



# Al-Zalزالah in the construction of the hadith of the Holy Prophet (critical study from semiotics and pseudonyms to uncovering the existence of meaning)

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## ABSTRACT

This article discusses the hadith discourse on al-Zalزالah from a semiotic perspective by revealing the derivation of meanings and pseudonyms. Al-Zalزالah has several commensurate meanings, namely *al-zalزالah*, *rajafa*, *harraka*, *faza'a*, *hasafa*, *shahib al-hadmi*, and *wa yadhaul alam*. Based on the terms studied, the word *al-Zalزالah* can mean movement or shaking that occurs on the earth, which is then referred to as an earthquake. Furthermore, *al-Zalزالah* means a non-physical shock or tension, such as a societal shock triggered by social, political, or economic conflicts. This study was qualitative literature research with hadith, theology, socio-historical, scientific, and semiotic approaches. Data was collected with the following steps: *takhrij al-hadith*, classification of *al-Zalزالah hadith*, *naqd al-hadith*, and *fiqh hadith*. The results indicated some of the meanings of al-zalزالah from semiotic and pseudonymous studies, namely *al-Zalزالah* as a natural activity, a form of doom and the end of an empire, eschatological events that will occur in the future, the breakdown of morals in society, *al-Zalزالah* as the law of causality towards the end times, the signs of the great apocalypse, and *al-Zalزالah* occur because of the help of Almighty Allah to save the righteous.

**Keywords:** Al-Zalزالah; Hadith, semiotics; Pseudonyms and the existence of meaning

## 1. INTRODUCTION

As one of the sources of Islamic teachings, hadith occupies a significant position.<sup>1</sup> The understanding and interpretation of hadith as a source of teachings continue to evolve in the Islamic tradition. There are different approaches and studies of thought in terms of understanding hadith. Therefore, it is important to seek a comprehensive and in-depth understanding in a specific context and with the guidance of experts.<sup>2</sup>

The existence of hadith that gets divine legitimacy should be able to answer every problem of humanity and phenomena that occur in the universe.<sup>3</sup> Since ancient times, there have been many perspectives when the earth experiences earthquakes, also found in the hadith that *zalzalah* (earthquake) is mentioned in several hadiths. The Holy Prophet Muhammad said:

... 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 وَالدَّجَالُ وَعِيسَى ابْنُ مَرْيَمَ وَالدُّخَانُ وَثَلَاثَةُ حُسُوفٍ حَسَفَتْ بِالْمَغْرِبِ وَحَسَفَتْ بِالْمَشْرِقِ وَحَسَفَتْ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنٍ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ (رَوَاهُ أَبِي دَاوُدَ)<sup>4</sup>

Translation:

... The Holy Prophet said: "There will not be a Judgment Day until the ten signs appear; the rising of the sun from the west, the appearance of creeping animals, the coming out of *Ya'juj* and *Ma'juj*, *Dajjal*, Isa – son of Maryam, smoke and three earthquakes (landslides) in the west, east and the Arabian Peninsula, and the final sign is the coming out of Yemen, from the bottom of the land of *'Adn* which will lead people to *Mahsyar*." (Hadith narrated by Abu Dawud).

In this hadith, earthquakes (*zalzalah*) are mentioned as signs that will occur before the Day of Judgment. It is important to note that in such matters, Muslims must refer to

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<sup>1</sup>Abuddin Nata, *Dirasah Islamiyah al-Qur'an dan al-Hadis* (Cet. II; Jakarta: Grafindo Persada, 1993), p. 171. M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Cet. I; Jakarta: Bulan Bintang, 1992), p. 3.

<sup>2</sup>The integration of the Sunnah with the Qur'an is threefold. First, its conformity to the provisions contained in the Qur'an. Second, hadith as mubayyin. Third, the hadith establishes laws that are not found in the Qur'an. For more details, see; Tasmin Tangngareng, "Kehujjahan Hadis Ahad dalam Masalah Aqidah", *Jurnal Tahdis*, Vol. 7, No. 1 (2016); p. 27.

<sup>3</sup>The authority of hadith comes from the Prophet (peace be upon him) and he is also a manifestation of the Qur'an. Once upon a time; Aisyah (r.a.) was asked by a companion about the morals of the Messenger of Allah, and he answered the khuluquh of the Qur'an. For more details, see; Abu al-Husain Muslim ibn al-Hajjaj ibn Muslim al-Qusyairi al-Naisaburi, *Sahih Muslim*, Juz I (Bairut; Dar al-Kutub al-'Ilmiyah, 1992), p. 512-513. Abu 'Abd al-Rahman Ahmad ibn Syu'aib ibn 'Ali al-Khurasani al-Nasa'i, *al-Sunan al-Sagri li al-Nasa'i*, Juz III (Cet. III; Halb; Maktab al-Matbu'at al-Islamiyah, 1406 H1986 M.), p. 199. Abu 'Abdillah al-Hakim Muhammad ibn 'Abdillah ibn Muhammad ibn Hamduyah ibn Nu'aim ibn Hakim al-Dabi al-Naisaburi, *Mustadrak 'ala al-Sahihain*, Juz II (Cet. I; Bairut; Dar al-Kutub al-'Ilmiyah, 1411 H1990 M.), p. 670. Arifuddin Ahmad, *Metodologi Pemahaman Hadis Kajian Ilmu Ma'ani al-Hadis* (Cet. II; Makassar: Alauddin University Press, 2013 M.), p. 1.

