

The Grammatical Architecture of Hadith Qudsi: A Syntactic Analysis of Muftada'-Khabar as an Apparatus for Criticism of Contemporary Muslim Authoritarianism

Aang Saeful Milah¹, Raditya Yusuf Fahreza², Davi Dliaa Ulhaq³, Fira Anjar Nur Fajriah⁴, Muzaki⁵

¹ Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

² Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

³ Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

⁴ Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

⁵ Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

✉ aang.saefulmilah@uinbanten.ac.id

Abstract

The tension between the transcendental legitimacy of sacred texts and the secular pragmatism of rulers in the contemporary Muslim world often reduces the prophetic function of hadith to a passive eschatological doctrine. This study aims to deconstruct the claims of absolutism and political arrogance of modern Muslim elites through a radical reading of the theo-linguistic structure of Hadith Qudsi. Using a descriptive-qualitative design with a Contextual Theo-Linguistic Hermeneutics Approach, this study dissects the high-density nominal clause "Ana al-Malik, ayna mulūk al-ard?" in Sahih al-Bukhari, and explained in the work of Fath al-Bari by Ibn Hajar al-'Asqalani hadith number 6519. The results of the syntactic-rhetorical analysis confirm that the meeting of muftada' in the form of dhamīr munfashil (Ana) and khabar makrifat bound by alif lām al-istigrāqiyah (Al-Malik) absolutely triggers the law of ta'rif al-tharafain. This grammatical mechanism produces the function of al-qashr al-haqiqī al-tahqīqī which shows absolute restrictions that isolate the essence of the perfection of power only in the divine realm, while negating the legitimacy of the secular authority of creatures. Through structural coding, four indicators of modern political pathology were found that diametrically imitate these linguistic attributes, namely the centralization of authority, the cult of the individual, secular pragmatism, and legal absolutism. The theoretical implications of this finding successfully revise the conventional dichotomy between the science of tools (Nahwu-Balāghah) and the sociology of Islamic politics (Siyāsah Syar'iyah) by offering a new paradigm of religious language functionalism as an apparatus for ideological critique. Practically, this research provides a solid theological-linguistic foundation for civil society to reject all forms of totalitarianism and reform the ethics of public leadership in the Muslim world.

Keywords: Hadith Qudsi, Muftada'-Khabar, Alif Lām al-Istigrāqiyah, Theo-Linguistic Hermeneutics, Political Authoritarianism.

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INTRODUCTION

The legacy of Islamic ideas fundamentally places the Hadith Qudsi in a privileged position of knowledge (Rois & Rubini, 2021), because it unites the power of transcendent divine revelation with the explanation of the Prophet Muhammad (peace be upon him). (Rani Yulisa et al., 2025). One eschatological text with a very significant political-theological content is the Hadith Qudsi narrated by Abu Hurairah, which affirms the absolute power of God on the Day of Judgment through the vertical statement: "I am the king, who are the kings on this earth?" (Al-Asqalani, 842 AH). Theologically, this eschatological narrative does not merely function as dogmatic information regarding the events of the end times, but rather an instrument of radical deconstruction of all manifestations of human hegemony, legitimacy, and worldly claims to power (Allah Sharifi & Ramezani, 2020). The discursive authority inherent in this text demands universal submission and places all forms of human political leadership under the shadow of absolute relativity. Thus, this religious text must be positioned as an active conceptual critique of the nature of power, not merely a passive eschatological doctrine isolated from sociopolitical realities.

Arabic sentences are structured, conjugated, and connected to create precise sentences (Sofwan et al., 2024). Linguistically, the sharpness of the deconstructive message in the hadith stems from the highly specialized engineering of Arabic grammar (Ahmadi & Hasanah, 2025), particularly in the syntactic relationship between *mubtada'* (subject) and *khavar* (predicate). The choice of *dhamir munfashil* for the first-person singular pronoun "Ana" as *mubtada'*, directly opposite the *khavar mufrad makrifat* "Al-Malik" (through the instrument *alif lam al-ta'rif*), produces a semantic impact of *al-qashr wa al-hasr* (exclusive limitation and absolute specificity) in the study of 'Ilm al-Ma'ani (Assajad & Nugroho, 2024). According to (Al-Jarim et Amin, 1957), through this double structure of knowledge (*tarfain ma'rifah*), the text firmly emphasizes that the title of "True Ruler" is only legitimately owned by the divine subject (Ana), while simultaneously rejecting the validity of the claims of others who attempt to adopt the same authority. This fixed and constant grammatical feature (*tsubut*) transforms the theological statement into a political-spiritual manifestation that radically opposes all forms of absolutism and human totalitarian systems.

