

## Islamic Art And Eschatology In The Kemas Community Dakwah At Media: An Quran Rhetorical Approach

**Khairul Asyraf Mohd Nathir<sup>\*1</sup>, Amani Nawi<sup>2</sup>, Rosni Samah<sup>3</sup>,  
Mohamad Yazid Abdul Majid<sup>4</sup>, Bushro Abd Zaman<sup>5</sup>**

<sup>1,2,3,4,5,6</sup>Faculty of Major Language Studies/ Islamic Science University of Malaysia  
khai.asyraf@usim.edu.my<sup>\*1</sup>, amani@usim.edu.my<sup>2</sup> rosni@usim.edu.my<sup>3</sup>,  
yazidmajid@usim.edu.my<sup>4</sup> bushrobakri@raudah.usim.edu.my<sup>5</sup>

### **ABSTRACT**

This study examines the concept of eschatology in Arabic literature, focusing on the "al-Wa'dzu" (warning) element in the Quran. Its primary goal is to analyse the rhetorical aspects of Islamic art within the KEMAS community. Previous research highlights the extensive use of rhetoric in interpreting Quranic eschatological verses. However, this approach remains underutilized in Islamic art, where the "al-Wa'dzu" aspect is not prominently emphasized for the target audience. Data will be collected through observation at the Islamic Festival organized by KEMAS Malaysia, following a qualitative methodology centered on observational data. The "Dakwah @ Media" program presents Islamic art characteristics to the audience, with key topics covering parenting, the life of Prophet Muhammad, and Islamic values. However, most presenters do not connect these topics to eschatological concepts, even when the content relates directly to the signs of eschatology in Islam.

**Keywords:** Islamic Art; Eschatology; Rhetorical Approach; KEMAS

### **INTRODUCTION**

Building a strong foundation for Islamic art through Quranic eschatology is challenging, particularly when addressing larger communities. Many are drawn to Islam due to its core values, alongside their belief in the pillars of faith and formal religious education (Abdul Ghafar, 2014). Belief in the Day of Judgment (central to eschatology) shapes perceptions of the unseen and is supported by Quranic verses, especially those in Makkiyah surahs, which outline numerous signs of the end times. Yet, the depth of "al-Wa'dzu" (Allah's warning to humanity) in these verses is often overlooked, partly due to translation issues that fail to incorporate rhetorical depth.

Rhetoric can enhance understanding of eschatology, as it has for legal verses, where it clarifies religious laws. However, when the rhetorical approach is inadequately applied, translations can become confusing, impacting the public's comprehension of eschatological themes in the Quran. Past studies of rhetoric in eschatology primarily focused on specific elements, like analogies (tashbih) and Quranic terminology, but lacked integration with Hadiths on eschatology from Prophet Muhammad (PBUH).

In summary, the passage suggests that targeting specific communities can deepen understanding of Quranic content, particularly eschatology. Eschatological elements appear in various forms in the Quran both as direct verses and analogies reflecting sophisticated linguistic expression. Previous research identified 87 verses on eschatology with comparative elements and 28 terms describing the Day of Resurrection, each

offering unique shades of meaning. Al-Qurtubi noted that references to the Day of Judgment are among the most frequently recurring themes in the Quran, appearing across numerous verses and even lending names to chapters. Despite the variety in eschatological references, these have not been thoroughly explored as educational or cautionary tools, especially within communities that promote Islamic art through structured programs.

Grasping the concept of eschatology in the realm of Islamic art is vital. Eschatology addresses end-time events, describing a period beyond human comprehension when all life on earth reaches its end. However, Allah SWT has detailed signs of the Day of Judgment in the Quran with serious warnings to keep humanity prepared (Al-Ashqar, 1990). In Islamic art, understanding this concept is essential, ideally through structured programs that incorporate these warnings. Embedding these reminders in each Islamic art program ensures that elements of eschatology resonate meaningfully with the community involved.

These end-time events are outlined through signs and the benefits of awareness for humanity. To fully comprehend this, it's necessary to study the condition of humanity preceding the Day of Judgment, explaining each aspect with reliable evidence from the Quran and Hadith. Researchers should adopt this approach when examining eschatological verses and their implications for humanity as the great destruction approaches. Therefore, Islamic art programs should draw from authentic sources to be impactful for the intended audience. In the Quran, the concept of the Day of Judgment and destruction goes beyond the term "yaum al-qiyamah." Various phrases related to the Day of Judgment, such as yaum al-Akhirah, al-Sāah, al-Wāqiah, al-Qāriah, and al-Zalzalah, form the Quran's broader content. Akhtar Rizvi (1994) identifies ten frequently used terms in the Quran and Hadith to describe the Day of Judgment, each offering a unique portrayal of the Day of Reckoning (yaum al-Hisab), backed by Quranic and Sunnah evidence.

The significance of understanding eschatology in the Quran is highlighted by the variety of verses on the topic. According to Hanik (2004), there are 1,075 verses discussing the Day of Judgment, with 87 using a comparative approach. This supports Qutb's (2006) observation that 80 out of the 114 chapters of the Quran address the Day of Judgment, showing that 70% of the Quran's chapters include warnings about it. Among these, the 30th section, which includes 37 chapters, contains extensive discussions on eschatology, with specific emphasis in 20 of those chapters. The Quran outlines specific areas related to eschatological themes. Qutb (2006) notes that the Quran establishes key elements concerning the Day of Judgment, covering two primary aspects: resurrection and recompense, and blessings and punishment. Thus, comprehending verses about the Day of Judgment requires connecting each word to the broader context of the verse being studied.