<sup>4</sup>Abu Dawud Sulaiman ibn al-Asy'as ibn Ishaq ibn Basyir ibn Syaddad ibn 'Amru al-Azadi al-Sijistani, *Sunan Abi Dawud*, Juz IV, p. 114.

scholars and hadith experts who are experienced and trusted in interpreting and explaining the meaning of hadiths. They can provide a more complete and contextual understanding of *zalzalah* and how we should respond to it from a hadith perspective.

This article not only discusses *zalzalah* in the form of movement of the earth's surface but in a more comprehensive perspective covering the shocks that occur amid society. The Qur'an elaborates in verse 114 of *Surah al-Baqarah* states, "*Wazulzilu hatta ya kularrasul*," the verse discusses shock in the meaning of *majazi*, meaning that these trials have been given to previous pious people. Thus, the semiotic study of *al-zalzalah* will reveal the derivation and contextual meanings of *al-zalzalah* so that the meaning of *al-zalzalah* is not only earthquakes but tensions or shocks in society caused by economic, political, and social inequality, including *al-zalzalah* in the hadith.

## 2. METHODS

The object of study in this paper discussed the hadiths about *al-zalzalah* by tracing the derivation of terms and revealing their meaning. Therefore, the authors used qualitative writing that generally refers to literature sourced from written materials such as books, journals, articles, and documents (library research).<sup>5</sup>

This study used several approaches. Firstly, the hadith science approach to identify hadiths that could then know the quality, content, and interpretation of the meaning of hadith. Secondly, the theological approach was used to reveal the causal relationship between the occurrence of tyranny and belief in the Creator. Thirdly, the socio-historical approach was used to see the facts in social history that *al-zalzalah* had overwritten and then reveal the meaning behind the event. Fourthly, the scientific approach aimed to explain the characteristics of the geographical location of areas prone to *zalzalah*. Fifthly, a semiotic approach emphasized the context of culture, language, and tradition to understand and analyze related phenomena. These approaches helped explore a more comprehensive understanding of the object of study and its implications in various fields of study.

Data sources in this writing were classified into two forms, namely: First, primary data as a source of data that was the main reference in the discussion of writing, including the book of hadith, as well as literature in the form of books, journals, writing and other articles that discuss *zalzalah*. Second, secondary data was a source used to strengthen and complement writing, for example, books, articles, or scientific papers that were not directly related to the writing discussion.

Data was collected using the writing of *takhrij al-hadith* to prove the quality of hadith with descriptive methods. At the same time, the content of hadith and interpretation of the meaning of hadith was carried out through the codification of books or books by prioritizing a selective attitude to achieve original literature. Hadiths are

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<sup>5</sup>Djam'am Satori dan Aan Komariah, *Metodologi Penelitian Kualitatif* (Cet. III; Bandung: Alfabeta, 2011), p. 22.

examined if it has more than one *sanad* (the chain of citation), so one of the hadith *sanad* is of *dhaif* (weak) quality, while the other is of *sahih* (strong) quality. To determine the *sanad* of *dhaif* or *sahih* quality, one must first know all the paths of *sanad* of a hadith. They are classifying the hadiths that are the object of writing. The hadiths to be examined are not tied to the sound of the hadith *matan* (text) pronunciation but also based on the topic of discussion. So, to search for it, it is necessary to refer to books or dictionaries that can provide information about various historical topics of the hadith. After writing *takrij al-hadiths*, the entire hadith *sanads* are recorded and collected for *al-l'tibar* activities complemented by the *sanad* scheme. *Naqd al-hadiths*, which cover the writing of *sanad* and *matan* in this study, must meet the elements of the hadith's validity rules. Validity in *sanad* requires the connection of narrators from the hadith collector to the Holy Prophet (peace be upon him). All narrators in the hadith are just, and *dhabit* (strong memorizing hadiths), *sanad*, and *matan* must avoid irregularities (*shuzuz*) and defects (*'illah*). While the validity of *matan* must meet the criteria of the major method, namely avoiding *'illah*, with the minor method avoiding  *ziyadah*, *inqilab*, *idraj*, *musahhaf* or *muharraf*, and *nuqsan*. Avoiding *shaz* has several criteria, namely not contradicting the Qur'anic verses, more valid hadiths, historical facts, and common sense. *Fiqh al-hadiths* by referring to the books of hadith *Syarah* to know the message and content of hadith, there is the use of *majaz* or containing the meaning of *lafziyah*.

