



An Analytical Study on Eschatology and Reasoning in the Light of the Qur'an and Hadith: Interpretation of Selected Verses

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Abstrak: The study of eschatology and logic in Islam represents a significant and intellectually rich area within the broader discourse of 'Aqidah (Islamic creed) and Islamic philosophy. Eschatology, derived from the Greek word *eschatos* meaning "last," concerns matters of the afterlife, including death, the apocalypse (*al-Sā'ah*), resurrection (*al-Ba'th*), judgment (*al-Hisāb*), heaven (*Jannah*), and hell (*Jahannam*). These concepts are elaborated extensively in both the Qur'an and the prophetic traditions (*ḥadīth*). Meanwhile, logic in Islam is not merely a philosophical exercise but serves as an epistemological framework for interpreting divine revelation and deducing legal and theological principles. Islamic logic (*al-mantiq*) is rooted in both Greek logical tradition—particularly Aristotelian logic—as well as unique Islamic methodologies that integrate rationality with scriptural fidelity. This research aims to analyze selected verses and prophetic traditions related to eschatology and logic, with the objective of understanding not only their linguistic and theological meanings but also their practical implications for human belief systems and ethical behavior. The study employs an interpretive and analytical method (*manhaj taḥlīlī wa tafsīrī*), focusing on exegesis (*tafsīr*) of Qur'anic verses QS. Al-A'raf: 187–188 and QS. Al-An'am: 30, as well as relevant *ḥadīth*s concerning eschatological events and rational thought. These verses were selected due to their direct references to the knowledge of the Hour (*'ilm al-sā'ah*) and the human tendency to demand evidence while rejecting spiritual truth. The findings indicate that Islamic eschatology is framed not around speculative prediction but rather spiritual and moral readiness. The Qur'an clearly asserts that knowledge of the exact time of the Day of Judgment belongs solely to Allah (QS. Al-A'raf: 187), highlighting the limitations of human knowledge and emphasizing submission to divine wisdom.

Keywords: Al-Qur'an, Aqidah, Eschatology, Filsafat Islam, Hadith

1. INTRODUCTION

Islam places great emphasis on the concepts of eschatology and logic. Eschatology is related to the belief in life after death, the Day of Resurrection, and the resurrection of human beings to account for their deeds. The understanding of the end times is found in the verses of the Qur'an and the hadith of the Prophet, which warn mankind to always do good and stay away from tyranny. (Hayati et al., 2018; Lubis, 2021). On the other hand, logic in Islam plays a crucial role in fostering a correct and systematic way of thinking. The Qur'an itself emphasizes the importance of logical and rational thinking, as seen in several verses that compare truth and falsehood. The Hadith also teaches Muslims to use reason to the fullest extent in understanding religious teachings. This study aims to analyze verses and hadiths related to eschatology and logic in Islam, as well as to understand how these teachings can be applied in everyday life. (Idris, 2020; Taufik & Marh, 2021). Eschatology in Islam is a branch of theology that discusses the final events of human life, both individually and in a global context. Belief in the Day of Judgment, also known as the Day of Resurrection, is one of the pillars of faith that every

Muslim must believe in. In QS. Al-A'raf: 187-188, Allah affirmed that the time of the apocalypse is His secret and no one knows it. Hadiths about the end times also explain the signs of the apocalypse and how humans should prepare for it. (Halim, 2022; Taufik, 2020)

Meanwhile, logic in Islam plays a crucial role in shaping a rational and structured understanding of religion. The Qur'an in QS. Al-An'am: 30 and QS. Al-A'raf: 184 invites people to think logically and critically in order to understand the truth. The hadith on reason also shows that Islam provides an important place for the use of reason in understanding religious teachings. Based on this, this study tries to delve deeper into the concepts of eschatology and logic in Islam through the analysis of relevant verses of the Qur'an and hadith. (Amin, 2020).