Arabic functions not only as a spoken language but also as a written one. This writing has created a strong scholarly tradition among Muslims (Hulwatunnisa et al., 2024). However, when this rigid theo-linguistic structure confronts the current political situation in the Muslim world, there are striking conceptual and factual differences. The history of modern Islamic politics shows that the basis of legitimacy of power has shifted focus, from being based on ethical-transcendental religious values to formal-pragmatic political authority influenced by the interests of contemporary nation-states. Various aspects of leadership and the application of power in contemporary life reveal the importance of rethinking the ethical values contained in religious texts. In this context, this *hadith qudsi* can be understood as a reminder of the limits of human power and the importance of moral responsibility when exercising authority. At this critical stage, awareness of the exclusivity of God's power, represented by the nominal expression "Ana al-Malik," has sharply diminished among current Muslim leaders, causing this sacred text to lose its ideological power in the public sphere.

Previous studies on eschatological hadith texts have generally fallen into two main streams of literature. The first stream is dominated by traditional textualist and philological approaches, both within Islamic boarding schools and among hadith scholars, which exclusively emphasize the criticism of *sanad* (chain of transmission), the authenticity of the text, and the codification of literal eschatological interpretations, drawing on classical texts such as Ibn Hajar al-'Asqalani's *Fath al-Bari*. In contrast, research originating from a *siyasah syar'iyah* perspective tends to focus on the concepts

of leadership, the caliphate, and the management of Islamic governance within a normative and institutional context. However, this research has not extensively explored specific hadith texts as a basis for analyzing the character, behavior, and psychological orientation of leaders. As a result, Arabic studies often focus more on the aesthetic and linguistic dimensions of the texts (Nur et al., n.d.), while Islamic political studies emphasize the institutional aspects, leadership, and governance. This situation has resulted in the relationship between the linguistic structure of the hadith text and its socio-political messages remaining largely unanalyzed. In Arabic grammar, the meaning of a word cannot stand alone but is shaped by its syntactic relationship with other elements in the sentence. Therefore, studying the linguistic structure of the hadith has the potential to reveal deeper social and political meanings than readings that focus solely on historical, normative, or literal aspects. (Milah et al., 2023).

Based on a review of previous research, no study has comprehensively examined the connection between the syntactic-balaghah analysis of the Hadith Qudsi and the sociological and psychological behavior of contemporary Muslim leaders. However, the relationship between the linguistic structure of the hadith and its significance for current leadership issues has rarely received attention in interdisciplinary research. Consequently, hadith interpretations often focus more on normative, theological, or historical aspects, while the social elements contained within the structure remain under-examined. In fact, in Arabic linguistics, vocabulary choice, sentence organization, and rhetorical techniques play a crucial role in shaping and reinforcing the intended message (Abdul Rohman & Wildan Taufiq, 2022). Therefore, an approach that connects linguistic analysis with the broader social context is needed to more comprehensively understand the meaning and relevance of the hadith. Without a linguistic deconstruction of the claim about human tyranny, the text of "Ana al-Malik" will be viewed as nothing more than a futuristic eschatological myth devoid of real-world social relevance. Therefore, addressing this gap in the literature is an urgent academic need to redefine the ethical-transcendental boundaries of the political ambitions of modern leaders and to revive the role of the hadith as a prophetic instrument of ideological critique.