### 3. RESULTS AND DISCUSSION

The term *al-zalزالah* has many semiotic and pseudonym meanings that denote a speech's and figure. The meanings are as follows:

#### 1. *Zalزالah*

The word *zalزالah* is composed of the Arabic letters *za*, *lam*, *za*, and *lam*, which come from the words *zalزالa*, *yuzalزilu*, and *zilزالan*.<sup>6</sup> *Zalزالah*, according to the language, means hard movement and shaking, *tazalزالah al-'ard* (when the earth shakes) then it is used in hard and frightening things probably the origin is *zailat al-safah* (slippery stone) so that the soles of the feet slip on it and shake.<sup>7</sup> According to linguists, the word *al-zalزالah* when reading *fathah* of *al-zalزالah* then its position becomes *isim* (noun), and when read *kasrah* of *al-zilزالah* then its position is *masdar* (verbal noun), and some argue *al-zalزالah* both read *fathah* and *kasrah* both including *masdar* have one meaning, namely

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<sup>6</sup>The word *zalزالah* with all its derivations is repeated five times in the Qur'an. Muhammad Fuad 'Abd al-Baqi, *al-Mu'jam al-Mufahras li al-Faz al-Qur'an al-Karim* (Bairut: Dar al-Fikr, 1995 M.), h. 332. Ibrahim Mustafa, dkk., *al-Mu'jam al-Wasit*, Juz I (Istanbul: Maktabah al-Islamiyah, t.th.), h. 397. Syaikh Ahmad ibn Yusuf, *'Umdah al-Huffaz fi Tafsir Asyraf al-Alfaz*, Juz II (Bairut: 'Alim al-Kutub, 1993), p. 165.

<sup>7</sup>Aisyah 'Abd al-Rahman, *Tafsir bintu Syati*, terj. Muzakir 'Abd al-Salam (Bandung: Mizan, 1990 M.), p. 129.

shock.<sup>8</sup> The term earthquake with the term *zalzalah* is indicated by the word of Allah (God) in *Surah al-zalzalah* verse 1 as follows:

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا

Translation:

"When the earth is shaken with a (terrible) shock."<sup>9</sup>

While in the hadith of the Muhammad Prophet (peace be upon him), the term *zalzalah* is found in the narration of al-Bukhari, he (peace be upon him) said.

... عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يُفْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ الْقَتْلُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ (رَوَاهُ الْبُخَارِيُّ)<sup>10</sup>

Translation:

... from Abu Hurairah, he said, "The Holy Prophet (peace be upon him) said: "There will be no Day of Judgment except after the loss of knowledge, there will be many earthquakes, time seems to pass quickly, there are various kinds of slander, *al-haraj* which is murder and wealth overflowing to you." (Hadith narrated by al-Bukhari).

The significance of using the term *zalzalah* according to the author is to describe a very powerful shock on the surface of the earth. Thus, this term is also used when describing events before the doomsday. In addition, the word *zalzalah* can also mean a shock that occurs in humans (psychic), as the word of Allah in *Surah al-Ahzab* verse 11 as follows:

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زُلْزَالًا شَدِيدًا

Translation:

"There the believers are tested and shaken (their hearts) with great shock."<sup>11</sup>

Non-physical shock refers to changes or effects that are not physical or material but can significantly impact an individual, society, or system. This can involve social, economic, political, cultural, and psychological changes. Social shocks, significant social changes such as changes in social values, norms, and behaviour of society, can be non-physical shocks. For example, changes in communication patterns and social interactions

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<sup>8</sup>Muhyi al-Din al-Darwis, *I'rab al-Qur'an Karim wa Bayanuhu* (Suriyah: Dar Irsyad Lisuni Alfa Maitah, t.th.), p. 548-549.

<sup>9</sup>Kementerian Agama RI., *al-Qur'an dan Terjemahnya*, p. 909.

<sup>10</sup>Muhammad ibn Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, *Sahih al-Bukhari*, Juz II, p. 33.

<sup>11</sup>Kementerian Agama RI., *al-Qur'an dan Terjemahnya*, p. 593.

caused by advances in digital technology and social media can significantly impact individuals and society.

Economic shocks, changes in economic conditions such as recession, inflation, or global economic paradigm shifts, can cause economic shocks that impact societies and individuals. These shocks can alter employment, unemployment rates, financial stability, and living standards.<sup>12</sup> Changes in the political system, changes in government, political conflicts, or changes in public policy can create political shocks. These shocks can affect political stability, community participation, human rights, and the political order as a whole.

