

STUDY OF THE PROPHET'S PREDICTION HADITH

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ABSTRACT

This study aims to describe the interpretation of prophetic hadiths concerning the predictions by the Prophet as a guide for the future and how the methodology of understanding hadith contributes to a correct interpretation of these statements. This study uses a qualitative approach with a literature review method. This study showed that the predictions made by Prophet Muhammad in hadiths about the state of the community are not necessarily meant to be seen as inevitable destinies but rather as events that will unfold. The negative interpretations of these predictions have led to a loss of relevance in the present era. However, by understanding the distinctive characteristics of hadiths and applying the knowledge of *fiqh* al-hadith, one can better comprehend the statements of Prophet Muhammad.

Keywords: *Hadiths, Prediction, Interpretation*

ABSTRAK

Kajian ini bertujuan untuk mendeskripsikan penafsiran hadis-hadis kenabian tentang ramalan-ramalan yang dibuat oleh Nabi sebagai pedoman untuk masa depan dan bagaimana metodologi pemahaman hadis berkontribusi pada penafsiran yang benar atas pernyataan-pernyataan tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode literature review. Studi ini menunjukkan bahwa prediksi yang dibuat oleh Nabi Muhammad dalam hadith tentang keadaan masyarakat tidak selalu dimaksudkan untuk dilihat sebagai takdir yang tak terhindarkan melainkan sebagai peristiwa yang akan terungkap. Interpretasi negatif dari prediksi ini telah menyebabkan hilangnya relevansi di era sekarang. Namun, dengan memahami kekhasan hadiths dan menerapkan ilmu *fiqh* al-hadiths, seseorang dapat lebih memahami pernyataan Nabi Muhammad SAW.

Kata Kunci: *Hadis, Prediksi, Pemahaman*

A. Introduction

Hadith, as the second primary source in Islam after the Quran, has played a crucial role in guiding the lives of Muslims. Comprising the words, actions, and approvals of Prophet Muhammad (SAW), hadith has been regarded as a life guideline by Muslims since the time of the Prophet. The presence of hadith provides detailed and profound explanations of Islamic teachings found in the Quran, complementing and strengthening Muslims understanding of His teachings.

One significant value of hadith lies in providing guidance on the procedures of worship, such as prayer, fasting, almsgiving, and pilgrimage. By referring to the sayings of the Prophet, Muslims can understand the specifics and rules of performing these acts of

worship correctly. This depth of information helps Muslims strengthen their connection with Allah and deepen their spirituality in their daily prayers.

Besides providing guidance on worship, hadith also offers directions on ethics, morality, and social interactions in everyday life. The teachings of the hadith enable Muslims to face various life situations with wisdom and moral consciousness. By practicing the values contained in hadith, Muslims can become individuals of good character and make positive contributions to society and the surrounding environment.

However, one intriguing aspect of hadith that often becomes a topic of discussion among Muslims is the hadith of the Prophet's predictions. These hadith contain prophecies or statements about events that will occur in the future. The contents of these hadith about the predictions of the Prophet cover various topics, such as developments in the Islamic world, signs of the Day of Judgment, and other significant events.

Although the hadith about the predictions of the Prophet holds valuable insights into the future of the Muslim ummah and the world, interpreting and understanding these hadith can be complex and controversial. Some hadith may be difficult to understand literally, and their interpretations can vary significantly. Therefore, understanding the hadith about the predictions of the Prophet requires careful comprehension using scientific methods and extensive knowledge. In the context of understanding these hadith correctly, Muslims can rely on scholars and religious experts proficient in this field. In-depth studies of the historical context, background, and linguistic aspects of the hadith become crucial in obtaining accurate interpretations.

Based on the above description, this article aims to describe the hadith about the predictions of the Prophet in Islam, the method of understanding hadith, and the fiqhul hadith used in its study. By fulfilling this objective, it is hoped to provide an understanding of the hadith about the predictions of the Prophet as a guide to the future and how the method of understanding hadith helps interpret these hadith correctly..

