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**Muhammad Syahrani**

*Al-Islām min Al-Ta'ālīm Ilā Al-Taṭbīqāt, Musykilat Al-Jisr Al-Maqtu'*

**Abbas**

*Salafī and Social Religion Dynamics In Kendari*

**Muhammad Tahir Alibe, Abdul Muiz Amir**

*The Infallibility of The Prophet Muhammad Pbh. As A Human Being (A Study Of His Ijtihad)*

**Muhammad Saleh Tajuddin**

*The Role of Abdurrahman Wahid in Creating Islamic Post-Traditionalist Paradigm in Indonesia*

**Muh Ilham Usman**

*Islam and Agrarian: Study of Nahdhatul Ulama's Religious Social Thought*

**Tasmin Tangngareng, Hasbullah**

*A Prophetic Study On Earthquake*

**Usman Jafar**

*Muslims' Thoughts of Non-Muslims' Political Rights in Majority Muslim Areas in Makassar*



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## **A PROPHETIC STUDY ON EARTHQUAKE**

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### **Abstract**

The phenomenon of earthquakes has become part of human's dark story within the history of the past people, in the current millennial era and it will still apply even to the end of the world. This article will discuss a study of earthquakes contained in the hadith of the Prophet (peace be upon him). In the history of prophethood, this phenomenon has occurred in Medina and even repeatedly experienced by the Prophet p.b.u.h. together with his faithful companions. This type of research is classified as qualitative using the approach of the science of hadith, theology, socio-historical and scientific. The complex discourse will come to vision with the implementation of two contrasting technical dialogues on the subject, namely those of the theological and the scientific views. The complexity of the convergence of the two lies in the detail that each had a circumstance in the prophetic era and is mentioned in the words of the Prophet p.b.u.h. The theological view believes that an earthquake is a punishment from the Creator owing to the decadence of morality in a society, whereas in a scientific perspective, an earthquake occurs because of the shift of the earth's plate which results in vibrations. Additionally, in the theological perspective, earthquakes are seen as parts of eschatology since there is a sign of their occurrence in the future mentioned in the hadith of the Prophet p.b.u.h. As for the theory of science, it is supported by the message of the Prophet p.b.u.h. that there is a geographical area with a high potential of earthquake strikes. Thus the discourse of the earthquake which has become a part of people's lives, as is also mentioned in the Prophet's hadith, will certainly come to pass for two main reasons, firstly it is related to the normative theological perspective and secondly, it is in accordance with the scientific studies.

Keywords: earthquake; theological views; scientific views;



### الملخص

أصبحت ظاهرة الزلازل جزءاً من القصة المظلمة للإنسان في تاريخ شعب الماضي، في عصر الألفية الحالي وستظل سارية حتى نهاية العالم. يناقش هذا المقال دراسة الزلازل الواردة في حديث النبي صلى الله عليه وسلم. في تاريخ النبوة، حدثت هذه الظاهرة في المدينة المنورة مرارا وتكرارا من قبل النبي صلى الله عليه وسلم جنباً إلى جنب مع رفاقه المؤمنين. يتم تصنيف هذا النوع من البحث على أنه نوعي باستخدام منهج علم الحديث واللاهوت الاجتماعي والتاريخي والعلمي. سوف يتحول الخطاب المعقد إلى رؤية من خلال تنفيذ حوارين تقنيين متناقضين حول الموضوع، وهما الحوار اللاهوتي والعلمي. يكمن تعقيد التقارب بين الاثنين في التفاصيل التي كان لكل منها ظرفاً في العصر النبوي، وقد ورد ذكرها في كلام النبي صلى الله عليه وسلم. تؤمن وجهة النظر اللاهوتية بأن الزلزال هو عقاب من الخالق بسبب تدهور الأخلاق في المجتمع، بينما يحدث الزلزال من منظور علمي بسبب تحول صفيحة الأرض مما ينتج عنه اهتزازات. بالإضافة إلى ذلك، في المنظور اللاهوتي، تعتبر الزلازل أجزاءً من علم الأمور الأخيرة حيث توجد علامة على حدوثها في المستقبل المذكورة في حديث النبي صلى الله عليه وسلم. أما بالنسبة لنظرية العلوم، فهي مدعومة برسالة النبي صلى الله عليه وسلم. أن هناك منطقة جغرافية تنطوي على إمكانات عالية من الزلازل. وبالتالي فإن خطاب الزلزال الذي أصبح جزءاً من حياة الناس، كما هو مذكور أيضاً في الحديث النبوي، سيأتي بالتأكيد لسببين رئيسيين، أولاً يتعلق بالمنظور اللاهوتي المعياري وثانياً، مع الدراسات العلمية.

كلمات مفتاحية: الحديث؛ هزة أرضية؛ وجهات النظر اللاهوتية؛ وجهات نظر علمية

### Abstrak

Fenomena gempa bumi telah menjadi bagian dari sisi kelam kehidupan masyarakat, baik dalam sejarah umat-umat terdahulu sampai era milenial sekarang dan bahkan hingga menjelang hari kiamat. Artikel ini akan membahas sebuah studi gempa bumi yang terdapat dalam hadis Nabi saw., dalam sejarah kenabian fenomena ini pernah terjadi di Madinah bahkan berkali-kali dialami oleh Nabi saw. bersama dengan para sahabat. Jenis penelitian ini tergolong kualitatif dengan menggunakan pendekatan ilmu hadis, teologi, sosio-historis dan saintifik. Diskursus yang rumit pun akan lahir dengan pertentangan antara dua dialog keilmuan, yaitu pandangan teologi dengan pendekatan ilmiah (saintifik). Kerumitan konvergensi keduanya masing-masing mempunyai embrio yang pernah terjadi di era kenabian maupun disebut dalam sabda Sang Rasul. Pandangan teologi meyakini bahwa gempa sebagai azab dari Sang Pencipta disebabkan karena dekadansi moralitas dalam sebuah masyarakat. Sedangkan dalam perspektif saintis, gempa terjadi

karena pergeseran lempeng bumi yang mengakibatkan sebuah getaran. Masih dalam pandangan teologi, gempa bumi menjadi bagian dari eskatologi karena terdapat sebuah isyarat dalam hadis Nabi saw. bahwa gempa akan terjadi di masa yang akan datang, sementara pandangan sains yang didukung oleh pesan Nabi saw. bahwa terdapat sebuah daerah geografis yang rawan terjadi gempa bumi. Dengan demikian wacana gempa bumi yang telah menyatu dengan kehidupan masyarakat dalam diskursus hadis dapat dipastikan terjadi karena dua sebab pokok, berkaitan dengan teologi-normatif dan tidak terlepas dengan kajian ilmu pengetahuan (saitifik).

Kata Kunci: Hadis, gempa bumi, pandangan teologi dan saintifik

### A. Introduction

The existence of hadith, which has been approved with divine legitimacy<sup>1</sup>, theoretically should provide solutions to every issue or humanitarian occasion as well as a phenomenon that occurs in the whole universe. The earth, with its vast oceans and lands, has gone through a wide range of strange natural symptoms that are not in accordance with its normal course, which is referred to as natural disasters. There are so many kinds of natural disasters occurring on earth, including earthquakes.

The phenomenon of earthquakes receives particular attention in the hadith discourse and hence makes an interesting subject to investigate further. Earthquake occurrences that came to pass the people of the earlier prophets have been told in the Quran, showing that a number of human civilizations were destroyed through natural disasters.<sup>2</sup> These incidents can be seen such as in the people of the Prophet Noah, who were wiped out with floods, the people of 'Ad a.s. who were destroyed with storm and thunder occurring for seven days and seven nights, and the people of

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<sup>1</sup>The authority of the hadith comes from the Prophets p.b.u.h as he is as well a manifestation of the Qur'an. once A'ishah r.a. was asked by a companion about the morality of the Prophet, she answered: *khuluquh al-Qur'an*. see, Abū al-Ḥusain Muslim ibn al-Ḥajjāj ibn Muslim al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol I (Bairūt; Dār al-Kutub al-'Ilmiyah, 1992 M.), p. 512-513. See, Abu 'Abd al-Rahmān Aḥmad ibn Syu'aib ibn 'Alī al-Khurāsānī al-Nasā'ī, *al-Sunan al-Ṣaḥīḥ li al-Nasā'ī*, Juz III (Ḥalb; Maktab al-Maṭbū'at al-Islāmiyah, 1406 H/1986 M.), p. 199. See, Abū 'Abdillāh al-Ḥākim Muḥammad ibn 'Abdillāh ibn Muḥammad ibn Ḥamdūyah ibn Nu'aim ibn Ḥakim al-Dabī al-Naisābūrī, *Mustadrak 'alā al-Ṣaḥīḥain*, vol II (Bairūt; Dār al-Kutub al-'Ilmiyah, 1411 H/1990 M.), p. 670. See Arifuddin Ahmad, *Metodologi Pemahaman Hadis Kajian Ilmu Ma'ānī al-Ḥadīṣ* (Makassar: Alauddin University Press, 2013 M.), p. 1.

<sup>2</sup>The Qur'an informs about the history of ancient people and provide solutions to the occurring problems, provide explanations for issues unknown to human beings; see Muhammad Mahmud Hijazi, *Fenomena Keajaiban al-Qur'an: Kecsatuan Tema dalam al-Qur'an* (Jakarta: Balai Pustaka, 2005 M.), p. 38.

Prophet Luṭ a.s. who were destroyed with an earthquake.<sup>3</sup> As in the words of Allah Almighty in QS al-‘Ankabūt/29: 40.

فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Translation:

Each one of them We seized for this crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) blast; some We caused the earth to swallow up, and some We drowned (in the waters): it was not Allah Who injured (or oppressed) them: “They injured (and oppressed) their own souls.”<sup>4</sup>

The incidents revealed by the Qur’an as in the abovementioned explain the power of God over those who committed maltreatment.<sup>5</sup> However, this does not imply that such incidents only befall the disobedient, for even the obedient are equally powerless to keep themselves away from disasters. In this case, the cause and effect assumption that earthquakes will only befall the people who carry out *munkar* or mistreatment should be left behind. The Prophet Muhammad saw. as an ideal Muslim model had also experienced earthquakes in his life, as related in Ṣaḥīḥ al-Bukhārī.

...عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَقَهُمْ عَلَى فَرَسٍ وَقَالَ وَجَدْنَاهُ بَحْرًا (رواه البخاري).<sup>6</sup>

Translation:

...from Anas r.a. He said: The Prophet is the kindest, the most courageous and the most generous person. Indeed, an earthquake struck the inhabitants of Medina and the Prophet. The person who preceded them (in looking for the source of the earthquake) by riding a horse then reported: “We found out that it (the earthquake) was only the sea”. (Related by al-Bukhārī)

An earthquake phenomenon is a disaster that normally brings about a range of damage and destruction that takes many lives. Earthquakes have been known for thousands of years. History has noted that the events of the first earthquake, which took place in China, occurred in 1177 BC. It is also recorded that throughout history,

<sup>3</sup>Kamarul Azmi Jasmi, *Geologi Hidrologi, Oceanografi dan Astronomi dari Perspektif al-Qur’an* (Malaysia: UTM Press, 2013 M.), p. 11.