Physical shocks, as explained by the hadith about the signs of Doomsday in the book of the Ministry of Religious Affairs of the Republic of Indonesia entitled *Doomsday in the Perspective of the Qur'an and Science*,<sup>13</sup> provide the following explanation. First is the loss of knowledge and the rise of ignorance. The point of science is not general science because more people are experts in technology and other fields nowadays. If so, what is meant must be religious science, for the scholars interpret the disappearance of science with reduced religious teaching. Some mean that many scholars died, while the next generation could not reach the level of the previous generation of scholars.<sup>14</sup> Second is the number of deaths or murders. This can be felt in the days after the Prophet (peace be upon him) died; there will be wars among the Muslims. Today, wars between one nation and another are increasingly rife. Human life in the last few days seems to be meaningless, so cheap. Third is the widespread circulation of liquor and adultery.<sup>15</sup> This is evidenced by the spread of liquor and drugs, which even become a big problem in the world community, as well as the outbreak of adultery. Fourth is a lot of slander and earthquakes. Slander here means such great friction in one's life that religion is often explained carefreely.<sup>16</sup>

Furthermore, the authors see that neither hadith nor *syarah* (explanation of hadith) designates the object of missing science, so there is no dichotomy between religion and general science as long as the existence of science brings benefits to humanity.

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<sup>12</sup>Nugroho dan Ramli, "Krisis Ekonomi Krisis Politik Dunia dan IHSG", *Jurnal Ekonomi*, Vol. XXI, No. 01, (2016); p. 61.

<sup>13</sup>Kementerian Agama RI., *Kiamat dalam Perspektif al-Qur'an dan Sains* (Cet. I; Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2011), p. 49-50.

<sup>14</sup>Abu Muhammad Mahmud ibn Ahmad ibn Musa ibn Ahmad ibn Husain al-Ghitabi al-Hanafi Badr al-Din al-'Aini, *'Umdah al-Qari' Syarh Sahih al-Bukhari*, Juz VII (Bairut: Dar Ihya' al-Turas al-'Arabi), p. 57.

<sup>15</sup>Awad ibn 'Ali ibn 'Abdullah, *Mukhtasar Asyrat al-Sa'ah al-Sughra wa al-Kubra*, terj. Muh. Khairuddin Rendusara, *Tanda-tanda Hari Kiamat Besar dan Kecil* (Islamhouse, 1430 H.2009 M.), h. 9-23.

<sup>16</sup>Kementerian Agama RI., *Keniscayaan Hari Akhir* (Cet. I; Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2010), p. 170-188.

The next sign of Doomsday is "there were many earthquakes," scholars generally understand the word *الزَّلَازِلُ* to mean shaking the earth.<sup>17</sup> However, some interpret the shock that occurs in the human heart. According to the author, an earthquake is the movement of the earth's crust or earth's plates, resulting in shaking. This view is corroborated by Qur'anic verses and hadiths that speak of the signs of the Day of Judgment, mostly referring to the shaking that occurred on the earth. The author further analyzes the signs contained in the above hadith as small signs of the Day of Judgment because these events since ancient times and even the time of the Muhammad Prophet have occurred, although still on a minimum scale.

In the author's view, the hadith that is the object of study only discusses small signs of the occurrence of Doomsday. The following hadith, however, is described *ashrat al-kubra* (great signs) of the occurrence of the Day of Judgment, as the hadith narrated by Abu Dawud that Muhammad said:

... حَدِيثُ بَنِ أَسِيدِ الْغِفَارِيِّ قَالَ كُنَّا فُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا السَّاعَةَ فَأَنْتَعَتْنَا 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 وَالدَّجَالُ وَعِيسَى ابْنُ مَرْيَمَ وَالدُّخَانُ وَثَلَاثَةُ خُسُوفٍ خَسَفَتْ بِالْمَغْرِبِ وَخَسَفَتْ بِالْمَشْرِقِ وَخَسَفَتْ بجزيرة العرب وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنْ الْيَمَنِ مِنْ قَعْرِ عَدَنِ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ (رَوَاهُ أَبِي دَاوُدَ)<sup>18</sup>

Translation:

... From Huzaifah ibn Asid al-Ghifari, he said, "We sat together at the side of the room of the Holy Prophet. While talking about the Day of Judgment, our voices were so loud that the Holy Prophet said: "There will not be a Judgment Day until ten signs appear: the rising of the sun from the west, the appearance of creeping animals, the exit of *Ya'juj* and *Ma'juj*, *Dajjal*, Isa –son of Maryam, smoke and three earthquakes (landslides) in the west, east and the Arabian Peninsula, and the final sign is the coming out of Yemen, from the bottom of the land of *'Adn* which will lead people to *Mahsyar*." (Hadith narrated by Abu Dawud).