To enhance the understanding of eschatological elements, a deep grasp of the rhetorical approach is essential. This approach involves two primary elements: first, crafting conversation and speech that suit the context, and second, leaving a lasting impact on the listener to prompt a meaningful response. These elements are as follows:

1. Maani (Meanings): In Quranic discussions, maani encompasses components such as khabar (news) and insya (address), taqdim (emphasis by fronting) and taakhir (deferment), zikr (mention) and hazf (omission), taarif (definition) and tankir (negation), qasar (conciseness), ijaz (inimitability), ithnab (elaboration), and musawat

(balance) (Abbas, 2009). These maani elements relate to three main aspects: the words used, their meanings, and the relationship between the words and meanings (Atiq, 1998). In the context of the Quran, every word and arrangement is deeply meaningful and superior in value. Each revealed verse conveys a significance that surpasses human understanding.

2. Ilmu Bayan (Rhetorical Sciences): Ilmu bayan involves four key aspects: tashbih (simile), istiarah (metaphor), majaz mursal (metaphorical expressions), and kinayah (allusion) (Muhammad, 2016). The elements of bayan are methods of conveying meaning with varying stylistic forms, allowing for a rich expression of ideas ('Abd Fatah, 2009). Different approaches within bayan provide varying degrees of clarity. The purpose of bayan is to reveal the beauty of verses that resonate emotionally with listeners and to deepen the understanding of the conveyed message.

Art, broadly speaking, is a human creation that holds intrinsic value depending on its form. Art can be divided into fine arts and performing arts, including calligraphy, carving, architecture, textiles, pottery, drama, dance, music, and martial arts like silat, as noted by Nik Hassan Shuhaimi et al. (2011). Beg (1981) suggests that art leaning toward Islam embodies the clear concept of tawhid (monotheism). However, the question arises as to whether Islamic art, reflecting monotheistic principles, is effectively conveyed and applied across all forms, be they fine or performing arts. Life itself is intertwined with an understanding of faith, leading to the recognition of Allah's oneness and affirmation of Prophet Muhammad. Idris Zakaria (2012) states that Islamic art should embrace beauty (al-Jamal) and truth (al-Haq), values that all art enthusiasts and program participants should honour.

Art programs also require intellectual and rational insight to ensure that their values align with faith and do not stray from religious principles. Syed Muhammad Naquib (1972) notes that scholars have created significant artistic works, leading to a new era where Islam has reshaped life and culture with renewed inspiration. Islamic art deeply connects with the individual's soul, embodying spiritual values (Nik Hassan Shuhaimi, 2000). However, with cultural blending, Islamic art shaped by spiritual values has sometimes deviated from Islamic principles, resulting in art programs that lack a focus on monotheism. Thus, discussions about art should align with Shariah goals, especially in entertainment, as Halipah Hamzah (2020) suggests.

In today's world, society is closely tied to entertainment, with celebrations often involving it (Halipah, 2013). Consequently, crafted entertainment should reflect a genuine appreciation of Islamic art to avoid practices that contradict Islamic law. This research highlights that rhetoric, a long-established method, has been revisited in Quranic analysis, with contributions from scholars of diverse backgrounds including Hindu, Roman, Parsi, and Greek traditions, as well as Islamic scholars. Most research, however, has focused on merging religious texts with scientific findings and logic to interpret Quranic verses. Some studies examined Quranic meanings within the social language context but did not extensively address the broad rhetorical elements involving community, societal influences, and group dynamics, particularly through Islamic art programs.

## METHOD

This study utilized Qualitative Content Analysis (QCA). Qualitative Content Analysis is a method for organizing unstructured material into categories or themes

through systematic deduction and interpretation. This approach is often applied in situations where complex phenomena cannot be fully understood through quantitative measures, when a topic is examined from a new perspective, or when existing knowledge is scattered. Through content analysis, researchers can create their own investigative framework, which allows for a broad range of social-scientific interpretations that may reveal cultural insights that might otherwise go unnoticed (Krippendorff, 2013).

In this study, Quranic verses related to eschatological themes were used as secondary data, categorized thematically using a rhetorical framework analysis. The primary purpose of this content analysis is to determine the number of Quranic verses closely associated with eschatological themes, as well as to examine the specific lexicon used. Researchers will identify eschatological elements from an Islamic perspective and analyse which of these could be incorporated into the Islamic Art Module for the KEMAS MADANI community. A few steps are involved in conducting the content analysis (Ary et al., 2009):

1. Specifying the phenomenon to be investigated. In this study, the researchers investigated eschatological concepts associated with the sign of the end of the world.
2. Selecting the media or sources from which the observations are to be made. This study involved text from the Holy Quran. The researcher only took verses that were randomly selected based on the determined theme.
3. Formulating exhaustive and mutually exclusive coding categories. In this study, seven categories were identified, and each category contains 4 – 6 sub-categories. The seven categories are: purpose/ meaning of life, consciousness, transcendence, spiritual resources, self-determination, reflection-soul purification and coping with obstacles.
4. Deciding on sampling plan. For this study, the researchers examined the entire Quran, with a focus on the verses that mentioned the sign of the apocalypse or doomsday.
5. Training the coders. (Not relevant in this study as the researchers had the sole responsibility in the coding activity).
6. Analysing the data. To support the chosen themes, secondary sources were used to examine the data, including the Holy Quran and other works of literature to understand the presence, meanings, and relationships of certain words, themes, or concepts.

