



A Hermeneutical Critique of Indonesian Preachers' Interpretations of Quranic Eschatological Verses: An Analysis of Ad-Dakhil in YouTube Da'wah on the Last Day

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Abstract: This study reviews contemporary Indonesian preachers' Qur'anic interpretations of end-time events on YouTube, focusing on their quality, validity, and methodology. Using Ibrahim Abdullah Fayed's Ad-Dakhil criticism approach, it examines how external factors affect interpretive accuracy. Analysis of interpretations by Syaiful Karim, Aam Amiruddin, and Amir Faishol reveals errors from weak Arabic skills, contextual misunderstandings, and subjective readings. The study highlights the need for critical, scientific evaluation standards and interpretive education to ensure responsible and academically sound teachings in the digital era.

Keywords: ad-Dakhil; criticism of tafsir; interpretation of the speaker; Quranic verses; The Last Day.

1. Introduction

The outbreak of the SARS-Covid-19 virus and its attendant events have sparked speculation among religious leaders about the possible approach of the apocalypse. The sudden and massive surge in deaths resulting from this outbreak, coupled with the temporary suspension of the Umrah and Hajj pilgrimages, which left the Kaaba seemingly deserted (As-Sya'rawi, 2001), are considered signs of the end times. Religious leaders then offered various interpretations to convince the public that the world is currently in its final phase and will soon end. This phenomenon is not new. Several years earlier, in December 2012, the world was shocked by a prophecy stating that on that date the earth would be destroyed. The mass media widely reported on this, and even the film industry capitalized on it as a financial opportunity by producing a film about an apocalypse scenario. The film attracted a large audience from around the world due to public curiosity about the prophecy. However, when the predicted time arrived, the apocalypse did not occur, and life continued as normal. Predictions regarding the coming apocalypse are not merely a contemporary phenomenon but have been part of humanity's long history. Such predictions have emerged over time, both from religious figures and from the cultural traditions of particular societies. In many civilizations, the idea of the end of the world has always been present in response to major events, natural disasters, or social changes that create uncertainty.

In Islam itself, discourse about the signs of the apocalypse has been known since the time of the Prophet Muhammad (peace be upon him). One frequently cited story is the story of Tamim ad-Dari, a Christian who later converted to Islam, who was reportedly stranded on an island and encountered a mysterious creature claiming to be the Dajjal. In the hadith, the Prophet (peace be upon him) confirmed that the figure Tamim encountered was the Dajjal. It is stated that the Dajjal was shackled on the island, his hands tied around his neck, and his body between the knees and ankles shackled with iron. Tamim ad-Dari encountered the creature after being directed by Jassasah, a shaggy creature who served as a guide on the island. This story about the signs of the Dajjal is also supported by other hadith, including the story of a man named Shafi as-Shayyad, who during the Prophet's lifetime was mistaken for the

Dajjal. While there are authentic hadiths supporting this view, there are also other authentic hadiths confirming that Ibn as-Shayyad is not the Dajjal (Surur, 1999). This demonstrates that the narrative of the end times in Islamic tradition is complex and has been part of religious discourse since the early days of Islam.

In the modern era of Islam today, we can find various studies and analyses, both structured and haphazard, discussing the occurrence of the end times, both through books, lectures, online and offline studies, and disseminated massively on social media. In these studies or lectures, we can also find that the theme of the end times has received a lot of attention from ustaz, including; Shaykh Imran Hosein, Shaykh Hisham Kabbani, Shaykh Ahmad al-Mishri, Shaykh Salih al-Fauzan, Shaykh Muhammad Ziyad an-Naji, Shaykh Marzuq and Shaykh Rammah, Shaykh Abdus Salam as-Shuai'iri and others. Meanwhile, in Indonesia, we can find end-times studies on YouTube from well-known Islamic scholars, including Zulkifli Muhammad Ali, Rahmat Baequni, Adi Hidayat, Khalid Basalamah, Andri Kurniawan, Syafiq Riza Basalamah, Abu Fatih, Firanda Andirja, Felix Siauw, Badru Salam, Abduh Tuasikal, and others. The content of their interpretations is certainly not entirely accurate, because in reality, no matter how great and extensive their knowledge in interpreting—especially interpretations delivered in a shafahi style—through YouTube media may contain errors, deficiencies, or exaggerations. Interpretation always starts from self-interest; no interpretation is completely objective, absolute, and universal. This is in line with the theory of critical interpretation through the *asalat al-masdar* (authenticity of source) approach initiated by Fäyed (1936-1999 CE), then developed by Ibrahim Abdurrahman Khalifah, Abdurrahim Faris Abu Ulbah, Imad Ya'qub Hamtam and others. Their critical theory necessitates verification of interpretive data sources: whether the source is *al-asalah* (authentic) or *al-dakhilah* (contaminated/infiltrated by other dimensions).

This research utilizes Robert Craig's communication theory framework, which encompasses semiotic, phenomenological, cybernetic, sociopsychological, sociocultural, critical, and rhetorical dimensions. All of these dimensions are relevant to analyzing the dynamics of communication in social media, particularly YouTube. This platform has three main characteristics. First, interactivity: users can respond to content through comments, likes, and sharing features. Second, the transformation of mass communication into a more personal and participatory form of communication because content creators can act simultaneously as actors, cameramen, and directors. Third, the formation of public opinion: circulating videos and user interactions can build, change, or fragment collective perceptions. However, the fast and fluid nature of YouTube often poses a risk of misinterpretation. Much content is created spontaneously, without a rigorous editing process, and with minimal scientific references. As a result, the message conveyed is often misunderstood, especially when the audience comes from diverse social backgrounds and knowledge bases. Under these conditions, the message intended by the content creator is not always received accurately by the audience. This situation underscores the importance of selecting the theme and methodology in this research.

First, this study aims to provide a comprehensive understanding of the concept of the end times in the Quran. Until now, interpretations of the apocalypse have often emerged in a fragmented manner and lacked adequate verification. Many people believe the apocalypse is certain to occur, but this belief often lacks rational, comprehensive *tabayyun* (intelligible text). This situation can backfire on religious understanding, as unclear information can raise doubts about one of the pillars of faith, namely belief in the Last Day. Questions such as "how will the apocalypse occur?" and "when will it occur?" continue to arise because narratives about the apocalypse's imminence have circulated for centuries. At some point, some people question whether these are merely scaremongering or even hoaxes. Second, this study aims to correct the views of certain groups that hold that all interpretations of the end times are certain (*qat'iy al-wurud*). In a secular approach, predictions about the end times are often used to distract from real issues such as poverty or conflict, support certain political agendas, or incite hatred against certain groups. For example, history shows that apocalyptic themes in medieval Christian tradition were often infiltrated by anti-Semitic sentiments, while allegorical interpretations from the French and Lutheran traditions once portrayed England and the Catholic Church as antagonists. The dominance of Abrahamic religions throughout modern history also shaped a culture that made people tend to fully

believe what religious leaders said. This phenomenon developed with the increasing popularity of secular predictions such as the 2012 apocalypse issue, which maintained the mindset that a great power would end civilization. Third, this study seeks to re-examine the interpretation of the Qur'an, which contains a variety of opinions and narrations, ranging from *israiliyyat*, weak and even false narrations, to the opinions of certain sects, as well as interpretations based on reason, science, or linguistic logic regarding the events of the end times. The researchers hope this research will yield scientific principles that can serve as guidelines for explaining the concept of the end times to the public in a more responsible and academically justifiable manner.

