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

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**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 dinamical 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 grups 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.¹

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 anî al-hadîs.

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 majāzī (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.¹ All of that will certainly add complexity in understanding the Prophet’s hadith.

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¹ Abdul Mustaqim, Ilmu Ma’anîl 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 maʿani 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, letterers about students”.2 In the English-Arabic dictionary, the word predict is equated with the meaning of the word أُثأ (giving pressure), ذكهـٍ (fortune telling), سجى تا نغُة (talking about something unknown)3

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.4

The word prediction especially used as the meaning of word nubūāt (نبيات) or tanabbiʿāt (تنبؤات). Word نبأ means news.5 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.6 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 Pbuh. (hadis gauliyah) 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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2 Pius A. Partanto, dkk, Kamus Ilmiah, (Surabaya: Arkola, 1994), h.619
3 Elias A Elias, Qamus Elyas al-ʿAsriy, (Mesir: Dār al-Garib li al-Taba’ah, 1976), h.563
4 Ministry of Education, Kamus Besar Bahasa Indonesia, (Cet.III, Jakarta: Balai Pustaka, 2005), h. 894
5 Ibnu Manzur, lisān al-ʿArab, (Kairo: Dār al-Maʾārif, t.th), h.4315
6 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

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an *I’jaz*. The Prophet himself does not know anything supernatural, except after guidance and information from Allah swt.

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. 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’), like words ستكون or ستكون (future).

b. The sentence arrangement clearly shows predictive meaning by using words بعد بكون (after I will later ...)

c. The existence of sentence arrangement like سياتي 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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7 Abd al-Rahman Sakka, *Hadis-Hadis Prediksi Nabi Saw: Studi Kritis terhadap hadis tentang Dajjal dan Imam Mahdi*, "Postgraduate Dissertation UIN Alauddin Makassar, 2014, h. 82

8 Allah swt. says: 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).

9 Abd al-Fatah Idris, *Hadis-Hadis Prediktif dan Teknis Studi Pemikiran Fazlur Rahman*, (Semarang: Pustaka Rizki Putra, 2012), h. 167

10 Luis Ma’luf, *Munjid Abjadi*, (Beirut: Dār al-Syarqi, 1967), h. 528, 571.
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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.\(^{11}\) 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-hadis consist of the words ‘ilmu, ma‘ani and al-hadis, 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 الاعلامة (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’’.\(^{12}\)

The word al-ma‘ani is the plural form of the word ma‘na which means meaning, purpose or the direction desired by prononunciation.\(^{13}\) 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.\(^{14}\) Thus, ‘ilmu, ma‘ani al-hadis 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.\(^{15}\)

Abdul Mustaqim, defines the science of ma‘ani al-hadis 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,

\(^{11}\) Abdul Fattah Idris, Hadis-Hadis Prediktif dan Teknis Studi Pemikiran Fazlur Rahman, h. 47  
\(^{12}\)Ibnu Fāris,Mu’jam Maqāyīsu al-Lugat, (Beirut Libanon: Darul Fikri,1994) h.102  
\(^{13}\)Majma’ al-Lugah al-Arabiyyah, al-Mu’jam al-Wajiz, (Mesir: Wizarah al-Tarbiyah wa al-Ta’lim,1997, h. 438  
\(^{14}\)Imam Akhdlori, Jauhar Maknūn, Terjemahan H.Moch. Anwar,:Ilmu Balaghahoh”, (Bandung: PT,Al-Ma’ārif, 1987), h. 22  
\(^{15}\).Arifuddin Ahmad, Metodologi Pemahaman Hadis Kajian Ilmu Ma‘ānī alHadis, h. 6

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gathering thematic hadiths, and also searching for meaning relevant to the present context and so on.\textsuperscript{16}

Based on the description, the author concludes that the science of \textit{ma’ani al-hadis} 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 appereance of the hadith, the position of prophet pbuh. when conveying the hadith, the context of the mukhatab 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

\textit{Gu‘un Abi Hârîrah Qa‘al Qa‘al Rasûlû Allahis-Sâlihi wa ’s-Salâmû ‘aS-Saﬁna’t Minû Aqîla al-Dhâli}{m}”

\textit{Ahîma Qoūmû ‘Mitâ’îth ‘Aqîla al-Bûrûr ‘ist-rûbûn bîhâ al-Qâns wa ‘Sânî ‘Aqîla al-Qurrah}{m}”

\textit{Mîniyât Mâ’ilat Rû’usunû ‘Aqîla al-Dhâli an’âx ‘Aqîla al-Jâhli an’âx Rîkhâhâ ‘Inda Mîniyât Mâ’ilat Rû’usunû ‘Aqîla al-Qurrah}{m}”

2. Takhrîj al-Hadis

The hadith is recorded in: S} ahih Muslim, kitab al-jannah wa sifa> tu Na’îmuhâ, 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.

