

## **The Study of *Ma‘Ani Al-Hadis* Towards Predictive Hadiths of Authoritarianism and the Moral Crisis**

**Sitti Sagirah**

*Universitas Islam Negeri Alauddin Makassar, Indonesia*

*e-mail: sagirah\_mag@yahoo.com*

### **Abstract:**

*Prophet Prediction is a tanabuāt which is related to his prophetic task for the events that have not yet occurred, but the occurrence can be sooner or later, and the event is certainly inseparable from the sociological conditions of the dynamical and developing society. To understand the hadith of the Prophet which is predictive, it needs to focus on various aspects, it starts from the semantic context and the linguistic structure of the hadith text, the appearance of the hadith, the position of the Prophet when delivering the hadith, the context of the mukhathab that followed the Prophet and how to connect the hadith text of the past to the present context. Therefore, it can capture meaning precisely, without forgetting its relevance to the contemporary dynamic context. The hadith of Sahih Muslim from Abu Hirairah which mentions two groups including the inhabitants of hell, predicts the occurrence of arbitrariness, injustice, and the moral crisis of political rulers who have impartial policies for the welfare of the people, and the existence of women who are increasingly brave to stimulate lust, and people who turn away from the big problems that are being faced.*

**Keywords:** *authoritarianism, moral crisis, Ma‘Ani Al- Hadis, predictive hadith*

## A. Introduction

The information contained in the hadith of the Prophet pbuh. some are the words, the information of the previous Prophets, and the Prophet's prediction as taught by Allah swt who talked about hereafter life. Because the Prophet himself did not know anything supernatural, except there was guidance and information from Allah, whether it would befall his people or humanity in general, good news or sorrow, because the Prophet had the duty as a bearer of the warning and good news for the believers. It also contains traditions about slander that will occur in the future as well as signs of apocalypse, even the majority of the Prophet's hadith informs predictions (predictions) in the future.<sup>1</sup>

In fact, some of the written hadith in collection of hadith books, are not always easy to apply in the present time. Because some information in the hadith is sometimes not in line with the development of scientific progress or the information is different from the information obtained from other propositions. In addition, information contained in hadith is still questionable about self-authenticity of Hadith narrator and the material of news delivered, therefore there is a study to understand hadith Prophet pbuh. which is often referred to as the science or al-hadith or known as *ma ani al-hadis*.

The problem of understanding the hadith is increasingly complex when Islam begins to spread in various non-Arab regions. Those who do not know well about the Arabic stylist will clearly find it difficult to understand a part of the Prophet Hadith. Because sometimes he uses *majāzi* (metaphorical), *rumzi* (symbolic) expressions, *qiyasi* (analogical) and sometimes even uses a *gharib* (foreign) word, which used to be clear in meaning but gradually the word is no longer used, so it is considered foreign and difficult to understand.

The complexity in understanding the Prophet's hadith is also related to the paradigm and basic assumptions used on the figure of the Prophet Muhammad. Likewise, the context of the era of the Prophet is different from our era, so sometimes it causes the editors to feel less communicative with the present context.<sup>1</sup> All of that will certainly add complexity in understanding the Prophet's hadith.

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<sup>1</sup> Abdul Mustaqim, *Ilmu Ma'anil Hadis Paradigma Interkoneksi Berbagai Teori dan Metode Memahami Hadis Nabi* (Cet.2 Yogyakarta: Idea Press Yogyakarta, 2016), h.vi

In this paper, the writer describes takhrij al-hadis and study of ma'ani al-hadis of predictive hadiths related to the arbitrariness of rulers and moral crises.

## **B. Predictive Hadiths and the Characteristics**

### **1. Meaning of Predictive Hadith**

Predictive is derived from English word predict which means, “opinion, statement, lectures about students”.<sup>2</sup> In the English-Arabic dictionary, the word predict is equated with the meaning of the word أنبأ (giving pressure), تنكهن (fortune telling), رجم بالغيب (talking about something unknown)<sup>3</sup>

The meaning of predictive in language means information about something before the time comes, the material informed is about something supernatural. “Prediction” is a noun that is interpreted as a forecast, today’s weather forecast. While the word “predict” is a verb that gets the prefix (me-) which means doing a prediction, like predict the rupiah will continue to strengthen.<sup>4</sup>

The word prediction especially used as the meaning of word nubūāt (نبؤات) or tanabbūāt (تنبؤات). Word نبؤات is derived from word نبأ means news.<sup>5</sup> The word is used to describe the news from Prophet pbuh. about something that is supernatural because the time of its occurrence has not yet arrived but it will occur.<sup>6</sup> According to al-Nadawī, the Prophet prediction is an important part of one of his proofs of prophethood because the prophet prediction cannot be reached by human ratio and predictions, but the information is supported by revelation.