<sup>4</sup>Kementerian Agama RI., *al-Qur’an dan Terjemahnya*, (Surabaya: Pustaka Assalam, 1431 H./2010 M.), p. 565.

<sup>5</sup>Earthquakes can occur because of some factors: purely God’s will, humans’ actions to their environment, and humans’ sins. See Muhammad Makmun Abha, "Gempa Bumi dalam al-Qur’an (Tafsir Tematik)", *Jurnal Escensia* 14, no. 1 (April 2013): p. 29-31.

<sup>6</sup>Muḥammad ibn Ismā’īl Abū ‘Abdillāh al-Bukhārī al-Ju’fī, *Ṣaḥīḥ al-Bukhārī*, vo IV (Dār al-Ṭauq al-Najāh, 1422 H.), p. 22.



the strongest earthquake occurred in Chile on May 22, 1960, with a vibration strength of 9.5 on the Richter scale.<sup>7</sup> Based on sources obtained from the U.S Geological Survey, the earthquake event was recorded in 1700 AD. The earthquake event continued for more than twenty years. Furthermore, earthquake disasters become more frequent before the year 1800 AD increases almost every year. Starting in 1890 earthquake events almost every year and sometimes the disaster took place several times in the same year. By the 20<sup>th</sup>-century, earthquake disasters were more frequent if earthquake events were recorded almost every month. This sort of incident is increasingly interesting to search further, bearing in mind another assumption that earthquakes can be taken as a sign for the coming of the end of time. Changes of the era are characterized by the ruin of social parameters, widespread chaos, and the occurrence of crimes as well as earthquakes everywhere. All these indicate the proximity of the end of the world, as often referred to by scholars as to the minor signs of the coming of the doomsday.<sup>8</sup>

## **B. Research Methods**

### 1. Types of research

This research is classified as qualitative research by referring to literature such as books, journals, articles, and documents (*library research*). A literature study is needed as a preliminary stage (*preliminary research*) to understand the symptoms that develop in the field or in society.

### 2. Approach

The types of approaches used in this study are as follows:

#### a. Hadith approach

Hadith that are the object of study is the traditions about earthquakes, so this research first refers to the sourcebook of hadith to identify the traditions.

#### b. Theological Approach

Theology is the study of belief in God Almighty. His attributes and His attributes. This approach aims to prove the existence of a causal relationship between the occurrence of earthquakes with the quality of a community's confidence in the Creator.

#### c. Socio-historical approach

This approach aims to look at historical facts, past earthquake events and then reveal the meaning behind these events.

#### d. Scientific approach

The main activities in using a scientific approach, namely: first, exploring information can be done through reading, observing activities, events or objects. Second, Associating is done through data analysis activities. Third, convey the

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<sup>7</sup>Noor Fazilah Mohd Basiron, "Fenomena Gempa Bumi: Tinjauan Awal Terhadap Kewujudannya dalam al-Qur'an", *Jurnal Islam dan Masyarakat Kontemporer* 9, (Januari 2015): p. 142.

<sup>8</sup>Dewan Redaksi, *Ensiklopedi Islam* Jakarta: PT Ichtiar Baru Van Hoeve, 1993 M.), p. 61-62.

results of conceptualization. The scientific approach in this study aims to explain the characteristics of the geographic location of earthquake-prone areas as a form of an effort to anticipate and deal with disasters.

### C. *Earthquake by definition*

The Prophet's hadith employ a number of terms that indicate earthquake events, such as *zalzala*, *rajafa*, *tah arraka*, *faza'a* and *khasafa*. In general, earthquakes are defined as shocks or vibrations that occur on the surface of the earth. These vibrations can be divided into several types according to the source and cause of their occurrences. Landslide earthquakes are earthquakes that occur from the interior holes of the earth, for example, due to collapses of mines or slides of rocks that cause earthquakes.<sup>9</sup> Unbalanced conditions cause a shift to a denser position in order to fill out the interior holes that are empty or unevenly filled.

Volcanic earthquakes are earthquakes that occur due to volcanic activity. When the magma moves to the surface of the volcano, it moves and breaks the rocks and results in prolonged vibrations that can last from several hours to several days.<sup>10</sup> Tectonic earthquakes are earthquakes that occur due to the release of a certain amount of energy when the earth's plates move<sup>11</sup>

### D. *Earthquakes in a socio-historical context*

#### 1. Earthquake events in the days of previous prophets

The earthquake described in the Koran first occurred during the time of Prophet Saleh as. His people were known as the people of Samud. As maintained by history, the incident occurred around 3900 years ago. People of Sāmūd lived in the country of Wadi al-Qura', which is dominated by mountains but is very fertile because many springs appear on the slopes of the mountains. High technical skills made them adept in building canals to drain water from the springs so that regular irrigation networks are developed.<sup>12</sup> Like the people of 'Ad, however, they were also afflicted with some arrogant nature that they committed destructions. As a result, the wrath of Allah Almighty then fell upon them in the form of extremely big thunder lightning, which led to a great earthquake in Wadi al-Qura' area and the people of Sāmūd perished.<sup>13</sup>

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<sup>9</sup>Agus Hendratno, "Kumpulan Materi: Pengenalan Bencana Alam Tanah Longsor" (Yogyakarta: PDF Program, 2007 M.).

<sup>10</sup>Arbiater Samariter Bund, *Handout Kesiapan Sekolah dalam Menghadapi Bencana* (Yogyakarta: Arbiater-Samariter-Bund, 2008 M.), p. 5.

<sup>11</sup>Arbiater Samariter Bund, *Handout Kesiapan Sekolah dalam Menghadapi Bencana*, p. 3.

<sup>12</sup>Ahmad Muhaimin ibn Mohd Zamri, "Relevansi Sains dengan Makna *Zalzalāh* in al-Qur'an (Kajian Tafsir Tematik), *Thesis* (Riau: Fak. Ushuluddin UIN Sultan Syarif Kasim, 2013 M.), p. 25

<sup>13</sup>Dwi Ratnasari, "Sejarah Nabi-Nabi dalam al-Qur'an", *Komunika*, Vol. 5, No.1, 2011, h. 98. Lihat juga: Abdurrahman, "Mukjizat al-Qur'an dalam Berbagai Aspeknya", *Jurnal Pusaka*, Vol. 8, No.

The great earthquake also happened to the people of the Prophet Lūṭ a.s., that is one of the branches of the Amalekit tribe that lived in Sham, more specifically around the Dead Sea Lake and its surrounding cities, including Sodom and Gomorah about 3800 years ago. These people refused to obey Allah's commands even though Prophet Lūṭ a.s. had been sent upon them. Exploitation and abuse (*munkar*) committed by people of this tribe were really beyond the limit. An instance of the set of circumstances was homosexuality.<sup>14</sup> When the actions of *munkar* had been repeatedly committed and were widely practiced, God Almighty demolished them with harsh punishment in the form of a dreadful earthquake.

A devastating earthquake also occurred during the time of Prophet Syu'aib a.s. about 3600 years ago, which struck the Madyan tribe. The territory was located on the east coast of the Red Sea, bordering the Gulf of Aqabah in the north. This tribe was known as a group of people who made cheating in trading a common practice and had caused a great loss on other peoples. They were also known to be fierce and violent, as they did not hesitate to hijack and rob traders' caravans passing across their city. As the case of the previous tribes which Allah SWT destroyed, the Madyan tribe also held tightly to the religion of paganism. These people worshiped many idols.<sup>15</sup>

Such an incident also happened to the people of Prophet Musa a.s., namely the Israelites about 3200 years ago. After escaping from the kingdom of Pharaoh, the people of the great tribe Israel continued their journey across the Sinai Desert until they arrived at the foot of Mount Ṭursina. This hill is located on the Sinai Peninsula, which is a vast land that juts into the Red Sea bordered by the Gulf of Suez on the west side and the Gulf of Aqabah on the east side. Here in Mount Tursina the prophet Musa a.s. was contemplating that he left the great tribe of Israel for some time.<sup>16</sup>

Then they were left alone during Prophet Musa's contemplation, a big part of these great tribes of Israel break their word from the religion of monotheism and converted to the religion of paganism in Egypt, worshiping a golden cow statue made by Samiri. When the prophet Musa a.s. returned and found out the practice of worshiping the cow statue, he was very angry. God ordered Prophet Musa a.s. to choose seventy people from his people and take them away to pray to their God. Among the prayers they requested was that they are given what was never given to

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68, tahun 20016 (PDF Program, 2017), p. 73. Lihat; The story is revealed in the word of God Almighty in QS al-A'rāf / 7: 78.

<sup>14</sup>Homoseksuality is an inclination to the same sex. See; Tim Penyusun Kamus Pusat Pembinaan Bahasa Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1991 M.), p. 506.

<sup>15</sup>Ahmad Muhaimin ibn Mohd Zamri, "Relevansi Sains dengan Makna *Zalزالah* dalam al-Qur'an (Kajian Tafsir Tematik), *Thesis*, p. 29.

<sup>16</sup>Muh. Ma'ufin Sudibyo, *Ensiklopedi Fenomena Alam dalam al-Qur'an* (Solo: Tinta Medina, 2012 M.), p. 141. Dikutip dalam: Ahmad Muhaimin ibn Mohd Zamri, "Relevansi Sains dengan Makna *Zalزالah* dalam al-Qur'an (Kajian Tafsir Tematik), *Thesis*, p. 29.

people before them and would not be given to people after them. God was not pleased with what they prayed for, and they were shaken by an earthquake.<sup>17</sup> ....

## 2. Earthquake during the time of the Prophet p.b.u.h. and after

The accounts of earthquakes that have been told in the stories of the previous people were both in the forms of devastating disasters and of warning for mistakes that took place. This sort of incident also occurred at the time of the Prophet Muhammad p.b.u.h., as pictured in the hadith narrated by al-Bukhārī.

...أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أَحَدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ اثْبُتْ أَحَدٌ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ (رَوَاهُ الْبُخَارِيُّ)<sup>18</sup>

Translation:

...that Anas ibn Mālik r.a. told a story to them that the Prophet was climbing Mount Uhud, followed by Abū Bakr, ‘Umar and ‘Usman. Then the mountain Uhud was vibrating, so the Prophet said: “Calm down O Uhud, because above you there are now the Prophet saw., *al-Siddīq* (the truthful, which means Abu Bakr) and two people (who will die ) martyr”. (Related by al-Bukhārī).