The above hadith also describes earthquakes as a sign of Doomsday. But the earthquake that occurred at that time had never been experienced by humans before. Thus the earthquake referred to in *Surah al-zalzalah* that occurred throughout the surface of the earth as the beginning of the destruction of the universe.<sup>19</sup> The phrase *وَتِلْكَ آيَاتُ الْخُسُوفِ* occurred in three times: landslides or earthquakes, namely in the east, in the west, and

<sup>17</sup>Ahmad ibn Muhammad ibn Abi Bakr ibn 'Abd al-Malik al-Qastalani al-Qutaibi al-Misri, *Irsyad al-Sari li al-Syarh Sahih al-Bukhari*, Juz II (Cet. VII. Mesir: al-Matba'ah al-Kubra al-Amiriyah, 1323 H.), p. 256.

<sup>18</sup>Abu Dawud Sulaiman ibn al-Asy'as ibn Ishaq ibn Basyir ibn Syaddad ibn 'Amru al-Azadi al-Sijistani, *Sunan Abi Dawud*, Juz IV (Bairut: al-Maktabah al-'Isriyah), p. 114.

<sup>19</sup>Ahmad Sonhadji Mohamad, *Tafsir al-Qur'an*, Juz XXX (Kuala Lumpur: Pustaka al-Mizan, 1992), p. 175.

the Arabian Peninsula. At that time, the ground surface sank to the bottom of the earth, and the land that initially appeared then entered like a hole.<sup>20</sup>

According to the authors, earthquakes in the east and the west, as a sign of earthquakes that occur throughout the earth's surface, are caused by the earth's gravitational force loss.

## 2. *Rajafa*

The word *rajafa*, composed of the letters *ra*, *ja*, and *fa*, derived from the words *rajafa*, *yarjufu*, *rajfan*, have meanings, among others, chaos or riot.<sup>21</sup> This word can also mean vibration<sup>22</sup> and shaking<sup>23</sup>. According to al-Maraghi, the word *al-rajfah* is the same as the word *al-saiyah* and also the same as the word *al-sa'iqah*. This view is based on the torture story received by the prophets in *Surah al-Hud* verse 67.<sup>24</sup>

Based on the term *rajafa*, the example of an earthquake event shown by the Qur'an in *Surah al-A'raf* verse 155 as follows:

فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ

Translation:

"So when they were seized by an earthquake, he (Moses) cried, "My Lord! Had You willed, You could have destroyed them long ago, and me as well."<sup>25</sup>

In the hadith from Muhammad (peace be upon him), the term *rajafa* is also found, which talks about earthquakes as the hadith narrated by Abu Dawud, the Prophet (peace be upon him) said,

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<sup>20</sup> Abd al-Muhsin ibn Hamid ibn 'Abd al-Muhsin ibn 'Abdillah ibn Hamid ibn al-'Abbad al-Badr, *Syarh Sunan Abi Dawud*, Juz XXV (Cet. II. Bairut: Dar al-Kutub al-Ilmiyah, 1415 H.), p. 484.

<sup>21</sup> Ahmad ibn Faris ibn Zakariyya al-Qazwini al-Razi Abu al-Hasan, *Maqayis al-Lughah*, Juz II (Bairut: Ittihadi al-Kitab al-'Arabi, 2002), p. 491.

<sup>22</sup> Mahmud ibn Mukrim ibn 'Ali Abu al-Fad, *Lisan al-'Arab*, VII (Bairut: Dar Sadr, 1414 H.), h. 112.

<sup>23</sup> Ibrahim Mustafa, dkk., *al-Mu'jam al-Wasit*, p. 331.

<sup>24</sup> M. Quraish Shihab, dkk., *Ensiklopedia al-Quran Kajian Kosakata* (Jakarta: Lentera Hati, 2007 M.), h. 818. Kata *rajafa* maupun bentuk derivasinya berulang sebanyak tujuh kali. Muhammad Fuad 'Abd al-Baqi, *al-Mu'jam al-Mufahras li al-Faz al-Qur'an al-Karim* (Laeden: Maktabah Brill, 1936), p. 194.

<sup>25</sup> Kementerian Agama RI., *al-Qur'an dan Terjemahnya*, h. 227. he above verse describes a very powerful earthquake that occurred in the time of the prophet Moses. 'Imad al-Din Abu al-Fida' Isma'il ibn Kasir, *Tafsir al-Qur'an al-'Azim*, Juz VI (Mesir: Maktabah Aulad al-Syaikh al-Turas, 2000), p. 342.



... عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا أَنَسُ إِنَّ النَّاسَ يُمَصِّرُونَ أَمْصَارًا وَإِنَّ مِصْرًا مِنْهَا يُقَالُ لَهُ الْبَصْرَةُ أَوْ الْبُصَيْرَةُ فَإِنْ أَنْتَ مَرَرْتَ بِهَا أَوْ دَخَلْتَهَا فَأَيَّاكَ وَسَبَاحَهَا وَكَلَاءَهَا وَسُوقَهَا وَبَابَ أَمْزَانِهَا وَعَلَيْكَ بِضَوَاحِيهَا فَإِنَّهُ يَكُونُ بِهَا حَسْفٌ وَقَذْفٌ وَرَجْفٌ وَقَوْمٌ يَبِيئُونَ يُصْبِحُونَ قِرْدَةً وَخَنَازِيرَ (رَوَاهُ أَبِي دَاوُدَ)<sup>26</sup>

Translation:

... Anas ibn Malik that the Holy Prophet once said to him: "O Anas, surely man will occupy many places, and one of those places is called *Bas'rah*, or *Bus'airah*. If you pass or enter that place, avoid places where the ground is salty (airy because of the few trees), the mooring of ships (docks), and markets and their rulers. Go to remote places (mountainous areas) because these areas have many drownings (to the bottom of the earth), hurricanes, and earthquakes. There, you will also meet people. They spent the night and in the morning became apes and pigs." (Hadith narrated by Abu Dawud).

According to the authors, there are similarities in the meaning of the words *rajafa* and *zalzalah*, which both contain the meaning of a loud earthquake. But in the authors' view, after examining its use, especially in the Qur'an, the word *rajafa* has its significance in a process that occurs both before and after earthquakes.

The above hadith explains that four areas are prone to natural disasters or earthquakes: places with salty soil, docks, markets, and rulers. There is an explanation from scholars about these places, namely salt land, which is said to be prone to disasters because fewer trees can grow, which can invite natural disasters. At the same time, the dock is where the ship is tethered because there are often strong winds from the sea. In comparison, the market and the rulers are concerned with tyranny and fraud.<sup>27</sup>

### 3. *Harraka*

The pseudonym of the term *al-zalzalah* in the hadith of the Holy Prophet (peace be upon him) is also indicated by the word *harraka*, composed of the letters *ha*, *ra*, and *kaf*, which means movement.<sup>28</sup> This word, among others, means motion on the mountain. As the hadith narrated by Muslims, Muhammad (peace be upon him) said:

... عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى جَبَلٍ جَرَاءٍ فَتَحَرَكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْكُنْ جَرَاءَ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ وَعَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُمْ (رَوَاهُ مُسْلِمٌ)<sup>29</sup>

<sup>26</sup> Abu Dawud Sulaiman ibn al-Asy'as ibn Ishaq ibn Basyir ibn Syaddad ibn 'Amru al-Azadi al-Sijistani, *Sunan Abi Dawud*, Juz IV, p. 113.

<sup>27</sup> Abd al-Muhsin ibn Hamid ibn 'Abd al-Muhsin ibn 'Abdillah ibn Hamid al-'Abbad al-Badr, *Syarh Sunan Abi Dawud*, Juz XV, h. 484. 'Ali ibn Sultan Muhammad Abu al-Hasan Nur al-Din al-Mala' al-Harawi al-Qari, *Mirqah al-Mafatih Syarh Misykah al-Masabih*, Juz VIII (Cet. I. Bairut-Libanon: Dar al-Fikr, 2002), p. 3423.

<sup>28</sup> Ahmad ibn Faris ibn Zakariyya al-Qazwini al-Razi Abu al-Hasan, *Maqayis al-Lughah*, Juz II, h. 45.

<sup>29</sup> Muslim ibn al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, *Sahih Muslim*, Juz IV, p. 1880.

Translation:

... From Abu Hurairah, once the Holy Prophet (peace be upon him) was on Mount Hira.' Suddenly, the mountain moved, so the Prophet said: "O Hira,' calm down! There is no one above you but a Prophet, a *Siddiq*, or a martyr." At that time, on Mount Hira, there were the Holy Prophets, Abu Bakr, Umar, Usman, Ali, Talhah, Zubair, and Said ibn Abu Waqqas. (Hadith narrated by Muslim).

Abd al-Muhsin ibn Hamid, in his book *Sharh Sunan Abi Dawud*, explains that the cessation of the mountain shaking when the Prophet (peace be upon him) said *استكن* was a form of his privilege and the virtue of the companions that accompanied it.<sup>30</sup> Another view is that the mountain trembles because it welcomes the coming of a prophet with the people of Siddiq and Shahid for the cessation of the mountain shaking because of their priority on the side of Allah. However, according to the authors, the second view of mountain veneration so that it trembles is a view that has no basis for argumentation. The Prophet's gesture that the mountain should be still or not shake anymore is his virtue, and the authors mention the miracles of the Prophet (peace be upon him) of his many miracles.