Thus, it can be concluded that the predictive hadith is the statement of Prophet Pbih. (*hadis qauliyyah*) which describes an event that will occur in the future both before and after the Prophet’s death, and information supported by revelation as proof of the truth of the treatise brought together as

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<sup>2</sup> Pius A.Partanto, dkk, *Kamus Ilmiah*, (Surabaya: Arkola, 1994), h.619

<sup>3</sup> Elias A Elias, *Qamus Elyas al-‘Asriy*, (Mesir: Dār al-Garib li al-Taba’ah,1976), h.563

<sup>4</sup>Ministry of Education, *Kamus Besar Bahasa Indonesia*, (Cet.III, Jakarta: Balai Pustaka, 2005), h. 894

<sup>5</sup> Ibnu Manzur, *lisān al-‘Arab*, (Kairo: Dār al-Ma’arif, t.th), h.4315

<sup>6</sup>Abdul Rahman Sakka, *Hadis-Hadis Prediksi Nabi saw. Studi Kritis Terhadap Hadis Tentang Dajjal dan Imam Mahdi*, Postgraduate Dissertation UIN Alauddin Makassar Th. 2014, h. 19

an *I'jaz*.<sup>7</sup> The Prophet himself does not know anything supernatural, except after guidance and information from Allah swt.<sup>8</sup>

Prophet prediction is *tanabuāt* which is related to his prophetic duties. Therefore, the prediction referred to disclosure of events that have not yet occurred, but the occurrence sooner or later must occur, and the incident is certainly inseparable from the sociological conditions of the the dynamical and developing society.

## 2. Characteristics of Predictive Hadith

According to Fazlur Rahman, the types of predictive traditions consist of two types, namely the direct hadith predictions and non-direct hadith prediction.<sup>9</sup> To find out the direct hadith prediction, it can be seen from the signs in the pronunciation (*matan*) of hadith which show predictive understanding, as indicated by:

- a. There is a sequence of sentence that proceed by the letter س (*sin*).

In Arabic, the letter س is the twelve letter of hijaiyya and this letter is always followed by a verb which indicates unlimited future (*fi'il mudhāri*),<sup>10</sup> like words ستكون or سيكون (future).

- b. The sentence arrangement clearly shows predictive meaning by using words (بعد سيكون after I will later ...)
- c. The existence of sentence arrangement like ... سيأتي which shows explicitly predictive (meaning) because it is affirmed by the letter س (*sin*), and accompanied by the verb يأتي (future) which shows events that are predicted to occur in the future, and sometimes called يأتي by the addition of word زمان a reinforcing word indicating exactly what time to occur.

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<sup>7</sup> Abdul Rahman Sakka, *Hadis-Hadis Prediksi Nabi Saw: Studi Kritis terhadap hadis tentang Dajjal dan Imam Mahdi*, "Postgraduate Dissertation UIN Alauddin Makassar, 2014, h. 82

<sup>8</sup> Allah swt. says: عالم الغيب فلا يظهر على غيبه أحدا إلا من ارتضى من رسول. Meaning: (he is the God) who knows the unseen, so He does not reveal to any one of the unseen. Except to the Messenger of His blessing"(QS.*al-Jinn*:26-27).

<sup>9</sup> Abdul Fatah Idris, *Hadis-Hadis Prediktif dan Teknis Studi Pemikiran Fazlur Rahman*, (Semarang: Pustaka Rizki Putra, 2012), h. 167

<sup>10</sup> Luis Ma'luf, *Munjid Abjadi*, (Beirut: *Dār al-Syarqī*, 1967), h. 528, 571.

Not all the hadith predictions are signs of pronunciation, but we must see the pronunciation and substance of the matan (material) hadith, it really contains predictions or not. Because there is a predictive tradition if we examine from its signs no signs are found as a predictive hadith, but the hadith contains a predictive substance.<sup>11</sup> Such a hadith requires an in-depth study on the matan.