The author attempts to present a scientific innovation through interdisciplinary integration by applying the Contextual Theo-Linguistic Hermeneutic Approach. This study argues that the muftada'-khabar structure in the hadith qudsi is not merely a fixed grammar, but also a linguistic deconstruction tool that functions as a firm limit for ego and arrogant political power in the current era. The uniqueness of this research lies in its ability to combine classical Arabic grammatical principles (nahwu-balaghah) with sociopsychological analysis of the current authoritarian leadership. This hybrid lens has not yet found in-depth exploration in renowned international journal publications, so this research provides an original and significant contribution to the methodology of modern hadith studies. To direct this scientific analysis, two clear research questions are set: (1) What is the semantic and balaghah meaning of the muftada'-khabar structure in the Hadith Qudsi "Ana al-Malik" in the context of the limitation of absolute power for creatures? and (2) How can this theo-linguistic deconstruction critique, deconstruct, and reform the socio-political leadership model among today's Muslim elite, which tends to be absolutist and worldly?

The primary objective of this study is to identify the political-transcendental dimensions behind the linguistic structure of the Hadith Qudsi and transform them into a critical analytical instrument for assessing the character and behavior of contemporary leaders. From a theoretical perspective, this study makes a significant contribution to the development of an integrative methodology in hadith research by offering a model for reading classical texts that is responsive to changes in political sociology. Practically, this paper presents a new paradigm for Muslim communities worldwide to build a solid theological foundation for critique of all forms of oppression and abuse of power by the

ruling elite. To achieve this goal, the discussion of this article is structured systematically. The section following this introduction will explain the qualitative methodology based on contextual textual hermeneutics. The analysis will then focus on analyzing the grammatical structure of the *mubtada'-khabar* and the *balaghah* dimension of the hadith text in question. The results of the theo-linguistic reading will then be approached dialectically with the phenomenon of the political psychology of modern rulers, before finally ending with a conclusion that summarizes the main findings and the direction of future research.

METHOD

This study adopts a descriptive-qualitative design with an interdisciplinary approach that combines analysis of grammar and rhetoric, theological interpretation, and contextual reading of hadith texts (Hall & Liebenberg, 2024). This integration is referred to as the Contextual Theo-Linguistic Hermeneutic Approach. This approach links classical Arabic grammatical theory (grammatical theory and rhetoric) with a contextual reading of the social aspects contained in hadith texts. The epistemological foundation of this framework is based on the assumption that grammatical structures in sacred texts function not merely as fixed linguistic phenomena but also as dynamic discursive tools that can reveal power structures in the real world. The entire research process was conducted over a three-month period, from April to June 2026.

The population analyzed in this study consists of fundamental texts in the Islamic tradition containing direct statements from God (Hadith Qudsi). From this population, a purposive sample was taken from a Hadith Qudsi narrated by Abu Hurairah and found in *Sahih al-Bukhari*, and explained in the work *Fath al-Bari* by Ibn Hajar al-'Asqalani number 6519 (Al-Asqalani, 2021). The sample size focused on a single, rich nominal clause unit, namely the statement of Allah, "Ana al-Malik, ayna muluk al-ard?" (I am the King, where are the kings of the earth?). The logical reason behind selecting this single text segment lies in its unique position as the clearest theological statement, directly challenging world political power within a dense nominal clause structure (*ismiyyah* number). To support the understanding process, this study refers to *Fath al-Bari* by Ibn Hajar al-'Asqalani as the primary reference for understanding the context, meaning, and explanation of the hadith in the classical sharia tradition (Al-Asqalani, 2021).

The information collection in this study was conducted using non-participatory text documentation methods and critical philological reading (Halawatul Kamala et al. 2025). The research tool used was a qualitative textual matrix designed independently to map two main dimensions: syntactic-semantic indicators and sociopolitical criticism variables. The compilation of these linguistic indicators was taken from the rules of classical Arabic grammar, especially those governing the relationship between *mubtada'* (subject) and *khabar* (predicate). The evaluation criteria are made in categorical and descriptive forms with three main measurement standards, which include syntactic parameters to identify the nature of nouns in the subject position (*dhamir munfashil* versus *isim dzahir*) as well as markers of knowledge (*ta'rif* through *alif lam*), semantic-balaghah parameters to evaluate indicators of limitation (*al-qashr wa al-hasr*), total generalization (*al-istighraq*), and consistency of meaning (*tsubut*), as well as sociopolitical analysis parameters to highlight indicators of authoritarian character, political narcissism, centralization of power, and secular-pragmatic legitimacy in modern rulers. To ensure conceptual accuracy and internal validity, this instrument has been tested through peer review by two experts in the fields of Arabic linguistics and Islamic political thought.

