

RESEARCH ARTICLE

The Resonance of Doomsday in Abdurrahman Shiddiq's Poetry and its Relevance to the Qur'an

Hidayatullah Ismail¹ ✉ Mochammad Novendri S², Khairunnas Jamal³ and Dasman Yahya Ma'ali⁴

^{1,3,4}Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

²STAI Imam Syafi'i Pekanbaru, Indonesia

Corresponding Author: Hidayatullah Ismail, **E-mail:** hidayatullah.ismail@uin-suska.ac.id

ABSTRACT

This paper examines the resonance of the apocalypse in Abdurrahman Shiddiq's poetry and its relevance to the Qur'an. The problem raised is how the concept of doomsday described in Abdurrahman Shiddiq's poetry is in harmony with the teachings of the Qur'an. The purpose of this study is to explore and analyze the representation of the apocalypse in poetry and find the relevance and harmony with the verses of the Qur'an. The research method used is a qualitative method with a contextual thematic approach. The primary data used are Abdurrahman Shiddiq's poetries related to the theme of doomsday, while secondary data include Qur'anic commentaries and relevant literature. The analysis was conducted by comparing the description of the apocalypse in the poems with Qur'anic verses as well as examining scholars' interpretations of the theme. The results of the analysis show that Abdurrahman Shiddiq's poetries reflect a deep understanding of the concept of doomsday that is in line with the teachings of the Qur'an. The poetries contain strong moral and spiritual messages, reminding humanity of the coming of the Day of Judgment and the importance of living life with an awareness of the afterlife. This finding confirms that literature can be an effective medium for conveying religious messages that are relevant to sacred texts.

KEYWORDS

Poetry, Doomsday, Abdurrahman Shiddiq, Al-Qur'an

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1. Introduction

Doomsday is the resurrection (the day of the establishment or resurrection of the life of the hereafter after the destruction and annihilation of the world), namely the day when all creatures are resurrected from their deaths. (Alford T. Welch, 1979 : 630) Allah SWT says:

(وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ٤٨)

Meaning:

"And guard yourselves against the Day of Resurrection, on which no one will be able to defend another, not even a little; nor will any intercession or ransom be accepted from him, nor will they be helped." (Surah Al-Baqarah: 48). (Depag RI, 2009; 8)

The Day of Judgment is a secret of Allah, no creature knows it. In fact, the Prophet and Messenger can only give signs of the coming of the Day of Judgment. (Abdul Kosim, 2018; 119). As Allah SWT said:

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسُتُورُونَ كَذَلِكَ خَفيُّ عَنِهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ١٨٧)

Meaning:

"They ask you about the Hour: when will it be? Say: surely the knowledge of the Hour is with my Lord; no one can tell the time of its coming except Him. The Hour is very severe (for the creatures) in the heavens. The Hour will not come upon you but suddenly. They ask you as if you really knew. Say: surely the knowledge of the Hour is with Allah, but most people do not know." (Surah Al-A'raf Surah: 187). (Depag RI, 2009; 175)

The signs of the coming of the Day of Judgment are quite clear, ranging from small signs to large ones with the appearance of important figures of the coming of the apocalypse, such as Imam Mahdi, Dajjal, Prophet Isa, Ya'juj and Ma'juj, and others like them. (Depag RI, 2009; 225) Rasulullah said:

تَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، أَوْ الدُّخَانَ، أَوْ الدَّجَالَ، أَوْ الدَّابَّةَ، أَوْ خَاصَّةَ أَحَدِكُمْ أَوْ أَمْرَ الْعَامَّةِ

Meaning:

"Hurry up to do good deeds before six come: The rising of the sun from the west, the puff of smoke, the Dajjal, animals, the specialty of one of you, and public affairs" (Narrated by Muslim). (Muslim, jilid 4, 2267).

Doomsday is one of the central themes in Islamic teachings, describing the end of all life on earth and the beginning of eternal life in the hereafter. This theme is not only discussed extensively in the Qur'an but is also taken up in various works of religious literature.⁷ Abdurrahman Shiddiq, a prominent scholar and writer, incorporates the theme of doomsday in his series of poems that are full of moral and spiritual messages. However, the resonance and relevance between the depiction of the apocalypse in Abdurrahman Shiddiq's poetry and the teachings of the Qur'an have not received much academic attention.