B. Discussion

1. Several Hadiths about the Prophet's Predictions

The hadiths of the Prophet Muhammad (SAW) found in the collections of hadith compilers contain a diverse range of discussions by the Prophet (SAW). One of these discussions includes the hadiths related to the predictions of the Prophet (SAW), where he foretells various phenomena concerning the Muslim community after his departure, particularly towards the end of time approaching the Day of Judgment. For instance, Imam al-Bukhari narrated a hadith about a future time (close to the Day of Judgment) when people will no longer accept charity, and at that time, the ratio of men to women will be 1:40

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ -
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ

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ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيَرَى الرَّجُلَ الْوَاحِدَ يَتَّبِعُهُ أَرْبَعُونَ امْرَأَةً، يُلْذَنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ
وَكثْرَةِ النِّسَاءِ."

*Narrated Abu Musa: Thy Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."*¹

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ،
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "تَصَدَّقُوا فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ
بِصَدَقَتِهِ فَيَقُولُ الَّذِي يُعْطَاهَا لَوْ جِئْتُ بِهَا بِالْأَمْسِ قَبِلْتُهَا فَأَمَّا الْيَوْمَ فَلَا".

*It was narrated that Harithah said: "I heard the Messenger of Allah (ﷺ) say: 'Give charity, for there will come a time when a man will walk about with his charity, and the one to whom he wants to give it will say: If you had brought it yesterday I would have accepted it, but today (I have no need of it).'"*²

Another prophetic hadith is the narration about a time when people will not care about the source of their wealth, whether it is obtained through lawful means or from forbidden sources. This hadith is reported by al-Darimi.³

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذُنُبٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
"رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "لَيَأْتِيَنَّ زَمَانٌ لَا يَبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ، بِحَلَالٍ أَمْ بِحَرَامٍ"
*The Prophet (ﷺ) said "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or unlawful means."*⁴

The prophetic prediction hadith further entails the description of a time preceding the Day of Judgment during which individuals deemed suitable by the congregation to lead the congregational prayers will be notably absent. Instead, what transpires is Muslims engaging

¹ sunnah.com, 'Sahih Al-Bukhari 1469 - Obligatory Charity Tax (Zakat) - كتاب الزكاة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:1414>> [accessed 4 March 2023].

² Sunnah.com, 'Sunan An-Nasa'i 2555 - The Book of Zakah - كتاب الزكاة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/nasai:2555>> [accessed 4 August 2023].

³ Abdullah ibn Abdurrahman Abu Muhammad al-Darimi, *Sunan al-Darimi*, Dar al-Kitab, Beirut, Juz II hal. 321, hadis no. 2536.

⁴ sunnah.com, 'Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/urn/6124560>> [accessed 4 March 2023].

in physical altercations among themselves, culminating in incessant disputes that preclude them from desisting from their quarrels with one another.⁵

حدثنا أبو بكر بن أبي شيبة . حدثنا وكيع عن أم غراب عن امرأ يقال لها عقيلة عن سلامة بنت الحر أخت خرشة قالت - : سمعت النبي صلى الله عليه وسلم يقول (يأتي على الناس زمان يقومون ساعة لا يجدون إماما يصلي بهم) [ش (يقومون ساعة) أي يتدافعون في الإمامة فيدفع كل منهم الإمامة عن نفسه إلى غيره أو يدفع كل منهم الإمامة عن غيره إلى نفسه . فيحصل بذلك النزاع . فيؤدي ذلك إلى عدم الإمام .

Another one of the prophetic hadiths is the narration concerning a future time (approaching the Day of Judgment) when everyone will be involved in usurious transactions. Even if there are individuals who are passively engaged in usurious practices, they will still be affected by their consequences or byproducts due to the pervasive nature of usury culture.⁶

- 2278 حدثنا عبد الله بن سعيد . حدثنا إسماعيل بن علية . حدثنا داود بن أبي هند عن سعيد ابن أبي خيرة عن الحسن عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم (ليأتين على الناس زمان لا يبقى منهم أحد . إلا آكل الربا . فمن لم يأكل أصابه من غباره) سنن أبي داود - (ج 3 / ص 248)
- 3333 حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عَبَّادُ بْنُ رَاشِدٍ قَالَ سَمِعْتُ سَعِيدَ بْنَ أَبِي خَيْرَةَ يَقُولُ حَدَّثَنَا الْحَسَنُ مِنْدُ أَرْبَعِينَ سَنَةً عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ح وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ - يَعْنِي ابْنَ أَبِي هِنْدٍ - وَهَذَا لَفْظُهُ عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا أَاكَلَ الرَّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ » . قَالَ ابْنُ عَيْسَى « أَصَابَهُ مِنْ غُبَارِهِ » .