## RESULTS AND DISCUSSION

Table 1. Title of Dakwah @ Media

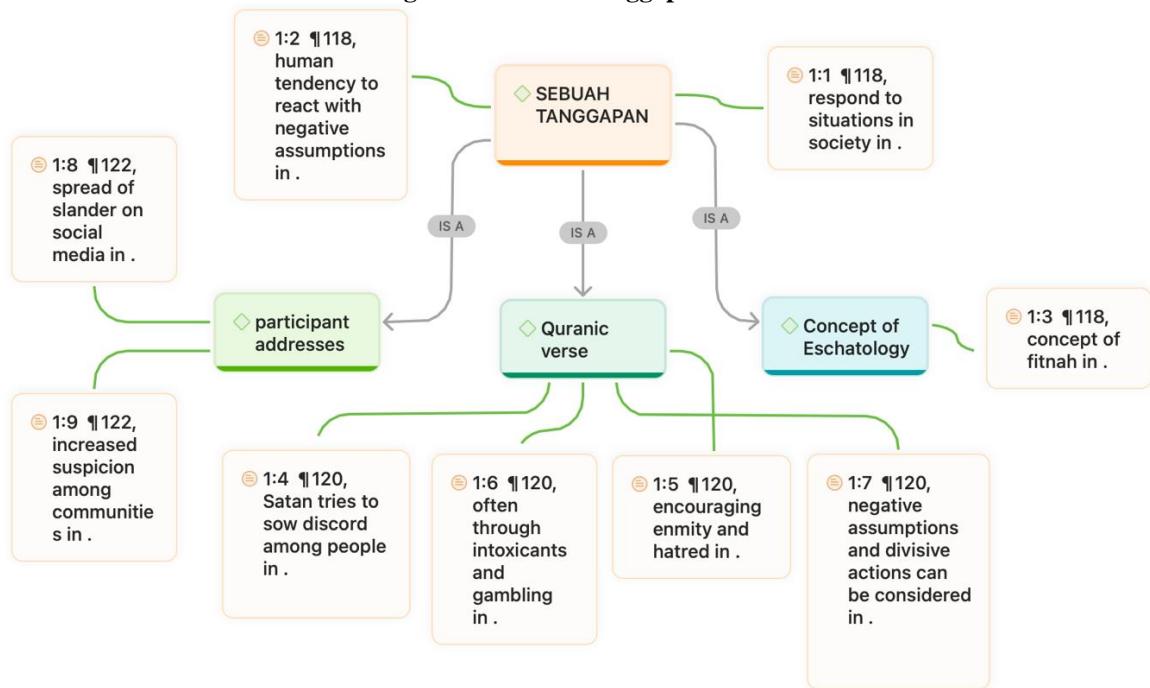
	Dakwah @ Media
Title	
Sebuah Tanggapan	
Itulah sahabat	
Ilmu Penyuluh Kehidupan	
Ada apa dengan Fitnah	
Kasihnya Ibu Membawa ke Syurga	
Amalan Rosak Kerana Perbuatan Ini	
Jangan mengambil Hak Orang Lain	

### Sebuah Tanggapan

The title "Sebuah Tanggapan" (A Response) suggests an exploration of how people respond to situations in society, especially focusing on the human tendency to react with negative assumptions. This inclination often occurs before any positive

interpretation is considered, and the title implies that it critically examines these reactions. In the context of eschatology, or the study of the end times, these negative assumptions are linked to the concept of *fitnah* (slander, trials, or tribulations), a recurring theme in Islamic teachings about the signs of the end times. The detail as figure below:

Figure 1. Sebuah Tanggapan



The Quranic verse from Surah Al-Maidah (5:91) emphasizes how Satan tries to sow discord among people by encouraging enmity and hatred, often through intoxicants and gambling. These actions serve as distractions that lead individuals away from the remembrance of Allah and prayer, highlighting the manipulative methods used to create division and foster negativity in society. This verse illustrates how negative assumptions and divisive actions can be considered part of the moral decline anticipated in eschatology.

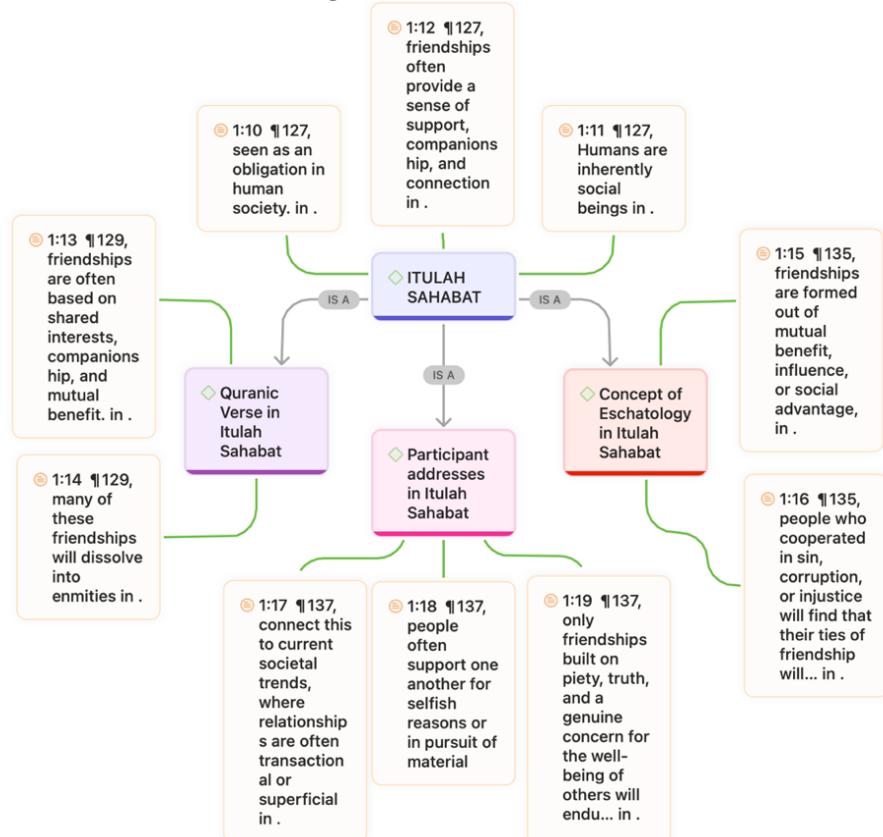
However, as noted, the participant addresses modern societal issues without fully connecting them to eschatological signs. For example, they could illustrate how contemporary issues like the spread of slander on social media, increased suspicion among communities, and the breakdown of trust mirror eschatological teachings about a world filled with *fitnah*. According to these teachings, *fitnah* will increase, contributing to social disunity and moral decline as part of the signs of the end times. To bridge this gap, the participant could explain that these issues are not just social problems but are also markers of eschatological significance. By making these connections, they would demonstrate a more nuanced understanding of both societal challenges and the implications these challenges have in light of Islamic eschatological teachings.