This research was conducted using the tafsir criticism approach or *naqd at-tafsir* as a basis for analyzing the interpretation of verses about the end times. This research is entitled "Critique of the Interpretation of the End Times Verses, Analysis of Ad-Dakhil in the Interpretation of the Qur'an by Contemporary Indonesian Preachers on YouTube." The focus of the study is limited to the interpretation of the Qur'an on the theme of the end times delivered by contemporary Indonesian ustaz through their YouTube channels. The phenomenon of delivering tafsir through this digital platform is increasingly widespread because it is easily accessible and can be enjoyed by the public in various situations, both serious and casual.

2. Research methods

This research focuses on analyzing data in the form of Shafahi interpretations, namely interpretations of the Qur'an delivered orally before an audience, either in person or following through a YouTube channel. To maintain objectivity, the researcher first prepared a transcript of all or part of the interpretative material under study. The data was then analyzed using the Ad-Dakhil interpretation criticism approach, a method developed by Ibrahim Abdullah Fayed. This approach emphasizes verifying interpretive sources to distinguish between *al-asil* or authentic sources and *al-dakhil* or sources contaminated by elements outside the authentic interpretation methodology. The concept of *al-asil* is used as a standard for assessing the quality of interpretation, so that interpretations that conform to it can be deemed objective and valid. Conversely, interpretations that deviate from the principle of *al-asil* are categorized as *al-dakhil* and need to be analyzed, evaluated, and eventually reconstructed to return to a sound methodological foundation. According to Fayed, the sources of *al-dakhil* can be divided into two categories: external and internal. Externally, this kind of interpretation originates from outside groups who deliberately want to destroy Islamic teachings. They attacked Islam from various perspectives, including the Quran. They undermined the civilization built by the Prophet Muhammad (peace be upon him) through the teachings of the Quran, for example, by introducing mystical and superstitious interpretations lacking clear sources and evidence from religious doctrine. They incorporated such interpretations into the Quran with the aim of dividing and destroying the theology of the community (Fayed, 1980).

Internally, *al-dakhil* originates from a group of insiders. They claim to be part of Islam, but in reality, they politically intend to undermine Islamic teachings from within. One group categorized as dangerous by Fayed is the Batiniyah group. Using the excuse that the Qur'an has both external and internal meanings, this group then put forward various interpretations that ultimately seek to degrade and even deny Islamic law (Fayed, 1980). First, the authenticity of Qur'anic interpretation depends heavily on the validity of the data and sources used by the interpreter. Second, interpretations based on valid and scientifically accountable data can be categorized as objective interpretations. Third, according to Fayed, authentic sources for Qur'anic interpretation consist of the Qur'an, the Prophet's Sunnah, the opinions of the Companions and Tabi'in, Arabic language rules, and common sense that fulfill the criteria and prerequisites of *ijtihad*. Fourth, interpretations that do not originate from the above are categorized as *al-dakhil* (infiltrative interpretations) which are worthy of being studied, evaluated, criticized and reconstructed.

This study uses two types of data sources: primary and supporting. The primary data source consists of interpretations of Quranic verses on the theme of the end of days delivered by contemporary Indonesian religious teachers (*ustaz*) through YouTube channels. YouTube was chosen as the data

collection location based on the widespread activity of Quranic interpretation on the platform, which is easily accessible and enjoyed by the public in both formal and casual situations. The preachers used as sources were selected based on several criteria: first, preachers with academic backgrounds and scientific competence in the field of interpretation; second, preachers representing major religious organizations in Indonesia such as Muhammadiyah, Nahdlatul Ulama, Persis, and Salafi groups; and third, preachers known to the public for consistently discussing the theme of the end times in their preaching content. With these criteria, the collected data is expected to represent the variety of interpretations emerging in the digital space. Supporting data sources include books, scientific articles, documentation, and other writings relevant to the discourse on the end times. These sources include theoretical studies from the perspectives of science, linguistics, logic, and literature that discuss the history of interpretations of the end times. The function of supporting sources is to enrich the analysis and strengthen the scientific basis for conducting *Ad-Dakhil's* critique of the interpretations found (Widiawati, 2020). By grouping these data, this research aims to assess the accuracy, methodological basis, and quality of preachers' arguments in interpreting end-time verses, as well as to map the forms of deviation or weakness in interpretations that appear on social media.

3. Results and Discussion

3.1. Principles and Parameters of Interpretive Criticism

In the study of interpretation, a critical methodology is crucial for maintaining the quality, objectivity, and integrity of the interpretive process. In the contemporary era, when interpretations emerge not only through written academic works but also through digital media such as lectures, podcasts, and YouTube content, the need for systematic evaluation standards is increasingly pressing. Oral interpretations are often influenced by the speaker's communication style, personal preferences, and ideological leanings. Without a clear critical mechanism, such interpretations may incorporate external elements that lack a strong foundation in the scholarly tradition of interpretation. Therefore, the use of measurable critical parameters is essential so that the assessment of an interpretation is not subjective, but rather focused, scientific, and accountable. In this context, the discourse on standards for interpretive criticism formulated by experts becomes highly relevant.

Abrams emphasized that critical practice always requires certain standards and criteria for accountable assessments (Ridwan, 2017). Accordingly, Ulinnuha formulated eight important parameters for use as a reference in conducting interpretive criticism. First, the principle of fairness and proportionality. An interpretive critic must maintain integrity by not belittling the interpreter, not manipulating data, not exaggerating errors, and only explaining what is truly contained in the interpretive text. Second, mastery of the concept of *qat'iyāt* and *zanniyyāt*. Proper knowledge of these two categories of verses will determine the attitude of a critic of the verse *qat'iyāt* requires greater caution, while the verses of *zanniyyāt* provides room for flexibility as long as it does not conflict with definite laws (*qat'iy*). Third, attention to the 'urf or traditions of society. Ulinnuha believes that the customs, norms, socio-economic conditions, and culture of the place where the verses were revealed play a significant role in interpreting the context. Fourth, a moderate attitude, which allows critics to avoid extreme tendencies, so that the resulting criticism remains in the middle ground and leads to improvement.