Appreciation of the existence of Poetry, its role, and contribution in conveying religious messages in the Qur'an, among others, can be understood from the use of the name "*al-Syur'ara*" (the poets) as one of the names of the 26th letter of 114 letters in the Qur'an. Based on this, it seems that Sheikh Abdurrahman Siddiq, through the themes in the stanzas of the poetry, tried to convey messages of religious advice and guidance, especially faith in the poetries like the news of the apocalypse of Sheikh Abdurrahman Siddiq. One of the stanzas is as follows:

*"Berhenti kami cerita kubur Tanda kiamat pula di tutur
Qur'an dan Hadits riwayat masyhur Seisi dunia semuanya lebur"
"Tersebut di dalam Hadits Nabi Tanda kiamat dua terbagi
Pertama bathin, kiamat hati Kedua dzahir, nyata terjadi" (Ali Azhar Mahmud, 1980; 40).
"Hawa nafsu, tiada tertahan Banyaklah orang yang hilang iman
Sekaliannya dengan takdir tuhan Yaitu alamat akhir zaman"
"Hawa nafsu itu jangan di ikut dicabuli setan membawa hanyut
Rahmat Allah itupun luput Kedalam neraka gemetar takut"
"Tegur menegur tiada lagi Siapa salah rusaklah pasti
Nasehat pengajar tiada yang sudi Tanda mufakat sudah terhenti" (Ibid, 41)
"Adapun tanda kiamat dzahir Dunia binasa, umurnya akhir
Fitnah bertambah, bid'ah dan kafir Mukmin memakan tasbih dan dzikir"
"Bertambah haru-hara, tidak dinamakan Ketika Dajjal dikeluarkan
Yaitu tanda akhir zaman Ingatlah kamu sekalian ikhwan"
"Kepala seperti kepala sapi Matanya seperti mata babi
Lehernya laksana burung ketupi Badannya harimau berbuntut biri-biri"
"Cincin Sulaiman adalah serta Dengan tongkat Nabi Allah Musa
Melihat cincin Nabi Sulaiman Berbeda kafir dengan beriman"
"Itulah pekerjaan Dabbatul Ardhi Membedakan Islam Kafir yang keji" (Ali Azhar Mahmud, 1980; 42).*

In this writing, there are ten stanzas of poetry that the author quotes; the first to fifth stanzas explain the division of the signs of doomsday; there are two, namely the *Inner doomsday* and the signs of the *Real doomsday*, and exemplify the signs of the *Inner doomsday* with the state of the human heart at the end of time, where the contents of the human heart at the end of time will be filled with lust and lack of faith or human trust in Allah so that at the end of time it will be full of human disobedience, one of which indicates the end of the world.

And the stanza above is full of religious messages, which are certainly aligned and compatible with the words of the Qur'an. The verse that related to the stanza above is an example: Yunus Surah verse 24:

(إِنَّمَا مَثَلُ الْخَبْوَءِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَارْبَتْتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (٢٤)

"Verily, the life of this world is like water which We send down from the sky, and it mingles with the plants of the earth, some of which are eaten by men and animals. Until, when the earth had completed its beauty and was adorned, and its inhabitants thought that they would have power over it, suddenly there came upon it Our punishment by night and by day. Then We made it like a crop that has been cut as if it had not been there yesterday. Thus do we explain the verses to those who think". (Yunus [10]: 24). (Depag RI, 2009; 212)

Surah Thaaha verse 16

فَلَا يَصْنَدَنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

"So do not be turned away from it by those who do not believe in it and by those who follow their lusts, so that you may perish". (Thaha [20]: 16). (Depag RI, 2009; 314)

Surah An-Naml verse 82

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ٨٢)

"When the word has fallen upon them, we will bring forth a dabbah from the earth that will speak to them that the people are not sure of our verses" (An-Naml [27]: 82). (Depag RI, 2009; 385)

The main problem identified in this article is the extent to which the concept of the apocalypse depicted in Abdurrahman Shiddiq's poetry is aligned with the teachings of the Qur'an. The importance of researching this topic lies in the need to understand how theological and eschatological concepts in Islam are conveyed through the medium of literature. (Bafadhol, 2017) Moreover, examining the alignment between the poetry and the Qur'an can provide new insights into alternative ways of conveying complex religious messages to the wider public.

