31–53. Baca juga, David. Cook, *Contemporary Muslim Apocalyptic Literature* (New York: Syracuse University Press, 2005).

⁶ Michael Cook, "Eschatology and The Dating Tradition," in *The Formation of the Classical Islamic Word: Ḥadīth*, ed. Harald Motzki, Vol. 28 (New York & London: Routledge Publishing, 2016), 217–41. Baca juga, Michael Cook, "An Early Islamic Apocalyptic Chronicle," *Journal of Near Eastern Studies* Vol. 52, no. 1 (1993): 25–29.

⁷ Tood Lawson, "Duality, Opposition and Typology in the Qur'an: The Apocalyptic Substrate," *Journal of Qur'anic Studies* Vol. 10, no. 2 (2008): 23–49.

⁸ Khālid Muḥammad asy-Syarmān and Sa'īd Muḥammad Bawa'inah, "Aḥādīs al-Fitan Mafhūmihā wa at-Taṣnīf fihā wa Qīmatuhā al-'Ilmiyah wa Qawā'id Fahmihā," *Al-Majallah al-Urduniyya fī ad-Dirāsāt al-Islāmiyya* Vol. 12, no. 4 (2016): 127–149.

⁹ Muḥammad Sa'īd Hawwā, "Manhaj at-Ta'āmul ma'a Aḥādīs al-Fitan al-Mustaqbal," *Islamiyyat al-Ma'rifah* Vol. 22, no. 85 (2003): 15–53.

¹⁰ Yasein Mahdi Saleh, "Seditions, and Confronting Them in the Light of Islamic Thought," *Al-Adab Journal* Vol. 128, no. 128 (2019): 567–88.

¹¹ Majed Darwich, "Ḍawabiṭ al-Fatayā 'inda al-Fitan," *Al-Jinan* Vol. 7, no. 1 (2015): 11–30.

them avoid errors (*ma'aṣūm*).¹² The evidence for this claim can be found in Q. *an-Najam* / 53: 3-4. "*Wa-mā yanfiq 'an al-hawā, in huwa illā waḥyun yuhā*". (Nor does he speak out of desire. It is naught but revelation that is revealed).¹³

The second group argued that Q. *an-Najam*/53: 3-4 should not be used to establish that all of the Prophet's interactions are part of revelation. This verse was written down at the start of the spread of Islamic da'wah in Mecca as a counter-narrative to the Arab community's sceptical accusations that the Prophet only wrote Qur'an. Similarly, the structure of the verse, or *siyāq al-āya*, reveals that the object referred to in verse is the Qur'an's redaction, not the Hadith.¹⁴ Given that the Hadith redaction's primary function is *bayān*, Imām asy-Syātibī believes that acceptance of the Hadith redaction should refer to the compatibility of the text's meaning and the context of its discussion in the Qur'an. It cannot be classified as part of the revelation if the Qur'an does not accommodate a discussion theme mentioned in Hadith redactions. Such knowledge can only be claimed as part of the Prophet's *ijtihad*, which has no legal consequences. Q. *an-Naḥal* / 16: 44 "...*Wa anzalnā ilaika az-ẓikra litubayyina li an-nās...*" (...We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them....). As a result, this second group of scholars claims that if the Hadith history is consistent with the redaction of the Qur'an, it can be considered the redaction of revelation.¹⁵

The correspondence between the two is bound by two absolute conditions, according to Muḥammad bin Ab Syuhbah: *first*, the text of the Hadith, which explains the generality of the Quran redaction. It is founded on Q. *al-Ḥasyar*/59:7 "...*Wa-mā ātakum ar-Rasūl fa-khuḏuh wa mā nahākum 'anh fa-intahūh...*" (...And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain [therefrom]....); *Second*, on a specific theme, the Hadith text does not contradict the meaning of the *bāṭiniyya* or the spirit of the Qur'an.¹⁶ The Hadith reports are classified as *bayān* based on these two conditions. Such a thing is commonplace in mundane matters, but what about matters of faith, particularly the position of the apocalyptic concept or the redactions of *al-fitan* or *al-malāḥim*? Is it possible that the Hadith redactions on this subject might contradict the Qur'anic paradigm? In this study, these questions are thoroughly examined in order to identify the factors that lead to conceptual differences.

¹² Rohile Gharaibeh, "At-Ta'arud az-Zāhirī bayn al-Qur'ān wa as-Sunnah," *Majallah al-Manārah li al-Buḥūs wa ad-Dirāsah* Vol. 23, no. 2 (2017): 95–126. Baca juga, 'Abd al-Khāliq 'Abd al-Ganī, *Hujjiya as-Sunna* (Beirut: Dār Al-Qur'ān al-Karīm, 1983), 508.

¹³ *Ibid.*

¹⁴ Sa'duddīn al-'Uṣmānī, *Al-Manhaj al-Wasīṭ fi at-Ta'āmul ma'a Sunna an-Nabawiyya* (Cairo: Dār al-Kalimah, 2012), 49.

¹⁵ Gharaibeh, "At-Ta'arud az-Zāhirī bayn al-Qur'ān wa as-Sunnah." Baca juga, Asy- Ibrāhīm bin Mūsā asy-Syātibī, *Al-Muwafaqāt* (Cairo: Al-Maktabah at-Tijāriyya al-Kubrā', 2008), Vol. 4, 12.

¹⁶ Muḥammad bin Abū Syuhbah, *Difā' 'an as-Sunnah wa Radd Syubh al-Mustasyrikīn wa al-Kitāb wa al-Mu'āṣirīn*, Cet. II. (Cairo: Mujammā' al-Buḥūs al-Islāmiyah, 1985), 16-17.

C. The Polemic of The Articulation as-Sā'ah between The Qur'an and Hadith

According to Muḥammad 'Abduh and Rasyīd Riḍā, the term *as-sā'ah* refers to the passage of time. However, in the 7th century AD, the Arab community recognized the term *as-sā'ah* in two articulations; *first*, *as-sā'ah zamāniyya juz'iyya*. This articulation includes a time adverb in the smallest part, such as the time of day and night, which consists of a count of 24 hours, a count of 60 minutes every hour, and a count of 60 seconds every minute. It is found in Q. al-A'rāf/7: 34 "*wa-likull umma ajal fa- 'izā jā'a ajaluhum lā yasta 'khirūn sā'atan wa-lā yastaqdimūn.*"^[34] (And every nation has a term; so when its term comes, they cannot remain behind the least while, nor can they precede [it]); *Second*, *as-sā'ah zamāniyya kulliyya*. This articulation contains a time adverb to indicate the occurrence of specific events. Q. Ar-Rūm/30:55 also contains this articulation "*wa-yaum taqūm as-sa'ah yuqsim mujrimūn...* [55]" in the Qur'an. Q. ar-Rūm/30:55 "*wa-yaum taqūm as-sa'ah yuqsim mujrimūn...*"^[55] (And the day when the Dooms Day comes, the guilty will swear: They did not tarry but an hour. Thus are they ever turned away). It is the most common way in which the Qur'an describes the concept of the Day of Judgment, or the day when human life on Earth comes to an end.¹⁷