### **C. The Science of Ma ‘ani al-Hadis**

According to the etymology, *‘ilmu ma‘ani al-h}adis* consist of the words *‘ilmu, ma‘ani and al-h}adis*, and based on Ibn Fāris, words consisting of a series letter ع, ل, and م contain the basic meaning of a sign or trace on something that distinguishes it from the others. From the root of this word include the derivative of the word العلامة (*al-‘alamat*) which means the sign, also العلم (*al-‘alam*) which means flag or banner. From the root of the word of *al-‘ilmu* means “ know “, the opposite of the word *al-jahlu* which means “do not know””.<sup>12</sup>

The word *al-ma‘ani* is the plural form of the word *ma‘na* which means meaning, purpose or the direction desired by pronunciation.<sup>13</sup> Meanwhile, the science of *ma‘ani* was originally part of Balagah science, namely, the study of Arabic pronunciation based on the guidance of situations and conditions.<sup>14</sup> Thus, *‘ilmu, ma‘ani al-h}adis* simply is the science that deals with the meaning or pronunciation intention of the prophet correctly. It can also be interpreted as a study of pronunciation and meaning contained in various conditions.<sup>15</sup>

Abdul Mustaqim, defines the science of *ma‘ani al-h}adis* as a science that discusses methodological principles of understanding the hadith of the Prophet, so that the hadith can be understood correctly and proportionally to its content considering various aspects. For example, considering the position of the prophet, the situation behind the emergence of hadith (*asbāb al-wurūd*) both micro and macro, looking at the editorial variants (matan) of hadith,

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<sup>11</sup> Abdul Fattah Idris, *Hadis-Hadis Prediktif dan Teknis Studi Pemikiran Fazlur Rahman*, h. 47

<sup>12</sup> Ibnu Fāris, *Mu‘jam Maqāyīs al-Lughat*, (Beirut Libanon: Darul Fikri, 1994) h. 102

<sup>13</sup> *Majma‘ al-Lughah al-Arabiyyah, al-Mu‘jam al-Wajiz*, (Mesir: Wizarah al-Tarbiyah wa al-Ta‘lim, 1997, h. 438

<sup>14</sup> Imam Akhdlori, *Jauhar Maknūn*, Terjemahan H.Moch. Anwar, :Ilmu Balaghaoh”, (Bandung: PT, Al-Ma‘ārif, 1987), h. 22

<sup>15</sup> Arifuddin Ahmad, *Metodologi Pemahaman Hadis Kajian Ilmu Ma‘ānī alHadis*, h.

gathering thematic hadiths, and also searching for meaning relevant to the present context and so on.<sup>16</sup>

Based on the description, the author concludes that the science of *ma'ani al-hadiths* is a science that discussed the method to understand the prophet hadith pbuh, by observing various aspects, starting from the semantic context and the linguistics structure of the hadith, the context of the appearance of the hadith, the position of prophet pbuh. when conveying the hadith, the context of the mukhtab followed by prophet pbuh., so that they can grasp the meaning appropriately, without forgetting its relevance to the contemporary dynamic context.

## D. Predictive Hadiths "The Two Residents of Hell"

### 1. Hadith Editorial

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَأَسْيَاطٍ عَارِيَّاتٍ مُمِيلَاتٍ مَا يَلَاتُ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا<sup>17</sup>

### 2. Takhrij al-Hadis

The hadith is recorded in: S} ahih Muslim, kitab *al-jannah wa sifa> tu Na'imuhā*, no. 5098, 5099, 5100, in Musnad Ahmad Bin Hanbal no. 8311, and 9303, Muwaththa 'Malik no. 1421, al-Tabrani no. 445, and 1054, juz 19, h. 180, al-Baihaqi no. 3386, juz 2, h. 34, S} ahih Ibnu Hibban no. 7461, juz 16, h.500.

a. Shahih Muslim, *Kitab al-Jannah wa Shifatu Na'imihā* no. 5098,5099,5100

1- حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَأَسْيَاطٍ عَارِيَّاتٍ مُمِيلَاتٍ مَا يَلَاتُ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا.  
2- حَدَّثَنَا ابْنُ ثُمَيْرٍ حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ حُبَابٍ حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ أَنْ

<sup>16</sup>Abdul Mustaqim, *Ilmu Ma'anil Hadis Paradigma interkoneksi: Berbagai Teori dan Metode Memahami Hadis*, h. 10

<sup>17</sup>Abu al-Husain Muslim bin al-Hajjaj bin Muslim al-Qusyairi al-Naisaburi, *al-Ja>mi'al-S}ahih*, No.3971, *al-Libās*. CD. Program Mausu'ah al- Hadis al-Syarif.