The urgency of this research is based on the importance of literary works as an effective medium of da'wah. Literary works have the potential to reach a wider audience and influence them in a more profound way compared to traditional approaches. (Safliana E, 2020) By analyzing Abdurrahman Shiddiq's work, this research hopes to add to the treasury of Islamic studies and make an important contribution to the development of da'wah methods through literature. It is also expected to inspire further research on the use of literature in conveying religious teachings and enrich our understanding of the interaction between sacred texts and literary works.

The purpose of this paper is to explore and analyze the representation of the apocalypse in Abdurrahman Shiddiq's poetry, as well as find relevance and alignment with Qur'anic verses. The research aims to uncover how eschatological elements are translated into poetic form and how this affects the reader's understanding of the apocalypse.

2. Research Method

This study uses a qualitative method with a contextual thematic approach to explore the resonance of the apocalypse in Abdurrahman Shiddiq's series of poems and its relevance to the Qur'an. This method was chosen as it allows the researcher to identify, analyze, and understand the main themes that emerge in the literary text and relate them to the broader religious context. The primary data in this study consists of Abdurrahman Shiddiq's poetry that specifically discuss the theme of the apocalypse. These poetries are analyzed to identify the eschatological elements conveyed by the author. Secondary data includes Qur'anic interpretations and academic literature relevant to the research topic. Qur'anic interpretation is used to provide a deeper understanding of the verses relating to the apocalypse and how they have been interpreted by scholars throughout Islamic history. The analysis process was conducted in several stages. First, Abdurrahman Shiddiq's poetries were collected and read in depth to identify the main themes relating to the apocalypse. Second, these themes were then compared with relevant Qur'anic verses. The researcher examined how the descriptions of the apocalypse in the poetries aligned or differed from the descriptions in the Qur'an. Next, the researcher examines scholarly interpretations of the theme of doomsday in the Qur'an. This involved studying classical interpretation and contemporary to understand the various scholarly perspectives on the doomsday verses. The researcher also considered the historical and cultural context in which the poetries and interpretations were written to provide a more comprehensive insight. The contextual thematic approach allows the researcher to see not only how the apocalypse is depicted in

poetry and the Qur'an but also how this theme is understood and applied in a broader context. By comparing and contrasting the descriptions of the apocalypse in these two sources, this study seeks to provide new insights into alternative ways of conveying eschatological messages in Islam and their relevance in the lives of Muslims today. The results of this analysis are expected to show the alignment and difference between the representations of the apocalypse in Abdurrahman Shiddiq's poetry and the Qur'an, as well as provide a deeper understanding of how eschatological themes can be conveyed through the medium of literature. As such, this research contributes to the study of Islamic literature and Qur'anic exegesis, as well as enriching da'wah methods through a literary approach.

3. Result and Discussion

Shaykh Abdurrahman Siddiq's News of the Apocalypse Poetry

*"Berhenti kami cerita kubur Tanda kiamat pula di tutur
Qur'an dan Hadits riwayat masyhur Seisi dunia semuanya lebur"
"Tersebut di dalam Hadits Nabi Tanda kiamat dua terbagi
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"Hawa nafsu, tiada tertahan Banyaklah orang yang hilang iman
Sekaliannya dengan takdir tuhan Yaitu alamat akhir zaman"
"Hawa nafsu itu jangan di ikut Dicabuli setan membawa hanyut
Rahmat Allah itupun luput Kedalam neraka gemetar takut"
"Tegur menegur tiada lagiSiapa salah rusaklah pasti
Nasehat pengajar tiada yang sudi
Tanda mufakat sudah terhenti" (Ali Azhar Mahmud, 1980; 41).
"Adapun tanda kiamat dzahir Dunia binasa, umurnya akhir Fitnah bertambah, bid'ah dan kafir
Mukmin memakan tasbih dan dzikir" "
Bertambah haru-hara, tidak dinamakan Ketika Dajjal di keluarkan
Yaitu tanda akhir zaman Ingatlah kamu sekalian ikhwan"
"Kepala seperti kepala sapi Matanya seperti mata babi
Lehernya laksana burung ketupi Badannya harimau berbuntut biri-biri"
"Cincin Sulaiman adalah serta Dengan tongkat Nabi Allah Musa
Melihat cincin Nabi Sulaiman Berbeda kafir dengan beriman"
"Itulah pekerjaan Dabbatul Ardhi Membedakan Islam Kafir yang keji" (Ali Azhar Mahmud, 1980; 42).*

3.1 The Resonance of Abdurrahman Shiddiq's Poetry in the Qur'an

The doomsday poetry composed by Abdurrahman Shiddiq contains a lot of wisdom and valuable lessons that are relevant to the lives of Muslims. Through this analysis, we will identify the faidah (benefits) and hikmah (wisdom) of each part of the poetry.