The collected textual data of the Hadith Qudsi were then analyzed using qualitative thematic analysis techniques. Technically, the analysis procedure was carried out through four main interconnected stages. The first stage is structural coding, where the core fragments of the text are isolated for syntactical decoding to separate the *mubtada'* (Ana)

and khabar (Al-Malik) components, while simultaneously identifying their morphological characteristics. The second stage is continued with semantic mapping by applying the principles of 'Ilm al-Ma'ani to analyze the rhetorical implications of the structure of tarfain ma'rifah (double knowledge at both ends of the clause), as well as assessing the existence of the meaning of al-qashr (exclusive limitation) and its impact on the weight of the legal certainty of the declaration. The third stage enters contextual dialectics, where the mapped linguistic findings are directly confronted with the empirical phenomenon of authoritarianism in Muslim-majority countries today, so that the concept of God's absolute sovereignty is used as an analytical tool to deconstruct the socio-psychological claims of modern rulers. This procedure concludes with the fourth stage, a theoretical synthesis that integrates the results of the syntactic-rhetorical readings with sociopolitical critique into a coherent narrative to create a new paradigm in integrative hadith hermeneutics methodology.

Because this research focuses entirely on the text of the Hadith Qudsi and does not involve human participation, formal research ethics procedures such as participant consent forms, personal data security, or permission from an ethics committee are not required. However, academic ethics principles are strictly applied to ensure transparency in scientific research. Intellectual honesty is reflected in the application of a strict citation system for all sources, both classical and modern, cited in the text. Furthermore, to prevent subjective or forced interpretations in this research, the language analysis is conducted strictly in accordance with the rules approved by classical Arabic grammarians, ensuring that the integration of contexts does not compromise the integrity of the sacred text's original meaning.

RESULT AND DISCUSSION

The presentation of the research findings is divided sequentially into two main focuses that reflect the answers to the established research questions. The first section presents information on the syntactic structure and rhetorical impact (balāghah) of the Hadith Qudsi text segment that is the object of the study. The second section presents the results of mapping sociopolitical data and the psychology of contemporary power, identified through text retrieval using a qualitative matrix tool.

Based on the philological and structural analysis of the Hadith Qudsi text narrated by Abu Hurairah in Sahih al-Bukhari, a high-density core nominal clause unit (number of ismiyyah) containing the relations mubtada and khabar was identified. The grammatical structure of the text is presented in detail in Table 1.

Table 1. Analysis of Syntactic Components of the Core Nominal Clauses of the Hadith Qudsi

Contemporary Text	Grammatical Function	Morphological Category	Definiteness (Ta'rīf)	Rhetorical Effect ('Ilm al-Ma'ānī)
أَنَا (Ana)	Mubtada' (Subject)	Independent Pronoun (<i>Dhamīr Munfaṣil</i>) – First Person Singular	Definite (<i>Ma'rifah</i> , Specific)	Absolute Subject Emphasis
الْمَلِكِ (Al-Malik)	Khabar (Predicate)	Explicit Noun (<i>Ism Zāhir</i>) / Adjectival Noun	Definite (with <i>Alif-Lām al-Ta'rīf</i>)	Exclusivity and Restriction (<i>Al-Qaṣr wa al-Ḥaṣr</i>)

The data contained in Table 1 shows that nominal clauses are formed by a double makrifat model (tarfain ma'rifah), where the subject (mubtada') is a makrifat pronoun and the predicate (khabar) is connected by alif lām al-ta'rif. In this mechanism, the meeting of these two equally makrifat elements produces an exclusive limitation function (al-qashr al-haqīqī al-tahqīqī) (Auliya et al., t.t.), which determines the predicate "King" is only valid for the subject "I" (God) and eliminates that predicate from other subjects.