The fifth parameter is the ability to read *siyaq* or context. Every text comes with a non-verbal context that underlies it. Therefore, a critic must understand the historical, situational, and linguistic context to ensure they do not miss the text's point. Inaccurate reading of the context will cause the critic to lose objectivity and reduce the quality of the analysis (Halliday, Ramlan, Hasan, & Tou, 1992). The sixth parameter emphasizes the importance of considering the benefit. Tafsir explains Islamic teachings and laws, so the quality of interpretation directly affects the community's religious practices. Therefore, criticism is necessary to ensure that the interpretation remains authoritative and does not cause confusion in the understanding of the law. The seventh parameter is the ability to use logic (*mantīq*). Coherent reasoning and valid conclusions are crucial in distinguishing strong opinions from weak ones. Variations, contradictions, or differences of opinion in tafsir books often require in-depth analysis

that can be met with systematic logical support. The eighth parameter concerns understanding the concept of Ad-Dakhil criticism and its classification, namely *dakhil an-naql* and *dakhil al-'aql*. Morphologically, the term *al-dakhil* follows the *fa'il* pattern, which in some cases indicates a passive meaning (Al-'Alamiyyah, 2023; El-Dahdah, 1981).

In this context, *al-dakhil* is understood as "something that is inserted." It describes foreign knowledge (*al-'ulum al-dakhilah*) that entered Arabic civilization through the translation of Greek and Persian works (Zaidan, 2005). The word *al-dakhil* refers to foreign elements that entered Arabic without following its rules. In English, the equivalent term is infiltration, which was later absorbed into Indonesian as "infiltration" (Umar, 2019), meaning infiltration (Ulinnuha, 2019). Thus, Ad-Dakhil criticism aims to identify external elements that infiltrate interpretation and assess the extent to which these influences affect the authenticity of the interpretation.

Al-Dakhil refers to defects, internal damage, whether the defect is in the form of something foreign that enters the composition, such as foreign words that enter Arabic writing, or someone who claims to be part of a nation when in fact he is not part of that nation (Khalifah, 1996). Commenting on the opinion of Ibrahim Khalifah, 'Imād Ya'qūb Ḥamtū explains that the meaning of the phrase (*huwa mā nkala min al-tafsīr wa lam yašbut naqluhu...*) in the definition of *al-dakhil* is "an interpretation that has a narration but does not fulfill the conditions for the narration to be accepted either in whole or in part or can also be understood as an interpretation with a defective opinion/reason". This definition implies the classification of *al-dakhil* into two parts: *al-dakhil al-ma'sūr/al-manqūl/ al-naql* and *al-dakhil al-ra'y/al-aql*. Infiltration from the narration path includes: hadiths of *mauḍū'*, weak hadiths, stories of *Isrā'iliyyāt* that contradict the Quran and Sunnah or stories that are not accepted or contradict, in other words these stories are left alone, unfounded opinions based on the Companions, unfounded opinions based on the *Tabi'in*, sayings of the Companions that are completely contrary to the Quran, Sunnah or logic, sayings of the *Tabi'in* that are completely contrary to the Quran, Sunnah or logic (Al-'Alamiyyah, 2023).

Reason-based infiltration arises from several causes, including the rejection of Quranic verses by groups opposed to Sharia, leading to false interpretations. Furthermore, there is a tendency to understand the text superficially without considering the appropriateness of God's attributes, a gradual distortion of the meaning of Sharia, an excessive attitude in interpreting the inner without evidence, deviations from Arabic language rules, ignorance of the basic sciences of tafsir, and a tendency to excessively link verses to modern scientific findings (Al-'Alamiyyah, 2023). The existence of infiltration in tafsir books needs to be filtered because such infiltration has a negative purpose. The sacred text of Sharia is equated with general texts, thus opening the door too wide for reason, leading to an excessive treatment of the role of reason. The Quran is equated with the distorted heavenly books, namely the Torah and the Gospel, as well as other beliefs. The existence of this infiltration can change the Muslim community's understanding of religion ('Ulbah, 2014).

First, criticism of *Isrā'iliyyat*. *Al-Isrā'iliyyāt* (الإسرائيليات) consists of two components. The first component (*Isrā'il*) refers to the title of the prophet Jacob (Fāyad, 1978). and the particle component suffix *yā al-nisbah*. The use of this suffix functions to attribute something to ancestors, tribes/tribes or cities (Al-Ḥāj, 1993). In this context, *yā al-nisbah* indicates a connection with the descendants of *Isrā'il*. The term *al-Isrā'iliyyāt* refers to stories and information that entered Islamic tradition through Jewish and Christian scholars who claimed to be descendants of the Prophet Jacob. These stories contain many contradictions and distortions because they are sourced from the corrupted Torah and Gospel. Sometimes this term also includes the stories of the Magians, although they are more often associated with Jewish sources (Fāyad, 1978). The Prophet's views on the *Isrā'iliyyāt* stories, as expressed by Fayed, are divided into three categories related to the legal system for Muslims (Fāyad, 1978): First, the Prophet strictly warned Muslims and forbade them from learning about the insights of the scholars of the book. Muslims at that time - namely, those at the beginning of their encounter with the people of the book in Medina - were prohibited from reading their books, asking questions of the people of the book, or hearing information from them. Second, the Prophet allowed Muslims to listen to the stories of the people of the book, on condition that they neither confirm nor deny them. This permit-granting takes place at the end of the first phase. Third, the Prophet permitted Muslims to converse with people of the

book and narrate stories from them, provided the stories were true. In responding to stories like this, interpretive critics need to carefully assess their validity. If the content of the history is in accordance with Islamic teachings, it can be accepted; if it contradicts, it must be rejected. As for the story of Isrā'īliyyāt whose status is unclear, some scholars choose to postpone judgment while still adhering to the definite teachings (Ulinnuha, 2019)."

Story Aṣḥāb al-Kahf, which is popular in interpretation, is greatly influenced by the history of Isrā'īliyyāt, quoted by al-Ṭabarī, Ibn Marduwayah, and others through Ibn Ishāq from Wahb ibn Munabbih, Ibn 'Abbās, and Mujāhid. Many of its details have no Qur'anic basis, including the complete description of al-Suyūṭī about their identity (Al-'Alamiyyah, 2023). Criticism was directed, among other things, at the authenticity of the names of the young men and the name of their dog mentioned by al-Suyūṭī. In his interpretation, the seven youths were named Maksalmīna, Tamlikhā, the two of them who were sent to visit the city, and the remaining five youths were Martūs, Nainūnas, Dirdutas, Kafasya.ṭhuwas, and Manṭifū Sīsis, as well as their dog named Kiṭmīr (Al-Suyūṭī, 2004). A strange case that is suspected to be a lie is when information was narrated from Ibn Abī Ḥātim through Sufyan. While he was in the city of Kufa, he claimed that someone whose name was supposedly Ubaid told him—while Sufyan thought that the person was not lying—that he saw the dog of Aṣḥāb al-Kahf red like the color of Anbajānī's robe. Of course, this story is clearly a lie, because it is impossible for the dog of Aṣḥāb al-Kahf to still be alive today (during Sufyan's lifetime). Interpretation based on this information is unacceptable (Al-'Alamiyyah, 2023).