The mentioned hadiths indicate that the prophetic prediction hadiths are inclined towards a "negative" portrayal, describing the state of the community in the end times as "bleak" due to their poor moral conduct. They engage in conflicts and practice usury; righteous individuals are scarce; and there is a lack of devotion to worship and trustworthiness. Clearly, their morals are far from the teachings of Allah and His Prophet. These hadiths depict a community living in disobedience and deviation. Such is the somber outlook on the state of the Islamic community as prophesied by the Prophet. This general

⁵ Ibn Majah, *Sunan Ibn Majah*, Dar Ibn Katsir al-Yamamah, Beirut, t.t, Juz I, hal. 314, hadis no. 982

⁶ Ibn Majah, *Sunan Ibn Majah*, Dar Ibn Katsir al-Yamamah, Beirut, t.t, Juz II, hal. 765, hadis no.

تسعة عشر انهم المعروف ولا ينجو منه الا كل نومه فأولئك أئمة الهدى ومصابيح العلم ليسوا
المساييح ولا المذاييع البذر قال أبو محمد نومة غافل عن الشر المذاييع البذر كثير الكلام

In Sunan al-Tirmidhi, the Prophet (peace be upon him) predicts that in a future time, there will be individuals who will face ruin due to disregarding the ten commandments of Allah and others who will be saved by abstaining from the ten prohibitions set by Allah.¹⁰

- 2267 حدثنا إبراهيم بن يعقوب الجوزجاني حدثنا نعيم بن حماد حدثنا سفيان بن عيينة عن أبي الزناد عن الأعرج عن أبي هريرة : عن النبي صلى الله عليه وسلم قال إنكم في زمان من ترك منكم عشر ما أمر به هلك ثم يأتي زمان من عمل منكم بعشر ما أمر به نجا

In the compilation "al-Jami al-Shahih al-Bukhari," there is also a hadith by Prophet Muhammad (peace be upon him) which asserts that humanity is akin to a mine selectively and meticulously extracting its precious ores. Towards the culmination of time, there will emerge individuals who hold a profound concern for the destiny of their people and harbor an intense love for Prophet Muhammad (peace be upon him), notwithstanding never having had direct visual contact with him. This ardor surpasses their affection for their own kin and possessions.¹¹

- 3394 حدثنا أبو اليمان أخبرنا شعيب حدثنا أبو الزناد عن الأعرج عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال (لا تقوم الساعة حتى تقاتلوا قوما نعالهم الشعر وحتى تقاتلوا الترك صغار الأعين حمر الوجوه ذلف الأنوف كأن وجوههم المجان المطرقة وتجدون من خير الناس أشدهم كراهية لهذا الأمر حتى يقع فيه والناس معادن خيارهم في الجاهلية خيارهم في الإسلام وليأتين على أحدكم زمان لأن يراني أحب إليه من أن يكون له مثل أهله وماله (ش أخرجه مسلم في الفضائل باب فضل النظر إليه صلى الله عليه وسلم وتمنيه رقم 2364 . (لهذا الأمر) أي تولى الإمارة والحكم . (يقع فيه) يحمل عليه رغما عنه برغبة الأمة . (والناس معادن) يشبهون المعادن من حيث اختلاف جواهرها نفاسة وخساسة والمعادن ما يستخرج من جواهر الأرض)

Next, the prophetic prediction hadith narrated by Ahmad states that all generations of the Islamic community, including the final generation, will steadfastly maintain their faith, unwaveringly adhere to the teachings of Prophet Muhammad (PBUH), and willingly make sacrifices for the sake of Islam. This enables them to attain honor and a position of

¹⁰Al-Turmuzy, *Sunan al-Turmuzy*, juz IV, hal 530, hadis no. 2267.