2. METHOD

This study employs a qualitative approach, incorporating interpretation and hadith analysis methods. Some of the research steps used in this study include data collection. Collecting verses of the Qur'an related to eschatology and logic, especially QS. Al-A'raf: 187-188 and QS. Al-An'am: 30. Collecting hadiths that discuss the end times and the reason. **Analysis of Tafsir and Hadith**, Examining the interpretation of verses of the Qur'an based on books of tafsir such as Tafsir Ibn Kathir, Tafsir As-Sa'di, and Tafsir Al-Muyassar. Analyzing the hadiths involves referring to hadith books, such as Sahih Muslim and Sunan At-Tirmidhi. **Philosophical Approach**, Examining how the concepts of eschatology and logic in Islam can be understood from the perspective of Aqidah and Islamic Philosophy. Develop a comprehensive understanding of the concepts of eschatology and logic in Islam, based on a thorough analysis of relevant sources.

3. RESULTS AND DISCUSSION

Verses and Hadiths on Eschatology

- **Definition of Eschatology**

According to the epistemological approach, eschatology comes from the Greek language, namely *Eschatos* meaning end, and Logos, meaning the discussion of beliefs related to final or final principles, such as death, the day of judgment, (Yaumull Hisab), the apocalypse, and history about the relationship of humans to all of them (Marzuki, 2021). Eschatology is a science that explains the last days, including the day of resurrection, the day of judgment, and the day of reckoning (Suja'i, 2005). Likewise, Eschatology in the Qur'an is something related to heaven and the punishment of hell

(Rohman, 2021). Eschatology is a teaching or understanding of religion that regularly describes all matters and knowledge about the end of human life, such as death, hell, heaven, the law of sin, and rewards for human good, the Day of Resurrection, a trial on that day, and so on.

However, eschatology is also interpreted as the study of the end of history or life, and is often seen as the science of human death. According to the classification of knowledge, Eschatology is a branch of systematic theology that deals with the doctrine of the final things (ta eschata) (Supriatna, 2020).

- **Interpretation of the Letter**

- **Q.s al-A'raf ayat 187-188**

Allaah says (interpretation of the meaning):

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ۚ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۚ لَا يُجَلِّئُهَا لَوْفَتَهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَوَاتِ وَآلَا رُضٍ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۚ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۚ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Yas-aluunaka 'anis-saa'ati ayyya mursaaahaa, qul innamaa 'ilmuhaa 'ingda robbii, laa yujalliihaa liwaqtihaaa till Huwa, saqulat fis-samaawaati wal-ardh, laa ta-tiikum to bagtah, yas-aluunaka ka-annaka hafiyyun 'an-yes, qul innamaamaa 'ilmuhaa 'ingdallohi wa but aksaron-naasi laa ya laa lamun

Meaning: "They ask you (Muhammad) about the Apocalypse, 'When will it happen?'"

Say, "Indeed, the knowledge of the Apocalypse is with my Lord; no one can explain the time of occurrence other than Him. It is so heavy that in the heavens and on the earth, it will not come to you, except suddenly." They ask you as if you knew it. Say

(Muhammad), "Indeed, the knowledge of (the Day of Resurrection) belongs to Allah, but most people do not know." (Q.s al-A'raf; 187)

Allah (swt) said:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتُكْتَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

qul laaa amliku linafsii naf'aw wa laa dhorrn illaa maa syaaa-alloh, walau kungtu a'lamul-ghoiba lastaksartu minal-khoiir, wa maa massaniyas-suuu-u in ana illaa naziiruw wa basyirul liqoumiy yu-minuun

Meaning: "Say (Muhammad), I have no power to bring benefit or deny harm to myself except what Allah wills. If I had known the supernatural, I would have done as much good as I could and would not have been harmed. I am but a warmer, and a bringer of glad tidings to the believers."(QS. Al-A'raf 7: Ayat 188)

- **Tafsir as-Sa'di**

"Say that I have no power to draw benefits for myself and do not reject harm" because I am indeed a poor servant who is arranged, good does not come to me from Allah, and no one rejects evil from me except Him. I have no knowledge except what Allah teaches me, "and if I knew the supernatural, I would have done as much good as possible and I would not have done harm." The causes that I know produce good and benefit for me, and I must be careful of all things that bring me evil and undesirable things, because I know things before they happen, and I know the consequences that are caused. However, because I am unaware, I sometimes fall victim to misfortune, and I fail to bring good to the world. This is the most substantial proof that I have no supernatural knowledge.