Second, criticism of false narrations (maudhu'), hadiths without sanad, false or weak sanads, and shadz recitations. The second criticism focuses on the infiltration of hadiths through false narrations. Fayed applies the mechanism of criticism of sanads and matan as in the study of hadiths. Through tracing the sanads, it is possible to identify lying narrators, confessions of forgery, narrations from figures who have never been met or have long died, and manipulation of the psychological condition of the narrator. Meanwhile, the falsity of the matan can be seen from vague expressions, contradictions with the Sharia, inconsistencies with historical facts, excessive rewards for light acts of worship, or the narration of the virtues of the Ahlulbayt in the Shiite Rafi version. An example of this is the hadith about the virtues of the surahs of the Quran, especially Surah Yunus, narrated by Abu Suud. The additional wording "كان يرفع له كل يوم مثل عمل أهل الأرض" is not found in the authentic narrations of Bukhari, Muslim, or the Sunan, thus indicating that the hadith is invalid (Al-'Alamiyyah, 2023).

Third, criticism of linguistic interpretation. Criticism of linguistic interpretation is directed at interpretations that are considered to deviate from language rules. Al-Zamakhsyārī determined a number of error indicators, such as conflict with the general rules of the Koran and Sunnah, inappropriate context, forced takwil, violations of Arabic grammar, as well as deviations from the general meaning of verses (Ulinnuha, 2019). This phenomenon occurred when Fayed criticized al-Zamakhsyārī's takwil for the word (كَلِم) in the verse (وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا) which was biased towards the muktazilah school of thought. The sectarian interpretation of the word causes the word (كَلِم) to not be understood as its general meaning, namely 'speaking', but is interpreted as (جَزَح) as per the Mu'tazilite theological understanding which negates the attributes of Allah (Ulinnuha, 2019). Criticism of linguistic interpretation includes three aspects, namely interpretation related to vocabulary that changes or interprets the meaning incorrectly, interpretation that deviates from grammatical rules, and interpretation that ignores the rules of qirā'ah and the valid sanad of qirā'ah.

Fourth, criticism of the interpretation of Bāṭh. Criticism of interpretations with linguistic nuances covers three areas: interpretations of vocabulary that deviate from the correct meaning, interpretations that violate Arabic grammar, and interpretations that do not follow the rules of qira'ah and valid sanad qira'ah (Al-Furqon & Taqiyuddin, 2020), even though the interpretation is actually a metaphor for the Jews (Al-Dimasyqi, 1970).

Fifth, criticism of Sufi interpretation. The Sufi interpretation of the Qur'an is not like that of the Ba'adh. This is a term that ignores the external meaning of sacred texts. Sufis still examine the external meaning of the text before delving into the meaning behind it. The parameters used in critiquing this Sufi interpretation are the same as those used in critiquing the Bā interpretation.ṭiniyyah (Ulinnuha,

2019). In interpreting QS. al-Baqarah verse 197 about the pilgrimage, Egyptian Sufi Aḥmad Sa'ad 'UṣImam 'Alī al-'Uqqād expressed the view of the ma'rif who understood the Hajj in an inward manner. For them, a 'ārif can perform the Hajj at any time through a journey of the heart towards Allah, without changing location, because the heart is the house of Allah that stores His seer and light. They even criticized those who rush to the Kaaba physically but fail to experience the miracle of the heart as a creation of the Almighty God ('Ulbah, 2014).

Sixth, criticism of scientific interpretation. Technological advances have brought new directions to various fields of knowledge, including interpretation. The emergence of new interpretive styles has opened new directions in the study of Quranic interpretation. This term refers to interpretations that are guided by the scientific study of the exegesis of God's word. Religious scholars are also required to delve into modern scientific disciplines so that the message of the Quran can be contextualized in a life full of progress. This encouragement is also emphasized by the Quranic scripture, which encourages Muslims to study the natural sciences and conduct experiments (Golziher, 2003). The first word of God implies a call to read and learn. The reading referred to in this word is not limited to a particular type of reading but rather to reading anything as long as it is done in the name of God. In a broad sense, reading means researching, recognizing the characteristics of something, understanding nature, reading the signs of the times, history, and reading within oneself (Muhammad Quraish Shihab, 1997).

3.2. Syaeful Karim's Interpretation

The word appears five times in the Qur'an: four times as a definite noun in surah al-Qāri'ah verses 1–3 and al-Ḥāqqah verse 4, and once as a noun nakirah in surah al-Ra'd verse 31 (Al-Ḥasanī, 1928). However, the discussion will be focused on the words al-qāri'ah in Surah al-Qariah. The initial analysis emphasized the meaning of the word al-qāri'ah. The root word al-qāri'ah is derived from a trilateral verb with two possible formulas. The wazan verb formula in question is qara'a which means 'knock/hit' and qari'a which means 'empty' (Yunus, 1990). The relevant word root in this study is the first word root, which produces two possible structures for the al-qāri'ah form. First, al-qāri'ah as a superlative noun is formed from qara'a with the fā'ilatun pattern and then determined with al. Second, the form that originates from the active participant qāri'un is feminized to become qāri'ah and then given al. Choosing the right structure requires consideration of the interpreter and the context of the verse. Ibn Manẓūr explains that this word is used to refer to a terrible event, so that the Day of Judgment is called al-qāri'ah (Manẓūr, 2003). In interpreting this verse, al-Suyuti uses the first meaning by writing its equivalent, namely al-qiyāmah while adding a clause that hits the heart because of its chaos. Al-Suyuti understands that the word al-qāri'ah has a strengthening meaning indicated by the phrase biahwālīhā and has overlapping meanings with al-qiyāmah (Al-Suyuti, 1975). From his statement, it can be seen that the formula used for this word is the mubālagah formula.