The above hadith explains that there was an earthquake that was directly experienced by the Prophet saw. together with companions. The same incident was also experienced by Umar ibn al-Khaṭṭab during his caliphate era, as in the experience of Umar ibn Abd al-‘Azīz in his reign.<sup>19</sup> There have been a number of earthquakes occurring in Islamic history, earthquakes have become parts of the historical records and are no longer a new phenomenon faced by human beings. The occurrence of earthquakes after the era of the companions took place in 212 Hijrah, corresponding to year 827 AD, in Yemen. The same incident also occurred in the region of Aden, which took massive lives and properties.<sup>20</sup>

In addition, an earthquake also took place in 245 Hijriyah in Antokiyah, one of the regions in Turkey. The disaster took victims and caused a great loss, including 1500 residents’ dwellings.<sup>21</sup> Preceding earthquakes occurred in 242 Hijriyah or in

<sup>17</sup>Abū al-Fidā' Ismā'il ibn 'Umar ibn Kaṣīr al-Qurasyī, *Tafsīr al-Qur'ān al-'Aẓīm*, vol III (Bairūt: Dār al-Kutub al-'Ilmiyah, 1419 H.), p. 431. See; Jalāl al-Dīn Muḥammad ibn Aḥmad al-Maḥallī dan Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūfī, *Tafsīr Jalālain* (Cet. I; al-Qāhirah: Dār al-Ḥadīṡ, n. d.), p. 216. Lihat juga; Noor Fazilah Mohd Basiron dan Munirah Abd Razzak, “Fenomena Gempa Bumi: Tinjauan Awal Terhadap Kewujudannya dalam al-Qur'an” *Jurnal Islam dan Masyarakat Kontemporer* (PDF Program, 2015), p. 153.

<sup>18</sup>Muḥammad ibn Ismā'il Abū 'Abdillāh al-Bukhārī al-Ju'fi, *Ṣaḥīḥ al-Bukhārī*, vol V, p. 9.

<sup>19</sup>Syaikh 'Abd al-'Azīz ibn 'Abdullāh ibn Bāz, *Naṣīḥah Ḥaul al-Zalāzil*, trans. Syafar Abu Difa, *Naschat Seputar Gempa* (Islamhouse, 1430 H./2009 M.), p. 5.

<sup>20</sup>Abū al-Ḥasan 'Alī ibn Abī al-Karīm Muḥammad ibn Muḥammad 'Abd al-Karīm ibn 'Abd al-Wāḥid al-Syaibānī al-Jazirī 'Iz al-Dīn ibn al-Aṣīr, *al-Kāmil fī al-Tārīkh*, vol V (Bairūt: Libanōn, 1997 M.), p. 488.

<sup>21</sup>Muḥammad ibn Jarīr ibn Yazīd ibn kaṣīr ibn Ghālib al-Amfī Abū Ja'far al-Ṭabarī, *Tārīkh al-Rusul wa al-Muluk*, vol IX (Bairūt: Dār al-Turās, 1387 H.), p. 213.

856 AD in Persia, Khurasan, and Sham, causing devastation and taking thousands of lives.

### E. Analysis of the Meanings of Earthquakes in Hadith Discourse

#### 1. Earthquakes as a natural phenomenon at the time of the Prophet

Natural phenomena can be taken as proofs of the presence of the Creator as well as proofs of His omnipotence.<sup>22</sup> Natural laws, as the case of social laws, are general and definite.<sup>23</sup> A devastating earthquake caused the ground to vibrate intensely due to the movement of the tectonic plates and the enormous chunks of rock that make up the surface of the earth. This event happened at the time of the Prophet saw. An earthquake with considerable strength shook Medina, as in the hadith related by al-Bukhari.

...ثَابِتٌ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَقَهُمْ عَلَى فَرَسٍ وَقَالَ وَجَدْنَاهُ بَحْرًا (رَوَاهُ الْبُخَارِيُّ)<sup>24</sup>

Translation:

...from Anas r.a. He said: The Prophet is the kindest, the most courageous and the most generous person. Indeed, an earthquake struck the inhabitants of Medina and the Prophet. The person who preceded them (in looking for the source of the earthquake) by riding a horse then reported: "We found out that it (the earthquake) was only the sea". (Related by al-Bukhārī).

The above hadith states that there was an earthquake that rocked the residents of Medina. According to the researcher, the pronunciation أَهْلُ الْمَدِينَةِ needs to be interpreted textually, because the earthquake with vibrations that occurred on the surface of the earth actually happened and caused the residents of Medina panic.<sup>25</sup> When the incident occurred, the Prophet saw, who was courageous by nature, preceded the inhabitants of Medina by riding Abu Talha's horse to find the point where the earthquake occurred. There was an interesting explanation about the cause of the earthquake as mentioned by al-'Ainī in 'Umdah al-Qā rī the pronunciation of the phrase الدَّابَّةُ وَرُكُوبُ meant that the vibration was caused by the

<sup>22</sup>Kamus Besar Ilmu Pngetahuan, p. 28. See also; Bey Arifin, *Mengenal Tuhan* (Surabaya: PT. Bina ilmu, n.d.), p. 127-128. Natural phenomena showing the power of God for those who contemplate See; Choiruddin Hadhiri SP, *Klasifikasi Kandungan al-Qur'an* (Jakarta: Gema insani Press, 1993 M.), p. 51. Bandingkan dengan; Syaikh Muhammad Ali al-Sabauni, *Gerak dan Rotasi Bumi* (Jakarta: Dar al-Kutub al-Islamiyah, 2003 M.), p. 46.

<sup>23</sup>M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama al-Qur'an*, Ed 2 (Bandung: Mizan, 1434 H./2013 M.), p. 477.

<sup>24</sup>Muhammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fi, *Ṣaḥīḥ al-Bukhārī*, Juz IV, h. 22.

<sup>25</sup>Aḥmad ibn Muḥammad ibn Abī Bakr ibn 'Abd al-Mālik al-Qaṣṭalānī al-Qutaibī al-Miṣrī, *Irsyād al-Sārī li al-Syarḥ Ṣaḥīḥ al-Bukhārī*, vol V (Mesir: al-Maṭba'ah al-Kubrā al-Amīriyah, 1323 H.), p. 54.

rise of a gigantic reptile to the surface of the earth.<sup>26</sup> Another account mentioned that there had been a battle between large animals under the ground and caused the surface of the earth to shake.

To the researcher's opinion, such an assumption is no longer acceptable in the current time and is incompatible with technological advances. Believing that earthquakes occur because of the release of large animals to the surface of the land or the sea was commonplace in ancient times. This understanding can not be separated from the socio-historical context that surrounded the society at that time. At that time, it was normal to believe that an earthquake was caused by forces outside the natural sciences. Furthermore, the researcher concludes that the hadith above explains a natural phenomenon experienced by the Prophet saw. so the hadith explanation must conform to the scientific truths of the development of science.

There are two types of earthquakes, namely tectonic earthquakes, and volcanic earthquakes. Tectonic earthquakes are caused by the release of energy that occurs due to the shifting of tectonic plates like the case of a rubber band that is pulled and suddenly released. The power generated by the pressure between rocks is known as tectonic defects. The theory of tectonic plate explains that the earth consists of several layers of rock, most of the area of the crust layer will be washed away and float in the layers like snow. The layer moves slowly that it breaks and collides with each other. This is what leads to a tectonic earthquake. Whereas volcanic earthquakes are caused by the movement of magma upwards in a volcano, wherein the shift of rocks produce earthquakes.<sup>27</sup>

## 2. Earthquakes indicate the miracle of the Prophet saw.

The incident experienced by the Prophet saw. along with some of the companions when climbing the mountain showed his privilege as a prophet of Allah the Almighty and the virtues of his companions who put themselves out with him. This incident tells us that the Prophet saw. together with the companion's experienced shocks or earthquakes while climbing Mount Uhud, as narrated in Sahih al-Bukhari.

...أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُحُدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَتْ وَقَالَ اسْكُنْ أُحُدًا أَظُنُّهُ ضَرَبَهُ بِرِجْلِهِ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ (رَوَاهُ الْبُخَارِيُّ)<sup>28</sup>

Translation:

...that Anas ibn Mālik r.a. said: The Prophet was climbing Mount Uhud, followed by Abū Bakr, 'Umar and 'Usman. Then the mountain Uhud was vibrating, so the Prophet said: "Calm down O Uhud." As I recall he stamped his feet while saying: Because above is no other than the Prophet saw., *al-Siddiq*, (the truthful, which means Abū Bakr) and two people (who will die) martyr". (Related by al-Bukhari).

<sup>26</sup>Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusain al-Ghītābī al-Ḥanafī Badr al-Dīn al-'Ainī, 'Umdah al-Qārī' Syarḥ Ṣaḥīḥ al-Bukhārī, vol XIV (Bairūt: Dār Iḥyā' al-Turās al-'Arabī, n.d.), p. 117.

<sup>27</sup>Departemen Agama RI., *Pelestarian Lingkungan Hidup* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 1431 H./2010 M.), p. 272-273.

<sup>28</sup>Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol V, p. 15.



The above hadith describes the incident of the earthquake when the Prophet saw. It was climbing mountain Uhud with some companions. To the researcher's opinion, the term *فَرَجَفَ*, which means "earthquake or shock occurs" does not contain metaphorical or figurative meaning. The word must be understood textually because, in reality, the Prophet saw. with the companions really felt Mountain Uhud vibrating at that moment. This textual interpretation is corroborated by other hadiths with the same form of events when the Prophet climbed the mountain Sabir. In this account, it was narrated that *بِالْحَضِيضِ جِجَارَتُهُ حَتَّى تَسَاقَطَتْ* the vibrations of the earthquake were so hard that the rocks on Mount Sabir were falling off.<sup>29</sup> A point that might provoke different views from the above hadith lies in the chronology of Mount Uhud's trembling and the meaning of the pause when the Prophet saw. say *أَخَذُ اسْتَكُنُّ*. This point can invite different opinions.

'Abd al-Muhsin ibn Ḥamid in his book *Syarh Sunan Abī Dāwud*, explains that the pause on the shaking of the mountain when the Prophet saw. said *اسْتَكُنُّ* is a form of the privilege of the Prophet saw. and the virtues of the accompanying friends.<sup>30</sup> A different view on the subject holds that the mountain vibrated to welcome the arrival of a Prophet of Allah the Almighty together with the people of *ṣiddīq* and *syāhid*. As for the pause on the mountain's trembling, it was because of their primacy in front of Allah Almighty. But to the researcher's opinion, the second view of the mountain's vibrating out of respect is lacking the sound basis of argumentations. And the Prophet's call for the mountain to calm down or to stop vibrating indicated his noble virtue, which the researcher refers to as the miracle of the Prophet. It was one of the many miracles he had that are called *ḥissiyah*.

There is another hadith which tells about the story of the Prophet saw. were together with the companions climbing a mountain when an earthquake struck them, namely when the Prophet saw. was on the Mountain Sabir and Hira'.<sup>31</sup>

In the researcher's opinion, these traditions show the virtue and privilege of the Prophet saw. with his companions. They were people who were granted protection from Allah the Almighty because of their *dhikr* (remembrance of God) at all times and all conditions. This led them to obtain high virtues.<sup>32</sup> Thus, in the view of the researcher these prophetic traditions were proof of one of the Prophet's miracles, which is *hissiyah*. As for other hadiths that explain the view of the Prophet

See; 'Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Malā' al-Harawī al-Qārī, *Mirqāh al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol IX (Bairūt-Libanōn: Dār al-Fikr, 1422 p./2002 M.), p. 3923.

<sup>30</sup>Abd al-Muḥsin ibn Ḥamid ibn 'Abd al-Muḥsin ibn 'Abdillāh ibn Ḥamid ibn al-'Abbād al-Badr, *Syarḥ Sunan Abī Dāwud*, vol XIII (Bairūt: Dār al-Kutub al-'Ilmiyah, 1415 H.), p. 520.