Apart from the main clause which is in nominal form, text analysis of the entire discourse framework for this sub-chapter shows the application of the technique of omission (hadzf al-mubtada') in the structure of the next question, namely in the phrase "Ayna mulūk al-ard?" (Where are the kings of the earth?). The deletion of the original subject in this phrase acts rhetorically to emphasize the loss of the existence of the secular subject (hadzf al-wujūd) in the context of the eschatology described by the text.

Mapping Sociopolitical Indicators of Contemporary Authoritarianism

Extracting sociopolitical information within the linguistic framework of sacred texts resulted in a grouping of indicators of contemporary power practices. Using structural coding, four main indicators were identified that indicate deviations from the principle of transcendental power exclusivity. The distribution and characteristics of these indicator data are presented in Table 2.

Table 2. Clustering Matrix of Contemporary Political Behavior Indicators

Indicator of Political Behavior	Source of Empirical Legitimacy	Characteristics of Power Distribution	Psychological Manifestation	Textual Consequence (Reduction of Meaning)
Centralization of Authority	Formal Constitution / Dynasty	Monopolistic, Intolerant of Criticism	Political Narcissism	Negation of the Phrase <i>Ayna al-Mulūk</i> ("Where are the kings?")
Cult of Personality	Propaganda Apparatus	Personalized Power, Sacralization of the Leader Figure	Megalomania	Imitation of the Definite Attributes Embedded in <i>Al-Malik</i>
Secular Pragmatism	Procedural / Transactional Legitimacy	Oligarchic, Temporal	Ethical–Spiritual Separation	Desacralization of the <i>Hadith Qudsi</i>
Legal Absolutism	Decrees / State Instruments	Repressive, Unilateral	Boundless Political Ego	Rejection of the Relative Nature of Created Beings

The narrative in Table 2 reinforces the view that the current sociopolitical leadership model among Muslims functions by integrating characteristics that are diametrically opposed to the tsubūt (stability) and qasr (limitation) characteristics found in the Hadith Qudsi. The indicators of Centralized Authority and the Cult of the Individual emerge as empirical manifestations of the ma'rifat (knowledge of God) of Al-Malik, in which contemporary leaders claim or construct their power as if it were absolute and eternal. These data objectively demonstrate that the megalomania and political narcissism of the elite are supported by secular-pragmatic sources of legitimacy that ignore the ethical-transcendental boundaries established in religious texts.

A thorough interpretation of the syntactic relationship between *mubtada* and *khavar* (prophetic) in the *Hadith Qudsi* of *Ana al-Malik* reveals a theo-linguistic dimension that has been overlooked by conventional analyses of Islamic political sociology. The findings from the research in the previous chapter confirm that the grammatical structure of the text is not merely a mere arrangement of information (the number of *khavariyyah*) (Rifa'i 2021), but rather constitutes ontological information that limits the existence of divine power. When the first singular pronoun "Ana," which has a *ma'rifat* (knowledgeable) nature, is juxtaposed with the term "Al-Malik," which also acquires a *ma'rifat* meaning through *alif lām al-ta'rīf*, this structure automatically activates the law of *ta'rīf al-tharafain*. In classical Arabic syntactic analysis, when both main elements of a nominal clause (*jumlataun ismiyyatun*) have *ma'rifat* status, the predicative relationship formed not only confirms the law but also limits (*al-hasr*) the association of meanings (Purnama, s.d.). The meaning contained in this discovery indicates that the exclusivity of absolute power inherent in the divine nature has been rigidly established through a linguistic structure that prevents infiltration or duplication by any secular entity. The most important theoretical debate in the *nahwu* structure of this text lies in the unique position of *dhamīr munfashil* as *mubtada'*. The grammatical approaches of Kufa and Basrah agree that *mubtada'* is a basic element that has the status of *marfū'* because it is not influenced by the *amil lafzhi* (*al-ibtidā'*) (Latifah Fauziah and Sopian 2023). From the perspective of this *hadith*, the placement of *dhamīr "Ana"* at the beginning of the sentence provides a very strong psychological and theological emphasis. The position of *mubtada'* as *musnad ilaih* (subject that is the basis of law) in the syntactic tradition is completely separate from external influences, making it the main focal point of discourse (Pranoto et al., 2026). This is reinforced by the fact that *dhamīr* is the highest level of knowledge after the *lafazh jalalah* (*ism al-jalālah*), which inherently possesses the characteristics of certainty, unity, and independence (Ubaidillah 2025). Therefore, the statement of divinity in this *hadith* begins with a subject entity that grammatically negates any ambiguity (Mahardhika, n.d.), positioning the speaker at the top of the hierarchy of authority before the assertion of power itself is made.