### Itulah Sahabat

The title “Itulah Sahabat” (That is a Friend) explores the concept of friendship as a fundamental part of human life. Friendship, in a healthy and meaningful sense, is seen as an obligation in human society. Humans are inherently social beings, and friendships often provide a sense of support, companionship, and connection. However, the notion of

friendship becomes complicated when examined through the lens of eschatology, particularly when we look at the signs of the end times. The detail as figure below:

Figure 2. Itulah Sahabat



The verse from Surah Al-Zukruf (43:67), which states, “Friends on that day will be foes, one to another except the Righteous,” highlights a profound transformation that will occur among people during the Day of Judgment. In the world today, friendships are often based on shared interests, companionship, and mutual benefit. Yet, the Quran suggests that, in the end times, many of these friendships will dissolve into enmities. The very individuals who once regarded each other as friends will turn against one another, except for those who formed relationships grounded in righteousness and piety.

Tafsir Maududi provides an important interpretation of this verse. He explains that friendships based on righteousness, loyalty to truth, and piety will remain intact, whereas relationships founded on corruption, tyranny, or wickedness will disintegrate into conflict and blame-shifting on the Day of Resurrection. For example, those who have supported unjust or immoral actions in this life will find themselves blaming each other in the afterlife, realizing the futility of those friendships once faced with their deeds before Allah.

This reflects the broader eschatological theme of the distinction between worldly and righteous connections. While earthly friendships might be based on convenience, affection, or shared goals, the Quran underscores that the only enduring relationships are those formed through righteousness, truth, and fear of Allah. These are the relationships that stand the test of time and the trials of the afterlife. In the context of modern society, this teaching can be reflected in the way people form relationships today. Often, friendships are formed out of mutual benefit, influence, or social advantage, but these

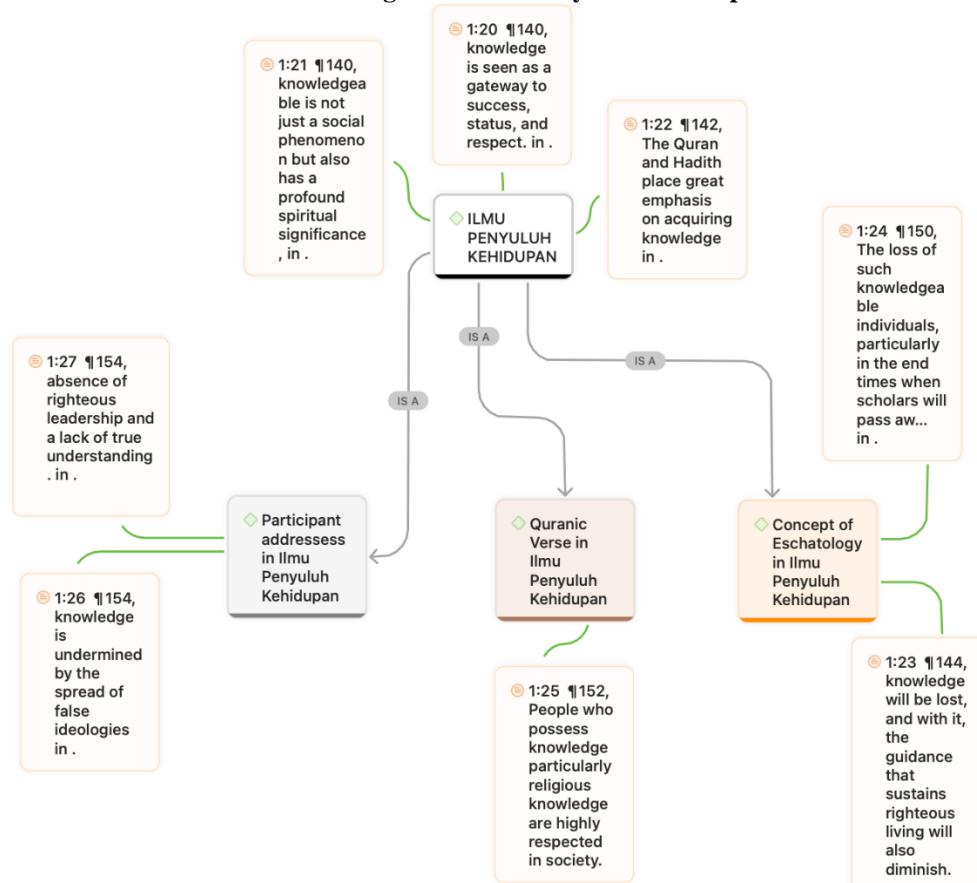
may not endure if not rooted in sincerity, goodness, and a shared commitment to ethical principles. In the end times, people who cooperated in sin, corruption, or injustice will find that their ties of friendship will no longer offer support or comfort, and they will turn on each other, attempting to avoid responsibility.