"I am nothing but a warmer" who warns of the punishment of duniyah, worldly, and ukhrawiyah. I explained the deeds that brought him and warned him, and I also conveyed the good news of the reward of this world and the hereafter, by explaining the deeds that brought him and encouraged him. However, not everyone wants to accept this warning and the good news. Only the believers are willing to accept and benefit from it.

This noble verse highlights the foolishness of one who prays to the Prophet for good and rejects harm, because the matter is not in their hands and they cannot benefit the one whom Allah does not give benefit, nor can they deny harm from the one whom Allah does not protect. It is only a benefit for those who are willing to receive the good news and its warnings and practice them, this is the benefit of the Prophet who cares for the benefit of fathers, mothers, brothers and relatives by his encouragement to all humanity to all good and his warning from all evil, as well as his explanation to them very clearly and clearly.

Q.s al-Kahfi ayat 110

Allaah says (interpretation of the meaning):

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَآ حُدِّ ۖ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ أَحَدًا

qul innamaaaa ana basyarum mislukum yuuhaaaa ilayya annamaaaa ilaahukum ilaahuw
waahid, fa mang kaana yarjuu liqooo-a robbihii falya'mal 'amalang shoolihaw wa laa
yusyrik bi'ibaadati robbihiii ahadaa

Meaning: "Say, 'Indeed, I am only a man like you, who has received the revelation that indeed your Lord is the One God.' So whoever hopes to meet his Lord, let him do good deeds and do not associate with anything in worshipping his Lord." (QS. Al-Kahf 18: Verse 110)

- **Tafsir as-Sa'di**

That is to say, O Muhammad, to the disbelievers. Besides them, "Indeed, I am only a man like you," meaning that I am not a god, have no share in this kingdom, have no knowledge of the supernatural, and do not control the treasury of Allah. I am only a man like you "who has been revealed to me, 'That your Lord is the One God'," meaning that there is no ally to Him, and there is no ally to Him, and there is no one who has the right to be worshipped, with worship as heavy as a dzarrah seed [besides Him].

I invite you to engage in charity that draws you closer to Him, produces a reward for you, and removes His punishment from you. Therefore, Allah said, "Whoever hopes to meet his Rabb, then let him do righteous deeds," i.e. deeds that are in harmony with the rules of Allah's Shari'a, which are obligatory and sunnah, "and he should not associate anyone in worshipping his Rabb," that is, he should not do riya' with his deeds. However, he should practice it sincerely for the sake of the Face of Allah. The person who has combined sincerity and mutaba'ah (imitating the Messenger) is the one who achieves what he hopes for and what he seeks. As for anyone other than this, then he will lose in this world and the Hereafter, the opportunity of closeness with his Rabb and the acquisition of His pleasure has been lost from him. Hadith Narrated by Imam Muslim in His Sahih

عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ أَطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ فَقَالَ مَا تَذَاكُرُونَ قَالُوا نَذْكُرُ السَّاعَةَ قَالَ إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ فَذَكَرَ الدُّخَانَ وَالِدَجَالَ وَالِدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَأَخْرَجَ ذَلِكَ نَارًا تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ

Meaning: "From Hudzaifah bin Asid Al Ghifari said, the Prophet PBUH approached us when we were talking about something. He asked, 'What are you talking about?' We replied, 'We are talking about the apocalypse.' He said, 'The Apocalypse did not take place until you saw the ten signs beforehand.' The Prophet called the fog, the Dajjal, the beast [ad-dābbah], the rising of the sun from the west, the descent of Isa bin Maryam AS, Ya'juj and Ma'juj, the three eclipses; eclipses in the east, eclipses in the west and eclipses in the Arabian Peninsula and the last is that fire arises from Yemen leading people towards their gathering place," (Abul Husayn Muslim bin Hajjaj bin Muslim An-Naisaburi, *Al-Jāmi'us Ṣaḥīḥ*, [Beirut, Dārul Afaq Al-Jadidah: no year], vol. VIII, p. 178).

Verses and Hadiths of Philosophy of Logic

- **Definition of Logic and the Role of Logic**

Definition of Logic

Logic comes from the Greek word "*logos*," which means "word", "speech", or "reason". Etymologically, logic is a science that studies the mind expressed in language. (Rohmadi & others, 2020) In terms of logic, it is defined as a theory about valid inferences. Conclusions are the starting point of a particular idea, from which a conclusion is drawn. Valid inference, meaning by the considerations of reason and deduction, so that it can be re-randomized, which is also correct at the same time, which means that the truth of the form is demanded according to the content.

According to K. Prent, C.M.T., Adisubrata in Mundiri stated that logic originates from the Latin word 'logos', meaning words or reason. Then, according to him, as well. Another term is often also called *mantiq*, derived from an Arabic word that originates from the word *nataga*, meaning to say or speak. Then George F. Kneller, in the book *Logic of Language Education*, defines logic as the investigation of the basics and methods of correct *reason*. (Sobur & others, 2015) In simple terms, logic can be said to be a consideration of reason or thought that is expressed through words and language. Logic is a science in the philosophical context that examines the principles and laws of reasoning precisely. Some emphasize that logic is science (science), but at the same time, it is also a skill or art. Finally, logic is a technique or method to examine the accuracy of thinking. Thinking means observing consciously, so every conscious observation will always move in the direction of judgment, and thinking ends in a decision. (Rakhmat, 2013)

The Role of Logic

Hadiatmaja and Kuswa Endah in Mukhtar stated that logic is a branch of philosophy of science that discusses mass thinking, specifically following the rules of logical thinking. Discussion in logic science is the measure and norm of thinking, namely the ability of human reason to reach the truth, involving the rules of thinking that enable correct conclusions to be drawn.

Logic studies the problem of reasoning, and not all thinking activities are reasoning. The activity of reasoning in logic is also referred to as logical reasoning. Reasoning is the process of human reason that seeks to generate new information from some previously existing information. In logic, the preceding information is called a premise, while the

information it derives is called a conclusion. Reasoning is considered a key concept that is typical of human thinking to solve a problem.

According to Suwardi Endaswara (2012), in Muhtar Terang, logic is the essence of the philosophy of science. Therefore, in philosophy of science, it is inseparable from logic as the primary foundation of knowledge. Because philosophy without logic will inevitably fail in interpreting natural phenomena. Logic is indeed the essence of thinking in philosophy of science. Because philosophy without logic is dark, logic builds a person's trust in their life, enabling them to develop their potential by using sound and correct thinking.

- **Tafsir Al-Qur'an Surah Al-An'am ayat 50 dan Surah Al-A'raf ayat 184**

Surat Al-An'am ayat 50

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنَّمَا مَا يُوحَىٰ إِلَيَّ ۖ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ

Say (Muhammad), "I did not tell you that the treasury of Allah is with me, and I do not know the occult and I do not tell you that I am an angel. I only follow what is revealed to me." Say, "Is there the same between a blind person and a person who sees? Don't you think about it?"