طَالَتْ بِكَ مُدَّةٌ أَنْ تَرَى قَوْمًا فِي أَيْدِيهِمْ مِثْلُ أذْنَابِ الْبَقَرِ يَعْدُونَ فِي غَضَبِ اللَّهِ وَيَرْوَحُونَ فِي سَخَطِ اللَّهِ

3- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ طَالَتْ بِكَ مُدَّةٌ أَوْشَكْتَ أَنْ تَرَى قَوْمًا يَعْدُونَ فِي سَخَطِ اللَّهِ وَيَرْوَحُونَ فِي لَعْنَتِهِ فِي أَيْدِيهِمْ مِثْلُ أذْنَابِ الْبَقَرِ

b. HR. Ahmad bin Hanbal no. 8311, and 9303

1- حَدَّثَنَا اسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا شَرِيكَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَا أَرَاهُمَا بَعْدَ نِسَاءِ كَاسِيَاتٍ عَارِيَاتٍ مَائِلَاتٍ عَلَى رُءُوسِهِنَّ مِثْلُ أَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَرَيْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَرِجَالٌ مَعَهُمْ أَسْوِاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ

2- حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ شَرِيكَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أُمَّتِي مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمْ بَعْدَ نِسَاءِ كَاسِيَاتٍ عَارِيَاتٍ مَائِلَاتٍ عَلَى رُءُوسِهِنَّ أَمْثَالَ أَسْنِمَةِ الْإِبِلِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَرِجَالٌ مَعَهُمْ أَسْيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ

c. HR. Malik bin Anas no. 1421

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمْ بَعْدَ نِسَاءِ كَاسِيَاتٍ عَارِيَاتٍ مَائِلَاتٍ عَلَى رُءُوسِهِنَّ كَأَسْنِمَةِ الْبُخْتِ، وَقَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ، لَا يَدْخُلُونَ الْجَنَّةَ، وَلَا يَجِدُونَ رِيحَهَا، لَمْ يَرَوْ هَذَا الْحَدِيثَ عَنْ زِيَادِ بْنِ زُهَيْرٍ

d. Al-Tabrāniy, juz 19, h. 180

1 - حَدَّثَنَا أَحْمَدُ، قَالَ: نا عَبْدُ اللَّهِ بنِ صَالِحِ الْعَجَلِيُّ، قَالَ: نا زُهَيْرُ بنِ مُعَاوِيَةَ، عَنْ زِيَادِ بنِ خَيْثَمَةَ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا بَعْدَ: نِسَاءِ كَاسِيَاتٍ عَارِيَاتٍ مَائِلَاتٍ مُمِيلَاتٍ، عَلَى رُءُوسِهِنَّ كَأَسْنِمَةِ الْبُخْتِ، وَقَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ، لَا يَدْخُلُونَ الْجَنَّةَ، وَلَا يَجِدُونَ رِيحَهَا"، لَمْ يَرَوْ هَذَا الْحَدِيثَ عَنْ زِيَادِ بْنِ زُهَيْرٍ

2 - حَدَّثَنَا مُحَمَّدُ بنِ عَثْمَانَ بنِ سَعِيدِ أَبُو عَمَرَ الضَّرِيرُ الكُوفِيُّ، قَالَ: ثَنَا أَحْمَدُ بنِ يُونُسَ، قَالَ نا زُهَيْرُ بنِ مُعَاوِيَةَ، عَنْ زِيَادِ بنِ خَيْثَمَةَ، عَنْ سُهَيْلِ بنِ أَبِي صَالِحِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا بَعْدَ: رِجَالٌ مَعَهُمْ أَسْيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءِ كَاسِيَاتٍ عَارِيَاتٍ، مَائِلَاتٍ مُمِيلَاتٍ، عَلَى رُءُوسِهِنَّ كَأَسْنِمَةِ الْبُخْتِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا". لَمْ يَرَوْ هَذَا الْحَدِيثَ عَنْ زِيَادِ بنِ خَيْثَمَةَ إِلَّا زُهَيْرُ