In analyzing Syaiful Karim's opinion, it is necessary to first highlight the morphological process and the differences in the letters that make up a word. To understand the morphological process of a word with the aim of understanding its meaning, it is necessary to pay close attention to the letters that make up the word. Mistakes in determining the elements of a word's constituent letters will lead to fatal biases and even deviations in meaning. The words qāri'ah (قارئة) and qāriah (قارئة) have almost the same pronunciation because they both belong to the same letter makhraj, namely ḥalq (Al-Qamhāwī, 1985). Although the forms of the two words are almost similar, their meanings are very different. Both are rooted in qāf and rā', but differ in the letter lam fi'il. Qāri'ah means 'knock/doomsday', while qāriah comes from qaraa and means 'female reader'. Therefore, equating qāri'ah with qāriah is wrong (El-Dahdah, 1981). Based on the previous explanation, it is clear that al-qāri'ah cannot be interpreted as qāriah 'female reader' because of the difference in their roots and morphological processes. Syaiful Karim's interpretation is also considered wrong because it ignores the rules of phonology and yesarf, thus distorting the literal meaning of the verse. This error is classified as dakhīl al-ra'y due to weak mastery of Arabic and results in distortion of meaning, while commentators agree that the context of the verse refers to the event of the apocalypse (El-Dahdah, 1981). However, before entering into a philosophical discussion of al-qāri'ah, he first explains the general meaning of the word, which is in

line with the majority of commentators. Even Sheikh Abdul Qadir al-Jailani did not offer another interpretation, only emphasizing that the enormity of the apocalypse shakes the hearing and shocks the human mind (Al-Jailānī, 2010).

In interpreting the fourth verse of Surah al-Qāri'ah, he describes humans who read the book of their deeds as moths emerging from the darkness seeking light. If the "moths" die, their death is not in vain because they find light, which he connects with the analogy of light in Surah al-Nur verse 35. Al-Nawawi interpreted this verse to mean that Allah makes the analogy of humans when resurrected later like moths that are scattered in terms of swarms and scatter towards the direction of the calling voice. Humans when resurrected appear in swarms like moths (Al-Jāwī, 2008). Similarly, al-Suyuti and al-Mahalli interpret this verse. These two commentators provide additional descriptions regarding the astonishment and confusion of the newly resurrected swarm and their purpose at that time being called/resurrected is for the sake of reckoning for deeds (Al-Ḥāj, 1993). Al-Sya'rawī elaborates on this verse in more depth by highlighting the rhetorical significance of the metaphorical expression in the verse. The purpose of this metaphor is to describe the state of humanity upon resurrection. Those who were great beings in this world will all be mixed together when resurrection arrives, regardless of lineage, caste, rank, or greatness (Al-Syarawi, 2004).

Syaiful Karim's deviant interpretation stems from his desire to present a new meaning without the support of a rigorous methodology. Indications of infiltration arise from his misreading of the linguistic aspects of the first verse of Surah al-Qāri'ah, which then influences his interpretation of the fourth verse. This verse actually describes the condition of humans during the resurrection, but he instead understands the metaphor of the moth literally as the behavior of insects seeking light. As a result, his interpretation deviates from the apparent meaning and is inconsistent with the explanations of classical commentators. His use of Surah al-Nūr verse 35 to emphasize the symbol of light is also irrelevant. Another error arises when he interprets al-Qāri'ah as "the reader of the book of deeds," then links the resurrection to the activity of reading the record of deeds, even though this event occurs after humans are resurrected. He also equates the mountain on the Day of Judgment with the mountain in the story of the Prophet Moses, even though the two have different causes and contexts, as emphasized by commentators such as Ibn Kathir (Al-Dimasyqi, 1970). Thus, Syaiful Karim ignored the context of the verse when interpreting it. The similarity of the word "jibal" (mountain) in the two stories is not an indicator of permissible interpretation, as they both have different referents. Furthermore, the esoteric/inner meaning attributed to the Prophet Musa's fainting, using the term "manunggal," violates the context of the verse. Sheikh Ali al-Shabuni explained that the Prophet Musa's fainting was purely a shock from witnessing the extraordinary phenomenon before his eyes (Al-Ṣābunī, 1981), not fainting in any other sense. This explanation reveals Syaiful Karim's erroneous interpretation: he ignores the context of the verse about the apocalypse and imposes an inner meaning, interpreting the mountain's destruction as a collapse of consciousness. Because it contradicts the outer meaning and authentic narration, his interpretation falls into the second form of *dakhil al-ra'y*, similar to an inner interpretation.

3.3. Interpretation of Aam Amiruddin

Aam Amiruddin's interpretations on his YouTube channel are based on his own commentary, *Tafsir Al-Hikmah*. This commentary was originally compiled in January 2003 and published in 2004 under the title *Contemporary Interpretation of Juz 'Amma*, covering interpretations from Surah Al-Fatihah to Ad-Dhuha. In November 2017, the second volume was published, containing commentary from Surah Al-Lail to Al-Insyiqaq, followed by the third volume containing Surah Al-Muthaffifin to An-Naba. In 2019, Aam Amiruddin and the Khazanah Intelektual team made improvements including the choice of diction, layout, and cover, then combined the three volumes into one book with a new title, *Tafsir Al-Hikmah*. This revised book was launched in November 2019 to coincide with the 20th anniversary of Percikan Iman. The name "Al-Hikmah" was chosen because the surahs in Juz 'Amma are the most memorised by Muslims, especially in Indonesia. Through this commentary, Aam Amiruddin encourages readers not to stop at memorization, but

to understand their meaning so that the wisdom, lessons, and values contained in the verses can be put into practice. Because the interpretation presented in the video refers directly to his own work, the approach used tends to be systematic and textual. However, this paper examines it through the perspective of Ad-Dakhil.

Aam explained that Surah Al-Qāri'ah is classified as Makkiyah and needs to be understood linguistically. He interpreted *al-Qāri'ah* as "a terrible shock" or "a hard blow," but did not examine its root word or morphological analysis in detail. His main focus was on the repetition of the word *al-Qāri'ah* in the first three verses, particularly the question form in the second and third verses. According to him, this repetition signifies the importance of the message about the Day of Judgment and shows that its meaning must be understood with a combination of reason, heart, and faith. However, Aam Amiruddin's explanation regarding the differences in the structure of "*mā al-Qāri'ah*" and "*wa mā adrāka*" relies solely on general reasoning without the support of linguistic references or Qur'anic scholars. In fact, the phrase *mā adrāka* in the Qur'anic tradition has a special function, namely emphasizing major metaphysical events whose essence is not easily reached, as used to describe realities such as heaven, hell, Lailatul Qadr, al-'Aqabah, and at-Tāriq (M. Quraish Shihab, 2019). In his interpretation of the verse *yauma takunu al-jibal ka al-ihni al-manfusy*, Aam Amiruddin uses logic and natural phenomena, comparing it to the eruption of Mount Merapi and a massive earthquake. However, this kind of illustration is more relevant to QS al-Zilzalah, not Al-Qāri'ah, which describes mountains flying like feathers. He also interprets the apocalypse as the beginning of life for humans, contrary to QS al-Baqarah verse 28, which emphasises the life cycle since creation and the blowing of the soul. In addition, Aam links this verse to global warming and ozone depletion, even though international action, such as the 1987 Montreal Protocol, has successfully addressed these threats.