David Cook, after studying the concept of the Day of Judgment in the Qur'an and Hadith, comes to the conclusion that the two descriptions are polemic. According to him, the Qur'an's verses only include eschatological context, whereas the Hadiths include apocalyptic context as well.¹⁸ Researchers like Tood Lawson and Michael Cook, who are also interested in similar studies, have tested this claim. According to Lawson, there are indications that the Hadiths' apocalyptic concept is similar to the Bible's apocalyptic concept.¹⁹ Michael Cook identified that copying apocalyptic concepts from external sources of Islamic teachings occurred around the last half of the 3rd century of Hijrah. It is evidenced by the discovery of *al-Fitan* literature by Abū Nu'aim bin Ḥammād (d. 218 H / 843 AD) which exclusively collects Islamic

¹⁷ Muḥammad 'Abduh and Muḥammad bin Rāsyīd Riḍā', *Al-Manār: Tafsiṛ al-Qur'ān al-Ḥakīm* (Cairo: al-Hay'ah al-Miṣriyya al-Āmmah li al-Kitāb, 1990), Vol. 9, 386.

¹⁸ Cook, *Studies in Muslim Apocalyptic*, 9.

¹⁹ Norman O. Brown, "The Apocalypse of Islam," *Social Text* Vol. 8, no. 1 (1983): 155–171. Apocalyptic is derived from the Greek word "*apocalyptein*," which consists of two syllables: *apo* "from" and *kalyptein* "to reveal" or "to open." Apocalyptic can also be taken literally as a teaching concept aimed at revealing events that will take place near the end of the world's life. Apocalyptic is a term used to describe the process of world destruction as depicted in biblical texts. This concept was first discovered in Zoroastrian teaching literature and was later developed comprehensively in Judaism, Christianity, and Islam's teachings and eschatology.¹⁹ Religious figures included this concept in the scope of theological studies. As a result, it is sacred and taboo for critical discussion, and religious people are obligated to accept the concept exactly as it is (*taken for granted*). See, Lawson, "Duality, Opposition and Typology in the Qur'an: The Apocalyptic Substrate."

apocalyptic concepts that are identical to the Jewish and Christian apocalyptic concepts that developed in Syria.²⁰

However, this study still has some serious flaws, particularly in terms of the revelation redaction's response to explaining various events that accompany the world's end of life. The conceptual polemic between the text of Qur'an and Hadith in describing the signs of the Last Day is one of the issues. The phenomena of riots or chaos in social life are examples of these signs, as are cosmic phenomena or natural events.²¹ These initial signs are expressed as eschatological concepts, including descriptions of the universe's destruction as a portal to the afterlife. The second set of signs are apocalyptic concepts that include rioting descriptions as part of the signs leading up to the Day of Judgment.²² The riots were manifested in major concepts such as *al-fitan* and *al-malāḥim*. *Al-fitan* is the discourse of Muslim internal political turmoil, whereas *al-malāḥim* is the discourse of Muslim-on-Muslim war at the end of time.²³ As a result, this study's importance is to discuss the concept, mainly when using a critical hermeneutic review. The goal is to determine the dialectical relationship between the Qur'an and the Hadith in terms of the apocalyptic concept's existence in Islamic theology. The following discussion demonstrates the extent to which previous researchers have made this effort and how this study presents strategic steps that have not been taken in their studies.

D. Critical Hermeneutics: an Elaborative Reading between Text and Context

In the tradition of Islamic studies, critical study of the indication of the evolution of conceptual meaning between the editorial team of the Qur'an and Hadith is not a new thing. Maḥmūd Abū Rāyah in *Aḍawā' 'alā as-Sunnah al-Muḥammadiyya aw Difā' 'an al-Ḥadīṣ* shows the historical fact that the same practice was practised earlier by Muslims among Companions. In some cases, 'Ā'isyā (the Prophet's wife) confirms Hadith history, which he believes contradicts the Qur'an's redaction. One of them is linked to a piece of history attributed to 'Abdullāh bin 'Umar. His past is linked to the sins inflicted on the deceased due to his family's grief. 'Ā'isyā categorically rejects the redaction, believing it to violate the Qur'an as Q. *Fāṭir/35:22* "...*Inna Allāh yusmi'a man yasyā' wa mā anta bi-musmi'in man fī al-qubūr.*" (...Surely Allah makes whom He pleases hear, and thou canst not make those hear who are in the graves).²⁴ Western scholars have engaged in the same activity, such as Fred M. Donner, who examined the articulation of the gap in the meaning of the

²⁰ Cook, "An Early Islamic Apocalyptic Chronicle."

²¹ Asy-Syarmān and Bawa'inah, "Aḥādīṣ al-Fitan Maḥmūmihā wa at-Taṣnīf fihā wa Qīmatuhā al-'Ilmiyah wa Qawā'id Fahmihā."

²² Hawwā, "Manhaj at-Ta'āmul ma'a Aḥādīṣ al-Fitan al-Mustaqbal."

²³ Darwich, "Ḍawabit al-Fatayā 'inda al-Fitan."

²⁴ Maḥmūd Abū Rāyah, *Aḍawā' 'alā as-Sunna al-Muḥammadiyya aw Difā' 'an al-Ḥadīṣ*, Cet. VII. (Cairo: Dār al-Ma'ārif, 1994), 46-47.

"*khalīfah*" in the Qur'an and Hadith. He discovered that the *khalīfah* is only mentioned twice in the Qur'an, and only in the context of Prophet Adam (Q. al-Baqarah / 2: 30) and Prophet David (Q. d / 38: 26). In a political context, he claims that the two verses have no meaning. It is distinct from hadith reports that use the term in a political context.²⁵ As a result, discussing this issue in the context of critical analysis is permissible and necessary to clarify the role of Hadith reports as *mubayyin*.

In *Maḥmūd an-Naṣ Dirāsah fī 'Ulūm al-Qur'ān*, Naṣr Ḥāmid Abū Zayd explains that the Qur'anic text is part of the literary text, as well as *i'jāz*, in which there are keywords that can be traced to understand the substance's message. These keywords can reveal information that isn't explicitly stated. The degree of ambiguity or distinction in the text's meaning is also determined by how a reader interprets a keyword. Thus, understanding the *i'jāz* text is not a taboo subject, because comprehension is dependent on the reader's effort to elaborate on the text's formulation, particularly through the use of appropriate methodological tools. As a result, when dealing with cases of a shift in the meaning of a term between the Qur'an and Hadith text, a critical hermeneutic approach is required.