e. Al-Baihaqi no.3386, juz 2, h. 34

- أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنِي أَبُو النَّضْرِ الْفَقِيهُ حَدَّثَنَا عَنْمَانُ بْنُ سَعِيدِ الدَّارِمِيُّ وَتَمِيمُ بْنُ مُحَمَّدٍ وَالْحَسَنُ بْنُ سُفْيَانَ قَالُوا حَدَّثَنَا عَنْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سَيَاطِرٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَأَسْيَاطِ عَارِيَّاتٍ مَائِلَاتٍ رُءُوسُهُنَّ كَأَمْتَالِ أَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ كَذَا وَكَذَا».

f. Shahih Ibnu Hibbān no. 7461, juz 16, h. 500:

7461 - أخبرنا عبد الله بن محمد الأزدي قال : حدثنا إسحاق بن إبراهيم قال : أخبرنا جرير بن عبد الحميد عن سهيل بن أبي صالح عن أبيه عن أبي هريرة : عن رسول الله صلى الله عليه وسلم قال :

( صنفان من أمتي لم أرها : قوم معهم سياط مثل أذنان البقر يضربون بها الناس ونساء كاسيات عاريات مائلات رؤوسهن مثل أسنمة البخت المائلة لا يدخلون الجنة ولا يجدون ريحها وإن ريحها لتوجد من مسيرة كذا وكذا )

#### 4. I'tibār and Sanad Scheme

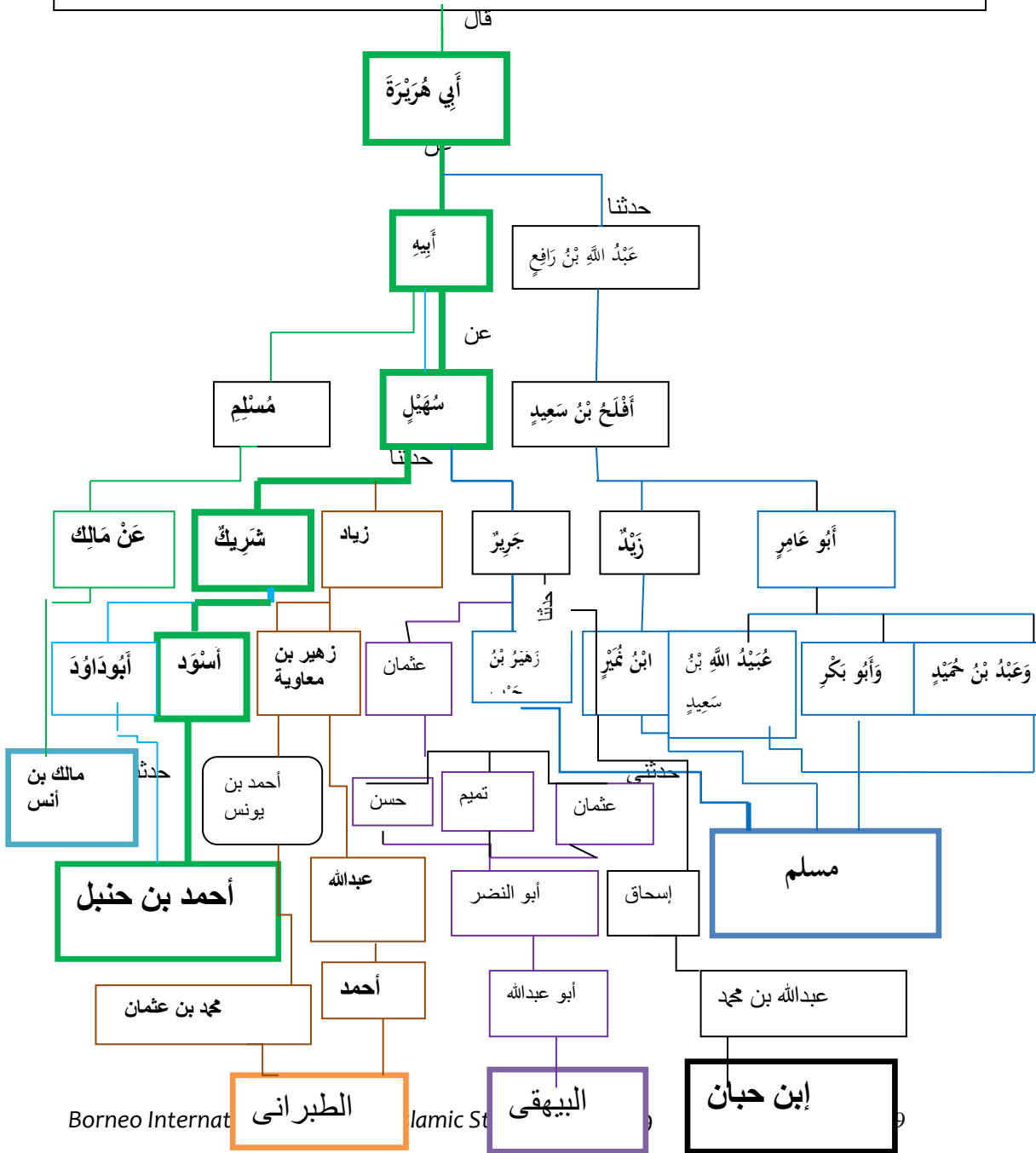
This hadith was narrated by only one of the companions, that Abu Hurairah was then accepted by two of his students, namely: Abīhi / Z | akwan was dubbed the laqab Abū Shalih, and Abdullah bin Rafi ', both of the tabi'in who lived in Medina. From Abu S} instead of being accepted by two Muslim students and Suhail then Suhail spread to three his students Ziyad, Syarik, and Jarir. From Ziyad accepted by Zuhair bin Muawiyah then reached to al-Tabraniy. From Syarik accepted by Ahmad bin Hanbal through the lines of Abu Dawud and Aswad. While Jarir's history was accepted by three students, through Zuhair ibn Harb to Muslims, through Usman bin Abi Syaibah to al-Baihaqi, and through Ishaq ibn Ibrahim to Ibn Hibban. The story of Aflah bin Sa'id was accepted by two of his students, Zaid and Ibn Amir to Muslims.