<sup>31</sup>Muḥammad ibn 'Isā ibn Sūrah ibn Mūsa ibn Ḍaḥḥāk al-Tirmizī Abū 'Isā, *Sunan al-Tirmizī*, Juz VI III (Cet. II; Mesir: Syirkah Maktabah wa Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1395 H./1975 M.), p. 68. See also juga; Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol IV, p. 1880.

<sup>32</sup>Ibn Baṭṭāl Abū al-Ḥasan 'Alī ibn Khalf ibn 'Abd al-Mālik, *Syarḥ Ṣaḥīḥ al-Bukhārī li Ibn Baṭṭāl*, vol X (al-Su'ūdiyah al-Riyāḍ: Maktabah al-Rusyḍ, 1423 H./2003 M.), p. 32.

saw. about the earthquake that will occur in the future is in his capacity as the bearer of *risālah*.

### 3. Earthquakes in the future according to the prophecy of the Prophet

There is a piece of information in the hadith of the Prophet saw. about the occurrence of a shock in the future, as in the hadith related by al-Bukhārī.

...عَنْ ابْنِ عُمَرَ قَالَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا قَالَ قَالُوا وَفِي نَجْدِنَا قَالَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا قَالَ قَالُوا وَفِي نَجْدِنَا قَالَ قَالَ هُنَاكَ الزَّلَازِلُ وَالْفِتْنُ وَهِيَ يَطْلُعُ قَرْنُ الشَّيْطَانِ (رَوَاهُ الْبُخَارِيُّ)<sup>33</sup>

Translation:

...from Ibn 'Umar, he said, He prayed: "O Allah, bless us in our country Sham and our country Yemen." Ibn 'Umar said, The Companions said, "Also for our country Najed." He prayed again: "O Allah, bless us in our country Sham and our country Yemen." The Companions said again, "Also for our country Najed." Ibn 'Umar said, He then said: "There will be a disaster and devastation, and a demonic horn will appear there." (Related by al-Bukhārī).

The information about the earthquake in the prediction of the Prophet saw. above is of metaphysical issues. It is an unknown, unreal or hidden occasion. There are so many things that humans may not know in this life, for example when is the exact time of the doomsday or when will death come. Provided with such a situation, it can be seen that the mystery is actually in a multilevel, there is a relative mystery, in the sense that it might be hidden for some but not for others. Or else, it might be a mystery at a certain time but not at another time. For example, in the past people knew, but now that time has passed, it is no longer known, or vice versa, people did not know it in the past, but now it is known, so that it is no longer mystery. There is also an absolute mystery that is unknown to human beings on their lives on earth, or they will never be able to know, namely the essence of Allah the Almighty.<sup>34</sup>

The prophecy presented by the hadith of the Prophet saw. above is an event that is believed to be happening either in the near or in the long term. The problem that arises lies in the interpretations to reveal the true meaning, whether textual or contextual. Textually the hadith mentions the primacy of the city of Mecca and Medina, as the Prophet saw. set the *miqat* for the people of Sham in *al-Juhfah*, for the inhabitants of Medina at *zu al-Hulafah* and for the inhabitants of Najed in *Qarnun*, thus the chronology of the prayer of the Prophet saw. over these areas.<sup>35</sup>

In the opinion of the researcher, the wording of the hadith is still ambiguous that it is necessary to apply contextual interpretations of the content. This hadith has two problems to be solved, namely the time of the occurrence of an earthquake and the meaning of the state of Najed. Is it in the real meaning or in a figurative connotation?. The reason is that there are differences among the scholars in

<sup>33</sup>Muhammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol II, p. 33.

<sup>34</sup>M. Quraish Shihab, *Mukjizat al-Qur'an* (Bandung: Mizan, 1998 M.), p. 193.

<sup>35</sup>See; Muhammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, Vol II, p. 133.

explaining the Najed country itself. Some say Najed is from the east, al-Kat ta bī say Najed is from the east side,<sup>36</sup> and another opinion says that what is actually meant is Iraq.<sup>37</sup> To the researcher's analysis, the above hadith shows prophetic knowledge that explains the capacity of the Prophet saw. as an apostle of Allah the Almighty. The time and place of occurrence of the event in the view of the researcher is an unseen subject matter that has no definite information. Rather, they imply different interpretations, as it might be that the area in question is any country in the eastern hemisphere of Najed. Thus this information as a revelation that contains the views of the Prophet saw. which surely will happen in the future.

#### 4. Earthquakes as a punishment for Muslims in this world life

The word *azab* or punishment is not only used for torment and punishment in the hereafter, but it is also used for torment and punishment in this world.<sup>38</sup> The Prophet's hadith also explains in a more specific orientation about the punishment of the world to Muslims, as in the account of Abū Dāwud.

...عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّتِي هَذِهِ أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ عَذَابُهَا فِي الدُّنْيَا الْفِتْنُ وَالرَّيْزُلُ وَالْقَتْلُ (رَوَاهُ أَبُو دَاوُدَ)<sup>39</sup>

Translation:

...from Abū Mūsā, he said, The Messenger of Allah said: "My people are honorable people, in the hereafter they will not get torment, their punishment is in the world; namely with the existence of disparage, earthquakes and warfare." (Related by Abū Dāwud).

The above hadith is absolute and general in nature, and it is intended for all Muslims who are obedient and following the teachings of Islam. In fact, there are quite many of the Muslims who also commit sins, and hence they are not the group of people referred to in the above hadith as being blessed with God's love. Those who commit sins will still get punishment in proportion to their actions, as in the word of God Almighty in Surat al-Isrā'/ 17: 15.

<sup>36</sup>Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusain al-Ghītābī al-Ḥanafī Badr al-Dīn al-'Ainī, *'Umdah al-Qārī' Syarḥ Ṣaḥīḥ al-Bukhārī*, vol XXIV, p. 200.

<sup>37</sup>Abd al-Muḥsin ibn Aḥmad ibn 'Abd al-Muḥsin ibn 'Abdillāh ibn Ḥamid al-'Abbād al-Badr, *Syarḥ al-Arba'īn al-Nawawiyah*, vol III, p. 10.

<sup>38</sup>See further; Abdul Rahman Rusli Tanjung, "Studi terhadap Kata-kata yang Semakna dengan Musibah dalam al-Qur'an", *Jurnal Analytica Islmaica* 2, no. 3 (2001): p. 264. See; Muḥammad ibn Aḥmad al-Anṣārī al-Qurṭubī, *al-Jāmi' li Aḥkām al-Qur'ān*, vol VII (Khairo: Dār al-Kutub al-'Arabiyah, 1378 H./1967 M.), p. 167. See also; Al-Rāghib al-Aṣfahānī, *Mu'jam Mufahras Alfāz al-Qur'ān* (Bairūt: Dār al-Fikr, t.th.), h. 339. Lihat lagi; Muḥammad Rasyīd ibn 'Alī Riḍā ibn Muḥammad Syams al-Dīn ibn Muḥammad Bahā' al-Dīn ibn Manlā'Khalīfah al-Qulamūnī al-Ḥusainī, *Tafsīr al-Qur'ān al-Ḥakīm (Tafsīr al-Manār)*, vol I (Khairo: Dār al-Manār, 1967 M.), p. 147.

<sup>39</sup>Abū Dāwud Sulaimān ibn al-Asy'aṣ ibn Ishāq ibn Basyīr ibn Syaddād ibn 'Amrū al-Azadī al-Sijistānī, *Sunan Abī Dāwud*, vol IV, p. 105.

The wording in the hadith above clearly mentions that Muslims will not go through punishment in the Hereafter, as punishment for them is given during their lives in this world in the form of slander, earthquake, and war. There is a mention of *الزَّلَازِلُ* in the hadith, which, according to the scholars is intended in figurative meaning. It does not convey real meaning. The word *al-zala zil* is an expression of *majaz* which means violence and terror experienced by Muslims during their lives in this world.<sup>40</sup> In this context, the suffering experienced by Muslims in this world in the forms of slander, terror, and oppression in parts of the test intended for the believers, while those who disbelieve it can mean punishment that indicates that they do not belong to the loved ones. The suffering of the believers is the penalty to the mistakes they have made in the world, as in the hadith related by al-Bukhārī, wherein the Prophet saw. said: “A Muslim is never afflicted with a disease and fatigue, anxiety and grief, nor annoyance and distress, and not even a thorn that hurts him except that Allah will erase his faults.”<sup>41</sup>

In the researcher’s view, the term earthquake in the above hadith is a *majaz*, more as a figure of speech, that indicates chaos, oppression, suffering and all forms of unfairness befalling Muslims. There is a correlation between the phrase “the people who are loved” and the phrase “the punishment in the world in the form of earthquakes.” They basically mean that the believers who are afflicted with suffering will receive abolition for some parts of their faults and mistakes that they belong to the group of people who are blessed with grace and love of Allah the Almighty.

#### 5. Earthquakes are signs for the of Muslim prosperity

One of the Prophet’s hadith explains that earthquakes are signs of the end of Muslim prosperity, as in the hadith related by Ahmad:

...أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ... مَدَّةُ أُمَّتِي مِنَ الرَّخَاءِ مِائَةٌ سَنَةً قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ فَهَلْ لِدَٰلِكَ مِنْ أَمَارَةٍ أَوْ عَلَامَةٍ أَوْ آيَةٍ فَقَالَ نَعَمْ الْحَسَنُفُ وَالرَّجْفُ وَإِرْسَالُ الشَّيَاطِينِ الْمُجَلِّبَةِ عَلَى النَّاسِ (رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ)<sup>42</sup>

#### Translation:

...that someone came to the presence of the Prophet p.b.u.h. then said: “... the duration of the prosperity of my people is one hundred years.” The Messenger of Allah said it two or three times then the person asked: “O Messenger of Allah! Are there any signs?” The Messenger of Allah said: “Yes: lunar eclipses, earthquakes, and Satan is sent to tempt human beings.” (Hadith related by Ahmad).

<sup>40</sup>Zain al-Dīn Muḥammad al-Mad’ū Ba’bad al-Ra’ūf ibn Tāj al-‘Ārifin ibn ‘Alī ibn Zain al-‘Ābidīn al-Ḥaddādī, *al-Taisīr bi Syarḥ al-Jāmi’ al-Ṣaghīr*, vol I (al-Riyāq: Maktabah al-Imām al-Syāfi’ī, 1408 H./1998 M.), p. 237.

<sup>41</sup>Muḥammad ibn Ismā’īl Abū ‘Abdillāh al-Bukhārī al-Ju’fī, *Ṣaḥīḥ al-Bukhārī*, vol VII, p. 114.

<sup>42</sup>Abū ‘Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn Asad al-Syaibānī, *Musnad Aḥmad ibn Ḥanbal*, vol XXXVII (Muassasah al-Risālah, 1421 H./ 2001 M.), p. 431.

The above hadith explains that the events of the earthquakes and lunar eclipses are signs for the end of prosperity of the Prophet's people. When the hadith is understood textually, all the signs that indicate the end of Muslims' prosperity has occurred; they were even experienced by the Prophet himself.<sup>43</sup> So, to the researcher's viewpoint, the abovementioned hadith should be understood contextually, especially because the construction of the hadith is in the form of conversation. Someone came and asked the Prophet p.b.u.h. about the length of the prosperity of the Muslims, then the Prophet answered "one hundred years".