In this study, the critical hermeneutic approach is articulated as a tool for critical reading of the polemic between Qur'an verses and Hadith. This articulation is based on Jonathan Roberge's definition of Critical Hermeneutics in *What is Critical Hermeneutics?* He defined three critical hermeneutic ideas in it: first, critical hermeneutics works not only at the text level, but also at the level of the cultural context in which the text is born and develops as part of a discursive process; second, Critical Hermeneutics works at the level of text that contains ideological meaning; and third, Critical Hermeneutics works on texts that contain ideological meaning.²⁶ The scope of this approach is used as a criterion for determining how the meaning of *as-sā'ah* is articulated in the Qur'an and Hadith. As a result, the critical hermeneutic framework is formed by at least two methodological tools: first, keyword searches that are designated as material objects from the editorial of the Qur'an and Hadith history; and second, an investigation of the historical context behind the emergence of the text, so that the text's meaning can be understood by the first audience at its title. As a result of this method, the articulation of *as-sā'ah* was compared between the Qur'an and the Hadith in order to discover the reasons for the polemic description between the two.

²⁵ Fred M. Donner, *Narrative of Islamic Origin: The Beginning of Islamic Historical Writing* (Princeton: The Darwin Press Inc, 1998), 40-46.

²⁶ Jonathan Roberge, "What Is Critical Hermeneutics?," *Thesis Eleven* Vol. 106, no. 1 (2011): 5-22.

E. Interpretation of the as-Sā'ah in Qur'an an Overview of Textual Analysis

Syaikh Rāsyīd Riḍā, citing the opinion of az-Zajjāj that *as-sā'ah* is articulated as the Day of Resurrection because humans are resurrected after experiencing destruction at that time. That is why the Qur'an associates this meaning articulation with a sign of sudden arrival. This articulation can be found in Q. *Yāsin*/36:29 "*In-kānat illā ṣaiḥatan wāḥidatan fa-izā hum khāmidūn*" (It was nought but a single cry, and lo! they were still). Based on this articulation, this verse can be interpreted as a description of the time of the Last Day or the destruction of the entire universe, rather than an event that explains the time before it happened or what Muslim millenarians refer to as the end of time. The term "الساعة" (*as-sā'ah*) which refers to the specificity of the events on the Day of Judgment, uses the letter *alif-lam li'l-'ahadiyya* (alif lam, which refers to the specificity of a specific time).²⁷ This term appears 45 times in the Qur'an, which is divided into 21 chapters and 26 verses. This term has a variety of meanings when grouped thematically, as shown in Table 1.

Table 1
Classification of *as-sā'ah* Meanings in the Qur'an

<i>as-sā'ah</i> Meanings in the Qur'an	Surah (Q)
The belief in the happening of the Last Day.	Q. 18:21, 19:75, 22:7, 40:59, 45:32.
The time is very near.	Q. 16:77, 6:31, 12:107, 22:55, 42:17.
Questions about it and the legitimacy that only God knows the time of its coming.	Q. 7:187, 31:34, 33:63, 43:85, 79:42.
People doubted it would happen.	Q. 40:59, 22:55, 25:11, 34:3, 42:18.
Regret and retribution for those who doubted it.	Q. 6:31, 45:27, 20:15.
It happened suddenly.	Q. 12:107, 43:66, 47:18.

These themes do not exist outside of the context of eschatology debates, or there is no single meaning that can be articulated within the context of apocalyptic debates. One of the meanings of the *as-sā'ah* in comparison to the term "*bagtatan*" is an interesting topic to investigate. This term can also refer to a Last Day event that will occur unexpectedly. This term appears 14 times in the Qur'an's ten chapters.²⁸ It was understood by Arab society in the 7th century AD in terms *faltah* or *faj'ah*, which they interpreted as the occurrence of an event that was shocking or beyond human

²⁷ *Ibid*, 386-387.

²⁸ Lihat, Q. 6:31, 44, 47, Q. 7:95, 187, Q. 12:107, Q. 21:40, Q. 22:55, Q. 26:202, Q. 29:53, Q. 39:55, Q. 43:66, dan Q. 47:18.

expectations.²⁹ When an event occurs without warning, plan, or apparent cause, Arab societies use this term. Someone who died without being sick, for example, had been predicted, so the news about him was shocking.³⁰ The example is the syair *jāhilī* "Walakinnahum mātū wa lam adri bagtatan; Wa a'zam asy-syai' hīn yafja'uka al-bagar"³¹ (But they died suddenly; The most terrible thing is when something shocks you suddenly). This kind of articulation can also be found in the Qur'anic verse below;

"Yas'alūnaka 'an as-sā'ah ayyāna mursāhā, qul innamā 'ilmuhā 'inda rabbī lā yujallihā li waqtihā illā huwa šaqulat fī as-samāwāt wa al-arḍ lā ta'tikum illā bagtatan. Yas'alūnaka ka'annaka ḥafīyyun 'anhā, qul innamā 'ilmuhā 'inda Allāh, walakin akšar an-nās lā ya'lamūn." (Q. al-A'raf/7:187).

(They ask thee about the hour, when will it come to pass? Say: The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the Earth. It will not come to you but of a **sudden**. They ask thee as if thou wert solicitous about it. Say: Its knowledge is with Allah only, but most people know not.)

The question phrase "Yas'alūnaka 'an as-sā'ah" precedes this verse. This expression indicates that the verse was written in response to questions about the Last Day's signs. In response to that question, Allah instructed the Prophet Muhammad to respond emphatically, "Innamā 'ilmuhā 'inda Rabbī". This response is an affirmation of Allah's authority over him and his unexpected arrival, or "bagtatan". Nonetheless, the phrase "Yas'alūnaka ka'annaka ḥafīyyun 'anhā," shows that people at the time believed the Messenger of Allah knew the signs, so they asked him repeatedly." Allah, on the other hand, told the Messenger of Allah to respond, "Innamā 'ilmuhā 'inda Allāh". This series of expressions is a declaration that the Prophet lacked the authority to know anything about him. The verse then concludes with the phrase "Walākin akšara an-nās lā ya'lamūn", implying that people at that time were constantly checking the time of happening.

The affirmation regarding the closeness of the arrival of the Day of Resurrection is also confirmed in other Qur'anic verses such as, "Iqtaraba li an-nās ḥisābuhum wahum fī gaflatin mu'ridūn" (Q. al-Anbiyā'/21:1), "...Wa mā yudrika la'llā as-sā'ah takūn qarīban" (Q. al-Aḥzāb/33:63), "Innahum yaraunahu ba'īdan, wa narāhu qarīban" (Q. al-Ma'ārij/70:6-7), and others. These verses place the time of the Day of Judgment at hand which is also strengthened through the explanation of

²⁹ Abū Ibrāhīm Ishāq bin al-Ḥusain al-Farābī, *Mu'jam Dīwan al-'Arab*, ed. Aḥmad Mukhtār 'Umar (Cairo: Mu'assasah Dār asy-Sya'b, 2003), 135.