The candidate, when discussing this theme, could connect this to current societal trends, where relationships are often transactional or superficial. The moral decay witnessed in many contemporary relationships where people often support one another for selfish reasons or in pursuit of material gain could be viewed as an echo of the kind of friendships that will turn into enmities in the end times. The idea is to emphasize that only friendships built on piety, truth, and a genuine concern for the well-being of others will endure, both in this life and the hereafter. This notion can help highlight the importance of cultivating relationships that align with moral and spiritual values, which are essential in preparing for the Day of Judgment.

### Ilmu Penyuluh Kehidupan

The title 'Ilmu Penyuluh Kehidupan' (Knowledge, the Enlightener of Life) underscores the immense importance of knowledge in contemporary society. In today's world, knowledge is seen as a gateway to success, status, and respect. Those who possess knowledge are often highly regarded and are able to influence decisions, policies, and communities, while those without it may be marginalized. This elevated status of the knowledgeable is not just a social phenomenon but also has a profound spiritual significance, as reflected in Islamic teachings. The detail as figure below:

Figure 3. Ilmu Penyuluh Kehidupan



In Islam, knowledge is considered a means of enlightenment, both in the worldly sense and in relation to the afterlife. Knowledge enables individuals to live righteous lives, make informed decisions, and understand their purpose in the world, which aligns with the pursuit of truth and justice in accordance with the will of Allah. The Quran and Hadith place great emphasis on acquiring knowledge, particularly knowledge that leads to the understanding of Allah's signs and the path to righteousness.

In the context of the apocalypse, or the end times, the Quran suggests that Allah SWT will elevate knowledge, but in a manner that also involves a great loss. One of the signs of the end times in Islamic eschatology is that Allah will take away the lives of the scholars—those who are the bearers and transmitters of knowledge. As a result, knowledge will be lost, and with it, the guidance that sustains righteous living will also diminish. This reflects a societal collapse in which ignorance spreads, and the capacity to discern truth from falsehood becomes rare.

The verse from Surah Ali Imran (3:18) that says, “There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise” reinforces the crucial role of knowledge and justice. This verse highlights that the testimony of those endowed with knowledge is among the most important and trustworthy. Knowledgeable individuals are regarded as standing firm on justice because they understand the truth of the universe, recognizing the sovereignty of Allah over all things. They serve as witnesses to the reality of God's absolute power and wisdom. This testimony is further validated by the angels, who administer the universe according to Allah's will, and by Allah Himself, whose knowledge encompasses everything.

Tafsir Maududi further clarifies the depth of this testimony. The verse illustrates that the testimony of Allah is supreme because He is the only one who has full and complete knowledge of all that exists nothing escapes His knowledge. The angels, who are entrusted with the governance of the universe, also testify to the absolute rule of Allah, as they execute His commands and maintain the balance of creation. Finally, those endowed with knowledge meaning the scholars and the righteous also bear witness to the supremacy of Allah's sovereignty over the entire cosmos.

The testimony of scholars and those with knowledge is crucial because it is through their wisdom that justice is upheld in society. These individuals, guided by their knowledge of Allah's will and the laws of nature, contribute to the fair governance of the world. The loss of such knowledgeable individuals, particularly in the end times when scholars will pass away, will result in a loss of justice, guidance, and the ability to distinguish truth from falsehood.

In modern times, this emphasis on knowledge remains highly relevant. People who possess knowledge particularly religious knowledge are highly respected in society. They are seen as the bearers of wisdom, guiding others through the complexities of life. However, the fear expressed in the Quran and tafsir is that in the end times, even those who possess worldly knowledge will become scarce, and with the loss of scholars, society will be left in ignorance. Without these guides, the world will experience moral decay and confusion, as people will no longer have access to the sources of wisdom that lead to righteousness.

The participant could link this to the current state of the world, where the importance of knowledge is often acknowledged but, at the same time, the proliferation of misinformation and the marginalization of true scholars are becoming more common.