To the researcher's analysis, the phrase *سِنَّةٍ مِائَةٍ*, "the prosperity of Muslims is only one hundred years," comprises figurative meanings. The number that points to a hundred years is not in the sense of quantity. The number of years mentioned simply indicates a very long span of time. A simpler study can be explained that the prosperity of Muslims is limited by the occurrence of various kinds of natural disasters that damage the order of life of religious communities. Furthermore, the signs mentioned by the Prophet such as earthquakes and eclipses as are common incidence in his era. The terms earthquakes and eclipses mentioned in the hadith above are therefore should comprise some figurative functions to mean shock, chaos, oppression and all kinds of anxiety and sadness that afflicts Muslims. This way of looking at the subject matter is closer to the signs of the end of the Muslims' prosperity, as in the hadith related by Abū Dāwud.

...عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ قَالَ كُنَّا قُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا السَّاعَةَ فَارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ تَكُونَ أَوْ لَنْ تَقُومَ السَّاعَةُ حَتَّى يَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ وَالذِّجَالُ وَعَيْسَى ابْنُ مَرْيَمَ وَالذُّخَانُ وَثَلَاثَةُ خُسُوفٍ خَسْفٍ بِالْمَغْرِبِ وَخَسْفٍ بِالْمَشْرِقِ وَخَسْفٍ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنِ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ (رَوَاهُ أَبُو دَاوُدَ)<sup>44</sup>

Translation:

...from Huzaifah ibn Asid al-Ghifari, he said: "We were sitting together beside the Prophet's room while talking about the Day of Judgment, our voices were so loud that the Messenger of Allah said: "It will not happen, or no doomsday will come until ten signs appear; the rising of the sun from west, the emergence of crawling animals, the appearance of Ya'uj and Ma'juj, Dajjal, Isa the son of Mary, smoke and three earthquakes (landslides), landslides in the West, East and in the Arabian Peninsula. And the last sign is the release of fire from Yemen, from the bottom of the ground 'And, and the fire will drive people to the field of Mahsyar.'" (Hadith related by Abū Dawud).

<sup>43</sup>The Prophet explained in one of his hadith that the sun and the moon will not have an eclipse due to the passing away of a human. Rasther, the two are signs of the Majesty of God. See Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol II, p. 34. See also Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol IV, p. 22.

<sup>44</sup>Abū Dāwud Sulaimān ibn al-Asy'a's ibn Ishāq ibn Basyīr ibn Syaddād ibn 'Amrū al-Azādī al-Sijistānī, *Sunan Abī Dāwud*, vol IV, p. 114.

The explanation provided in the hadith above regarding the signs for the end of the Ummah's life or the coming of the Day of Judgment mentions about an occurrence of massive damages and destructions. This provides more strong grounds to confirm the contextual meaning that the term earthquake mentioned in the above hadith comprise figurative meanings, which is interpreted as massive chaos.

#### 5. Earthquakes to answer the prayers of the saintly servant

Prayer is the momentum of a servant's closeness with his Lord, both in good time and hard time. There is a story in a hadith that explains about the prayer of a young man who was helped by Allah the Almighty with an earthquake. The hadith was narrated in the Sahih Muslim.

... عَنْ صُهَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ... ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعِدُوا بِهِ الْجَبَلَ فَإِذَا بَلَغْتُمْ ذُرُوتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا (رَوَاهُ مُسْلِمٌ)<sup>45</sup>

Translation:

...from Şuhaib that The Prophet p.b.u.h. said: "... After that, the young man was brought in and the king said to him: Leave your religion! The young man refused to obey. Then the king handed him over to a group of his soldiers, the king said: 'Take him to this and this mountain, bring him up if he wants to leave his religion leave him alone but if he does not, throw him from the top of the mountain. They took him to the top of the mountain and the young man prayed: O God, just keep me from them as you wish. It turned out that the mountain shook them and they all fell down...' (Hadith related by Muslim).

The above hadith puts on view the help of Allah the Almighty to the servant who always drew near and was always submissive and resigned everything to Allah.<sup>46</sup> The researcher sees that the above hadith carries literal meaning, as the textual interpretation explains the occurrence of the earthquake with the vibrations of the surface of the mountain. This is indicated by the phrase فَسَقَطُوا الْجَبَلُ بِهِمْ فَرَجَفَ, "the mountain experienced an earthquake, then they all fell down (except the young man)."<sup>47</sup> Thus in the view of the researcher, this hadith serves as evidence of the power of Allah the Almighty as well as a form of help to His devoted servant.

#### 6. Earthquakes as a result of moral decadence

Deterioration on the social barometer is marked by deterioration of human's theological faith and morality. Theological faith indicates the relationship with Allah the Almighty, whereas morality generally indicates relationships with fellow humans. If these two devices are deteriorated, the life of humanity will accordingly

<sup>45</sup>Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vo IV, p. 2299.

<sup>46</sup>Muḥammad 'Alī ibn Muḥammad ibn Ghilān ibn Ibrāhīm al-Bakrī al-Ṣaḍīqī al-Syāfi'ī, *Daḥīl al-Fāliḥīn li Ṭarīq Riyāḍ al-Ṣāliḥīn*, vol I, (Bairūt-Libanōn: Dār al-Ma'rifah li al-Ṭaba'ah wa al-Nasyr wa al-Tauzī', 1425 H./2004 M.), p. 167.

<sup>47</sup>Muḥammad ibn Ṣāliḥ ibn Muḥammad al-'Usaimīn, *Syarḥ Riyāḍ al-Ṣāliḥīn*, vol I (al-Riyāḍ: Dār al-Waṭan li al-Nasyr, 1426 H.), p. 220.



be destroyed. At that time humans do not have a direction and purpose given that their lives in this world are their solitary objective. In this situation, it is really frightening to read the Prophet's warning as in the hadith related by Ibn Majah.

...عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ (رَوَاهُ ابْنُ مَاجَهَ)<sup>48</sup>

Translation:

...from Sahl ibn Sa'd, that he heard the Prophet p.b.u.h. said: "It will happen at the end of my people a darkening and drowning (to the bowels of the earth), changes in form and slander (allegations of adultery against women)." (Hadith related by Ibn Majah).

The hadith above explains that the Prophet's Ummah will go through a landslide disaster (sinking), and they will be changed on their shape faces to become like animals and they will be attacked with stones from the sky.<sup>49</sup> Such incidents are intended as warnings as well as a punishment from Allah the Almighty as a result of the destruction of the social order in human life. As in the Prophet's explanation, these incidents were also indicated by the popping of female singers and musical instruments and the widespread of liquor.<sup>50</sup> The hadith related by al-Tirmizi.

...عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَمَتَى ذَلِكَ قَالَ إِذَا ظَهَرَتِ الْقَبَائِدُ وَالْمَعَارِفُ وَشَرِبَتِ الْخُمُورُ قَالَ أَبُو عَيْسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْأَعْمَشِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا حَدِيثٌ غَرِيبٌ (رَوَاهُ التِّرْمِذِيُّ)<sup>51</sup>

Translation:

...from 'Imran ibn Husain that the Prophet p.b.u.h. said: "It will happen to this people landslides, change of appearance, and hurricanes that flung humans." Someone from the Muslims asked: "O Messenger of Allah, when would that happen?" He replied: "When female singers and musical instruments raise and people drink liquor." Abū 'Isā said: This hadith is narrated from al-A'masy from 'Abd al-Rahman ibn Sabit from the Prophet p.b.u.h. with a missing chain and this hadith is qualified as *gharīb*. (Hadith related by al-Tirmizi).

<sup>48</sup>Ibn Majah Abū 'Abdillāh Muḥammad ibn Yazīd ibn Qazwīnī, *Sunan Ibn Mājah*, vol II (Dār al-Kutub al-'Arabiyah, n.d.), p. 1350.

<sup>49</sup>Zain al-Dīn Muḥammad al-Mad'ū Ba'bad al-Ra'ūf ibn Tāj al-'Ārifīn ibn 'Alī ibn Zain al-'Ābidīn al-Ḥaddādī, *Faiḍ al-Qadīr Syarḥ al-Jāmi' al-Ṣaghīr*, vol IV, p. 459.

<sup>50</sup>Zain al-Dīn Muḥammad al-Mad'ū Ba'bad al-Ra'ūf ibn Tāj al-'Ārifīn ibn 'Alī ibn Zain al-'Ābidīn al-Ḥaddādī, *al-Taisīr bi Syarḥ al-Jāmi' al-Ṣaghīr*, vol II, p. 179.

<sup>51</sup>Muḥammad ibn 'Isā ibn Sūrah ibn Mūsā ibn Ḍaḥḥāk al-Tirmizī Abū 'Isā, *Sunan al-Tirmizī*, vol IV, p. 65.

Another hadith which is judged to be of poor quality by the scholars of hadith is also found in the relation of al-Tirmizi.<sup>52</sup>

...عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّخَذَ الْفَيْءُ دُولًا وَالْأَمَانَةُ مَغْنَمًا وَالرِّكَاهُ مَغْرَمًا وَتُعَلِّمَ لِغَيْرِ الدِّينِ وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ وَعَقَّ أُمَّهُ وَأَدْنَى صَدِيقَهُ وَأَقْصَى أَبَاهُ وَظَهَرَتْ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَسَادَ الْقَبِيلَةَ فَاسْقُمُهُمْ وَكَانَ زَعِيمُ الْقَوْمِ أَزْدَلَهُمْ وَأَكْرَمُ الرَّجُلِ مَخَافَةُ شَرِّهِ وَظَهَرَتْ الْقَيْنَاتُ وَالْمَعَارِفُ وَشُرِبَتِ الْخُمُورُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَلْيَتَّقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَحَسْمًا وَمَسْحًا وَقَدْفًا وَأَيَاتٍ تَتَابَعُ كَنْظَامٍ بِأَلٍ قُطِعَ سِلْكُهُ فَتَتَابَعُ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ (رَوَاهُ التِّرْمِذِيُّ)<sup>53</sup>

Translation:

...from Abū Hurairah that the Prophet p.b.u.h. said: “When the spoils of war are dominated by certain groups, mandate is used as spoils, almsgiving is used as a fine, people learn except religion, a husband submits to his wife, a son revolts to his mother, a man is intimate with his friend but away from his father, loud voices coming out from mosques, the leader of a tribe is a wicked person among them, the leader of a people is the most disgraceful person among them, a person is respected out of fear of his crime, the appearance of female singers and musical instruments, drinking liquor, and the last person of this people curses the predecessors, then wait for that moment where there will be a red wind, earthquake, landslide, change of appearance, throws, and signs of doomsday that follow one after another like an old arrangement of jewelry that is cut off and is let loose one after another.” Abū ‘Isā said, in this case, there is a similar hadith from ‘Alī and this is a *gharib* hadith. We do not know it except through this line of transmission. (Hadith related by al-Tirmizī).