1st Stanza:

*"Berhenti kami cerita kubur
Tanda kiamat pula di tutur
Qur'an dan Hadits riwayat masyhur
Seisi dunia semuanya lebur" (Ibid)*

This poetry reminds us that after life in the grave, signs of doomsday will appear, as mentioned in the Qur'an and Hadith. It teaches the importance of preparing for the doomsday with faith and good deeds. This transitory world will be destroyed, emphasizing the impermanence of earthly life and the importance of the afterlife. (Setiadi, 2020). This is in line with Allah's words in surah Al-Mu'minun (23:99-100):

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

Meaning:

"So that when death comes to one of them, he will say, "My Lord, bring me back to the world so that I may do good deeds for what I have left behind." Never. Verily, it is only a word that he utters. And before them is a wall until the day they are resurrected." (Surah. Al-Mu'minun (23:99-100)

It is also in line with Allah's words in Surah At-Takathur (102:1-2):

أَلْهَنَكُمْ التَّكَاثُرَ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

Meaning:

"Splendor has distracted you until you enter the grave." (QS. At-Takathur (102:1-2):

These verses show that the Qur'an recognizes the existence of life after death, the torment of the grave, and the regret of those who were negligent in the life of this world. It reminds us to always be pious and do good deeds in preparation for the afterlife.

2nd Stanza:

"Tersebut di dalam Hadits Nabi

Tanda kiamat dua terbagi

Pertama bathin, kiamat hati

Kedua dzahir, nyata terjadi" (Ali Azhar Mahmud, 1980; 41).

This poetry describes two types of doomsday: the inner doomsday and the real doomsday. The inner doomsday refers to the spiritual and moral breakdown of humanity, while the real doomsday refers to the obvious physical signs. This is a reminder to guard our hearts and faith and pay attention to the visible signs of the end times. (Sudi, 2017) In the Qur'an, the concept of doomsday can be divided into two: the inner doomsday, which refers to the spiritual and moral destruction of human beings, and the outer doomsday, which refers to the clearly visible physical signs of the end of days. Some Qur'anic verses related to these two concepts include Surah Al-Hadid (57:16):

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Meaning:

"Has not the time come for those who believe, to submit their hearts to the remembrance of Allah and to the truth that has been revealed (to them), and let them not be like those before whom the Book was revealed, then a long time passed over them and their hearts became hardened. And most of them are the wrongdoers." (QS.Al-Hadid (57:16)

And Surah Al-Hajj (22:1-2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ () يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

Meaning:

"O mankind, fear your Lord; surely the shaking of the Day of Resurrection is a very great event. (Remember) on the day (when) you see the shaking, all the women who nurse their children will flee from their sucklings, and the wombs of all the pregnant women will fall, and you will see people drunk, but they are not drunk, but the punishment of Allah is very severe." (QS: Al-Hajj (22:1-2).

3rd Stanza:

"Hawa nafsu, tiada tertahan

Banyaklah orang yang hilang iman

Sekaliannya dengan takdir tuhan

Yaitu alamat akhir zaman"

"Hawa nafsu itu jangan di ikut

Dicabuli setan membawa hanyut

Rahmat Allah itupun luput

Kedalam neraka gemetar takut" (Ali Azhar Mahmud, 1980; 42).

This poetry highlights the danger of unbridled lust, which can lead to loss of faith. This is one of the signs of the end times. The lesson to be learned is the importance of controlling one's lusts and keeping one's faith strong, especially in an age of temptation and fitnah. This poetry warns about the dangers of following lusts that are influenced by Satan. The result is the avoidance of Allah's mercy and the fear of the punishment of hell. It teaches the importance of staying away from the temptations of the devil and guarding oneself from sinful deeds in order to attain Allah's mercy. This is mentioned in the Qur'an in Surah Thaaha, Verse 16.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

Meaning:

"So do not be turned away from it by those who do not believe in it and by those who follow their lusts, so that you may perish." (QS Thaaha Verse 16) (Depag RI, 2009; 314)

Ibn Kathir said that the target of this khithab is every individual of the mukallaf. That is, do not follow the path of those who deny the Day of Resurrection and prefer the pleasures of this world, disobey their masters, and follow their lusts. Whoever follows them in doing so has indeed failed and is a loser, "which causes you to perish." That is, destroyed and perished. (Ibnu Katsir, 2004; 374).