³⁰ Abū al-Faḍl, *Masyārik al-Anwār 'alā Šihāh al-Āsar* (Cairo: Dār at-Turās, 2015), Vol. 1, 297.

³¹ Abū al-'Abbās al-Ḥalabī, *'Umadat al-Ḥuffāz fī Tafsīr Asyrāf al-Alfāz*, ed. Muḥammad Bāsīl 'Uyūn as-Sūd (Beirut: Dār al-Kutub al-'Ilmiyya, 1996), Vol. 1, 211.

the Hadith narration "*Bu'istu anā wa as-sā'ah ka-hātain wayusyīr bi- 'iṣba'aih...*"³² (I [Rasulullah] was sent between the Day of Judgment and me as if the distance between these two, and Rasulullah showed his two fingers [his index finger and middle finger]). As a result, the Qur'anic verses and Hadith redaction provide concrete evidence that looking for other signs is no longer necessary.

Aside from that, the Qur'an clearly states that the Messenger of Allah lacked the authority to know about the signs of the Last Day. Allah expresses this explicitly in verse quoted below;

"Qul lā amliku li-nafsī naf'an wa lā ḍarran illā mā syā'a Allāh, wa lau kuntu a'lam gaib la-stakṣartu min al-khair wa mā massania as-sū', in ana illā naẓīr wa basyīr li qaumin yu'minūn." (Q. *al-A'rāf*/7:188).

(Say [Muhammad]: I control not benefit or harm for myself except as Allah please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.)

Phrase "*Lā amliku li-nafsī naf'an wa lā ḍarran illā mā syā'a Allāh*" refers to Allah's command to the Messenger of Allah to confirm to his people that he is completely unaware of future matters. Furthermore, the "*Wa lau kuntu a'lam gaib la-stakṣartu min al-khair wa mā massania as-sū'*" emphasizes (*at-ta'kīd*) the validity of the previous expression, namely, that the Messenger of Allah did not receive the authority of Allah to know future supernatural matters, including the signs of the Last Day. Allah only gave Rasulullah the task of conveying information about the certainty and imminence of the Day of Judgment's arrival. As a result, the Qur'anic verses once again demonstrate that the goal is not to explain the Day of Resurrection in chronological order but rather to instil faith in the fact that it will happen.

It's worth noting that the revelation of the verses describing the Day of Judgment was largely in response to questions from the Arab community about the signs of its approaching. When the Prophet Muhammad was asked about the Day of Judgment, az-Zamakhsyārī in *Al-Kasasyāf* classified two audience tendencies. *First*, some questions use *ṣiḡah* or patterns "*Yas'alūnaka 'an as-sā'ah*" (They ask thee about the *as-sā'ah*) (Q. *al-A'rāf*/7:187 dan Q. *an-Nāzi'āt*/79:42). According to him, this question was based on doubts or rejection from those who asked it, so that the questioner asked the questioner only to mock the Prophet's preaching; *Second*, questions that use *ṣiḡah* "*Yas'luka an-nās 'an as-sā'ah*" (Men ask thee about the *as-sā'ah*) (Q. *al-Aḥzāb*/33:63). This type of questioning pattern is used to assess the Prophet's prophetic status by correlating the questioner's knowledge with information

³² This narrative was claimed by ṣaḥīḥ by the scholars who criticized Hadith. See Hadith no. 6504, "*Bāb Qaul an-Nabī Ṣallallāhu 'alaih wasallām 'Bu'istu anā wa as-sā'ah ka-hātain*" Muhammad bin Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ja'fī, *Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhair bin an-Naṣīr, (Beirut: Dār Ṭawq wa al-Najāh, 2002), Vol. 8, 105.

that the Prophet has access to.³³ According to Riḍā, the pagan Arab community in Mecca posed the first question, while the Arab Jewish and Christian communities in Medina posed the second. The historical context of the revelation of the Qur'anic verses regarding the description of the Day of Judgment, on the other hand, is described in detail in the following discussion. However, before proceeding, it is necessary to examine the Hadith articulation of the *as-sā'ah* in order to compare its meaning of the Qur'an.

F. The *as-Sā'ah* in the Hadith Overview of Textual Analysis

Many hadiths mention the *as-sā'ah*, some of which start with a phrase "*Lā taqūm as-sā'at ḥattā...*" (The *as-sā'ah* will not be established until). This expression when traced in the literature of canonical Hadith (*Kutub at-Tis'ah*), pre-canonical, and post-canon, it is found that no less than 700 hadiths. However, if it is confined only to the canonical literature, no fewer than 172 hadiths are found. The details of the findings from these searches are shown in table 2.

Table 2
Total hadith "*Lā taqūm as-sā'at*" ḥattā in *Kutub at-Tis'ah*

Literature	History
<i>Ṣaḥīḥ al-Bukārī</i>	31 hadiths
<i>Ṣaḥīḥ Muslim</i>	27 hadiths
<i>Sunan Abū Dāud</i>	6 hadiths
<i>Sunan at-Turmūzī</i>	12 hadiths
<i>Sunan Ibn Mājah</i>	13 hadiths
<i>Sunan an-Nasā'ī</i>	2 hadiths
<i>Muwaṭṭā' Imām Mālik</i>	1 hadith
<i>Musnad Aḥmad bin Hanbal</i>	79 hadiths
<i>Sunan ad-Darimī</i>	1 hadith

The number of redactions places the articulation of the *as-sā'ah* into two meanings, namely the *ẓāhir* or lexical meaning and the *kināya* or metaphorical meaning. The two meanings can be classified into four categories, namely; First, *as-sā'ah* in the meaning of the Last Day or related to the context of the destruction of the universe, but there is no difference in the meaning of its substance in the Qur'an; Second, the meaning of *as-sā'ah* is similar to the previous category, but tends to have different meanings of substance in the Qur'an. Third, *as-sā'ah* in the meaning of death; and Fourth, *as-sā'ah* in the sense of the destruction of a certain group. The first category places *as-sā'ah* as the meaning of *ẓāhir* which is part of the explanation for

³³ az-Zamakhsharī, *Al-Kasysyāf 'an Ḥaqāiq Gawāmiḍ at-Tanzīl*, Vol. 2, 183.

the Qur'an (*mubayyin*). The quotation of the Qur'an can indicate this kind of hadith history by the Prophet after explaining a phenomenon related to the description of the Day of Judgment. The second category also uses the same marks, but tends to deviate from the Qur'anic paradigm. These kinds of hadiths are usually marked by various information on future events about end-time riots that have the nuances of political propaganda, and there are detailed explanations that include the characteristics of certain actors, places, times and objects. Reports of this kind are also known as *al-fitan* or *al-malāhim*. The third and fourth categories are not part of the revelation, but only as a form of the Prophet's *ijtihad* to divert the attention of the audience from the meaning of *as-sā'ah* in the meaning of *zāhir* (the Day of Resurrection) to *as-sā'ah* in the sense of *kināya* (death or destruction of a group).³⁴ The first category can be seen in one of the redactions popularly used by Muslim millenarians to claim signs that precede the coming of the Day of Judgment. This history is sourced from Abū Hurairah's transmission as follows;