¹¹al-Bukhari, *al-Jami al-Shahih*, t,t, Juz III, hal. 1315, hadis no. 3394.

distinction. This concept emphasizes the positive nature of the community in contrast to those with negative traits, as articulated by the Prophet's statement.¹²

حدثنا عبد الله حدثني أبي ثنا هاشم بن القاسم ثنا حسن عن ثابت عن أنس بن مالك قال قال رسول
الله صلى الله عليه وسلم : وددت اني لقيت إخواني قال فقال أصحاب النبي صلى الله عليه وسلم أو
ليس نحن إخوانك قال أنتم أصحابي ولكن إخواني الذين آمنوا بي ولم يروني (رواه أحمد)

The "positive" predictive hadiths of the Prophet are viewed in contrast to certain "negative" predictive hadiths concerning the condition of the Muslim community. The partial and textual negative understanding, as grasped by some scholars, inevitably yields conclusions that are partial and limited. So, there is a need for a thematic examination of these prophetic hadiths by the Prophet, using a variety of possible approaches, in order to come to a full, complete, and all-encompassing understanding and conclusion..

2. Methods of Hadith Interpretation

It is important to recognize that understanding hadith is not as simple as flipping one's hand, prompting scholars to consistently engage in rigorous studies on how to grasp the essence of hadith. Scholars have formulated several overarching principles for comprehending the sayings of the Prophet:

- 1) The principle of refraining from hastily dismissing hadith that might seem contradictory to reason without conducting thorough research
- 2) The principle of understanding hadith thematically (maudhu'i) to obtain a comprehensive perspective on the studied theme Ali Mustafa Yaqub posits that hadiths mutually interpret each other due to their source being the Prophet, necessitating the examination of alternative narrations.
- 3) The principle of relying on linguistic analysis, considering the text's structure and context
- 4) The principle of distinguishing between the legal and formal aspects of hadith and those with ideal moral aspects (i.e., the intended goal), discerning between means and objectives
- 5) The principle of differentiating between localized, culturally specific, temporal hadith and those with universal implications
- 6) Taking into consideration the Prophet's status—whether he is a regular human being, a prophet, a messenger, a judge, a military leader, a father, and so forth— Therefore, scholars and researchers of hadith must meticulously comprehend the implicit meanings within the text.
- 7) Diligently examining the authenticity of the hadith, both its chain of transmission (sanad) and content (matan), while striving to comprehend all aspects related to the method of understanding the hadith.
- 8) Ensuring that the hadith text does not contradict stronger textual evidence (nash).
- 9) Interconnecting with modern scientific theories to attain clarity on the scientific indications contained within scientific hadiths.

¹²Ahmad ibn Hanbal, *Musnad al-Imam Ahmad ibn Hanbal*, Muassasah al-Qurthubah, Mesir, Juz V, hal. 100.

In general, the methods of understanding hadith can be categorized into three distinct approaches:

Analytical Method (Tahlili)

The Tahlili method involves elucidating the Prophet's hadiths by expounding on all aspects contained within each hadith, alongside elucidating the meanings encompassed therein, in accordance with the lecturer's inclination and expertise. When presenting explanations or commentary, a hadith lecturer follows the systematic structure of the hadith as per the sequence found within a known hadith compilation, specifically the al-Kutub al-Sittah. The lecturer commences the exposition from sentence to sentence, hadith to hadith, in an orderly manner. This discussion covers various facets of the hadith, such as its vocabulary, connotations, historical context of its revelation (if available), its interrelation with other hadiths, and the circulating interpretations surrounding the comprehension of the hadith, whether originating from the companions, the Tabi'in, or hadith scholars¹³.

Concise Method (Ijmali)

The Ijmali (concise) method involves succinctly explaining or elaborating on hadiths in accordance with their sequence within the hadith compilation present in the al-Kutub al-Sittah. This approach aims to represent the literal meanings of the hadiths using language that is easily understood and comprehended.

Comparative Method (Muqarin)

The Muqarin method entails comprehending hadiths by comparing those with similar or identical wording in corresponding scenarios or comparing differing wordings in similar situations. This method also involves comparing the various opinions of commentary scholars (mufassirun) in explaining hadiths. This method is not limited to comparing one hadith with another but also involves comparing scholars' opinions (lecturers) in explaining hadiths. Some of the books that utilize the Muqarin method include Sahih Muslim with the commentary of al-Nawawi by Imam Nawawi, Umdah al-Qari with the commentary on Sahih al-Bukhari by Badr al-Din Abu Muhammad Mahmud al-'Aini, and others..