Buya Hamka explained that "do not be turned away, enticed, distracted from the first goal, which is to educate and strengthen one's own faith with belief in the One God, who has no alliance with others, and devote oneself to that God and worship in order to always be able to remember him. Let not thee, O Moses, be turned away from the purpose of thy treatise; "By those who believe not in him." That is, those who do not believe in God. "And hearkened unto his own lusts, that he might perish." (Hamka, 2015; 4405).

Quraish Shihab says that this verse means: do not deny it or be careless about its arrival. The wording suggests that those who are reasonable do not reject the inevitability of the Day of Resurrection, but only because they are influenced by others who do not believe in it, while the disbelief of others is because they follow their lusts. (M. Quraish Shihab, 2002; 288). The reasonable person will also not be weak regarding its arrival and prepare himself to face it.

This verse actually explains that a person who believes in the verses of Allah should not follow the steps of those who deny the verses of Allah. That is, believers should not deny the coming of the doomsdays by following their lusts. Because the lusts that we follow will lead us to forget about the doomsday or neglect the arrival of the apocalypse. Like people who do not believe in the verses of Allah, they deny the coming of the Day of Resurrection, thus making Allah angry with them.

4th Stanza

"Tegur menegur tiada lagi

Siapa salah rusaklah pasti

Nasehat pengajar tiada yang sudi

Tanda mufakat sudah terhenti" (Ali Azhar Mahmud, 1980; 42).

This poetry describes the loss of the culture of admonishing and advising each other. When people no longer remind each other, moral destruction becomes inevitable. The wisdom is the importance of maintaining a culture of advice and admonishing each other in goodness to maintain the integrity and morals of society. (Yusuf M, 2024). The loss of the culture of admonishing and advising each other is one of the signs of the apocalypse mentioned in various traditions and can also be found reminders in several verses of the Qur'an that point to the importance of amar ma'ruf nahi munkar (commanding the good and preventing the bad). Although not explicitly mentioning signs of doomsday, these verses illustrate the importance of maintaining a culture of mutual admonition and advice in society, such as in Surah Al-Maidah (5:78-79):

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ () كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Meaning:

"The disbelievers of the Children of Israel have been cursed with the tongues of Dawud and Jesus the son of Mary. This is because they were disobedient and always transgressed. They did not forbid each other the evil that they did. Indeed, it is very bad what they always do." (QS. Al-Maidah (5: 78-79)

The loss of this culture is a sign of moral and spiritual decline, which can be interpreted as a form of inner doomsday. The importance of reminding each other of the good and preventing the bad is the foundation for maintaining the integrity of society and preventing moral collapse. In the context of the signs of the apocalypse, when this culture is lost, society will be further away from the values of truth and goodness, ultimately leading to great spiritual and moral decline. Thus, Muslims are reminded to always be active in amar ma'ruf nahi munkar, guard their hearts and faith, and pay attention to the clear signs of the end times.

5th Stanza:

*"Adapun tanda kiamat dzahir
Dunia binasa, umurnya akhir
Fitnah bertambah, bid'ah dan kafir
Mukmin memakan tasbih dan dzikir"* (Ali Azhar Mahmud, 1980; 42).

This poetry indicates the physical signs of the apocalypse, such as the increase in fitnah, innovation, and disbelief, and the importance of dhikr and glorification for believers. It reminds us to stick to the pure teachings of Islam and increase dhikr in the face of the end times. (Hilmiah H, 2021). Allah says in Surah Al-Ma'idah (5:49-50) :

وَأَن اخُكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِتَعْصُ
دُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ(أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

Meaning:

"And judge between them according to what Allah has sent down, and follow not their lusts. And beware of them, lest they turn you away from some of what Allah has sent down to you. And beware of them, lest they turn you away from that which Allah has sent down to you, then know that Allah wills to afflict them for some of their sins. And indeed, most people are wrongdoers. What is the law of jahiliyyah that they desire, and whose law is better than that of Allah for those who believe?" (QS. Al-Ma'idah (5:49-50)

The verse above shows the importance of avoiding fitnah, heresy, and disbelief and emphasizes how important dhikr and glorification are for believers. By understanding and practicing these messages, Muslims are reminded to maintain their faith and morals and prepare themselves for the signs of the end times. Dhikr and glorification are ways to draw closer to Allah and keep the heart calm in the midst of the fitnah and chaos that may occur before the end of the world.