The above hadiths explain some forms of social damage occurring in human life. Ibn al-Jauzī argued that this event would take place took place in an area where the population is immoral, as people have been deceived by the enemies of Allah the Almighty. They are in common practice of actions and behavior clearly prohibited by religion. They are not aware that in fact, they are only deceiving themselves in the form of knowledge, reason and religion, and their hearts that are ignorant and erroneous.<sup>54</sup>

<sup>52</sup> This hadith is considered weak by al-Suyūfī dan al-Albānī. See; 'Abd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn al-Suyūfī, *Ṣaḥīḥ wa Ḍa'īf al-Jāmi' al-Ṣaḡīr wa Ziyādah*. No1300. See further; Abū 'Abd al-Raḥmān Muḥammad Naṣr al-Dīn ibn al-Ḥajjāj Nūḥ ibn Najātī ibn Ādam al-Asyqūduṛī al-Albānī, *Silsilah al-Aḥādīṣ al-Ḍa'īfah wa al-Muḍū'ah wa Aṣaruhā al-Sai' fī al-Ammah*, vol II, p. 215.

<sup>53</sup> Muḥammad ibn 'Isā ibn Sūrah ibn Mūsa ibn Ḍaḥḥāk al-Tirmizī Abū 'Isā, *Sunan al-Tirmizī*, vol IV, p. 65.

<sup>54</sup> Muḥammad Asyraf ibn 'Umair ibn 'Alī ibn Ḥaidar Abū 'Abd al-Raḥmān Syarf al-Ḥaq, *'Aun al-Ma'būd Syarḥ Sunan Abī Dāwud*, vol XIII, p. 185. See also; Abū al-Ḥasan 'Ubadillāh ibn Muḥammad ibn 'Abd al-Salām ibn Khān Muḥammad Amānullāh ibn Ḥisān al-Dīn al-Raḥmānī Mubārakfūrī, *Mar'af al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol I, p. 204. Compare to; 'Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Malā' al-Harawī al-Qārī, *Mirqāh al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol I, p. 190.

To the researcher's regard, the terms earthquakes or sinking in this context are meant for their literal meanings, that is, in the form of earthquakes (shocks) on the surface of the earth. Explanation of this part of the earthquake as the law of causality against the destruction of the order of life. Such events are explained in both the Qur'an and al-Hadith, such as the story of the prophet Lut a.s. and other prophets. However, it provokes a longer discourse to make sense about the law of causality between the destruction of the barometer of life with the befalling of punishment in the form of an earthquake. Furthermore, as a matter of fact, such incidents take place in many life processes. Hence the scheme of cause and effect in this context does not apply immediately with any occurrence of immoral behavior. The point of reference that should be held is that when a warning about the truth from God has come while people keep ignoring and keep engaged in disbelieving.

7. Geographical areas with high risks of encountering earthquakes

Earthquake disasters cannot be predicted, but the impact can be reduced through disaster mitigation efforts. A residential area adjacent to the source of an earthquake is a very vulnerable area.<sup>55</sup> Thus efforts need to be made in the forms of strategic steps to reduce or minimize the impact or damage and to minimize loss of property or fatalities.<sup>56</sup>

The researcher views that the phenomenon of natural disasters such as earthquakes can generally be classified into two types, namely natural and non-natural (with human intervention) disasters. The first category refers to disasters that occur because of God's determination that humans have no power to reject or cancel. The second category is a disaster that results from humans' own actions. By classifying the source of the disaster in this way, it is no longer perceived only as a provision that must be accepted as it is. Humans play a big role in replacing one destiny with another destiny of God, depending on how much they are willing to make efforts.<sup>57</sup>

The Prophet p.b.u.h. provides information in a hadith about areas that are at high risk of natural disasters, including earthquakes. This hadith can serve as a ground argument for the point that humans have the power to reject or to be trapped in an earthquake, as in the hadith related by Abū Dāwud.

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<sup>55</sup>Badan Koordinasi Nasional Penanggulangan Bencana, *Pengenalan Karakteristik Bencana dan Upaya Mitigasinya di Indonesia*, ed. Triutomo, et all. (Jakarta: Direktorat Mitigasi Lakhari Bakornas PB, 2007 M.).

<sup>56</sup>Badan Nasional Penanggulangan Bencana (BNPB), *Indeks Rawan Bencana Indonesia*, 2011.

<sup>57</sup>Munawir, "Fenomena Bencana dalam Al-Qur'an: Perspektif Pergeseran teologi dari Teosentris ke Antrosentris", *Jurnal Maghza* I, no. 2 (2016): p. 81. See for more details; M. Quraish Shihab, *Wawasan al-Qur'an Tafsir Tematik atas Pelbagai Persoalan Umat*, Edisi Ke-2 (Bandung: Mizan, 1435 H./2014 M.), p. 78.

...عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا أَنَسُ إِنَّ النَّاسَ يَمَصِّرُونَ أَمْصَارًا  
وَأَنَّ مِصْرًا مِنْهَا يُقَالُ لَهُ الْبَصْرَةُ أَوْ الْبُصَيْرَةُ فَإِنَّ أَنْتَ مَرَرْتَ بِهَا أَوْ دَخَلْتَهَا فَإِيَّاكَ وَسَبَاحَهَا وَكَلَاءَهَا  
وَسُوقَهَا وَبَابُ أُمَرَائِهَا وَعَلَيْكَ بِضَوَائِحِهَا فَإِنَّهُ يَكُونُ بِهَا خَسْفٌ وَقَذْفٌ وَرَجْفٌ وَقَوْمٌ يَبْيِطُونَ  
يُصْبِحُونَ قِرْدَةً وَخَنَازِيرَ (رَوَاهُ أَبِي دَاوُدَ)<sup>58</sup>

Translation:

...from Anas ibn Malik that the Messenger of Allah pb.u.h. once said to him: "O Anas, actually human beings will occupy many places, and one of those places is called Basrah, or Busairah. If you pass by that place or enter into it, then avoid places where the soil is salty (spacious because there are only a few trees), and anchoring places (docks), markets and their rulers. Go to remote places (mountainous areas), because in these areas there are a lot of sinking (to the bottom of the ground), hurricanes and earthquakes. There you will also meet people who spend the night and in the morning they turn into apes and pigs." (Hadith related by Abū Dā wud).

The above hadith explains that there are four areas classified to be at high risk of having natural disasters or earthquakes. These comprise places where the soil is salty, dockyards, markets, and rulers' places. There is an explanation from the scholars concerning these places. Salty lands are said to be at risk of disasters because they lack trees, the dockyards have the same potential because of the frequent heavy winds from the sea, whereas the markets and the rulers are equally in danger because they are related to tyranny and corruption.<sup>59</sup>

To the researcher's view, the abovementioned places said to be at risk of earthquakes can be classified into two categories. First, the earthquake areas have seen from the geological activity or the geographic areas such as the salty land and the dockyards. Secondly, the areas that can provoke natural disasters because of the social or individual activities that have gone astray. These areas comprise markets, wherein cheating makes a common practice and the places of the corrupt rulers.

#### 8. The end of time earthquake in Medina

Medina is the city of the Prophet Muhammad p.b.u.h. A safe, peaceful and prosperous country, a place of refuge for believers and the meeting place of the Muhājirin and Ansār. The city of Medina is full of blessings and has been glorified and praised as the best place after Mecca.<sup>60</sup> There are so many references that explain the virtues, the holiness and the position of this city. These are visible in the forms of news or encouragement, motivation and even threats to those who have a

<sup>58</sup>Abū Dāwud Sulaimān ibn al-Asy'as ibn Ishāq ibn Basyīr ibn Syaddād ibn 'Amrū al-Azādī al-Sijistānī, *Sunan Abī Dāwud*, vol IV, p. 113.

<sup>59</sup>Abd al-Muḥsin ibn Ḥamid ibn 'Abd al-Muḥsin ibn 'Abdillāh ibn Ḥamid al-'Abbād al-Badr, *Syarḥ Sunan Abī Dāwud*, Juz XV, p. 484. Lihat juga; 'Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Malā' al-Harawī al-Qārī, *Mirqāh al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol VIII, p. 3423.

<sup>60</sup>Syaikh Amīn ibn 'Abdillāh al-Syaqawī, *Faḍāil al-Madīnah wa Ḥaramātihā*, terj. Abu Umamah Arif Hidayatullah, *Keutamaan Madinah* (Islamhouse, 1435 h./2013 M.), p. 3.

negative intention for the city.<sup>61</sup> The Prophet himself prayed for the prosperity of the city of Medina, as he said in the hadith related by Muslim.

...عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ...اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ  
مَلَكَةً وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ مَلَكَةً وَمِثْلَهُ مَعَهُ قَالَ ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ لَهُ فَيُعْطِيهِ  
ذَلِكَ التَّمْرَ (رَوَاهُ مُسْلِمٌ)<sup>62</sup>

Translation:

...from Abū Hurairah that the Prophet p.b.u.h. said: “O God, bless our fruits, bless our city, bless our Sa’, and bless our Mud. O God, the prophet Abraham is your servant and your lover, whereas I am Your servant and Your prophet. He prayed to You for the prosperity of Mecca, and I pray to You for the prosperity of Medina, just as Abraham prayed for the city of Mecca.” Abu Hurairah said, then he called a boy and gave the fruit to him. (Hadith related by Muslim)

The above hadith explains about the prayer of the Prophet p.b.u.h. for the prosperity of the city of Medina. The city is extended with all conveniences for the entire population. It is a city wherein prayers are promised to be granted. Medina is the city that has the virtue and blessing of the world, the Hereafter, and the *hissiyah*.<sup>63</sup> Many reliable narrations explain about the primacy of the city of Medina, which is tightly guarded by angels at each gate of from the evil of Dajjal<sup>64</sup> To the researcher’s opinion, the guarding of the city of Medina from the evil of Dajjal is an event that will occur at the end of time because Dajjal himself will descend when the world is approaching the end. Abū al-Ma’anī argued that on the road to the gate of Medina there was a mountain that Dajjal could not pass through.<sup>65</sup> Hence, in this context, one form of God’s guarding the city of Medina through his angels from the evil of Dajjal is by رَجْفَاتٍ ثَلَاثٌ , three shocks in Medina. This is as in the hadith related by al-Bukhari.

<sup>61</sup>Abd al-Muhsin ibn Ahmad ibn 'Abd al-Muhsin ibn 'Abdillāh ibn Ahmad ibn Ḥamid al-'Abbād al-Badr, *Faḍl al-Madīnah wa Adāb Sakinahā wa Ziyārahā* (Maṭba'ah al-Narjiz, 1421 H./2000 M.), p. 4-9.

<sup>62</sup>Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol II, p. 1000.

<sup>63</sup>Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Malā' al-Harawī al-Qārī, *Mirqāh al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol V, h. 1874. Ada pula yang mengatakan doa Nabi saw. untuk kebarkahan Madinah bermakna *ṭaibah*. See; Muḥammad ibn 'Abd al-Bāqī' ibn Yūsuf al-Zarqānī al-Miṣrī al-Azharī, *Syarḥ al-Zarqānī 'alā Muwaṭṭa' al-Imām Mālik*, vol IV (al-Qāhirah: Maktabah al-Ṣaqāfah al-Dīniyah, 1424 H./2003 M.), p. 344.

<sup>64</sup>Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol III, p. 22.

