

CHAPTER I

PROLOGE

A. Background

The Happiness is the hope of everyone. The happiness is The situation of mind which signed by love, satisfaction, enjoyment, and also cheerfulness. Someone will do everything to escape his happiness. For each group, happiness is escaping everything which is wanted by them. The happiness, according to Ibnu Maskawīh is the top of the perfectness. Something will be called perfectness is after it's gotten and is not the other anymore.¹

There are varieties in the definition of happiness. It will be different between Marxist, Socialist, Sophistic, and other. Every group has own characteristic of it. For example, Plato and also Aristoteles said that to escape the happiness the one need some characteristics, such as; good money, good birth, good health, good reputation.²

Aristoteles (322-384 H) says that, there is no one ugly and happy; this statement is adapted from Simonid (310 H) saying to his wife. He asked to choose which one you prefer; become a rich man or philosopher? He prefers becoming the rich man, because the philosopher will spend his time in front of the rich man".³ According to him, happy is different for every person; it depends on the Who looking for." It's sure that something to look for by everyone will be appropriate with happiness according to him."⁴

¹ Ibnu Maskawīh, *Menuju Kesempurnaan Akhlaq*, translation, Helmi Hidayat (Bandung: Mizan, 1998), p. 97

² Jalaludin Raḥmat, *Meraih Kebahagiaan*, (Bandung: PT Remaja Rosdakarya offset, 2004), p. 40.

³*Ibid*, P, 40.

⁴ T.Z. Lavine, *Petualangan filsafat: dari socrates ke-Sartre*, translation, Andi Iswanto and Deddy Andrian Utama (Yogyakarta: Penerbit Jendela, 2002), p. 39.

It will arise the question about the aim of our life, some people will answer to escape the happiness. Even the definition of it is in variety of meanings. Most of them consider that happiness will be reached by money and luxury, but the proof is many people are not happy based on it.⁵

The existence of happiness is asked. Probability it is just the ideal condition which will not be reached or just the imagination to escape it. Even these statement raise up, but somebody will say he is happy when he is joyful, cheerful, and also satisfy for his escaping something. This situation is usually afforded to be reached by everyone.⁶

Every group has each definition of happiness. Materialist will feel happy when the material need is reached.⁷ Sophistic measures the happiness does not come from the material, but from the heart. According to them, sometimes the material just becomes the hamper of the heart. The other hand, rationalist considers that the happiness is not from our deep heart, but from his satisfy of mind and logic.⁸ And the definition also rises up from the socialist, they will be joyful when they can spare their time, material, and their entire feel with others.⁹

To reach the aim of someone living, it also raises some results, becoming each sequence depend on each way. Based on many definitions of happiness and each characteristic of each groups, surely it will be taken by some ways to reach. It's no problem if some people use the right way, and positive action. But rather than that, some people use the negative action to escape the happiness. For example; some teenagers have drugs to be *fly* and feel enjoy, thief has to steal something which has

⁵ Rushdi Hamka, *Pribadi dan martabat Buya Prof. Dr. Hamka* (Jakarta: Pustaka Panjimas, 1983), p. 6

⁶ Hamka, *Tasawuf Perkembangan dan Pemurniannya*, vol XIX, (Jakarta: Pustaka Panjimas, 1994), p, 91 dan 93.

⁷ *Ibid.*, p. 78.

⁸ Hamka, *Falsafah Hidup*, (Jakarta: Pustaka Panjimas, 2002), vol XIII, p. 64-65.

⁹ Muhammad Mahdi Ibn Abi Dzar an-Naraq, *Jami' as-Sa'adah*, translate. Ilham Mashuri and Smta Nuzuliana (Jakarta: Lentera, 2003), p, 23.

looking for, and extremely produces many corruptors escape his satisfy. These entire ways based on the wrong way to reach the happiness.¹⁰

Some interested ways to escape the happiness are coming from the Sufism. Happy is being able do everything which asked by God and also can ignore some prohibitions; it is the fight and can be near to God. As by Ghozali's statement, the happiness can be reached by *ma'rifatullāh*, that happiness is related to spiritual but not material like in the west In this way, someone does not reach the entire world only, but also the beyond of life. God becomes the last of everything.¹¹

Even many definitions of the happiness are exist, but it cannot be the fault. Happiness according to every person is different, depending on its needed. For example, being happiness according to rich man will be different with poor one, on the other hand; being happy according to healthy man will be different with sick one.¹² All these statement can be corrected if the manner to escape the aim also correct.

Based on many explanation above, it will be different also if we see the explanation in Qur'an. As the main source of Islamic living, Qur'an has own interpretation of it. And surely Qur'an is the most complete and the most perfect one of these definitions.

Al-Qur'an has many terms of Happiness which are applicable in many verses on it. Some derivations of it are; *Aflaha*, *Sa'ādah*, *Fāza*, *Faraha*, *Hayātan Ṭayyibah*, *Masrūrān*.¹³ And the certain term of happiness is *aflaha*. The proof is every word of

¹⁰ Zakiah Daradjat, *Kebahagiaan*, (Bandung: PT Remaja Rosdakarya, 1993) cet 4, p, 7.


¹¹ Al-Ghazali, *Ihya' Ulum ad-Dīn*, vol VII, translate. Ismail Yakub (Jakarta Selatan: CV. Faizan, 1981), p, 57.