Tafsir At-Thabari: Abu Ja'far said: Allah SWT stated, "Say to those who deny your prophethood, 'I do not tell you that I am the Lord who has the treasury of heaven and earth. Nor do I say that I know the supernatural things that only God knows, so that you deny what I say, for there is nothing worthy of being declared God except the Being who has the kingdom of all things, in whom He has all things, there is nothing vague to Him. That is only Allah SWT. The meaning that we express is the same as stated by a group of scholars. The narrations that explain this meaning are:

Muhammad bin Amr narrated to me, he said: Abu Ashim narrated to us, he said: Isa narrated to us from Ibn Abu Najih, from Mujahid, about the words of Allah SWT قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ "Say, 'Is the blind the same as the one who sees?' he said, "It means the one who is lost with the one who is on the guide."

Al-Mutsanna narrated to me, he said: Abu Hudzaifah narrated to us, he said: Shibl narrated to us from Ibn Abu Najih, from the Mujahid, with a similar narration.

Bishr narrated to us, he said: Yazid narrated to us, he said: Said narrated to us from Qatadah, about the words of Allah SWT, هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ "Say, Is the blind the same as the one who sees?" he said, "A blind person cannot see the truth of Allah, Allah's commandments, and Allah's favor to him. While the one who sees is a believer who can

see the benefits, then He obeys Allah, obeys Allah, and takes advantage of what Allah gives,

Tafsir An-Nur (Hasbi Ash-Shiddiqie): *Qul laa aquulu lakum 'indii khazaa-inullaahi wa laa a'lamul ghaiba wa laa aquulu lakum inii malakun:* Say, I do not tell you that by my side is the treasury of Allah. I do not claim to know anything supernatural, and I do not tell you that I am an angel. Tell them, polytheists, who deny you: "I do not claim that I have the treasury of Allah and can divide the treasures of the world with you. Nor do I confess that I know anything supernatural, which only Allah Himself knows. I did not show it to an apostle or an angel, except for what was revealed to the apostles. Nor do I confess that I am an angel, bringing about something impossible for man to bring." These words of Allah do not contradict His words in the letter of Jinn."

The supernatural things that the Messenger could know were through the medium of revelation. If it is not revealed, the apostles cannot know by their efforts. Something supernatural is an item that defies human knowledge. They cannot search for and know the causes. The supernatural item is divided into two categories: the actual supernatural, which encompasses all supernatural phenomena from all creatures, including angels and demons. That is the meaning of the supernatural meaning of God's words: Say, not knowing the people in heaven and on earth, something supernatural, only God Himself knows. The invisibility of idhafi, which is supernatural to some creatures, is akin to things that only angels know, while humans are unaware of them altogether.

Things that can be considered causes by some people do not fall within the general supernatural sense included in the Qur'an, such as: First, they are scientific, as evidenced by reason and science. With this evidence, the period of the eclipse can be known. *Second*, it is practical, such as knowing something across the sea through the medium of a moving object—third: Premonitions and rhythms or strokes of the heart that cannot be ascertained.

In attabi'u illaa maa yuuhaa ilayya: I do not follow except what is revealed to me. I do not profess godliness or angels, so do not ask me what I am not capable of doing. I am only a man who has the glory of getting nubuwwah, and I do not follow in everything that I say to you, and I do not cry out except the revelation of Allah, which is delivered to me, and His tanzil is revealed to me. I submit under revelation. The pamphlet given to me is not specifically what I experienced. Many apostles have come before me.

The holder of tasharruf (control of affairs) in this is only Allah, who has the power to bring down the signs of greatness that you ask for. It is God who knows what is going to

happen and has happened. The apostle only conveyed religious issues. They are unable to do something that humans are not willing to do, such as emitting springs and rivers, creating gardens, and cultivating flower gardens, among other things. Suppose the prophets do not have the nature of tasharuf (the ability to regulate) in matters that do not go through cause (natural law). So, the guardians are certainly less capable.

Qul hal yastawil a'maa wal ba-shiiru: the blind and the seeing. Say, what is the same between Say to the polytheists: "What is the same between the blind and the seeing? Is it the same between a person whose eyes do not know the straight path, cannot distinguish between monotheism and shirk, between the attributes of Allah and the nature of creatures, and a person whose eyes see and obtain the proper guidance in the course of his life?