<sup>65</sup>Abū Muḥammad Maḥmūd ibn Ahmad ibn Mūsā ibn Ahmad ibn Ḥusain al-Ghītābī al-Ḥanafī Badr al-Dīn al-'Ainī, *'Umdah al-Qārī' Syarḥ Ṣaḥīḥ al-Bukhārī*, vol X, p. 234.

...حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ لَيْسَ لَهُ مِنْ نِقَائِمَا نَقَبَ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَاقِينَ يَحْرُسُونَهَا ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ (رَوَاهُ الْبُخَارِيُّ)<sup>66</sup>

Translation:

...told us, Anas ibn Mālik ra. narrated to me from the Prophet p.b.u.h. He said: "There is no country that Dajjal will not enter except Makkah and Medina, because there is no entrance from the gates except the angels marching to guard it. Then Medina will shake three times so that Allah will send unbelievers and hypocrites out." (Hadith related by al-Bukhārī).

The *ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ* (*three times shock that occurred in Medina*) in the above hadith will drive out unbelievers and hypocrites from within the city of Medina.<sup>67</sup> The researcher tends to see that the meaning of the term *تَرْجُفُ* (*shock*) in the hadith above does not contain absolute meaning as a form of the earthquake on the surface of the earth. The occurrence of earthquakes in the historical fact of humanity has destroyed either believer, infidels or hypocrites. If the wordings of the hadith must be understood in a literal meaning, it is very difficult to accept the situation and conditions based on human common sense. Furthermore, in the view of the researcher, the hadith presented as the object of study does not speak of earthquakes or physical shocks. Rather, the shock meant was a non-physical one so as to be able to expel infidels and hypocrites existing in Medina.<sup>68</sup> This is as in the word of Allah the Almighty in Surah al-Baqarah/2: 214.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Translation:

Or do ye think that ye shall enter the garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah." Ah! verily the help of Allah is (always) near!

Shakings in a non-physical meaning is also found in the Prophet's hadith, as related by al-Bukhārī with the position of hadith *mauqūf*.<sup>69</sup>

<sup>66</sup>Muhammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol III, p. 22.

<sup>67</sup>Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Malā' al-Harawī al-Qārī, *Mirqāḥ al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol V, p. 1882.

<sup>68</sup> See; Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusain al-Ghītābī al-Ḥanafī Badr al-Dīn al-'Ainī, *'Umdah al-Qārī' Syarḥ Ṣaḥīḥ al-Bukhārī*, vol XXIV, p. 216.

<sup>69</sup>*Mauqūf* hadith is words, deeds or traits that are based on companion. Lihat; 'Abdullāh ibn Yūsuf al-Jadī', *Tahrīr 'Ulūm al-Ḥadīṣ*, Juz I (Cet. I; Bairūt: Muassasah al-Rayyān li al-Ṭaba'ah wa al-Nasyr, 1424 H./2003 M.), h. 39.



حَدَّثَنَا عَيَّاشٌ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ جَلَسْتُ إِلَى مَلَأٍ مِنْ قُرَيْشٍ فَجَاءَ رَجُلٌ خَشِنُ الشَّعْرِ وَالْيَتَابِ وَالْهَيْئَةِ حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قَالَ بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحَى عَلَيْهِ فِي نَارِ جَهَنَّمَ ثُمَّ يُوضَعُ عَلَى حَلْمَةِ نَدْيٍ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ وَيُوضَعُ عَلَى نُغْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلْمَةِ نَدْيِهِ يَتَزَلُّزَلُ... (رَوَاهُ الْبُخَارِيُّ)<sup>70</sup>

Translation:

'Ayyād narrated to us, Abd al-A'lā narrated to us, al-Juraiṛī narrated to us from Abū al-'Alā from al-Ahnaf ibn Qais, he said: I was sitting with the authorities of the Quraysh, then came a person whose clothes and hair were in a mess and he stood among them, said his greetings and said, "Give good news to those who store their possessions with stones that are strangled at him in Hell then it is placed in the breast area until it comes out of the tip of his shoulder bone, then it is placed on the tip of his shoulder bone until it comes out on the breast area until it shakes (Hadith related by Al-Bukhārī).

The word *zalzalah* in the verses and hadith above contains figurative meanings, not in the sense of shocks that occur on the surface of the earth.<sup>71</sup> Such is also the case of the term "shock" in the hadith which is the subject matter of the current study. The intensity of the non-physical shock (in the form of the shock of the soul, panic or doom) suffered by the infidels and the wicked force them to leave Medina. This view is in line with the hadith related by Muslims wherein the Prophet say:

I was ordered to migrate to a country that would rule other countries. Some hypocrites called it "Yasrib" (although the real name was) Medina. It would remove (the criminals) the way the blacksmith removes iron impurities. (Hadith related by Muslim)<sup>72</sup>

The above hadith explains that wicked people from the hypocrites and infidels will be removed from the area of Medina. In connection with the previous hadith, the researcher is more likely to use contextual interpretation by interpreting the word رَجَفَاتٍ to employ its figurative meaning of "non-physical shock" which expels unbelievers and hypocrites from Medina area.

#### 9. Earthquakes as signs for the coming of the doomsday

The coming of the end of life on earth is of natural mechanism. This happens when the sun is no longer able to control the earth and other planets, either because of an explosion or because the cooling process is very fast.<sup>73</sup> According to this

<sup>70</sup>Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol II, p. 107.

<sup>71</sup>Although some scholars believe that the shocks occurring in Medina means a real earthquake, and this is what makes Dajjal afraid of entering Medina. See Muḥammad 'Alī ibn Muḥammad ibn Ghilān ibn Ibrāhīm al-Bakrī al-Ṣadīqī al-Syāfīfī, *Dafīl al-Fāliḥīn li Ṭarīq Riyāḍ al-Ṣāliḥīn*, vol VIII, p. 634.

<sup>72</sup>Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol II, p. 1006.

<sup>73</sup>Ahmad Mahmud Sulaiman, *Tuhan dan Sains* (Jakarta: PT. Serambi Ilmu Semesta, 2001 M.), p. 52.

provision, the earth will meet with a turn of destruction as a continuation of God's words about creation and the Judgment Day.<sup>74</sup>

The doomsday event as reported by the Qur'an and the hadith of the Prophet p.b.u.h. is really terrifying,<sup>75</sup> as terrible shakings take place in the whole universe.<sup>76</sup> The shocks will destroy the whole nature and they are signs of the end of life in this world.<sup>77</sup> The shocks that occurred on the Day of Resurrection make people terrified and shocked by the arrival of a very powerful earthquake.<sup>78</sup> The earthquakes that occur with tremendous strength have never been experienced by humans before,<sup>79</sup> the shaking forces are so powerful that they throw away material loads contained in the bowels of the earth. This event makes humans lose their foothold as all the surface of the earth experience shocks.<sup>80</sup>

Information that explains the signs of the Day of Judgment can be found in the hadith of the Prophet, as related by al-Bukhārī.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبِضَ الْعِلْمُ وَتَكْثُرَ ...  
الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَتُظْهِرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ الْقَتْلُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ  
81 (رَوَاهُ الْبُخَارِيُّ)

Translation:

...from Abu Hurairah r.a., he said, the Prophet said: "The Day of Judgment will never come except after the loss of knowledge, the occurrence of many earthquakes, when time seems to pass very quickly, widespread of slander, al-haraj, that is, murder and abundance of wealth." (Hadith related by al-Bukhārī)

- a. The explanation of the hadith about the signs of doomsday in the book of the Ministry of Religious Affairs of the Republic of Indonesia entitled *Kiamat*

<sup>74</sup>Bashiruddin, *Mekanika Hari Kiamat dan Hidup Sesudah Mati* (Bandung: Pustaka, 1992 M.), p. 52.

<sup>75</sup> See A. Zainuddin dan Muhammad Jamhari, *al-Islām I: Akidah dan Ibadah* (Bandung: Pustaka Setia, 1999 M.), p. 299.

<sup>76</sup>Aḥmad ibn Muṣṭafā al-Marāghī, *Tafsīr al-Marāghī*, vol XXX (Egypt: Syirkah Maktabah wa Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1365 H./1946 M.), h. 218.

<sup>77</sup>See; Ahmad Sonhadjo Mohamad, *Tafsir al-Qur'an*, Juz XXX (Kuala Lumpur: Pustaka al-Mizan, 1992 M.), p. 175.

<sup>78</sup>Abū al-Fidā' Ismā'īl ibn 'Umar ibn Kaṣīr al-Qurasyī, *Tafsīr al-Qur'ān al-'Aẓīm*, p. 441.

<sup>79</sup>See; Sayyid Qutb, *Tafsir di Bawah Lindungan al-Qur'an*, trans. Siti Rabi'ah Sarnap, vol XXX (Johor Bahru: Perniagaan Jahabersa, 2008 M.), p. 389.

<sup>80</sup>Sayyid Qutb Ibrāhīm Ḥusain al-Syārabī, *Fī Zilāl al-Qur'ān*, vol VI (Bairūt-Khairo: Dār al-Syurūq, 1412 H.), p. 3955.

<sup>81</sup>Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, vol II, p. 33.

*dalam Perspektif al-Qur'an dan Sains*<sup>82</sup> describes some of the aspects mentioned above. The loss of knowledge and extensive ignorance. The term knowledge in this context is not intended for general science, as nowadays there are more people who are experts in technology and science. What is actually meant is the science of religion. Therefore scholars interpret the phrase “loss of knowledge” or “disappearance of science” with the reduction of religious teaching. There are also some scholars who interpret it as the increasing number of scholars who die,<sup>83</sup> while the next generation cannot reach the awareness level of the previous generations. This brings about widespread ignorance and finally, the community asks questions related to religion to people who were not experts. Thus there arises chaos in the religious council, which leads to heresy and deception. This case is explained in a hadith related by al-Bukhārī.

...عَمْرُو بْنُ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ أَنْتَزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ... (رَوَاهُ الْبُخَارِيُّ)<sup>84</sup>

Translation:

...from 'Amrū ibn al-'Āṣ r.a., he said, the Prophet said: “Surely Allah does not pull up knowledge directly from a servant, but Allah withdraws the knowledge by way of taking the lives of the religious scholars (Hadith related by Al-Bukhārī).

- b. The increasing number of deaths or murders. This can be felt in the period after the Prophet passed away. There will be wars between the Muslims themselves. Today, wars between one nation and another are increasingly prevalent. Human life seems no longer meaningful at the end of time, it is very cheap.
- c. The extensive circulation of liquor and adultery.<sup>85</sup> This is evident by the excess of liquor and drugs which even became a big problem for the world community, in addition to the widespread of adultery.
- d. A lot of insults and earthquakes. Insults here mean great toughness in one's life that religion is often explained without mindful consideration.<sup>86</sup>

The hadith which makes the object of the study above explains some signs of the end of time, namely the loss of knowledge, occurrences of earthquakes, time

<sup>82</sup>Kementerian Agama RI., *Kiamat dalam Perspektif al-Qur'an dan Sains* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 1432 H./2011 M.), p. 49-50.

<sup>83</sup>Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusain al-Ghītābī al-Ḥanafī Badr al-Dīn al-'Ainī, *'Umdah al-Qārī' Syarḥ Ṣaḥīḥ al-Bukhārī*, vol VII, p. 57.