Thus, it can be understood that the hadith does not have syāhid, so in terms of quantity of sanad, it is classified as hadith garib. For more details, consider the following scheme of sanad to find out the spread of the hadith.



Predictive Hadith Scheme "Abuse of the Ruler"

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا : قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَدْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ ، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مَائِلَاتٌ مُبِيلَاتٌ رُؤُوسُهُنَّ كَأَمْثَالِ أُسْنِمَةِ الْبُحْتِ الْمَائِلَةِ .



#### 4. Autentisitas Hadis

The sanad scheme shows that the hadith has ten lines of sanad from five *mukharrij*, and all the lines of the sanad return to Abu Hurairah. In the Muslim history there are three paths, Ahmad bin Hanbal and al-Tabrani each have two lines, while al-Baihaqi and Ibnu Hibban each have only one sanad path. After the author examined the history of the hadith of Ahmad bin Hanbal - Aswad bin Amir - Suhail bin Abi Shalih - Abihi Abi Salih - Abu Hurairah, it was found that the sanad of the hadith was of good quality.<sup>18</sup>

The predictive hadith about the existence of a people has a whip to beat people, there are two different editorial edicts even though the substance is identical. First version: Editorial of Abū ḥālih received by Suhail who was his son and his student, then to his three students, Jarir, Syarik, and ziyad, the editorial mentions two groups of people who were threatened with hell, namely groups of people who like to act arbitrarily and groups of women who like to open aurat. The matan editorial is as follows:

صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ.

In that version there is only a slight difference in the structure of its utterance, for example: the history of Abu S {over- Suhail- Jarir- Zuhair bin Harb- Muslim equals: Abu S {over- Suhail- Syarik- Aswad bin Amir- Ahmad bin Hanbal, also which came to al-Baihaqi, al-Tabrani and Ibn Hibban : صنفان من أهل النار, whereas the Abu S al-Sulaim al-Hafariy- Ahmad ibn Hanbal sounded صنفان من أمتي من أهل النار. It seems that the editorial difference shows that this hadith is narrated meaningfully.