6th Stanza:

*"Bertambah haru-hara, tidak dinamakan
Ketika Dajjal dikeluarkan
Yaitu tanda akhir zaman
Ingatlah kamu sekalian ikhwan"
"Kepala seperti kepala sapi
Matanya seperti mata babi
Lehernya laksana burung ketupi
Badannya harimau berbuntut biri-biri"* (Ali Azhar Mahmud, 1980; 42).

This poetry reminds us of the coming of the Dajjal as one of the great signs of the apocalypse. The turmoil that accompanies it is a great test for mankind. The wisdom is the need for preparedness and vigilance to face the fitnah of Dajjal, as well as the importance of strengthening faith and brotherhood among Muslims. This poetry describes the figure of Dajjal with a horrific metaphor, emphasizing how dangerous the fitnah of Dajjal is. The wisdom is to strengthen our vigilance and not be deceived by the fitnah and deceit that accompanies it. Although the Qur'an does not mention the Dajjal explicitly, the concept of the coming of the Dajjal and the events related to the apocalypse are described in many traditions of the Prophet Muhammad. (Nur, & Wahya, 2018). However, the Qur'an warns about the great trials and tribulations that will come before the end of the world, which generally includes the concept of Dajjal as the great trial that humanity will face, as in surah Al-Kahf (18:21). This verse is often associated with the story of Ashabul Kahf, which according to some scholars, has a connection to the trials of the end times, including the trial of Dajjal:

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَجْلُمُوا أَنَّ وَعَدَ اللَّهُ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ فِيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ
عَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّجِدَنَّ عَلَيْهِمْ مَّسْجِدًا

Meaning:

"And likewise, We bring them together, that they may know that the promise of Allah is true and that the coming of the Hour has no doubt in it. When the people disputed about their affairs, the people said: "Erect a building over their (cave); their Lord knows better." Those who were in charge of their affairs said: "We will certainly erect a house of worship over it."(Al-Kahf (18:21)

One of the famous traditions that describes the Dajjal is Hadith, narrated by Muslim: "No prophet was sent except that he warned his people about the Dajjal. Indeed, I will tell you about him something that no prophet has ever told his people. Verily, he (Dajjal) is blind in one eye, and verily, Allah is not blind in one eye." (Narrated by Muslim) (Muslim, Juz 2; 1998). Although the Qur'an does not mention the Dajjal specifically, several verses provide the context of the great warnings and trials of the last days that can be related to the concept of the Dajjal. For a more complete understanding of the Dajjal and the signs of the apocalypse, the traditions of the Prophet Muhammad are the primary source. Muslims are reminded to remain vigilant, maintain faith, and always ask Allah for protection from all end-time trials, including the trial of the Dajjal.

7th Stanza:

*"Cincin Sulaiman adalah serta
Dengan tongkat Nabi Allah Musa
Melihat cincin Nabi Sulaiman
Berbeda kafir dengan beriman"
"Itulah pekerjaan Dabbatul Ardhi
Membedakan Islam Kafir yang keji" Ali Azhar Mahmud, 1980; 42).*

This poetry mentions Sulaiman's ring and Moses' staff as symbols of power and miracles that can distinguish between believers and disbelievers. This reminds us of the importance of miracles and signs of Allah's power as proof of faith. The poem concludes by mentioning Dabbatul Ardhi, a creature that will appear at the end of time to distinguish between the believers and the disbelievers. The wisdom is to remind us that at the end of time, there will be clear signs to distinguish between truth and error and the importance of remaining firm in faith. This is found in Surah An-Naml Verse 82

﴿ وَإِذَا وَقَع الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ۝٨٢ ﴾

Meaning:

"When the word has fallen upon them, we will bring forth a dabbah from the earth that will speak to them that the people are not sure of our verses." (Depag RI, 2009; 385)

Ibn Kathir explains in this verse that Dabbah, an animal, will appear at the end of time when people are corrupted, and they abandon the commandments of Allah and change the right religion. Allah will bring out for them a creeping animal from the earth, which, according to one opinion, is from Makkah, while another opinion states that it is not from Makkah, as will be detailed in the explanation, and the animal will speak about it to the people. Ibn 'Abbas, alHasan, and Qatadah narrated from 'Ali r.a. that the animal spoke to them truthfully. (Ibnu Katsir, 2004; 240).