According to the authors, hadiths show the primacy and privilege of the Holy Prophet (peace be upon him) with his companions. They are people who have the protection of Almighty God. Some have virtues because of their remembrance at every time and in all conditions.<sup>31</sup>

#### 4. *Faza'a*

The term *al-zalزالah* also has a similar meaning to the pronunciation of *faza'a*, which consists of the Arabic letters *fa*, *za*, and *'ain* and has two basic meanings, namely fear or panic and help. This term does not hint at any shocks or vibrations. However, this term is used in the hadith to describe panic or fear when an earthquake occurs in Medina. As an example of the hadith narrated by al-Bukhari:

... عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ وَلَقَدْ فَزَعَ أَهْلَ الْمَدِينَةِ فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَقَهُمْ عَلَى فَرَسٍ وَقَالَ وَجَدْنَاهُ بَحْرًا (رَوَاهُ الْبُخَارِيُّ)<sup>32</sup>

Translation:

... from Anas, he said The Holy Prophet (peace be upon him) was the kindest, bravest, and most generous man. Indeed, there was an earthquake that befell the people of Madina and the Prophet, the man who preceded them (looking for the source of the

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<sup>30</sup>Abd al-Muhsin ibn Hamid ibn 'Abd al-Muhsin ibn 'Abdillah ibn Hamid ibn al-'Abbad al-Badr, *Syarh Sunan Abi Dawud*, Juz XIII, p. 520.

<sup>31</sup>Ibn Battal Abu al-Hasan 'Ali ibn Khalf ibn 'Abd al-Malik, *Syarh Sahih al-Bukhari li ibn Battal*, Juz X (Cet. II. al-Su'udiyah al-Riyad: Maktabah al-Rusyd, 2003), p. 32.

<sup>32</sup>Muhammad ibn Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, *Sahih al-Bukhari*, Juz IV, p. 22.

earthquake) on horseback then said: "We found (the earthquake) was only the ocean". (Hadith narrated by al-Bukhari).

The hadith mentions that there had been an earthquake that shook the people of Medina. According to the authors, the pronunciation أَهْلُ الْمَدِينَةِ needs to be interpreted textually because the earthquake event with vibrations that occurred on the surface of the earth occurred, causing panic in the residents of Medina.<sup>33</sup> When this incident occurred, the Prophet (peace be upon him), with his brave nature, preceded the inhabitants of Medina by riding a horse belonging to Abu Talhah to find the point where the earthquake occurred. There is an interesting explanation about the cause of the earthquake as al-'Aini mentions in 'Umdah al-Qari, the pronunciation وَرَكُوبِ الدَّابَّةِ that the vibration was caused by the rise of a creeping (large) animal to the surface of the earth so that there was a shaking,<sup>34</sup> There is also another narration that says that there has been a fight between large animals underground and caused the surface of the earth to shake.

According to the authors, this assumption is no longer by the times and technological advances. Understanding that earthquakes occur with the exit of large animals to the land or sea surface became commonplace when explained in ancient times. This understanding cannot be separated from the socio-historical context surrounding society at that time, believing that forces beyond natural science caused earthquakes.

## 5. *Khasafa*

The term *khasafa* is also found in the hadith of the Holy Prophet (peace be upon him). The word composed of the Arabic letters *kha*, *sin*, and *fa* comes from the root word *khasafa*, *yakhsifu*, *khasfan* has a basic meaning, namely flat land, darkness, and seeps into the ground.<sup>35</sup> This word also means to immerse into the ground with everything on it.<sup>36</sup> The word *khasafa* has no relation to *al-zalزالah* or its pseudonyms in the Qur'an and hadith. The relationship between these two terms is seen in the form of events because earthquakes can cause everything on the surface of the earth to sink into the ground as Almighty God says in *Surah al-Isra* verse 68 as follows:

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلاً

<sup>33</sup> Ahmad ibn Muhammad ibn Abi Bakr ibn 'Abd al-Malik al-Qastalani al-Qutaibi al-Misri, *Irsyad al-Sari li al-Syarh Sahih al-Bukhari*, Juz V, p. 54.

<sup>34</sup> Abu Muhammad Mahmud ibn Ahmad ibn Musa ibn Ahmad ibn Husain al-Ghitabi al-Hanafi Badr al-Din al-'Aini, *'Umdah al-Qari' Syarh Sahih al-Bukhari*, Juz XIV, p. 117.

<sup>35</sup> Ahmad ibn Faris ibn Zakariyya al-Qazwini al-Razi Abu al-Hasan, *Maqayis al-Lughah*, Juz II, p. 180.