“Rasulullah said: When will the *as-sā'ah*? He said: The one who is being asked about it is no better informed than the inquirer and I will narrate some of its signs to you. When you see a [slave] woman giving birth to her master - then that is [one] of its signs. And when you see barefooted, naked, deaf and dumb (ignorant and foolish persons) as the rulers of the Earth - then that is [one] of its signs. And when you see the shepherds of black (camels) exult in buildings - then that is [one] of its signs. The (Hour) is one of the five things of the unseen. No one knows them except Allah. Then (Rasulullah) recited (the following verse): “Verily Allah! with Him alone is the knowledge of the Hour and He it is Who sends down the rain and knows that which is in the wombs. And no soul knows what it shall earn on the morrow and a soul knows not in what land it shall die. Verily Allah is Knowing, Aware. (Q. *Luqmān*/31:34)”³⁵

This history contains a redaction formulation that, if only partially understood, appears paradoxical. In the phrase “I will narrate some of its signs,” the Prophet indicates that *as-sā'ah* includes sure signs, but in the phrase “No one knows them except Allah,” the Prophet confirms that they are magical signs known only to Allah by quoting Q. *Luqmān*/31:34. However, when viewed in its entirety, the Messenger's message substance focuses on magical properties known only to Allah, such as the time of the Day of Judgment, rather than the signs he mentions. As a result, the signs mentioned by Allah's Messenger are not absolute events that take place before the

³⁴ Muhammad Tahir Alibe and Abdul Muiz Amir, “The Infallibility of the Prophet Muhammad PBUH As a Human Being (A Study of His Ijtihad),” *Jurnal Adabiyah* Vol. 19, no. 2 (2019): 137–56.

³⁵ Hadith no. 9, “*Bāb al-Islām mā Huwa wa Bayān Khiṣālih.*” Muslim bin Ḥajjāj Abū al-Ḥasan al-Qusyairī an-Naisābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu'ād 'Abd al-Bāqī, (Beirut: Dār Ihyā' at-Turāṣ al-'Arabī, 2010), Vol. 1, 39.

Day of Judgment. Instead, it was only intended as a warning to the audience present at the time not to do anything that might prompt Allah to send the Day of Judgment.

The explanation for the appearance of the figure of Dajal, Imam Mahdi, and Prophet Isa's descent to Earth to be involved in the momentum of the end-time war (*al-fitān* and *al-malāḥim*) can be found in the second category of articulation *as-sā'ah*. This type of information is gathered in secondary Islamic Hadith or apocalyptic literature. For example, the book *Al-Fitān* by Nu'aim bin Ḥammād al-Marwazī, *Al-Malāḥim* by Ibn al-Munādī and others. These literatures include an explanation that connects the redactions of *al-fitān* and *al-malāḥim* as part of worldly political contestation and describes the signs of the Last Day. A saying usually precedes such hadiths "Lā taqūm *as-sā'ah* ḥattā tuqātilū..." (The *as-sā'ah* will not be established until you fight...) An example of this narrative transmitted by the Abū Hurairah route is as follows;

"Rasulullah said: The *as-sā'ah* will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The *as-sā'ah* will not be established till you fight with people whose shoes are made of hair."³⁶

This history recounts a conflict that erupted between Muslims and the *at-Turk* tribes. Several other redactions do not use the term "*at-Turk*", instead of using the terms "*Qauman*" or "*Khūzan wa Kirmān*" both of which refer to physical characteristics. Muslim millenarians describe this battle as one of the signs of *as-sā'ah*, or the Day of Judgment. On the other hand, this narrative explicitly mentions detailed information about specific objects, which violates the Quranic paradigm. As previously stated, the Qur'an contains no verses that contain detailed information about events that occurred before the happening of the Day of Judgment. It differs from the information conveyed in hadith history, which specifically mentions the existence of wars, particularly those involving specific ethnic groups. As a result, this narrative tends to contradict the Qur'an's articulation of *as-sā'ah*, making it unlikely that such information comes from the Prophet's *ijtihād* or the revelation redaction.

The third category can be seen in the two historical samples taken from the 'Ā'isyā and Anas bin Mālik transmission lines. These two redactions differ from the previous ones in that this one does not include the *as-sā'ah* in the Day of Judgment but rather refers to the meaning of death;

"When the desert Arabs came to Rasulullah, they asked about the *as-sā'ah* as to when that would come? He looked towards the youngest amongst them and said: If he lives he would not grow very old that he would find your *as-sā'ah* coming to you."³⁷

³⁶ Hadith no. 2912, "Bāb Lā Taqūm *as-Sā'ah* Ḥattā," *Ibid.*, Vol. 4, 2233.

³⁷ Hadith no. 2952, "Bāb *Qurb as-Sā'ah*," *Ibid.*, Vol. 4, 2269.

“A person asked Rasulullah: When would the *as-sā'ah* come? Thereupon Rasulullah kept quiet for a while. Then looked at a young boy in his presence belonging to the tribe of Azd Syanū'ah and he said: If this boy lives he would not grow very old till the *as-sā'ah* would come to you.”³⁸

The underlined expression in the two Hadith redaction demonstrates that the *as-sā'ah* referred to by Allah's Messenger is not the Day of Judgment but rather a minor Doomsday or death.³⁹ The Prophet's response was a strategy to divert the meaning of *as-sā'ah* so that the audience could understand it. In Hadith history, the *as-sā'ah* cannot always be translated as the Day of Resurrection. The exact articulation can also be seen in the Hadith redactions in the following two variants:

“A bedouin came to the Rasulullah and said: O Rasulullah! When will The Hour be established?” The Rasulullah said: *Wailak* (Woe to you), What have you prepared for it?”⁴⁰

“I (Jābir bin 'Abdullāh) heard Rasulullah as saying this one month before his death: You asked me about the *as-sā'ah*? Whereas its knowledge is with Allah. I, however, take an oath and say that none upon the Earth, the created beings (from amongst my Companions), would survive at the end of one hundred years.”⁴¹

The first Hadith text demonstrates that Muslims in the prophetic generation repeatedly inquired about the time of the Last Day, and the phrase “*wailak*” expresses the Prophet's “resentment” of such inquiries. The second redaction depicts Allah's Messenger's message, which appears to say, “If you have constantly been inquiring about the Day of Judgment's time, then it is pure knowledge of Allah.” However, none of you (the Companions present at the time) will live for another 100 years after this day. This Hadith is a part of the Prophet's *ijtihad* communication strategy. Specifically to satisfy the curiosity of his friends, who frequently inquire about the date of Doomsday. As a result, the second redaction cannot be interpreted as the Prophet's prediction of the Last Day's time in the next 100 years. Instead, this story confirms to his companions that they should not be preoccupied with calculating the time of the Last Day after the Prophet's death.