Furthermore, the discussion focuses on the properties of *khavar* (knowledge of God) through the use of *alif lām* (Muntaha and Huda 2021). Most traditional *nahwu* principles dictate that *khavar* should have a *nakirah* form to produce a dynamic informative function. However, when this text deliberately deviates from the general norm by presenting "Al-Malik" as *khavar makrifat*, a structural anomaly emerges that, upon closer syntactic analysis, serves to resolve conflicting claims (*fasl al-khishām*). The presence of *alif lām* in the term *Al-Malik* functions as *alif lām al-istiqrā'iyah*, encompassing all dimensions of the nature, substance, and meaning of power within a single entity. This syntactic relation changes the meaning of "King" into "The One True Sovereign" through the technique of *qashr al-shifah 'ala al-maushūf* (Al-Jarim et Amin, 1957). By using this *nahwu* logic, the nominal clause structure actively reveals the theological aspect of all rulers in the world, because this status of *khavar makrifat* affirms the absolute right of ownership and leaves human power as a grammatical illusion that has no ontological basis.

This linguistic dimension becomes even more extreme when associated with the method of omission (*hadzf*) that precedes the question "Ayna mulūk al-ard?". In the science of grammar, the omission of sentence elements (*hadzf al-kalimah*) is only permitted if there is a strong and clear contextual clue (*qarīnah*) (Ulin Nuha 2022). In this *Hadith Qudsi* text, the rhetorical question regarding the existence of the ruler of the earth begins with the complete elimination of the existence of the secular subject in the face of divine majesty. The structure of this question uses the question word "Ayna" (where) which focuses on physical and temporal space (Mulyadin 2025), with a sarcastic tone questioning the absolutist claims of modern rulers that are instantly destroyed when

confronted with the eternal. From a syntactic and semantic perspective, the relationship between the nominal clause "Ana al-Malik" and the interrogative clause "Ayna mulūk al-ard" reflects an unbalanced dialectic of binary opposition, in which God's power is depicted as fixed, stable, and knowing (tsubūt), while the power of creatures is seen as crumbling, lost, and nakirah (zawāl).

Compared with previous research in the past decade, this study significantly expands and revises the general trend in hadith literature. Most modern research on eschatological texts is dominated by text-based approaches that focus solely on the sanad corpus and classical theological explanations without considering relevant sociopolitical aspects. On the other hand, research on contemporary Islamic politics often addresses issues of authoritarianism solely through institutional and constitutional perspectives without addressing the transformative power of religious language as a tool for critique (Alfanny et al. 2025). The results of this study connect these two separate sides by demonstrating that accurate syntactic analysis of nahwu can be transformed into a methodology for incisive ideological critique. These research findings contradict the implicit assumptions in some sociology of religion literature, which view eschatological hadith texts as passive doctrines that reject social action, as the linguistic structure of these texts actually necessitates an active deconstruction of tyrannical claims in practice.

The rational argument underlying the novelty of these findings lies in their success in revealing how political elites among Muslims today commit grammatical-theological errors in the exercise of their power. When modern rulers establish a centralized, oppressive system of government based on the cult of the individual, they unwittingly attempt to emulate the characteristics of tarfain ma'rifah, which is entirely God's right. They establish themselves as the muftada' (primary focus) in state life, which must not be disturbed (Fatah 2013), and claim the title of Al-Malik (the holder of absolute power) through commands and means of state violence. This reduction in theological meaning leads to the loss of the majesty of religious values, where sacred texts are recited on official platforms, but their actions in society reflect the arrogance of modern pharaonism, which has been thoroughly criticized by the hadith.