Second version; editorial of Abdullah bin Rafi 's hadith from Abu Shalih he then told Aflah bin Sa'id did not mention the group of women who love to open aurat and threatened can not enter heaven. The editorial is as follows:

إِنْ طَأَلَتْ بِكَ مِدَّةً أَوْ شَكَتَ أَنْ تَرَى قَوْمًا يَعْذُونَ فِي سَخَطِ اللَّهِ وَيَرْوَحُونَ فِي لَعْنَتِهِ فِي أَيْدِيهِمْ مِثْلُ أَدْنَابِ الْبَقَرِ .

In the editorial of Abdullah bin Rafi'-Aflah bin Sa'id-Ibnu Numair and Zaid it was not found lafdzh يوشك . Third version: Abu Shalih-Muslim bin Abi Maryam-Malik, in his editorial, there was no sentence which mentioned the man carrying the whip, but only mentioned the group of women who opened

<sup>18</sup> Sitti Sagirah, *Studi Ma 'a>ni> al-Hadis Terhadap Hadis-Hadis Prediktif dan Implementasinya Dalam Konteks Kekinian*, Postgraduate Dissertation UIN Alauddin Makassar Th. 2019, h. 94.

the aurat. This editorial difference shows that each of these groups stands alone and becomes a supporter of the editions of the Muslim tradition of the hadith through the path of Zuhair bin Harb-Jarir- Suhail- Abu Shalih- Abu Hurairah.

Based on the description, it can be concluded that this hadith fulfills the criteria of the authentic hadith, both in terms of sanad and matan. Therefore it is stated that the hadith is law valid, and can be used as *hujjah*.

### E. Implementation of Understanding Hadith in the Present Context

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُحْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا.

Meaning:

”From Abu Hurairah said: The Messenger of Allah. He said: "Two groups of hell dwellers I have never seen; a people carry a whip like a cow's tail, with which she beat people, and women dressed (but naked), they swam and inclined (from obedience), their hair like a sloping camel, they did not go to heaven and would not it smells, but actually the smell of heaven is tercium from the journey so far.” HR. Muslim no. 5098

The hadith, is a predictive hadith in his eyes not found predictive pronunciation, but there is an indicator indicating the predictive meaning, ie the existence of a sentence *لَمْ أَرَهُمَا* (I have never seen), it means two human groups that belong to the inhabitants of hell, mentioned by the Prophet. in the hadith narration has not happened at the time of the Prophet saying his hadith, that is a group of people who like to commit acts of violence or beat people with whips, and women groups who love to open theirbody, and take actions that deviate from religion.

The hadith, can be understood metaphorically. The word *siyat*, comes from the word *sata yas sautan*, plural *siyat* means whip.<sup>19</sup> "Whip" can be positive and can be negative. Positive meaning, if used with the intention as "motivational". But it is negative, if what is meant is an object that is usually used as a tool to hit, torture someone so that he is easily subdued even if he feels sick. In the matan editorial, the existence of the sentence *s} infani min*

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<sup>19</sup> Abi> al-Husain Ahmad bin Zakariyya, Mu'jam al-Maqa>yi>s fi> al-Lugah, h. 497  
Borneo International Journal of Islamic Studies, 1(2), 2019

*expert al-nar*, is an indicator that the meaning referred to here is negative meaning (a tool that makes people feel sick, and suffer). So the sentence *qaumun ma'ahum siyat kaaz \ nāb al-baqari yad} ribūna bihā al-Nās* is compared to policies, rules or laws that do not benefit the people, or even make many people feel difficult and suffering.

Thus, it can be understood that the hadith describes the existence of a group of people who have power, are arbitrary, do not act fairly, harm society, make it difficult and suffer the consequences of their policies or laws that are enforced do not favor the interests of the people.

Even though, power should be used to realize the welfare of the people. Undoubtedly, people who use power to simply realize their personal ambitions are people who are wise, this attitude is not only prohibited in religion, but also a threat to human life. Such behavior will arouse criticism from the people, from any body and any background. In the rules of fiqh stated:

تصرف الإمام على الرعية منوط بالمصلحة<sup>20</sup> (The policy of the leader to his people must be based on general benefit).