A falaatatafakkaruun: Do you not want to think? Are you blind, unwilling to think about the argument that I (Muhammad) explained to you? Do you not want to see the Qur'an and its contents? Even though I am not able to bring it, if Allah does not explain it.

Tafsir Al-Azhar (HAMKA): From this verse, we are guided by Allah, under the leadership of the Messenger of Allah, that religious principles or stances should not be compromised and should not be compromised. Faith is still faith. Islam is not a dark religion or a religion that is spread by deception. With this verse, the Prophet explained from the beginning that he was only a Messenger of Allah. As for the One Who Powers Is All, it is so. The Prophet cannot promise anything, and he does not want to persuade the disbelievers by showing them strange things, because this religion is not for a particular age or environment. It was not the coming of Shalih to the Tsamud or Isa Almasih to the ignorant Israelites. Human science will not go backwards but will continue to advance.

If in the past Jesus could reawaken people who were thought to be dead, then in this day and age, the hearts of people who are almost dead can be replaced with hearts that are no longer used. Regarding the miracle of the Prophet Moses, that he was able to split the sea with his rod until the Children of Israel could cross, in modern times, there are already people who can refute it, by suggesting that it may have been too low at that time, so that at that time the sea there was temporarily dry. Therefore, it can be understood in modern times what verse 50 means. It is clear to you, O My Messenger, that you are a human being. After that, continue to convey the Divine Revelation that Allah is the One, the Almighty and the Creator, the Ruler of this realm, childless and unbegotten, not in

the body of a human being. Tell people to demand, investigate, conduct research, and study this nature, and then they will arrive and believe in Allah as you explain, according to the guidance of Allah in the Qur'an.

It has been 14 centuries since the Prophet (s.a.w.) passed away: This is his miracle—a miracle that continues to unfold every day, even though it has been 14 centuries since he passed away. That is, the scholars of science, who in the Eighteenth Century were connected with the Nineteenth Century, denied the existence of God. It is not God who is taught by the church, but rather God, who is the Son and Father, God who is hungry to eat and thirsty to drink, and if He feels anything, He continues to run into the toilet. However, they believe in Allah, drawing closer to Him, whose nature and power are explained in the Qur'an by a Prophet and Messenger, a man who always acknowledged himself as a human being, namely Muhammad (peace and blessings of Allah be upon him).

Our sympathy and faith in Muhammad, whose miracles continue to arise every time, every day, as long as scholars are still investigating science, and the University is still conducting research! Without adhering to the half-shufi understanding pioneered by al-Hallaj, that Muhammad is Nur Muhammad or Al-Haqqatul Muhammadiyah, that is, Allah Himself who explains himself (Ibraaz) becomes Nur, then becomes Nurul Anwar, then from the overflow of Nur that this realm occurs. Muhammad s.a.w. has been told by Allah in the revelation of this verse, explaining to us that he is not a malak, not an Angel, and not Nur, Nurul Anwar or Nur Muhammad, but he is a human being. That is, humans who receive revelation and deliver it to all humans.

Happy is the one whose line of faith does not deviate from the sound of the verse, and the one who seeks another interpretation that makes it difficult for himself. (Amrullah, 1990)

Surat Al-A'raf ayat 184

أَوَلَمْ يَتَفَكَّرُوا[ۗ] مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍۭ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

If in the past Jesus could reawaken people who were thought to be dead, then in this day and age, the hearts of people who are almost dead can be replaced with hearts that are no longer used. Regarding the miracle of the Prophet Moses, that he was able to split the sea with his rod until the Children of Israel could cross, in modern times, there are already people who can refute it, by suggesting that it may have been too low at that time, so that at that time the sea there was temporarily dry. Therefore, it can be understood in modern times what verse 50 means. It is clear to you, O My Messenger, that you are a

human being. After that, continue to convey the Divine Revelation that Allah is the One, the Almighty and the Creator, the Ruler of this realm, childless and unbegotten, not in the body of a human being. Tell people to demand, investigate, conduct research, and study this nature, and then they will arrive and believe in Allah as you explain, according to the guidance of Allah in the Qur'an.