The theoretical implications of this study are crucial for the advancement of interdisciplinary Islamic studies methodology. The results of this study clearly change the prevailing paradigm that separates the instrumental sciences (Nahwu-Saraf) as an exclusive field of language from the social and political sciences in Islam (Siyasah Syar'iyah). By introducing a Contextual Theo-Linguistic Hermeneutic Approach, this study expands the theoretical framework of functionalism in language, emphasizing that the syntactic structure of classical Arabic has the innate ability to function as a theory of social criticism. Religious language can no longer be considered a separate entity in a dogmatic vacuum (Anas 2019), but must be seen as a configuration of discourse capable of evoking political power (Ramdani et al., 2025). This theory proposes a new methodology for international academics to reinterpret classical religious texts by analyzing how the grammatical elements contained therein work to deconstruct sociological problems in modern society.

Practically and policy-wise, this research makes a significant contribution to restructuring the ethical aspects of leadership in countries with large Muslim populations. These findings can be utilized by decision-makers, fatwa institutions, and global Islamic educational institutions to design leadership curricula that prioritize the principle of the relativity of human power. The results of this study offer a strong theological-linguistic basis for civil society to conduct social oversight and critique government policies that have the potential to lead to absolutism and reduce democratic space. Public policy in Muslim countries must be guided by destroying the cult of the individual and the concentration of power, because, from a grammatical-religious perspective, every human

leader is merely a temporary entity under the influence of the revelation of absolute divine knowledge.

Furthermore, within the context of global academic discussions, this study places the study of hadith alongside recent advances in Western critical theory, including critical discourse analysis and postmodern deconstruction. This research challenges the dominance of Eurocentric perspectives in political sociology, which have largely ignored the role of Middle Eastern theological texts as tools of empowerment (Aminah, n.d.). By presenting evidence that classical Arabic syntactic relations can be more effective in exposing the political arrogance of rulers than secular theory, this paper creates an opportunity for new dialogue in leading international publications. It demonstrates that the intellectual heritage of Islam offers a rich and independent approach to addressing the challenges of humanitarian crises and global politics without necessarily following Western epistemology.

However, this research remains open to alternative interpretations of the results. From the perspective of certain theological schools, such as the Ash'arite or Maturidi, the phrase *Ana al-Malik* is often interpreted in the context of God's absolute attributes, completely separate from the question of causality pertaining to humankind. This alternative interpretation argues that the text is an eschatological metaphysical explanation that does not directly relate to the actual political structure of humankind. However, this argument tends to create a distance between the sacred text and its prophetic function. Critics of this alternative view emphasize that separating the theological dimension from the social and psychological realities of leaders only prolongs the perpetuation of political totalitarianism in Muslim societies by diminishing the critical capacity of religious texts. Critical reflection on the limitations of this research's interpretation must also be addressed to ensure scientific objectivity (Rendi Rendi et al. 2024). This study strictly analyzes only one text of the Hadith Qudsi and compares it to a broad model of modern authoritarian leadership, leaving the subtle variations in political systems across different Muslim countries unexplored. Furthermore, the limitations of this hermeneutical textual interpretation rely heavily on the researcher's subjectivity in connecting traditional grammatical meanings to current social phenomena. This limitation necessitates academic rigor to avoid simplification or forced meaning (*tathbiq al-khāthi'*) that exceeds the original semantic boundaries of the sacred text's corpus.

CONCLUSION

As a conclusion to all the scholarly discussions that have been conducted, the syntactic relationship between *mubtada'* and *khavar* in the Hadith Qudsi "*Ana al-Malik*" has proven to be a solid and effective textual tool to challenge the legitimacy of current political absolutism. By using the mechanism of *ta'rīf al-tharafain* and the rhetorical implications of *al-qashr*, this text has theoretically limited legitimate power only to the divine domain and provides an assessment that any individual who tries to repeat tyrannical traits in this world is illegitimate. The intellectual contribution of this research has succeeded in reviving the function of *nahwu* and *balaghah* from merely dry linguistic disciplines to tools of socio-political analysis with emancipatory power. The room for future research is still very wide for academics to explore other sacred text corpuses using this combined approach to enrich the insight of Islamic epistemology at the global level.

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