Buya Hamka explains that when the time comes, there will be a broken word from Allah, as a word that applies when humans have forgotten and neglected their religion, that there will arise from the earth a kind of animal. In this verse, Dabbatan is mentioned, which we take to mean animals. But the original meaning of the word Dabbatan is to slither or crawl or inching. The Prophet (SAW) said which means; "The signs of the Day of Resurrection that will first come out are the rising of the sun from the west, and the coming out of the beast over people in the middle of the day. And whichever one is later than the other, but the distance between them is close." (Hamka, 2015; 5257).

Qurais Shihab also explains this verse, namely, when the time of the coming of the Day of Resurrection is very close, we bring out as a sign of its arrival for them Dabbah, namely a creeping animal or human from the earth who will speak to them, among others, saying that indeed humans in this case who disobey the verses of Allah, namely the signs of oneness and power that are read and spread in nature, are always unconvinced. (M. Quraish Shihab, 2002; 277)

The word Dabbah linguistically means all animals that have life, intelligent or unintelligent, male/male or female/female. It is derived from the word Dabbah, which means to walk slowly. However, the word Dabbah is usually used to indicate four-legged animals. (M. Quraish Shihab, 2002; 278)

But here, it is sufficient to understand that when the period of repentance is over, and Allah's decree is about to come into effect, repentance will no longer be accepted. After that, Allah's decree is determined according to each situation. It is then that Allah brings forth the Dabbah, which people do not understand, but at that time, people will understand and know that it is an extraordinary event that indicates the imminence of the Hour, whereas before this, they did not believe in the verses of Allah, nor did they believe in the Day of Judgment.

Ultimately, every Muslim must believe that there is something called Dabbah that Allah will bring forth on the Day of Judgment. It will speak in a way that we do not know how and in what language. If it is an animal, then it may be in a language like the language of birds and ants that the Prophet Solomon understood, or it may be in a language that has been recognized by humans so far, especially when what is meant by Dabbah is human. All of that we cannot be sure. We also do not know and do not even need to follow the scholars who discuss when and where Dabbah will come out, as well as its form and characteristics. (M. Quraish Shihab, 2002; 280) Overall, Abdurrahman Shiddiq's doomsday poetry contains benefit and wisdom that reminds us of the signs of the apocalypse, the importance of maintaining faith, avoiding lust, and increasing dhikr and good deeds. This poetry serves as a warning so that Muslims are always vigilant and ready to face the end times by adhering to religious teachings.

Based on the chanting of Sheikh Abdurrahman Shiddiq's poetry above, there are two signs of the apocalypse: the first is marked by the Inner (heart), which is invisible, the second is marked by the physical. Sheikh Abdurrahman Shiddiq exemplifies the sign of the apocalypse of the heart (inner) with the behavior of the human heart in the last days, namely humans flocking to follow their lusts, namely the lusts of the devil, lusts that are complacent about the splendor of the world so that they forget about the hereafter or the day of retribution. People in the last days no longer care about kindness, do not care about each other, they ignore good advice as well as good advisors. The second real, in the last days, there will be a second sign such as the exit of Dajjal, Dabbah, and others.

In the poetry, Sheikh Abdurrahman Shiddiq gives a message: do not follow lust so that it makes our faith thin. Because one of the signs of the end times is the depletion of human faith so that they forget the creator. And easily complacent about the slander of Dajjal.

4. Conclusion

Abdurrahman Shiddiq's doomsday poetry contains many important lessons for Muslims related to the life of the world and the hereafter. The verses emphasize the need to prepare for doomsday through faith and good deeds and warn about the signs of the end of the world, both spiritual and physical. Through quotations from the Qur'an and hadith, the poem reminds us of the importance of paying attention to the signs of doomsday, such as fitnah, heresy, and disbelief, as well as guarding the heart from lust and Satan. This shows how crucial it is to maintain faith and good deeds as provisions for life after death. The poetry also highlights the importance of the culture of admonishing and advising each other in maintaining the morals of society. When this culture is lost, moral decay becomes inevitable, which is also a sign of the apocalypse. The poetry concludes with a warning about the coming of Dajjal and Dabbatul Ardhi as a great test for mankind at the doomsday. The overall message of this poetry is for Muslims to always be vigilant, maintain faith, and always seek Allah's protection from all the trials of the end times, as well as increasing dhikr and tasbeeh to face the doomsday.

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