\textbf{a. Shahih Muslim, Kitab al-Jannah wa Shifatu Na’îmihâ no. 5098,5099,5100}

1- \textit{Hadîthî} Zëhîrû Bîn Hârîrah Qa‘al Qa‘al Rasûlû Allahis-Sâlihi wa ‘s-Salâmû ‘aS-Saﬁna’t Minû Aqîla al-Dhâli an’âx Rû’usunû ‘Aqîla al-Qurrah

2- \textit{Hadîthî} Aîn Mû’mînû ‘Aqîla al-Dhâli an’âx Rû’usunû ‘Aqîla al-Qurrah

\textbf{\textsuperscript{16}Abdul Mustaqim, IImu Ma’anil Hadis Paradigma interkoneksi: Berbagai Teori dan Metode Memahami Hadis, h. 10}

\textbf{\textsuperscript{17}Abu al-Husain Muslim bin al-Hajjaj bin Muslim al-Qusyairi al-Naisaburi, al-Ja’mi’al-Sjâhî, No.3971 , al-Libâs. CD. Program Mausu’ah al- Hadis al-Syarif.

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

1 - حدثنا أوسُد بن عامر حدثنا شريك عن سهيل بن أبي صالح عن أبيه عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: صنفان من أهل النار لا أراهما، بعد بناء كاسيات عاريات ميّلات ميّارات على رؤوسهم، مثل أسلمة الأُجْحَتِ المابِّةِ لا يَرِينُوَََُْا لَِ الاَْهْرُيْنَِهَا وَلَا يَيِّدُنُ رِيَحَنُهَا وَرِجَالٌ مَعْهُمْ أَسِبَاطٌ كَاذِنَابِ الْبَقْرِ يَضُرُّونَ بِهَا النَّاسِ.

2 - حدثنا أبو داود الحفري عن شريك عن سهيل بن أبي صالح عن أبيه عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: صنفان من أهل النار لم أراهما، بعد بناء كاسيات عاريات ميّلات ميّارات على رؤوسهم، مثل أسلمة الأُجْحَتِ المابِّةِ لا يَدْخِلُوَََُْا لَِ الاَْهْرُيْنَِهَا وَلَا يَيِّدُنُ رِيَحَنُهَا وَرِجَالٌ مَعْهُمْ أَسِبَاطٌ كَاذِنَابِ الْبَقْرِ يَضُرُّونَ بِهَا النَّاسِ.

b. HR. Malik bin Anas no. 1421

و حدثنا عن مالك عن مستدرك بن أبي مزياج عن أبيه صالح عن أبيه هريرة أنه قال: نساء كاسيات عاريات ميّلات ميّرات لا يدخلن الجنة ولا ييذرون ريحها ورجلهم يُوجّد من مسيرة حمص مانتة عام.

c. Al-Tabrāniy, juz 19, h. 180

1 - حدثنا أحمد قال: نَا عَبْدَ اللَّهِ بْنَ صَالِحِ الْعُجْلِيَّ، قال: نَا زَهْرُ بْنَ مَعَاوِيَةَ، عن زايد بن خَيْمَةَ، عن سهيل بن أبي صالح، عن أبيه، عن أبيه هريرة، قال: قال رسول الله صلى الله عليه وسلم: "صنفان من أهل النار لم أرهما، بعد بناء كاسيات عاريات ميّلات ميّرات على رؤوسهم كاسمتة البَخْتِ، وقوم معهم سبأط كاذناب الْبَقْرِ، لا يدخلن الجنة ولا ييذرون ريحها"، ثم بُعِيَ هذا الحديث عن زايد إلا زَهْرُ.