It has been 14 centuries since the Prophet (s.a.w.) passed away: This is his miracle —a miracle that continues to unfold every day, even though it has been 14 centuries since he passed away. That is, the scholars of science, who in the Eighteenth Century were connected with the Nineteenth Century, denied the existence of God. It is not God who is taught by the church, but rather God, who is the Son and Father, God who is hungry to eat and thirsty to drink, and if He feels anything, He continues to run into the toilet. However, they believe in Allah, drawing closer to Him, whose nature and power are explained in the Qur'an by a Prophet and Messenger, a man who always acknowledged himself as a human being, namely Muhammad (peace and blessings of Allah be upon him).

Our sympathy and faith in Muhammad, whose miracles continue to arise every time, every day, as long as scholars are still investigating science, and the University is still conducting research! Without adhering to the half-shufi understanding pioneered by al-Hallaj, that Muhammad is Nur Muhammad or Al-Haqiqatul Muhammadiyah, that is, Allah Himself who explains himself (Ibraaz) becomes Nur, then becomes Nurul Anwar, then from the overflow of Nur that this realm occurs. Muhammad s.a.w. has been told by Allah in the revelation of this verse, explaining to us that he is not a malak, not an Angel, and not Nur, Nurul Anwar or Nur Muhammad, but he is a human being. That is, humans who receive revelation and deliver it to all humans.

Happy is the one whose line of faith does not deviate from the sound of the verse, and the one who seeks another interpretation that makes it difficult for himself. (Amrullah, 1990) Surat Al-A'raf ayat 184

He was not crazy. However, the truth: "Otherwise he is just a real threat." (end of verse 184). Otherwise, he is simply telling you frankly about the danger that threatens you if you continue to resist this Divine revelation. Indeed, the truth is sometimes bitter and hurts the hearts of those who have become accustomed to deeds that are outside the line set by God. So your faithful and loyal friend is the one who dares to mention the defects that exist in you. For if the sometimes bitter word of Allah is not delivered immediately, you will surely be afflicted by woe and protracted in error.

No, he was not crazy. He loves you, he is your friend, your best friend. If your society ignores its warnings, it will sink and be destroyed. Moreover, if each individual does not improve his morals, then Allah's punishment will befall him because of the sins committed. People who like to get drunk and drink liquor will die in misery. A person who takes other people's property violently, in the end, will also be subdued by violence. The one who has attached his heart to the splendor of the world will die, and the splendor he will not carry to the grave. All of them are true, not the words of a madman. Because your soul is sick, the person who said it to you was crazy. You do not dare to face reality; You are afraid!

After reminding them that Muhammad was not a madman, but a messenger for the sake of their souls and their people, they were instructed to reconsider and reflect on their surroundings.

- **Hadith About Intellect**

Talking about intellect, there is a hadith narrated by al-Tirmidhi that hints at this, the author relates a hadith about ra'yu in which in Al-Mishbah Al-Munir it is explained that ra'yu originally means reason and mind. Below is a hadith narrated by al-Tirmidhi about the education of the intellect:

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكَيْعٌ، عن شعبة، عن أبي عون الثقفي، عن الحارث بن عمرو، عن رجالٍ من أصحابِ مُعَاذٍ، :
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بعث معادا إلى اليمن، فقال: " كَيْفَ تَقْضِي؟ " فَقَالَ: أَقْضِي بِمَا فِي كِتَابِ اللَّهِ قَالَ :
" فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ؟ " قَالَ: فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" عَلَيْهِ وَسَلَّمَ " قَالَ: أَجْتَهِدُ رَأْيِي، قَالَ: " الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