3. The Importance of Understanding Fiqh al-Hadith

Understanding various characteristics of the hadiths at the level of their content forms the foundational framework of comprehending the sayings of the Prophet (fiqh al-hadith). Fiqh al-hadith serves as the culmination of hadith studies, as studies of hadith validity and authority hold little meaning without comprehending their content and application in life. Fiqh al-hadith is defined as the discipline that delves into the meanings derived from the words of the hadith and the intended meanings behind their phrasings, based on linguistic principles, sharia principles, and their compatibility with the circumstances of the Prophet.¹⁴

Fiqh al-Hadith, a branch of hadith scholarship, delves into the methodology and principles of understanding hadiths. Fiqh al-Hadith plays a crucial role in comprehending the hadiths predicting the future of Prophet Muhammad, as predictive hadiths often carry

¹³ Nizar Ali, (Ringkasan Desertasi) Kontribusi Imam Nawawi dalam Penulisan Syarh Hadis, Yogyakarta, 2007, hal. 24-39.

¹⁴Hamzah al-Malibari, *Nazharat Jadidah fi Ulum al-Hadits*, hal. 25.

intricate meanings and demand profound understanding. Here are several connections between fiqh al-Hadith and the comprehension of Prophet Muhammad's predictive hadiths:

Fiqh al-Hadith aids in grasping the context of predictive hadiths. Predictive hadiths frequently entail complex contexts that necessitate an in-depth understanding of the circumstances prevailing when the hadith was delivered. By comprehending the context, one can fathom the embedded meanings within predictive hadiths more effectively. Furthermore, Fiqh al-Hadith facilitates the understanding of the textual content (matan) of hadiths. Predictive hadiths often encompass intricate textual content, requiring a profound comprehension of the Arabic language and its grammatical rules. By understanding the matan, one can better grasp the intended meanings of predictive hadiths. Additionally, Fiqh al-Hadith assists in determining the authenticity of predictive hadiths. Predictive hadiths often attract skepticism due to doubts surrounding their authenticity. Employing the principles of fiqh al-Hadith aids in establishing the authenticity of predictive hadiths more accurately.

Lastly, Fiqh al-Hadith aids in ascertaining the level of certainty in predictive hadiths. Predictive hadiths frequently possess varying levels of certainty. By applying the principles of fiqh al-Hadith, one can determine the level of certainty in predictive hadiths more effectively. Fiqh al-Hadith is very important for understanding Prophet Muhammad's predictive hadiths, which often have complicated meanings and require a deep understanding of their context, textual content, authenticity, and level of certainty.

C. Conclusion

Due to the Prophet Muhammad's utterances, some people believe that negative predictions about the state of the community are an unavoidable destiny. However, these predictions actually serve to represent how the Prophet intends for events to play out. Conversely, hadiths that foretell positive aspects of the community's condition hold their own significance concerning optimism for the future of the Islamic generation, regardless of time or place.

However, the textual interpretation that conveys negativity towards the hadiths of Prophet Muhammad has resulted in the loss of communicative relevance of some of these statements in the present era. At the very least, this incomplete understanding can be interpreted in various ways: 1) The Prophet, as a sagacious leader, provides caution to his community against falling into adverse circumstances. Therefore, the prophetic statements regarding the future need not necessarily unfold exactly as prophesied if the community regards the Prophet's words as lessons. 2) When the Prophet's statements are comprehended as an inevitable outcome due to his prophetic status, even when circumstances do not align, some individuals regard these utterances as inapplicable. Some even assert that these statements are unrelated to the Prophet. 3) The unearthing of certain predictive hadiths of the Prophet concerning future events has either already occurred or is currently unfolding within a specific community. 4) The Prophet's prophecies extend beyond the context of the signs of the Day of Judgment and encompass broader scenarios. 5) Certain individuals perceive the Prophet's prophecies as events destined to occur, viewing hadiths as revelations from Allah swt.

The application of foundational knowledge in fiqh al-hadith (the jurisprudence of hadith) can be employed in comprehending hadiths once an awareness of the distinctive characteristics inherent in hadiths has been established. Some of these characteristics differentiate hadiths from the Quran and exert an influence on the hadiths themselves. When cognizance of these characteristics across various facets is absent, the effective application of this knowledge in understanding hadiths becomes challenging. Conversely, a robust awareness of these characteristics serves as an impetus for the application of such knowledge in comprehending the statements of the Prophet Muhammad.

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