In Hadith redactions from the Abū Hurairah line, the third category is related to the articulation of *as-sā'ah*, which refers to the meaning of a group's destruction. This Hadith explains the internal Muslim wars that caused the Muslims to become divided. The following is an excerpt from the relevant Hadith;

³⁸ Hadith no. 2953, “*Bāb Qurb as-Sā'ah*,” *Ibid.*

³⁹ Muḥammad bin Ismā'īl al-Muqaddam, *Fiqh Asyrāt as-Sā'ah* (Iskandariyya: Dār al-Ālamiyya, 2008), 291.

⁴⁰ Hadith no. 2639, “*Bāb al-Mar'u ma'a Man Aḥabb*,” *Ibid.*, Vol. 4, 2032.

⁴¹ Hadith no. 2538, “*Bāb Lā Ta'ti Mi'ah Sanah*,” *Ibid.*, Vol. 4, 1966.

“Rasulullah said: The *as-sā'ah* will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following the same religious doctrine.”⁴²

This Hadith recounts the Prophet Muhammad's prophecy regarding internal Muslim divisions. The majority of scholars believe that this account refers to events in *Fitnah al-Kubrā* from the death of Khalīfah' Usmān bin 'Affān (d. 35 H / 656 AD) to the death of Ḥusain bin 'Alī (d. 61 H / 680 AD). Since then, Muslim politicians have used Hadith reports about the Last Day signs to predict the annihilation of certain groups.⁴³ Of course, claiming a difference in the meaning of *as-sā'ah* between the Qur'an and the Hadith is insufficient if it only refers to the textual meaning. Instead, it necessitates historical reading to ensure a shift in meaning at a specific point in time. This study then examines the historical context of the *as-sā'ah* emergence in the Qur'an, as well as the history of the Hadith, based on these considerations.

G. The *as-Sā'ah* in an Overview of Historical Contexts Analysis

The Prophet Muhammad's teachings on Islam first appeared around 500 years after Prophet Isa's era (in the last half of the sixth century AD). In Islamic history, this period is known as the "*fatrah*" period, or the period of prophetic emptiness. Because of the great distance, the previous prophets' teachings were degraded, necessitating a review of previous monotheistic or Abrahamic teachings. In this position, Allah dispatched the Messenger of Allah to remind the people of this teaching, which had transformed. The Prophet's monotheistic teachings had two primary missions: to introduce Allah as the only God (akidah *tauḥīd*) and to persuade humankind of the existence of the Day of Resurrection, Judgment, or Doomsday, which he preached in the early era or the Makkah period (*Makkī*) ten years before the Hijrah. The Qur'anic verses on the Last Day were revealed in the context of the Arab Quraish community's doubts about the truth of the after-death resurrection (see QS. *Yāsīn* / 36: 78-79).

In this context, Arab society is also known as being in the "*jāhiliyya*" period in Islamic history. Philip K. Hitti translated the as a period in which the authority of the law, the Prophet, and the Scriptures was void, leaving their lives spiritually and morally blind.⁴⁴ The teachings of monotheism (Abraham's legacy) had faded about a century before Islam arrived due to the influence of paganism, according to Syaikh al-Mubārakfūrī in *Ar-Raḥīq al-Makhtūm*. 'Amrū bin Luḥay was the first to transmit the teaching from the Syām region to Makkah. He was a revered religious figure in the Quraish Arab community. The teachings were then combined with a mysticism derived from the Aramaic tradition.⁴⁵ It is because of this tradition that they believe future events can be predicted by observing sure signs. Because the Arab community

⁴² Hadith no. 157 "*Bāb Iḥādīn al-Muḥājirīn al-Muḥājirīn bi Saifihimā*", *Ibid.*, Vol. 4, 2214.

⁴³ Cook, "*Studies in Muslim Apocalyptic*," 20.

⁴⁴ Philip K. Hitti, *History of The Arabs*, Cet. 10. (London: Macmillan Education Ltd., 1989), 87-88.

⁴⁵ Ṣafiyu ar-Raḥmān al-Mubārakfūrī, *Ar-Raḥīq al-Makhtūm* (Beirut: Dār Hilāl, n.d.), 27.

believed they had a spiritual relationship with gods or Jinn, these pagan figures were also referred to as *Kuḥḥān* or fortune-tellers.⁴⁶

The fortunetellers' role in Arab society was regarded as necessary enough that each tribe had one or more *Kuḥḥāns* where they could lodge complaints about occult matters.⁴⁷ They are also referred to as shamans or magicians, *tabīb*, economic consultants, politicians, spiritual teachers, judges, and others.⁴⁸ Multifunctional, establishing the *Kuḥḥān* as important figures in Arab society's social structure. The Arab community uses every *Kuḥḥān* advice to resolve issues that arise in their daily lives.⁴⁹ Aus bin Rabī'ah, Nufail bin 'Abd al-'Uzzā, Sawād bin Qārib ad-Dūsī, Amrū bin Ju'aid, Ibn Ṣayyād, and others were among *Kuḥḥān*'s well-known names at the time.⁵⁰ As a result, the revelation, in this case the Qur'an, primarily wants to respond to the tradition of prediction or speculation, so information about the signs of the Last Day is not explicitly mentioned in it. In line with this, al-Qāḍī 'Iyāḍ in *Asy-Syifā' bi-Ta'rīf Ḥuqūq al-Muṣtafā* states that the Qur'an's spirit has fallen, not only to weaken *Syi'ir* or *jāhilī* Arabic literature, but also to deny predictions - divination, which has become the root of tradition in Arab society.⁵¹ This is what distinguishes the occult information in the Qur'an from the *jāhilī* prediction tradition in the *syi'ir* of the *Kuḥḥān*.

Unlike the Arab society in which the Prophet lived during the Medina period, where the population practised paganism and embraced monotheism, the Prophet lived in a time when the population not only practised paganism but also embraced monotheism (Judaism and Christianity). Since the prophetic era, Jewish and Muslim relations have been intricately intertwined in a variety of dialogues. It's not uncommon for them to have disagreements about the status of their respective religions. At the very least, the Qur'an mentions such an occurrence as follows;

“And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true), yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.” (Q. *al-Baqarah*/2:113)

⁴⁶ Hitti, *History of The Arabs*, 100.

⁴⁷ 'Umar Sulaimān al-Asyqar, *Ālam as-Siḥir wa asy-Syu'ūzah* (Omman: Dār an-Nafā'is, 1997), 275.