<sup>84</sup>Muḥammad ibn Ismā'īl Abū 'Abdillāh al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī*, Juz I, h. 31.

<sup>85</sup>Sec; 'Awaḍ ibn 'Alī ibn 'Abdullāh, *Mukhtaṣar Asyraf al-Sā'ah al-Sughrā wa al-Kubrā*, terj. Muh. Khairuddin Rendusara, *Tanda-tanda Hari Kiamat Besar dan Kecil* (Islamhouse, 1430 H./2009 M.), p. 9-23.

<sup>86</sup>Kementerian Agama RI., *Keniscayaan Hari Akhir* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 1431 H./2010 M.), p. 170-188.

passes fast, many kinds of insults and abundant wealth arise. To the researcher's opinion, the phrase "loss of knowledge" is not meant to be limited to the declining knowledge of religion. This view is different from the perspective in the book *Kiamat dalam Perspektif al-Qur'an dan Sains* written by the Ministry of Religious Affairs.<sup>87</sup> Furthermore, the researcher saw that in the hadith and its explanation the kind of knowledge that will disappear was not mentioned, so in this context, there is no dichotomy between religious and general science as long as the existence of the science brings about benefits to human beings.

The next sign of the end of the world is that "there are many earthquakes." Scholars generally understand the word الزَّلَازِلُ to mean a shock to the earth.<sup>88</sup> Nevertheless, there are also those who interpret it as a shock that occurs in the human heart. In the researcher's view, the earthquake in question is intended to mean the movement of the earth's crust or the earth's plate resulting in a disaster. This view is supported by the verses of the Qur'an and the hadith which speak of the signs of the Day of Judgment, mostly referring to the shocks that occur on the earth. Furthermore, to the researcher's analysis, the signs mentioned in the hadith above are small signs of the end of the world, because these events have occurred since ancient times, although still on a minimum scale.

There are many signs before the occurrence of the Day of Judgment contained in some hadith, such as in the one related by Abū Dāwud.

...حَدَّثَنِي ضَمْرَةُ أَنَّ ابْنَ زُغْبِ الْإِيَادِيَّ حَدَّثَهُ قَالَ نَزَلَ عَلَيَّ عَبْدُ اللَّهِ بْنُ حَوَالَةَ الْأَزْدِيُّ فَقَالَ لِي بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... قَالَ يَا ابْنَ حَوَالَةَ إِذَا رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ أَرْضَ الْمُقَدَّسَةِ فَقَدْ دَنَتْ الزَّلَازِلُ وَالْبَلَابِلُ وَالْأُمُورُ الْعِظَامُ وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ قَالَ أَبُو دَاوُدَ عَبْدُ اللَّهِ بْنُ حَوَالَةَ حِمَصِي (رَوَاهُ أَبِي دَاوُدَ)<sup>89</sup>

Translation:

...told us. Damrah told me that Ibn Zughb al-'Iyā told him, he said; 'Abdullah ibn Hawā al-Azdi stopped by at my place, then he said to me; The Messenger of Allah ... "O son of Hawalah, when you see the Caliphate has descended on the sanctified earth, it is indeed near to the disaster of the earthquake and many kinds of sorrows and great affairs. At that time the Judgment Day is closer to the people than my hand from my head." Abu Daud said; Abdullah ibn Hawalah is a Himṣ. (Hadith related by Abū Dāwud).

The above hadith explains about the sign of the Day of Judgment, namely "if the Caliphate has descended on sanctified earth," this wording is very ambiguous that the scholars explain that the intention is from Medina to the land of Sham, as

<sup>87</sup>Objek ilmu yang dimaksud ialah ilmu agama. See; Kementerian Agama RI., *Kiamat dalam Perspektif al-Qur'an dan Sains*, p. 49-50.

<sup>88</sup>Aḥmad ibn Muḥammad ibn Abī Bakr ibn 'Abd al-Mālik al-Qaṣṭalānī al-Qutaibī al-Miṣrī, *Irsyād al-Sārī li al-Syarḥ Ṣaḥīḥ al-Bukhārī*, vol II, p. 256.

<sup>89</sup>Abū Dāwud Sulaimān ibn al-Asy'aṣ ibn Ishāq ibn Basyīr ibn Syaddād ibn 'Amrū al-Azadī al-Sijistānī, *Sunan Abī Dāwud*, vol III, p. 19.

during the Umayyad rule. Some understand it as only the land of Sham.<sup>90</sup> When the incident occurs, the earthquake is near and so are also the various kinds of sadness and big affairs. At that point in time, the end of the world has become very close. The phrases that indicate signs of doomsday are earthquakes and big affairs.<sup>91</sup> Hence the end of time described above is still classified as small signs of doomsday because such an incident has long been valid. The same is true of the following hadith which also explains the small signs of the Day of Judgment, as the in hadith related by Aḥmad.

...حَدَّثَنَا سَلَمَةُ بْنُ نُفَيْلٍ السَّكُونِيُّ قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... وَسَتَاتُونَ أَفْنَادًا يُفْنِي بَعْضُكُمْ بَعْضًا وَبَيْنَ يَدَيْ السَّاعَةِ مَوْتَانِ شَدِيدٌ وَبَعْدَهُ سَنَوَاتُ الرِّزَالِ (رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ)<sup>92</sup>

Translation:

...he said Salamah ibn Nufail al-Sakunī said; We were sitting at the side of the Messenger of Allah. Then there was a man who said: “O Messenger of Allah ... You will come to a group that is splitted and their people are destroying each other. Before the Doomsday occurs, there will be a lot of terrible deaths each after that there will be a few years of shocks.” (Hadith related by Ahmad).

The three hadiths that were the objects of previous studies only discuss the small signs of the coming of the doomsday. But the next hadith will describe as *ashrāṭ al-kubrā* “great signs” of the coming of the Day of Judgment, as in the hadith related by Abū Dāwud.

...حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ كُنَّا فُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا السَّاعَةَ فَارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ تَكُونَ أَوْ لَنْ تَقُومَ السَّاعَةُ حَتَّى يَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ وَالذُّجَالِ وَعَيْسَى ابْنُ مَرْيَمَ وَالذُّخَانَ وَثَلَاثَةَ خُسُوفٍ خَسْفٍ بِالمَغْرِبِ وَخَسْفٍ بِالمَشْرِقِ وَخَسْفٍ بِجَزِيرَةِ العَرَبِ وَأَخْرَجُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ اليمَنِ مِنْ قَعْرِ عَدَنٍ تَسُوقُ النَّاسَ إِلَى المَحْشَرِ (رَوَاهُ أَبِي دَاوُدَ)<sup>93</sup>

Translation:

<sup>90</sup>Abd al-Muḥsin ibn Ḥamid ibn 'Abd al-Muḥsin ibn 'Abdillāh ibn Ḥamid ibn al-'Abbād al-Badr, *Syarḥ Sunan Abī Dāwud*, vol XXI, p. 299.

<sup>91</sup>Meskipun ada pendapat bahwa gempa bumi menjadi awal mula terjadinya kiamat. See; 'Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Malā' al-Harawī al-Qārī, *Mirqāh al-Mafātīḥ Syarḥ Misykāh al-Maṣābīḥ*, vol VIII, p. 3435.

<sup>92</sup>Abū 'Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn Asad al-Syaibānī, *Musnad Aḥmad ibn Ḥanbal*, vol XXVIII, p. 163.

<sup>93</sup>Abū Dāwud Sulaimān ibn al-Asy'aṣ ibn Ishāq ibn Basyīr ibn Syaddād ibn 'Amrū al-Azadī al-Sijistānī, *Sunan Abī Dāwud*, vol IV, p. 114.

...from Huzaifah ibn Asid al-Ghifari. He said, "We sat together beside of the Prophet's room while talking about the Day of Judgment. Our voices were so loud that the Messenger of Allah p.b.u.h. said: "It will not happen, or no doomsday will come until ten signs appear: the rising of the sun from west, the emergence of crawling animals, the exit of Ya'uj and Ma'juj, Dajjal, the son of Mary, a smoke and three earthquakes (landslides), landslides in the west, east and in the Arabian Peninsula. And the last sign is the release of fire from Yemen, from the ground of 'Adn which will lead people to the field of mahsyar." (Hadth related by Abu Da'ud).

The above hadith also explains about earthquakes as a sign of the end of the world. However, the earthquake that will occur at this point in time is the kind that has never been experienced by humans before. The earthquakes referred to in QS al-Zalzalah will occur all over the surface of the earth as the beginning of the destruction of the universe.<sup>94</sup> The phrase *خُسُوفٍ وَثَلَاثَةَ*, means landslides or earthquakes will occur three times, that is, in the east, in the west, and in the Arabian Peninsula. At that time the surface of the ground will collapse to the bottom of the earth, the land that is apparent then becomes a hole.<sup>95</sup> In the researcher's view, these ten big signs are intended for their literal meanings without any contextual connotation, as they are generally related to natural phenomena leading to the cycle of the end of the world.

### E. Conclusion

The hadith which is the object of study in this study amounted to seventeen hadith and the researcher divides into ten themes of discussion. All the traditions that are the object of research have *sanad* and *matan* which are considered valid (in this case include *hasan* traditions), except for one tradition whose quality is *daif* on the theme of the earthquake sign of damage to people's lives.

Earthquake events according to the Prophet's hadith, contains several meanings which include theology, sociology, and science. The translation of the three sciences is as follows. Earthquakes in the form of natural phenomena are said by previous scholars as large animals in the bowels of the earth so that with the development of science it is known that there are geological activities that cause vibrations. In addition, the capacity of the Holy Prophet, as an apostle also cannot be ruled out, because the information about the earthquake is not able to reach the minds of humans in general, so humans must believe as a revelation, for example, the earthquake that occurred in the future at Najed, the cessation of the mountain shook when the Prophet ordered to stop, the earthquake became a help God and the characteristics of earthquake-prone areas.

Earthquakes can also mean non-physical shocks, although there are differences of opinion because they still consider shocks to the earth, for example, the end earthquake of the prosperity of the Muslims, the end-time earthquake in

<sup>94</sup>Ahmad Sonhadji Mohamad, *Tafsir al-Qur'an*, vol XXX (Kuala Lumpur: Pustaka al-Mizan, 1992 M.), p. 175.

<sup>95</sup>Abd al-Muhsin ibn Hamid ibn 'Abd al-Muhsin ibn 'Abdillāh ibn Hamid ibn al-'Abbād al-Badr, *Syarḥ Sunan Abī Dāwud*, vol XXV, p. 484.

Medina and the earthquake as a punishment for the world. In addition, earthquakes are a sign of the destruction of social life and signs of doomsday. Thus in the Prophet's hadith. Includes ten meanings of an earthquake and can occur if one of the ten events has already appeared.

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### Example in footnotes:

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

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

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

<sup>4</sup>Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Mafāhim 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.

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##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko 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

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

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

##### 6. Article in book

<sup>1</sup>Sahiron 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

<sup>1</sup>M. 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

<sup>1</sup>Muhammad 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.

##### 9. Article in mass media

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

10. Article in Internet

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

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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