Aam Amiruddin's YouTube interpretation emphasizes the illustration of the lightness of human deeds (*khaffat mawazinuh*), where good deeds appear large in form but light in weight. He describes human deeds as being like empty rice grains, which have form but no substance, to emphasize the importance of maintaining the quality of deeds so that they are not empty. This metaphor adapts to the Indonesian cultural context, where people are familiar with rice, making it easier for the audience to understand the meaning of "*khaffat*." In addition, Aam tends to use Qur'anic verses and authentic hadith to strengthen his interpretation. For example, when interpreting the word *al-Farashs* as a termite flying aimlessly, he links it to Surah Al-Hajj verses 1-2, which describe the violent shaking on the Day of Judgment, a breastfeeding woman forgetting her child, a pregnant woman miscarrying, and people who appear drunk when they are not. He considers this phenomenon to reflect human behavior on the Day of Judgment, like termites flying in shock. However, researchers consider this association to be inaccurate because Surah Al-Hajj describes a major shaking, not a knock or bang as described by Aam. He also refers to Surah Luqman verse 33 and Surah Abasa verses 34-37 to describe human confusion during the apocalypse, emphasizing that no one can help others, including family members, because each individual is responsible for their own deeds. This concept actually emphasizes God's justice on the Day of Judgment, not a literal illustration of moth-like behavior.

In interpreting the verse *wa takunu al-jibal ka al-ihni al-manfushs*, Aam quotes QS Az-Zumar verses 68-70, which describe the events of the trumpet and the resurrection of humans. However, this association is inappropriate because the verse is more relevant to describing the order of resurrection and the distribution of the record of deeds, while the fourth verse of Al-Qariah discusses the event of flying mountains on the Day of Judgment. Aam also interprets the fourth verse by citing QS Al-Baqarah verse 264 regarding deeds that appear numerous but are light because they are accompanied by *riya* (showing off) or hurting others, as well as the hadith about bankrupt people (*muflis*). The researcher considers this quotation appropriate because it is in accordance with the *atsar* and principle of protecting deeds from being empty or futile. He also emphasizes that a pleasant life (*fa huwa fi ishati radiyah*) is related to Allah's paradise, as in QS Al-Baqarah verse 25, which emphasizes that righteous deeds that are protected from *riya*, backbiting, slander, and hurting others will be rewarded with paradise. With this approach, Aam Amiruddin emphasizes a combination of cultural illustrations,

interpretations of the Qur'anic text, and authentic hadiths to facilitate understanding the meaning of the Day of Judgment and righteous deeds, although some of his logical associations with other verses are considered inappropriate chronologically or in context. According to researchers, Aam Amiruddin's Qur'anic quotations are accurate. The word العيشة comes from العيش, meaning life, and the form of wazan fi'latun indicates a condition, not a single act (*masdar*). With the addition of رَاضِيَةً, the meaning becomes a life that is blessed, perfect, free from disturbance or hardship, referring to the life of heaven. Aam interprets "*khaffat mawazinuh*" with the analogy of iron and cotton weighing one kilogram, emphasizing that righteous deeds, although seemingly small, are still valuable. This logical interpretation makes it easier to understand, because it bridges the meaning of the text with human rational experience, making it easy for the reader to accept and understand.

3.4. Amir Faishol

Amir Faishol begins his interpretation of this surah by explaining the linguistic aspects of the word al-Qari'ah. According to him, the word al-Qari'ah is derived from the verb *qara'a yaqra'u*, which means to put an object into a container or sack and then hit it, producing a loud sound. From this perspective, the interpreter attempts to describe the word in the simplest possible language that the listener can directly understand. However, from the Ad-Dakhil perspective, this explanation does not yet make use of a more comprehensive linguistic approach. The interpreter only describes a small part of the meaning contained by the word al-Qari'ah. Regarding the interpretation of verses 1, 2, and 3 of Surah al-Qāri'ah, Quraish Shihab includes another literal meaning of (قرع), namely 'to knock'. Armed with this literal meaning, he interprets the apocalypse illustration at that time as depicting a loud sound resulting from the destruction of the universe. The sound initially reaches the human ear like a knock, then suddenly ruptures the eardrum, even attacking the heart and mind, causing both to become chaotic (M. Quraish Shihab, 2019). Quraish Shihab's analogy has similarities with what Sheikh Nawawi understood. He interpreted (القرعة) as a 'scream that shakes the heart' (Al-Jāwī, 2008). Some also say that the reason for naming the Day of Judgment (القرعة) is because the sound of the angel Israfil's trumpet is so loud that it causes all creatures to perish instantly. This is what was quoted by al-Khāzin (Al-Khāzin, 2004). Thus, Amir Faishol's interpretation of the meaning of al-Qari'ah in terms of language does not touch on the meaning of the words.

In his interpretation, Amir Faishol explains the word al-Qari'ah by relating it to collisions and movements in the universe, including stars, planets, the sun, and the moon, which he believes all move to the left in accordance with the direction of the human tawaf around the Kaaba and the circumambulation of angels around the Bait al-Ma'mur. He states that molecules in the universe also move to the left following this pattern. However, this depiction departs far from modern scientific principles. Observationally, the sun, moon, and stars appear to rise in the East and set in the West due to the Earth's rotation from West to East every 24 hours. This pattern appears to depend on the observer's viewing direction; for example, facing North, the stars rotate counterclockwise; facing South, clockwise. Meanwhile, molecules in the real world move randomly according to the principles of kinetic theory and thermal energy. Molecular motion is influenced by kinetic energy, temperature, Brownian motion, interparticle collisions, and entropy. Molecules absorb energy from their environment, collide with each other, and move in random directions, rather than moving uniformly to the left as the interpreter claims. Thus, Amir Faishol's interpretation of the relationship between the Quran and the movement of nature or molecules deviates from scientific facts. His explanation links cosmic and microscopic phenomena to human circumambulation, but this does not align with modern scientific understanding, making the interpretation more symbolic than empirically accurate. This analysis emphasizes the need for caution when linking physical phenomena to interpretations of the Quranic text to avoid scientific error.

Scientifically, the random movement of molecules is a fundamental property of matter at the microscopic level, influenced by kinetic energy, thermal energy, and the principles of thermodynamics. From Ad-Dakhil's perspective, Amir Faishol's interpretation of the word al-Qari'ah is inconsistent with modern science and tends to rely on personal, less valid assumptions. He also

asserts that the continuity of the universe depends on the existence of those who perform tawaf; if there were no Muslims, he believes the universe would have been destroyed. This statement demonstrates a subjective interpretation. However, from authentic sources, the continuity of the world is linked to four groups: those with knowledge who practice their knowledge, those who thirst for learning, the rich who are generous, and the poor who care for their afterlife. Amir Faishol then describes the conditions before the apocalypse, where humans live without faith, do not perform worship, and are at the peak of depravity, so that Allah then destroys heaven and earth, marking the end of time.