According to Yusuf Qardhawi, this hadith predicts the occurrence of arbitrariness, injustice, and the moral crisis of political rulers who use whips to force people, and there will be women who are increasingly brave enough to solicit themselves to stimulate lust, thus turning people away from the great problems that lie before them.<sup>21</sup>

The arbitrary rulers of his people are included in the *al-mufsidun* group, which means the destruction of the earth, destroying the stability of humanity and the environment. . Allah swt. says in QS. Al-Qas}as}/28: 4

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِّنْهُمْ يُدَبِّحُ  
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ٤

Meaning:

“Pharaoh indeed did injustice in the land and made his people divided, he oppressed some of them (the sons of Israel), he slaughtered

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<sup>20</sup>Ali Ahmad al-Nadwi, *al-Qawā'id al-Fiqhiyyah*, (Damaskus: Dar al-Qalam, 1994), h. 157.

<sup>21</sup>Yusuf Qardhawi, *al-Madkhal Li Dirāsah al-Sunnah al-Nabawiyyah* Translator :Agus Suyadi Raharusun with title:*Pengantar Studi Hadis* , h. 25

their sons and gave their daughters life. Really he (Pharaoh) was the one who did the mischief.<sup>22</sup> (QS. Al-Qas}as}/28: 4).

*'Ariyat* is the plural form of the word *'ariyah* means woman who opens her nakedness. According to the language "aurat" means shame, disgrace, and bad. The word "aurat" comes from *'awira* which means: lost feeling, if it is used for the eyes, then the eye is lost and its vision disappears.<sup>23</sup> In general, this word gives a meaning that is not looked at, embarrassing, and disappointing. Apart from that the word "aurat" comes from the word *'a>ra* means to close and hoard, like closing a spring and hoarding it.<sup>24</sup> This also means that aurat is something that must be closed so that it cannot be seen and seen. Furthermore the word "aurat" comes from the word *'awara* which is something which, if seen, will defile.<sup>25</sup>

Thus, *kasiyat 'ariyat* means meaningless, disgusting and disagreeable women because they have not closed completely what should be closed, wearing a thin (transparent) dress that looks resembling the color of her skin, or a tight dress that reveals the shape and the curves of his body that can defile morals.

*Mumīlāt*, its meaning: they teach disgraceful acts to others, women who walk arrogantly and bend their shoulders. *Māilāt* are women who deviate from obedience to Allah swt. on something they should take care of. This reflects the occurrence of moral damage.

## **F. Conclusion**

Prophet predictions are *tanabuāt* that are related to his prophetic duty, the disclosure of events that have not yet occurred, but the occurrence sooner or later must occur, and the event is certainly inseparable from the sociological conditions of dynamical and developing society.

The essence of the knowledge *ma'ani al-h}adis* is the science that discusses the method of the Prophet's hadith mamahami. by observing various aspects, starting from the semantic context and the linguistic structure of the hadith text, the context of the appearance of the hadith, the position and position of the Prophet. when conveying the hadith, the context of the *mukhathab* accompanying the Prophet, and how to connect the hadith texts of the past

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<sup>22</sup> Ministry of Religion, Al-Qur'an and Translation, th. 2005.

<sup>23</sup> Ibnu Manzur, *Lisan al-'Arab*, jilid 5, h. 3164-3167

<sup>24</sup> Ibnu Manzur, *Lisan al-'Arab*, jilid 5, h. 3165

<sup>25</sup> Ibnu Manzur, *Lisan al-'Arab*, jilid 5, h. 3166

with the present context, so that they can grasp the meaning appropriately, without forgetting its relevance to the contemporary dynamic context.

The hadith that states, "two groups including the inhabitants of hell are: a people carrying a whip like a cow's tail, with it beating people and women who are dressed (but naked)", is a predictive hadith which can be understood metaphorically by being able to understand that the hadith Describes the existence of a group of people who have power, are arbitrary, do not act fairly, harm society, make it difficult and suffer the consequences of their policies or laws that are enforced do not favor the interests of the people.

If humans have the power and power, to describe their strength and power, they often have an effect on arbitrariness and other moral damage. Though arbitrariness and moral damage are behaviors that are not justified in religion, and the perpetrators are threatened with hell torture.

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