It means: "Narrated to us Hannad, narrated to us Waki' from Shu'abah dar Abi 'Aun Al-Tsaqafi from Harits bin 'Amrin from someone from Mu'adz's companions, indeed, the Prophet sent Mu'adz to Yemen, so how did he say how to decide the matter? So he (Mu'adz) said, 'I made a decision based on what is in the book of Allah. The Prophet said, 'If you do not get it?' If I do not find it in the book, then according to the Sunnah of the Prophet (peace and blessings of Allaah be upon him), the Prophet said, 'If you do not get it?' Mu'adz said I did ijtihad with ra'yu, the Prophet said: All praise be to Allah who has given taufik (directed) the messenger of the Prophet (peace and blessings of Allaah be upon him). At-Tirmidhi).

The hadith about intellect education gives a hint that the Prophet Muhammad Saw, under the guidance of the Qur'an, provides vast opportunities for the development of intellect in order to bring together human beings with their essence, so this is relevant to the concept of education, where intellect and intellect need to be developed, educating

intellect through a systematic curriculum, so that it can develop its intellect potential to a higher level, who in turn will become intelligent, innovative and creative humans.

Educating the intellect is actualizing its basic potential. The potential that has existed since birth develops into a good intellect, and vice versa, according to the education he receives. The intellect that has been developed through education can be utilized for the benefit of humanity in various forms, including religion, knowledge, culture, and civilization. Intellect (aql) is the interweaving of mind and heart. From the intellect, you get knowledge; from the heart, you get appreciation. Between the mind and the heart, between knowledge and appreciation, there is an interaction that can give birth to a spirit in the form of lust or anger, which can lead to evil.

The lust of lawwaamah, which struggles between good and evil. It is the lust of Musauwilah, who is good at blowing, so that evil appears as good. Lust muthmainnah, which is calm and peaceful. Therefore, reason must be educated and equipped with knowledge so that it can avoid committing despicable acts, such as cheating, stealing, and getting drunk, among others.

When human beings are born into the world, their intellect, encompassing both physical and spiritual aspects, is still potential (fitrah). It is a potential for reason, thinking, or a higher thought process related to knowledge, intellectual power, or thinking intelligence, or it can also mean being educated. As a potential, it must be grown, developed, trained, and habituated to work or function optimally. This is where intellectual education plays a significant role in developing the potential of the intellect that has been endowed in humans.

4. CONCLUSION

The term Eschatology comes from the word Escaton, which can be interpreted as "doctrine of the last days", a doctrine that discusses beliefs about the eventual events of human life, such as death, the Day of Resurrection, the Resurrection, Eternity, Persecution, and future circumstances. According to the epistemological approach, eschatology comes from the Greek, namely Eschatos, meaning end, and Logos, meaning the discussion of beliefs related to the final or final principles, such as death, the day of judgment (Yaumul Hisab), the apocalypse, and the history of human relations with all these things. In the Encyclopedia of Philosophy, it is explained that "Eschatology is a doctrine or theory (logos) about the end." The last" can have two meanings. First, it can be interpreted as the end of every human being's life. Second, it can also be interpreted as the end of the world. However, both of them have

the same meaning, namely, the end of a worldly life. Likewise, in the Indonesian Encyclopedia, the meaning of eschatology has been explained.

Logic comes from the Greek word "*logos*," which means "word", "speech", or "reason". Etymologically, logic is a science that studies the mind expressed in language. Logic studies the problem of reasoning, and not all thinking activities are reasoning. The activity of reasoning in logic is also referred to as logical reasoning. The hadith about intellect education gives a hint that the Prophet Muhammad Saw, under the guidance of the Qur'an, provides vast opportunities for the development of intellect in order to bring together human beings with their essence, so this is relevant to the concept of education, where intellect and intellect need to be developed, educating intellect through a systematic curriculum, so that it can develop its intellect potential to a higher level, who in turn will become intelligent, innovative and creative humans.

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