An analysis of Amir Faishol's interpretation reveals several important points. First, his statement about people living without faith and committing adultery on the roadside refers to a sahih hadith narrated by Imam Muslim, which describes how Allah sends a gentle wind to remove the souls of believers, leaving only the worst of people. Second, the claim that there is no call to prayer refers to a sahih hadith that mentions only one person remaining who will recite "Allah, Allah" before the end of the world. Third, the statement regarding the absence of prayer and circumambulation refers to a hadith that describes the destruction of the Kaaba if there are no Muslims to maintain it. However, Faishol's interpretation, which links the continuity of the universe to the continued existence of Muslims, is subjective and apologetic, irrelevant to the context of the verse. He also states that the more Muslims suffer, the more non-Muslims convert to Islam. However, actual data shows that the number of converts in America and England is much lower, and the claim of apostasy in Indonesia is not supported by official statistics. Amir Faishol emphasizes the use of the letters alif and lam in the word al-Qari'ah to indicate a unique and unprecedented event. Linguistic studies show that this claim is inconsistent with the science of grammar and grammar. The letter *alif-lam* has several functions, such as *alif-lam jinsiyah* (referring to all types), *alif-lam al-ahdiyah* (referring to something already known), *alif-lam mausulah* (connecting *isim*), and *alif-lam zaidah* (addition without ta'rif meaning). Thus, the statement that alif-lam in al-Qari'ah signifies an unparalleled event does not comply with Arabic language rules and tends to be subjective. Amir Faishol's interpretation uses many authentic hadiths as a basis, but some of his interpretations are mixed with personal opinions, inaccurate statistical claims, and inappropriate linguistic interpretations.

3.5. Firanda

In his YouTube commentary, the interpreter discusses two Quranic verses related to the Day of Judgment: al-Zilzalah and al-Qari'ah. In al-Zilzalah, the interpreter begins with linguistic aspects. This interpretation is considered adequate because it utilizes Arabic logic, both in terms of *sarfiah* and *nahwiah*. For example, the word *zilzalaha* is categorized as *maf'ul muthlaq*, which serves to emphasize the verb *zalzalaha*, similar to the repeated emphasis in the phrase *dharabtuhu dharban*, which indicates a very strong blow. After discussing the language, the interpreter relates the verse to examples of earthquakes in the world. He quotes surah al-Hajj to explain the magnitude of earthquakes on the Day of Judgment, emphasizing that earthquakes in the world, such as those in Yogyakarta and Lombok, are only a small part of the earthquakes that will occur on the Day of Judgment. By combining linguistic aspects and quoting Quranic verses, the interpreter successfully conveys the meaning of the first verse of surah al-Zilzalah clearly. In the second verse, the commentator touches on several interpretations related to the verse's content, although he does not specify the source. Some commentators state that this verse refers to worldly valuables, such as gold, silver, oil, and mines, which are often fought over by humans. On the Day of Judgment, all these treasures will be useless, as stated by Allah: *yauma la yanfa'u malun wa la banun*, meaning "the day when neither wealth nor children will be of any use." Others interpret the *athqolaha* as corpses raised from the grave. The commentator uses a combination of linguistics and real-world illustrations to facilitate understanding of the verse, though some of the quoted opinions lack clear sources, so the aspect of reference authority still needs strengthening.

If we analyze Firanda's interpretation more deeply, only a few interpreters say that what the earth excretes are mining materials, gold and silver, even petroleum. Scholars of tafsir previously, based on

the narrations of Ibn Abbas and Mujahid, meant that the earth excretes the dead from their graves (At-Thabari, 1999). While the earth excreting all its contents in the form of gold, silver, and other mining materials is indeed found in an authentic hadith narrated by Imam Muslim, only the event of the earth expelling its gold and silver contents before the apocalypse or just before the apocalypse. The following is the content of the hadith:

وقال مسلم في صحيحه : حدثنا واصل بن عبد الأعلى ، حدثنا محمد بن فضيل ، عن أبيه ، عن أبي حازم ، عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم " : تقيء الأرض أفلاذ كبدها أمثال الأسطوان من الذهب والفضة ، فيجيء القاتل فيقول : في هذا قتلت ، ويجيء القاطع فيقول : في هذا قطعت رحمي ، ويجيء السارق فيقول : في هذا قطعت يدي ، ثم يدعون فلا يأخذون منه شيئاً"

From Abu Hurairah radhiyallahu anhu said : *The Prophet sallallahu alaihi wasallam said: This earth will vomit out its contents in the form of gold and silver like pillars, a person will come who was previously a murderer and say: because of this I killed, and there comes a person who breaks ties of friendship and says: for this reason I cut ties of relationship, and there comes a thief and says: for this reason my hand is cut off. Then left it and they didn't take it at all.*

Thus, Firanda's interpretation of the second verse of Surah al-Zilzalah is lacking in terms of references and relies solely on reason. If we want to discuss it more deeply, there is a hadith that supports Firanda's interpretation, such as the following hadith (At-Thabari, 1999):

فبينما هم كذلك إذا خارت الأرض خوار البقرة، يحسب كل أناس أنها خارت من قبلهم، فبينما الناس كذلك إذا قذفت الأرض بأفلاذ كبدها من الذهب والفضة، لا ينفع بعد شيء منه ذهب ولا فضة

So at that time suddenly the earth made a sound like a cow's voice, people thought that this came from their direction, at that time suddenly the earth threw out gold and silver, after that gold and silver will not be useful.

In the third verse, Firanda also raises a difference of opinion among scholars regarding whether the people who witness the apocalypse and say, "What on earth is happening?" are humanity as a whole or only those who are alive at the time of the apocalypse. However, Firanda does not elaborate on this difference of opinion. When viewed in the context of the verse, this verse speaks of the process of the apocalypse. Therefore, in several hadiths, it is stated that when the apocalypse occurs, no Muslims will be on earth. Allah will kill the believers before the apocalypse by sending a wind from Yemen. This very gentle wind will take the lives of the believers. Abdullah ibn Amr ibn Ash (may Allah be pleased with him) relates that the Prophet (peace be upon him) described the state of believers at the end of time, then said:

ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ الْمِسْكِ مَسُّهَا مَسُّ الْحَرِيرِ، فَلَا تَثْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنَ الْإِيمَانِ إِلَّا قَبِضَتْهُ، ثُمَّ يَبْقَى شِرَارُ النَّاسِ عَلَيْهِمْ تَقَوْمُ السَّاعَةِ

"Then Allah will send a wind, like the fragrance of perfume, so soft it feels like touching silk. There is not a soul in whose heart there is even the weight of a seed of faith, but that wind will kill it. Then only the worst of people will remain. It is among them that the Hour will occur." (HR. Muslim: 1942).