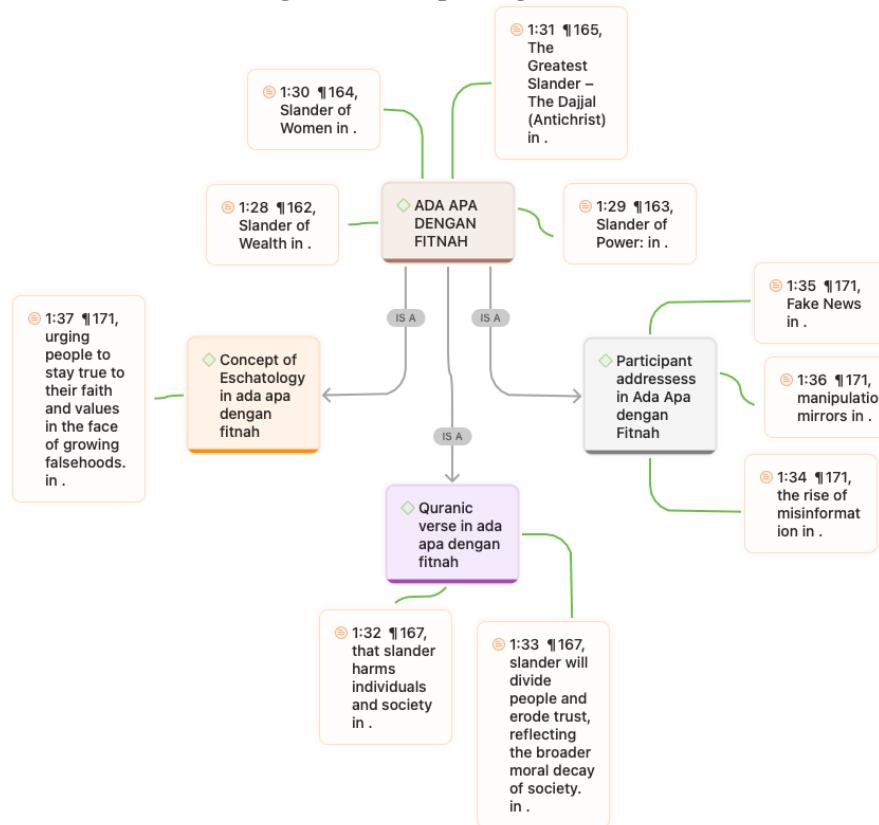
In many societies today, knowledge is undermined by the spread of false ideologies or by the degradation of academic and religious institutions. This loss of genuine knowledge could be seen as a precursor to the apocalyptic signs mentioned in Islamic eschatology, where the final generations will experience an absence of righteous leadership and a lack of true understanding. Ultimately, this teaches that knowledge is not just a tool for worldly advancement but a critical spiritual asset that, when preserved and nurtured, can guide people towards justice, righteousness, and alignment with Allah's will. However, its loss, particularly in the form of the passing of scholars, is a sign of the impending trials of the end times.

### Ada Apa Dengan Fitnah

The title 'Ada Apa Dengan Fitnah' (What's Wrong with Slander?) explores the destructive nature of slander and its significant role in the end times. Slander will be widespread and take various forms, including:

1. Slander of Wealth: False accusations or manipulation related to material gain.
2. Slander of Power: Deceit and lies surrounding political and social power.
3. Slander of Women: Misrepresentation and degradation of women.
4. The Greatest Slander – The Dajjal (Antichrist): The ultimate deception, where the Dajjal uses slander to lead people astray.

Figure 4. Ada Apa dengan Fitnah



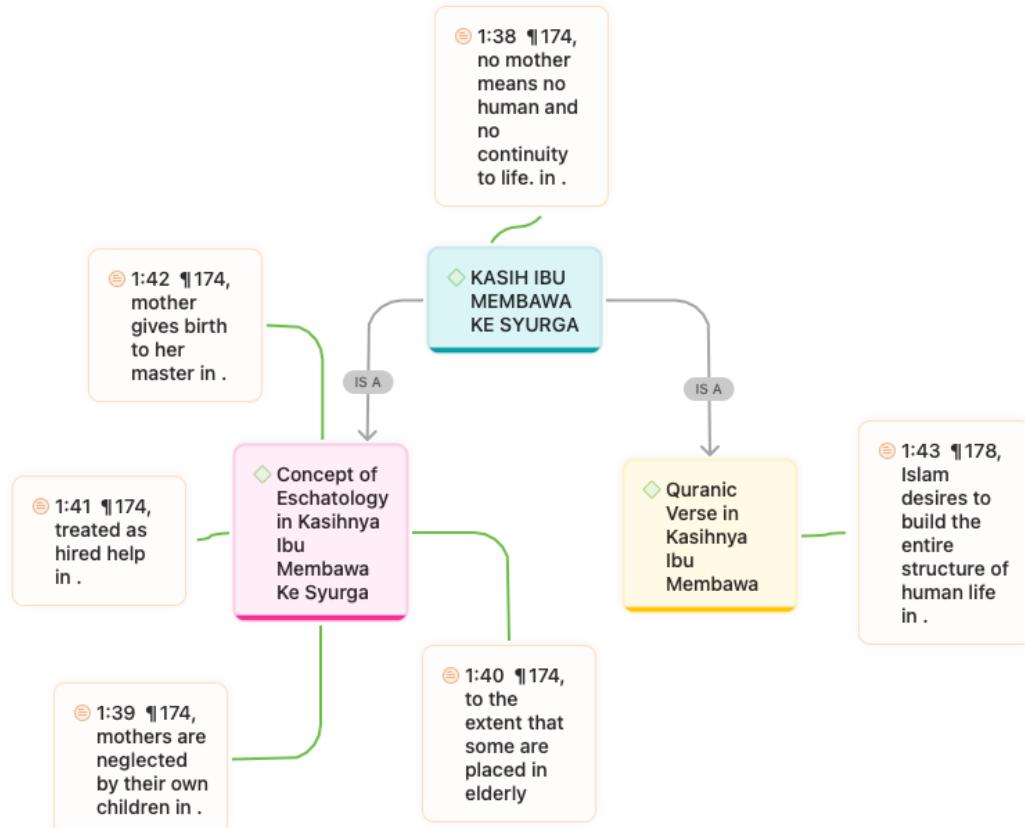
The Quranic verses from Surah An-Nur (24:11-12) emphasize that slander harms individuals and society. Those who spread lies will face divine punishment, and those who lead others in spreading falsehood will bear a heavier penalty. This mirrors the end times, where slander will divide people and erode trust, reflecting the broader moral decay

of society. Tafsir Maududi explains that slander destroys the community's fabric, and the one who leads such deception, often a figure of influence, will face severe consequences. This theme of slander and division is deeply connected to the signs of the end times, where lies and misinformation will prevail, especially with the emergence of the Dajjal, the greatest deceiver. In modern times, the rise of misinformation, fake news, and manipulation mirrors these eschatological signs, urging people to stay true to their faith and values in the face of growing falsehoods.