⁴⁸ Jurjī Zaidān, *Tārikh Ādab al-Lugat al-'Arabiyya* (Beirut: Dār al-Maktabah al-Ḥaya, 1978), 181.

⁴⁹ 'Abd ar-Raḥmān bin Muḥammad bin Khaldūn, *Muqaddimah Ibn Khaldūn* (Beirut: Dār al-Kutub al-Lubnānī, 1967), 125-126.

⁵⁰ 'Abd al-Karīm asy-Syaibānī al-Jazarī Ibnu Aṣīr, *Al-Kāmil fī at-Tarikh*, Cet. IV. (Beirut: Dār al-Kutub al-'Ilmiyah, 2003), 219.

⁵¹ Al-Qāḍī Abū al-Faḍl bin 'Iyāḍ, *Asy-Syifā' bi Ta'rīf Ḥuqūq al-Muṣtafā*, ed. 'Alī Muḥammad al-Bajāwī (Beirut: al-Kitāb al-'Arabī, 1984), 526. Baca juga, Ibrāhīm Syamsuddīn, *Qaṣaṣ al-'Arab* (Beirut: Dār al-Kutub al-'Ilmiyya, 2002), Vol. 3, 231.

The chronology of the verses concerning the Day of Judgment cannot be separated from various questions relating to the prediction of its arrival, as explained in the previous explanation. When asked about it, however, the Arab communities in Makkah and Medina had different motivations. Suppose the Arab community in Mecca is more likely to ask questions because it does not believe in the existence of the Last Day. In that case, the Arab community in Medina is more likely to test the Prophet's prophetic status. Because the Qur'an does not explicitly explain the signs of the Last Day, Muslims must seek detailed information from Jews and Christians. When Jewish and Christian religious leaders embraced Islam, according to Aẓ-Ẓahabī, the process of assimilation of information was practised. 'Abdullāh bin Sabā', 'Abdullāh bin Sullām, 'Abdullāh bin Šūriyā, Ka'ab bin Aḥbār, Wahhab bin Munabbih and others are among them. They are Muslim informants, to be sure. They attempted to obtain detailed information about previous people's stories and occult news that was not included in the Qur'an's redaction. In the study of *'Ulūm al-Qur'ān*, this process is known as *ad-dakhīl* or *isrā'iliyāt* practice.⁵²

The emergence of different articulations regarding the *as-sā'ah* between Qur'an and Hadith is the embryo of the phenomenon of the inclusion of *isrā'iliyāt* information into the revelation. In *Fiqh Asyrāt as-Sā'ah*, Muḥammad bin Ismā'il al-Muqaddam has also stated that there is an indication. He stated that there are reports about descriptions of the signs of the Last Day whose *isnād* transmission is valid but that the *mutūn* are not the same as the Qur'an's text.⁵³ Aẓ-Ẓahabī demonstrates that such a tendency is inextricably linked to some eschatological concepts shared by the three Abrahamic religions.⁵⁴ Even so, it turns out that the Prophet was already aware of the activity, resulting in the redaction "*Lā tuṣaddiqū Ahl al-Kitāb wa-lā tuqazzibuhum, wa qūlū āmannā Billāh wa mā unzila ilainā.*"⁵⁵ (Do not believe the People of the Book (Jews and Christian), nor reject what they say. Rather, say, we believe in Allah and in what was sent down to us). This phenomenon demonstrates that the meaning of the *as-sā'ah* has shifted from the articulation found in the Qur'anic text to the articulation found in Hadith redactions. The shift occurred as a result of assimilating conceptual information from sources other than primary Islamic teachings. As a result, the *as-sā'ah*, which is distinct from the Qur'anic text, cannot be classified as part of the revelation.

⁵² Muḥammad Ḥusain aẓ-Ẓahabī, *Al-Isrā'iliyāt fī at-Tafsīr wa al-Ḥadīṣ* (Cairo: Maktabah Wahbah, 2000), 13-17.

⁵³ Muḥammad bin Ismā'il al-Muqaddam, *Fiqh Asyrāt as-Sā'ah* (Iskandariyya: Dār al-Ālamiyya, 2008), 285.

⁵⁴ *Ibid.*, 8-9.

⁵⁵ *Ibid.*, 41.

H. The Evolution of Meanings as-Sā'ah and Its Implications

The use of *as-sā'ah* in some Hadiths does not appear to contradict the text of the Qur'an, according to the critical hermeneutic approach. Although it appears that both of them have had their meanings shifted. The meaning of *as-sā'ah* is only used in the Qur'an to demonstrate the certainty and nearness of the Day of Resurrection. It is distinct from some Hadith redactions, which use the *as-sā'ah* to refer to the death and destruction of a group. The Messenger of Allah made this change in meaning based on his *ijtihad* to divert the attention of the audience, who had repeatedly inquired about Allah's secrets.

Nonetheless, the transfer of meaning does not deviate in any way from the meaning of the Qur'anic redaction's substance. However, it must be acknowledged that several Hadith redactions explicitly contradict the meaning of the Qur'an. The *as-sā'ah* is interpreted in the same way that the Qur'an uses it to describe the Day of Resurrection. However, the meaning presented in some of the cited Hadith reports includes a detailed description of an event that is not mentioned in the Qur'an. Muslim millenarians frequently use such redaction to claim an event as one of the signs of the Last Day.

These hadiths typically describe end-of-the-world riots with political overtones, which Muslim *millenarians* refer to as redactions *al-fitan* or *al-malāḥim*. Some scholars have questioned the existence of this type of redaction. Many scholars rejected such reports, according to Muḥammad 'Abduh and Rasyīd Riḍā in *Tafsīr al-Manār*, because it was suspected that *syubhāt* or irregularities had been inserted. This practice is the source of the most widespread misinformation about Islamic teachings. This has been demonstrated by a number of people who have used it as a political narrative to secure material gains. In fact, they engaged in violence, murder, and war, causing damage to the Earth, and thousands of people arose from the prophetic sunnah due to such information, such as shooting an arrow from a bow.⁵⁶

Maḥmūd Abū Rāya expressed a similar viewpoint in *Aḍawā' 'alā as-Sunnah al-Muḥammadiyya aw Difā' 'an al-Ḥadīṣ*. He was adamant that the Hadith reports about *al-fitan* and *al-malāḥim* were contradictory because how could the Prophet prophesy about things that did not contain *ulūḥiyya*, or fundamental teaching values, which certain groups tended to use in spreading political propaganda? Similarly, the Hadith redactions were dominantly transmitted in a meaningful way (*maknawī*), implying a high likelihood of errors in understanding or interpreting the text. As a result, the interpretation of it is prone to narrators' practice of insertion (*idrāj* or *ad-dakhīl*), both subjective explanations from them and explanations containing *isrā'liyāt* information.⁵⁷

⁵⁶ 'Abduh and Riḍā', *Al-Manār: Tafsīr al-Qur'ān al-Ḥakīm*, Vol. 9, 416.