2 - حدثنا مُحَمَّد بن عثمان بن سعْد أبو عمر الصَّرْيَرِ الْكِوْفِي، قال: ثُنَا أَحْمَدَ بْنَ جُونَسَ، قال نَا زَهْرُ بْنَ مَعَاوِيَةَ، عن زايد بن خَيْمَةَ، عن سهيل بن أبي صالح، عن أبيه، عن أبيه هريرة، قال: قال رسول الله صلى الله عليه وسلم: "صنفان من أهل النار لم أرهما، بعد: رجال معهم سبأط كاذناب البَقْرِ يضْرُّونَ بِهَا النَّاسِ، ونساء كاسيات عاريات ميّرات على رؤوسهم كاسمتة البَخْتِ، لا يدخلن الجنة ولا ييذرون ريحها". ثم بُعِيَ هذا الحديث عن زايد بن خَيْمَةَ إلا زَهْرُ.
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‘īd 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.

4. I’tibār and Sanad Scheme
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Predictive Hadith Scheme "Abuse of the Ruler"

قَالَ رَسُولُ اللَّهِ صَلَّى الَّلَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لََْ أَرَهَُُا : قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنََبِ الْبَقَر يَضْرِبُونَ بَِِا

النَّاسِ ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيََتٌ مَائِلاَتٌ مُُِيلاَتٌ رُءُوسُهُنه كَأَمْثَالِ أَسْنِمَةِ الْبُخْتِ الْمَائِ
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-Tabraniy each have two lines, while al-Baihaqi and Ibn Hibban each have only one sanad path. After the author examined the history of the hadad 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.¹⁸

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 ālih 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:

صُفَاٌِ يٍِْ أَهْمِ انُهَسَنِ نَىْ أَسَهًَُا قَىْوٌ يَؼَهُىْ سَُِاطٌ كَأَرََْابِ انْثَقَشِ ََضْشِتُىٌَ تِهَا انُهَسَنِ وََِسَاءَ

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, whereas the Abu S al-Sulaim al-Hafariy- Ahmad ibn Hanbal sounded صُفَاٌ يٍ أيرً يٍ أهم انُاس

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:

إنَّ طَالِتِ يُكَ بِك مُدَةً أُوسِكْتُ أنَّ نَزُّ قُوْمًا يُغْلُدُونَ فِي سَخْطٍ الله وَيَزَوُّونَ فِي لَعْنَتِهِ فِي أَيْدِيهِمْ مِثْلُ أَذَنَابِ الْقُيُورِ.

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

¹⁸ Sitti Sagirah, Studi Ma ’a>nì> 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

> "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 *لم أرهمَا* (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 their body, 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.19 "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 *نَىْ أَسَهًَُا*
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-baqārī yad\ ribīna 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 fiqḥ stated:

20 تصرف الإمام على الرعية منوط بالمصلحة (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.21

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

اًي ٍفَرَعَوُنَّ عَلَّا فِي الْأَرْضَ وَجَعَلَ ٌأَهْلَها شَيْعًا يُسْتَضْعَفُ طَائِفَةٌ مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُم مِّنْ كُلِّ أَدْنَالِهِمِّ إِنَّهُ كَانَ مِنَّ الْمُفْسِدِينَ أَيُّهَا الْمُؤْمِنُونَ

Meaning:

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

20Ali Ahmad al-Nadwi, al-Qawā'id al-Fiqhiyyah, (Damaskus: Dar al-Qalam, 1994), h. 157.
21Yusuf 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.\footnote{Ministry of Religion, Al-Qur’an and Translation, th. 2005.} (QS. Al-Qas\textsuperscript{28}: 4).

‘\textit{Ariyat} is the plural form of the word ‘\textit{ariyah} means woman who opens her nakedness. According to the language "aurat" means shame, disgrace, and bad. The word "aurat" comes from ‘\textit{awira} which means: lost feeling, if it is used for the eyes, then the eye is lost and its vision disappears.\footnote{Ibnu Manzur, \textit{Lisan al-‘Arab}, jilid 5, h. 3164-3167} 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 ‘\textit{a}ra means to close and hoard, like closing a spring and hoarding it.\footnote{Ibnu Manzur, \textit{Lisan al-‘Arab}, jilid 5, h. 3165} 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 ‘\textit{awara} which is something which, if seen, will defile.\footnote{Ibnu Manzur, \textit{Lisan al-‘Arab}, jilid 5, h. 3166} Thus, \textit{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.

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

\section*{F. Conclusion}

Prophet predictions are \textit{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 \textit{ma’ani al-h\textsuperscript{2}}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 \textit{mukhathab} accompanying the Prophet, and how to connect the hadith texts of the past
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 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.

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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