<sup>36</sup> Mahmud ibn Mukrim ibn 'Ali Abu al-Fad, *Lisan al-'Arab*, IV, p. 91.

Translation:

"Then do you feel safe (from God's punishment) that overturns part of the land with you, or does He blow (the violent wind that brings) small stones? And you shall have no protector for you."<sup>37</sup>

The term *hasafa* can also be found in the hadith of the Prophet as the hadith narrated by al-Tirmizi, he said:

... عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي هَذِهِ الْأُمَّةِ حَسْفٌ وَمَسْحٌ وَقَدْفٌ فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَمَتَى ذَلِكَ قَالَ إِذَا ظَهَرَتْ الْقَبِيحَاتُ وَالْمَعَارِفُ وَشَرِبَتْ 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>38</sup>

Translation:

... From Imran ibn Hus in the Holy Prophet(sa) said: "There will happen to this people a landslide, the replacement of its appearance and a storm that blows people away," asked someone from the Muslims: O Messenger of Allah, when will it happen? He replied: "When women singers and musical instruments appear and people drink *khamar*." Abu 'Isa said: This hadith is narrated from al-A'masy from 'Abd al-Rahman ibn Sabit from the Holy Prophet (peace be upon him) morally, and this hadith is *gharib*. (H.R. al-Tirmizi).

The breakdown of human creeds and morals marks the breakdown of the social barometer. Morality is a picture of the relationship to Allah. At the same time, it generally describes relationships with fellow humans. If these two relations have been damaged, then the existence of human life will be destroyed. At that time, people had no direction or purpose because their only life was in the world. The hadiths explain some forms of social damage to human life. Ibn al-Jauzi believes that this event occurred in a region where the population behaved immorally due to the wiles of the enemies of Almighty God. Thus, they do not understand only deceiving themselves in the form of knowledge, reason, religion, and their hearts that act ignorantly and vanity.<sup>39</sup>

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<sup>37</sup> Kementerian Agama RI., *al-Qur'an dan Terjemahnya*, p. 394.

<sup>38</sup> Muhammad ibn 'Isa ibn Surah ibn Musa ibn Dahhak al-Tirmizi Abu 'Isa, *Sunan al-Tirmizi*, Juz IV (Cet. II. Mesir: Syirkah Maktabah wa Matba'ah Mustafa al-Babi al-Halabi, 1975), P. 65.

<sup>39</sup> Muhammad Asyraf ibn 'Umair ibn 'Ali ibn Haidar Abu 'Abd al-Rahman Syarf al-Haq, *'Aun al-Ma'bud Syarh Sunan Abi Dawud*, Juz XIII (Cet. II. Bairut: Dar al-Kutub al-'Ilmiyah, 1415 H.), h. 185. Abu al-Hasan 'Ubaidillah ibn Muhammad ibn 'Abd al-Salam ibn Khan Muhammad Amanullah ibn Hisan al-Din al-Rahmani Mubarakfuri, *Mar'af al-Mafatih Syarh Misykah al-Masabih*, Juz I, (Cet. III. al-Hind: Idarah al-Bahus al-'Ilmiyah wa al-Da'wah waal-Ifta', 1984), p. 204. 'Ali ibn Sultan Muhammad Abu al-Hasan Nur al-Din al-Mala' al-Harawi al-Qari, *Mirqah al-Mafatih Syarh Misykah al-Masabih*, Juz I, p. 190.

The authors' analysis that earthquake or drowning contains a literal meaning in the form of earthquakes (shocks) on the earth's surface. But that invites a long discourse on the law of causality between the breakdown of the barometer of life and the descent of doom in the form of earthquakes.

## CONCLUSION

*Al-zalزالah*, in this article, means movement or shock that occurs on the earth's surface. *Al-zalزالah* and all its semiotic terms and pseudonyms in the hadith of the Holy Prophet (peace be upon him) have the qualities of *sanad* and *matan* that are valid and have various forms of events that produce several meanings. As for the existence of the meaning of *al-zalزالah* according to the hadith, namely: *al-zalزالah* is a natural phenomenon with the emergence of the understanding that there is extraordinary motion in the earth's bowels; *al-zalزالah* shows the virtue of the Prophet along with companions; *al-zalزالah* will occur in the future, on the other hand, *al-zalزالah* can be a disaster.

*Al-zalزالah*, also means non-physical shock, refers to an impact that is not directly visible on a physical object but can significantly affect an individual, society, or system. Economic shocks occur when there is a significant change in the economic conditions of a region. Economic shocks can impact employment, unemployment rates, ability to pay, and overall economic life. Social shocks occur when there is a change or conflict in social relations and the structure of society. Social shocks include rapid cultural changes, tensions between ethnic or religious groups, changes in social values, or changes in the political system. Social shocks can cause instability, conflict, and uncertainty in society.

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