### Kasihnya Ibu Membawa Ke Syurga

Title 'kasihnya ibu membawa ke syurga' show the no mother means no human and no continuity to life. The end times are characterized by the condition where mothers are neglected by their own children, to the extent that some are placed in elderly homes, while others are treated as hired help. This situation validates the saying of the Prophet Muhammad (SAW), that a mother gives birth to her master. Dalil from Quran in Surah Al-Isra' verses 23: "*Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.*"

Figure 5. Kasih Ibu Membawa ke Syurga



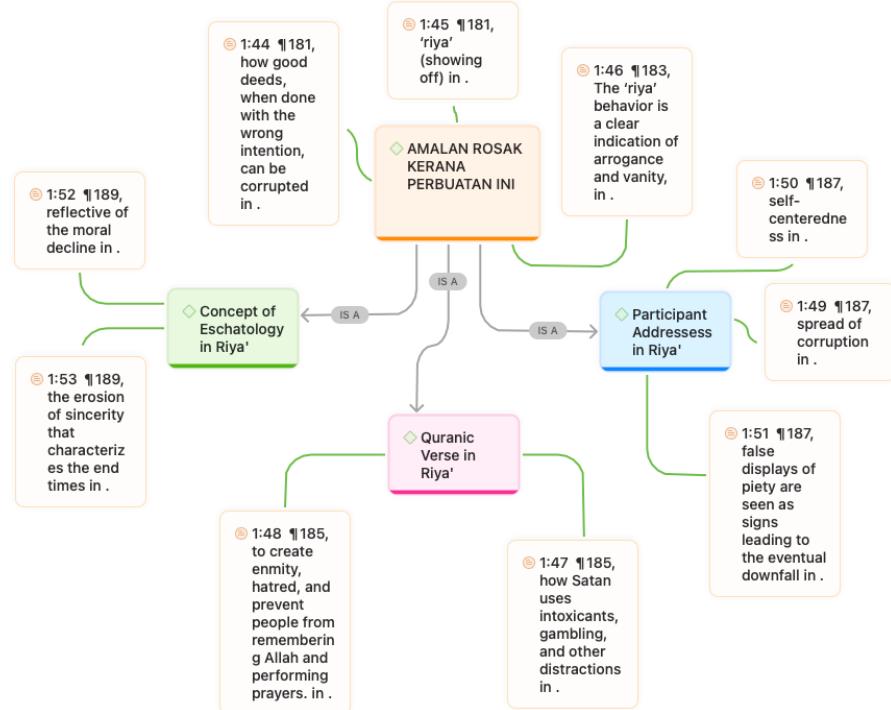
Tafsir Maududi mentions that in the succeeding verses, those main basic principles have been put forward on which Islam desires to build the entire structure of human life. These form the manifesto of the invitation of the Prophet (peace be upon him) declared by him at the end of the Makki stage of his mission, and the eve of the new stage at Al-Madinah so that it should be known to all that the new Islamic society and state were going to be built on such and such ideological, moral, cultural economic and legal

principles. This commandment is very comprehensive. It prohibits not only the worship of anyone except Allah but also implies that one should obey and serve and submit to Allah alone without question. One should accept His commandments and law alone to be worthy of obedience and His authority to be supreme above all. This was not merely an instruction confined to a religious creed and individual practice, but it served as the foundation of the moral, cultural, and political system which was practically established in Al-Madinah by the Prophet (peace be upon him). Its first and foremost principle was that Allah alone is the Master, Sovereign and Lawgiver.

### Amalan Rosak Kerana Perbuatan Ini

The title 'Amalan Rosak Kerana Perbuatan Ini' addresses a critical issue in Islamic teachings: how good deeds, when done with the wrong intention, can be corrupted. It discusses the act of 'riya' (showing off), where a person performs good deeds not for the sake of seeking Allah's reward, but for self-aggrandizement or to gain praise from others. This act ultimately transforms the intention of seeking reward into a means of receiving sin.

Figure 6. Amalan Rosak Kerana Perbuatan Ini



The 'riya' behavior is a clear indication of arrogance and vanity, which contradicts the essence of sincerity in worship. The Prophet Muhammad (PBUH) warned against such behavior, stating that actions done for the sake of showing off are void of reward. The act of showing off, or 'riya' is mentioned in the context of a broader societal issue where people may seek to elevate their status in the eyes of others through false displays of piety, thereby distorting the purity of their intentions. The verse from Surah Al-Maidah (5:91) provides insight into the broader consequences of sinful behavior that lead to divisions in the community. The verse highlights how Satan uses intoxicants, gambling, and other distractions to create enmity, hatred, and prevent people from remembering Allah and performing prayers. This can be seen as an allegory for any form of sinful