In this context, the people who say "*wa qala al-insan ma laha*" are those who are still alive and evil at that time. However, if linked to the previous verse about the earth expelling its contents, namely the resurrection of the dead, then this verse could encompass all of humanity from the beginning until the end of time. Researchers are inclined to the opinion that all humans will witness the horror of the Day of Judgment, including the polytheists who have died. Firanda also alludes to the earth as a witness to human deeds, referring to two opinions of scholars, although without citing sources, and citing Surah Yasin: 65 and Surah Fussilat: 21. Firanda also cites a hadith of the Prophet Muhammad (peace be upon

him) when Eid al-Fitr or Eid al-Adha the Prophet took different paths out and back, so that those who witness his footsteps on different earths would be witnesses:

عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا كَانَ يَوْمَ عِيدِ خَالَفَ الطَّرِيقَ

From Jabir (may Allah be pleased with him), he said that when the Prophet (peace and blessings of Allah be upon him) was on the day of Eid (wanting to go to the place of prayer), he distinguished the way between going and returning. (HR. Bukhari, no. 986)

Firanda did not cite a hadith considered weak and in line with the meaning of what he was explaining. In one narration, the interpretation of this verse is as follows:

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا) أَتَدْرُونَ مَا أَخْبَارُهَا؟ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمَلٌ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا فَهَذِهِ أَخْبَارُهَا.

(That Day the earth will tell its news); Do you know what its news is? Its news is that it will testify for every male or female servant of what he did on the earth, saying: He did so and so on such and such a day, those are its news.

This hadith was recorded by Sheikh Mashhūr binḤasan Āl Salmān dalam Silsilah al-Aḥādīth al-Da'īfah wal-Mawḍū'ah Mujarradah 'An al-Takhrij (p. 1351, no. 6900), a summary of the work of Shaykh Muḥammad Naysir al-Dīn al-Albānī. Firanda also cites another hadith whose authenticity is disputed, regarding the shift in position after the obligatory prayer as follows:

أَيْعِزُّ أَحَدُكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ فِي الصَّلَاةِ يَعْني النَّافِلَةَ “

“Are you unable to move forward a little or backward a little or to the right or to the left when performing the sunnah prayer (after the farhdu)” (HR. Ahmad no 9496 and Abu Dawud No.1006)

The quality of this hadith is disputed by hadith scholars. For example, it was rejected by Ibn Hajar (see Fathul Baari 2/335). An-Nawawi even said of this hadith:

وَأَنْفَقُوا عَلَىٰ ضَعْفِهِ، وَمِمَّنْ ضَعَفَهُ الْبُخَارِيُّ فِي “صَجِيحِهِ”.

“And they agreed on the weakness of this hadith, and among those who narrated it was Al-Bukhori in his authentic narration” (Khulashoh Al Ahkam, An-Nawawi, 1/474)

The quoted hadith is weak because its sanad relies on Al-Laith bin Abi Sulaim, a weak narrator who is alone in his narration (see Ibn Hajar, Fathul Baari 2/335; Ibn al-Qotthoon, Bayan Al Wahm Wa Al Iham 3/156), and is also considered weak by the pentahqiq of Musnad al-Imam Ahmad. In verses 7 and 8, Firanda refers to al-Qurtubi's interpretation of the word dzarrah, which means a very light object, like dust that sticks to the hand according to Ibn Abbas. Firanda adds the analogy of the atom as the smallest unit of matter, consisting of protons, neutrons, and electrons, which form molecules and substances. He also links dzarrah to the hadith that encourages protecting oneself from hell even with a piece of a date seed. The full hadith reads as follows:

انْفُقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فِكَلِمَةٍ طَيِّبَةٍ

“Protect yourselves from the Fire even with half a date. Whoever does not have it, then with good words”.

Firanda also quoted the saying of the Salaf scholars to support her interpretation: rubba amalin sogirin tu'adzimuhu an-niyat. This saying is often attributed to Ibn al-Mubarak. She then cited the Prophet's hadith, which reads: la tahqiranna min al-ma'ruf shaian wa lau an talqa akhaka bi wajhin taliqin, and reinforced this with a quote from the Quran in Surah al-Kahf, verse 49:

وَوُضِعَ الْكِتَابُ فَدَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

In fact, to explain the word *dharrah*, the interpreter should refer to QS. Saba verse 3 which reads:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ

The verse explains that *dharrah* can be found both in the heavens and on earth. It is a very small object, which can be interpreted as human deeds, no matter how small, all under the supervision of God. Therefore, it is not appropriate to interpret *dharrah* only as small ants, dust, or particles on earth. In Firanda's interpretation, there are several aspects that are relevant to be analyzed using the Ad-Dakhil approach. First, the cultural and social background: the interpreter uses the example of earthquakes in Yogyakarta and Lombok to link natural events with the Day of Judgment, so that local experiences help explain theological concepts. Second, the influence of the tradition of hadith and tafsir, Firanda alludes to classical tafsir, such as the earth being a witness to human actions, which shows the legacy of tafsir *bi al-ma'thur* influencing the understanding of the text. Third, the use of logic and rhetorical construction: the interpreter links *dharrah* with the modern concept of the atom, connecting small deeds with contemporary physics, which reflects the influence of Ad-Dakhil. Fourth, the rhetoric of contemporary *da'wah*, the use of straightforward language, modern examples, and the experiences of Indonesian society show how social context and life experiences shape the method of delivery. Fifth, the utilization of mystical and esoteric traditions: the interpretation of deeds that will appear clearly on the Day of Judgment demonstrates the influence of mystical traditions. Overall, this lecture demonstrates how elements of local culture, modern science, classical interpretation, *da'wah* rhetoric, and mysticism, all originating from outside the Qur'anic text, influence the understanding and interpretation of Surah Az-Zalzalah and Surah Al-Qari'ah, demonstrating the strong role of Ad-Dakhil in conveying theological messages.

4. Conclusion

In the Quran, eschatological verses rank second among the most-discussed topics after the oneness of Allah SWT. The depiction and visualization of the commotion and various disturbances that occur on that day are described in a spread of Quranic verses with various expressions, both related to the process of natural destruction itself and related to the processes after the destruction of nature, such as resurrection, retribution, reckoning and others. The diversity of events is implied in the various wordings used, which simultaneously mark the urgency of the end of the day and the importance of discussing it. There are 300 words indicated to contain the meaning of the end of the day and each word implies a difference even in the smallest scope, because semantic rules no two or more words are perfectly synonymous. Meanwhile, the analysis of Ad-Dakhil interpretation of the end times can be concluded as follows: First, the background of the interpreter influences the interpretation of the end times, whether academic, religious organizations, or scientific. Second, the dakhil at-tafsir is more dominant in all the data studied. Third, the type of dakhil is dominated by interpretations with irrelevant verses, haphazard use of hadith, deviant logic and language logic that does not comply with Arabic language rules.

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