⁵⁷ Maḥmūd Abū Rāyah, *Aḍawā' 'alā as-Sunnah al-Muḥammadiyya aw Difā' 'an al-Ḥadīṣ*, 214-215.

According to researchers concerned with terrorism studies that Jihadist-extremism groups frequently use the concept of *as-sā'ah* to spread violent propaganda. The Jihadist-extremism groups claimed that the Prophet had predicted Muslims' victory at the end of time through the momentum of the war.⁵⁸ They are more likely to use the concept of *as-sā'ah* as propaganda narratives for specific political interests under the guise of exalting Allah's religion.⁵⁹ Volkhard Krech and Michele Dillon also claimed that the holy war narratives have trigger early symptoms of excessive religious fanaticism, making it vulnerable to triggering embryos of religious extremism.⁶⁰ On the other hand, Ibn Khaldūn, expressed a different viewpoint in his two works, *Tārīkh Ibn Khaldūn* and *Muqaddimah*. He stated that future speculation stories would never succeed in reviving Muslim civilization, as Jihadist-extremism groups claim. According to Ibn Khaldūn, the rise of civilization necessitates a realistic view of reality, which can only be attained through arduous effort and a realistic mind. Hope based on mysticism is nothing more than a thinly veiled belief based on the tendency of 'Aṣabiyya, or excessive fanaticism, toward certain ideologies. In the end, such beliefs, in the name of reductionist religious truth, only lead to marginalization.⁶¹ However, numerous examples of such practices degrade Allah's religion by using it solely to legitimize violence. As a result, the narratives they represent appear to be at odds with the spirit of human social morality values, which are also part of Islam's fundamental teachings.⁶²

In accordance with this, Charles Kimball clearly states in his introduction to *When Religion Becomes Evil: Five Warning Sign* that;

"Religion continues to inspire people to their highest and noblest best. Sadly, religion can and too often is also used as the justification for violent and

⁵⁸ Mahfuh bin Haji Halimi and Muhammad Saiful Alam Shah bin Sudiman, "Religious Extremism," *Counter Terrorist Trends and Analyses* Vol. 13, no. 1 (2021): 112–17.

⁵⁹ A. N. Celso, "The 'Caliphate' in the Digital Age: The Islamic State's Challenge to the Global Liberal Order," *International Journal of Interdisciplinary Global Studies* Vol. 10, no. 10 (2015): 1–26.

⁶⁰ V. Krech, "Sacrifice and Holy War: A Study of Religion and Violence," in *International Handbook of Violence Research*, ed. Wilhem Heitmeyer dan John Hagan (Dordrecht: Kluwer Academic Publishers, 2003), 1005–1021. See also, Michele Dillon, "The Sociology of Religion in Late Modernity," in *Handbook of the Sociology of Religion*, ed. Michele Dillon (New York: Cambridge University Press, 2003), 3–15.

⁶¹ 'Abd ar-Raḥmān bin Muḥammad bin Khaldūn, *Tārīkh Ibn Khaldūn: Al-'Ibar wa Dīwān al-Mubtada' wa al-Khabar fī Ayyām al-'Arab wa al-'Ajam wa al-Barbar wa Man 'Āṣarahum wa Żawī as-Sulṭān al-Akbar*, ed. Khalīl Syahādah (Beirut: Dār al-Fikr, 1988), 407-410. Baca juga, 'Abd ar-Raḥmān bin Muḥammad bin Khaldūn, *Muqaddimah Ibn Khaldūn* (Beirut: Dār al-Kutub al-Lubnānī, 1967), 322-327.

⁶² Krech, "Sacrifice and Holy War: A Study of Religion and Violence."

destructive behavior among individuals as well as in local and national political processes."⁶³

This statement demonstrates how humans, especially in today's modern era, expect religion to solve a variety of complex social problems. However, it appears that this hope will not be realized in its entirety, primarily if religion is consistently used to promote the political interests of certain groups. This type of religious image can become the source of a problem in human civilization's development.

Suppose the statement is also considered in line with a fragment of Karl Marx's controversial expression "Die religion... ist das opium des volkes," from A Contribution to the Critique of Hegel's Philosophy of Right, published in Paris in 1844. In that case, it should not be considered an exaggeration. Similarly, the titles of other philosophers' works, such as Christopher Hitchens's "God Is Not Great: How Religion Poisons Everything" published in 2007; Richard Dawkins's "The God Delusion" published in 2006; Sam Harris's "The End of Faith: Religion, Terror, and the Future of Reason" published in 2004; and many others. These works arose as a result of their dissatisfaction with religious groups who have exploited the name of religion for the sake of their ideological and political identities. As a result of this phenomenon, religion in modern society has lost its charisma. Indeed, Muslims have used eschatological messages as social-spiritual motivation in the area of *at-targīb wa at-tarhīb* since the early generations of Islam.

I. Conclusion

The difference in how the Qur'an and Hadith express *as-sā'ah* is not entirely due to a conceptual chasm. This occurs when Hadith reports containing *as-sā'ah* are read using a critical hermeneutic approach that elucidates the relationship between textual and historical contextual understanding. The Qur'an and Hadith both describe *as-sā'ah* as a destroying event, according to this investigation. Although all of the Qur'an's editors use it in the macro context of the Last Day's events, the Hadith narrations are in the micro context of individual (death) and group destruction. The context of the first audience confronted by each revelation narrative influences the scope boundaries. However, it cannot be denied that some Hadith narrations contradict the paradigm of the Qur'an in significant ways. The histories in question are hadith narrations, which contain detailed information about a specific object, place, and time in relation to the future or end-time speculation. Political (apocalyptic) nuance is usually present in such histories. The narratives of *al-fitan* and *al-malāḥim* are common in such narrations. This distinguishes it from the content of the Qur'an, which is limited to describing the events of the Last Day within the context of eschatology discussion.

⁶³ Charles Kimball, *When Religion Becomes Evil: Five Warning Signs* (New York: Harper-Collins Publishers, 2009), vii.

The emergence of the hadith reports *al-fitān* and *al-malāḥim* has the potential to cause conceptual gaps in Islamic theology's fundamental teachings. On the one hand, the Qur'an seeks to dispel the speculative and predictive tradition of predicting when the Day of Resurrection will arrive. On the other hand, some of the hadiths in the editorial actually lead to predictive nuanced information and emphasize political propaganda over human morality messages. However, using a critical hermeneutic approach, this research is still limited to the study of textual and contextual interpretation. The authenticity of the hadith reports suspected of contradicting the Qur'anic concept has yet to be determined in this study. In fact, a study of the opposition is necessary to determine whether the position of such hadiths truly comes from the Prophet or is merely a product of the next generation. As a result, this research suggests that the study be the next step for researchers interested in similar phenomena.

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Example in footnotes:

¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

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3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

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¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

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