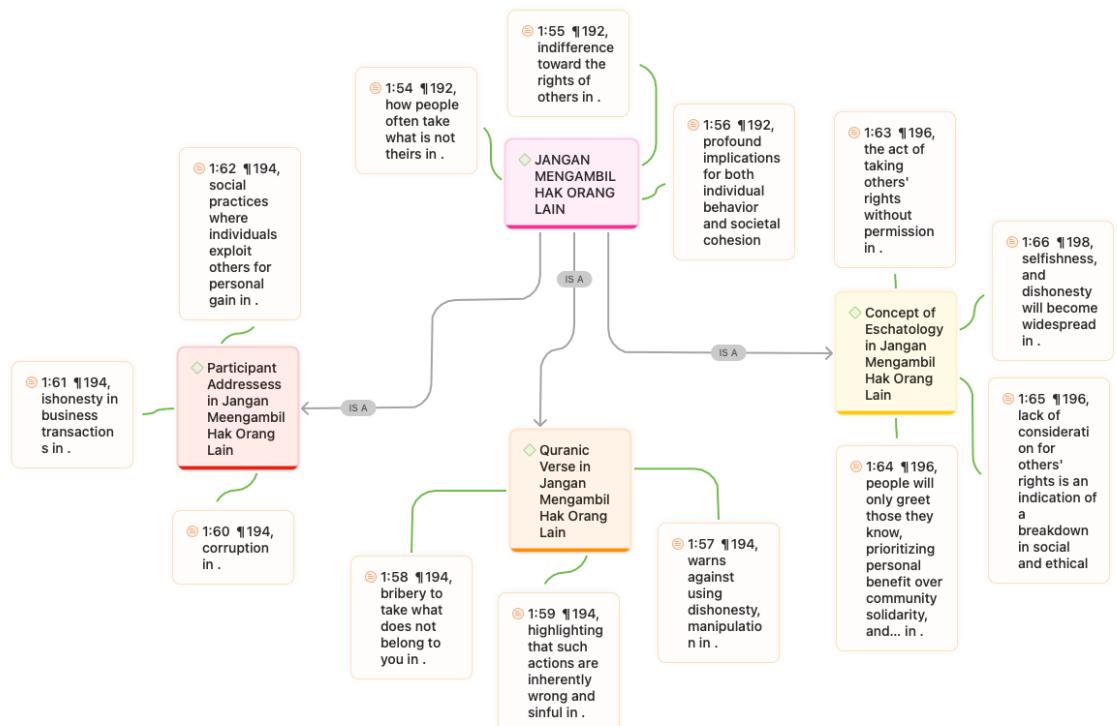
action, including 'riya', which distracts people from the core purpose of worship and unity in the community.

However, while the participant mentions these issues happening in the community today, it appears they did not make a direct connection to the signs of eschatology (the study of the end times). The concept of 'riya' and its consequences are indeed relevant in eschatological discourse, where the spread of corruption, self-centeredness, and false displays of piety are seen as signs leading to the eventual downfall of society before the arrival of the Day of Judgment. In eschatological terms, the actions driven by 'riya' are reflective of the moral decline and the erosion of sincerity that characterizes the end times, when people will act for worldly gain rather than for the sake of Allah. The signs of such behaviors are depicted in Hadiths about the end of times, where it is said that people will perform deeds not for Allah's pleasure but for show, and this will lead to societal decay. Therefore, the connection between 'riya' eschatology, and societal decline is significant and should be addressed within the context of Islamic teachings on the end times.

### Jangan Mengambil Hak Orang Lain

The title 'Jangan Mengambil Hak Orang Lain' underscores a significant issue prevalent in contemporary society, where many individuals no longer adhere to the moral and legal boundaries regarding what is rightfully theirs and what belongs to others. This is reflected in how people often take what is not theirs, whether through deceit, exploitation, or even indifference toward the rights of others. The failure to respect these rights is an indication of the breakdown of ethical values, which has profound implications for both individual behavior and societal cohesion.

Figure 7. Jangan Mengambil Hak Orang Lain



The verse from Surah Al-Baqarah (2:188) explicitly condemns the unjust acquisition of others' property. It warns against using dishonesty, manipulation, or bribery

to take what does not belong to you, highlighting that such actions are inherently wrong and sinful. In the context of today's society, this behavior is seen in various forms, such as corruption, dishonesty in business transactions, and even social practices where individuals exploit others for personal gain. This attitude of disregarding others' rights can result in the erosion of justice and trust within a community.

In terms of the signs of the end times, the act of taking others' rights without permission aligns with one of the behaviors that are commonly mentioned as markers of moral decline in the last days. One such example is found in the hadith that highlights how people will only greet those they know, prioritizing personal benefit over community solidarity, and a general decline in respect for others. This lack of consideration for others' rights is an indication of a breakdown in social and ethical norms, which is a sign of societal decay in Islamic eschatological teachings. The taking of others' rights, as described in Surah Al-Baqarah, is an example of how greed, selfishness, and dishonesty will become widespread in the end times. These traits, particularly in the form of taking what does not belong to you—whether through illegal means, manipulation, or disregard for others' entitlements—are seen as signs of moral and social deterioration. This reflects a deeper spiritual issue where people lose their sense of accountability, and justice becomes a rarity in society, further indicating the proximity of the end times in Islamic eschatology. Thus, the message of the verse and the title highlights the importance of respecting others' rights, not only as a moral and legal responsibility but also as a reflection of spiritual integrity. Ignoring these principles leads to the breakdown of justice, which is seen as one of the key signs of the approach of the end times in Islamic teachings.

## CONCLUSION

The human factor in relationships is intricately connected to the teachings of the Quran, which emphasize the significance of compassion, empathy, and mutual respect. The Quran not only guides believers on how to cultivate healthy relationships in this life but also underscores the importance of these virtues in the context of life after death. According to Islamic belief, the quality of our relationships and the way we treat others will be accounted for in the Hereafter. By fostering relationships grounded in patience, forgiveness, and kindness, individuals align their actions with divine principles, thereby preparing for the eternal life to come. The Quran encourages believers to treat one another with mercy and justice, reminding them that these actions are pleasing to Allah and will be rewarded in the Hereafter. Embracing these values not only enhances personal bonds in this life but also contributes to one's spiritual well-being and ultimate success in the Hereafter. Thus, the human factor in relationships, as guided by the Quran, serves as a vital component of both worldly fulfilment and eternal salvation.

## ACKNOWLEDGMENT

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