¹² Muḥammad Iqbal, *the Reconstruction of Religious Thought in Islam*, (New Delhi: kitab Bhavan, 1981), p, 11-12.

¹³ Muḥammad Fuad 'Abdul Baqī, *Mu'jam Al-Fahras li Al-Fād Al-Qur'an Al-Karīm*, (Darul Fikr, 1981), p. 277.

aflaha in the term-*qad*, (read *qad aflaha*),¹⁴ becomes a straighten of happiness. *Aflaha* is derived from word *falah*. Some classic Arabic dictionaries explain that the meaning of *falah* are: prosperity, victory, success, and also escaping of something which we are looking for or hope; some conditions when we can reach it we can feel happy; continually in good condition; tranquility ; eternity.¹⁵

Happiness can be replaced by *aflaha*, as *sa'ādah*, *faūzun*, *hayātan tayyibah*, *masrūrān*. The explanation of happiness is distinctly explained in Qur'an by some terms above. It's also coming from some aspects which represented by the meaning of happiness. The example of happiness in Sufism aspect is explains in Al-'Alā: 14.

16  قَدْ أَفْلَحَ مَنْ تَزَكَّى

The translation:

“But those will prosper who purify themselves”.(QS. Al-A'lā 87: 14)¹⁷

The explanation of this verse is someone will reach the happiness, if he purifies and sanctifies himself from some prohibition to do every asking of God. And some ways to escape the god-fearing (*taqwā*) are by *zikr* and also remember of God, by praying; and giving the alms¹⁸ as the explanation in al-Baqarah.

¹⁴ Ahmad Mushthafa Al-Maraghi, *Tafsir Al-Maraghi*, (Semarang: Toha Putra, 1974), p. 65.

¹⁵ Jalaludin Raḥmat, *Meraih Kebahagiaan*, (Bandung: PT Remaja Rosdakarya offset, 2004), p. 24.

¹⁶ Hamka, *Tafsīr Al-Azhār*, vol. XXX, 4 Edition, (Surabaya: Pustaka Islam, 1983), p. 112-113.

¹⁷ ‘Abdullāh Yūsuf ‘Ali, *The Holy Qur'an Text and Translation*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 781.

¹⁸ Shihab, Quraish, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2002), p. 132.

أَلَمْ ۙ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۙ فِيهِ ۙ هُدًى لِّلْمُتَّقِينَ ۙ ﴿١﴾
 الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
 ۙ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
 وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۙ ﴿٢﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۙ
 وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۙ ﴿٣﴾

The translation:

“Alif Lam Mim. This is the Book; in it is guidance sure, without doubt, to those who fear Allah. Who believe in the unseen, are steadfast in prayer, and spend out of what we have provided for them. And who believe in the revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their lord, and it is these will prosper”.¹⁹(QS. Al-Baqarah 2:1-5)

From the explanation of the verses above, to reach the god-fearing we have to do some asking of God, such as praying, to nearer to God, and also giving some alms to purify our mind, because our living now is just a while. And there is eternal life here after. Some verses above are explaining about happiness and some right way to reach. It shows that, to get a good aim we have to use a good way.

¹⁹Abdullāh Yūsuf ‘Ali,. Op. Cit, p. 2.

Al- Ghozali, as quoted by Hutai'ah, said that:

ولست أرى السعادة جمع مال * ولكن التقى لهي السعيد

وتقوى الله خير الزاد ذخرا * وعند الله للآتقى سعيد

*In my mind, the happiness is not only collecting some wealth.
but, god-fearing of Allah is the real happiness

*God-fearing of Allah is the best supplies to save * and just beside
of Allah the happiness of the person who god-fearing²⁰*

Not only the classic scholar likes Al-Ghazali who explains distinctly about happiness, but also there is a National Interpreter who talks about happiness deeply, Hamka. In his book of interpretation, *Tafsīr Al-Azhār*, Hamka explains some verses of happiness. Moreover, this book is using both methods, either *bi Ra'yī* and *bi Ma'thūr* method, it will be appropriate with social history of Indonesian people.

Hamka is rational person. It is his interpretation also does not quote from the previous interpretation. And the other goodness is his education struggle of many aspects becoming his interpretation is appropriate with every aspect of social living. And the amazing thing and is also becoming difference with other interpretation, Hamka was writing his interpretation when he was in prison. This situation was very important to be studied, because the psychology of interpreter surely would have some impacts of his result. The feeling of interpretation will influence his writing. Hamka in his interpretation explains deeply about happiness. It's because psychologically, the feeling of someone freedom will be different from the feeling of those who spent their time in prison.

²⁰ Hamka, *Tasawuf Modern*, (Jakarta: Pustaka Panjimas, 1990), p, 21.

B. Research Question

The statement of the problem is the way to state explicitly what the questions want to answer.²¹ Based on the background of the study is under the title "The Happiness according to Hamka Interpretation (Study analysis in Tafsīr Al-Azhār)" So the research question of this writing are:

1. How is the concept of happiness according to Hamka in *Tafsīr Al-Azhār*?
2. To what extent is the relevance of the Hamka's concept of happiness in the life of modern society?

C. Aim and Significant of this Study

1. The aims of writing the Thesis²² are:
 1. To know the concept of happiness according to Hamka in *Tafsīr Al-Azhār*?
 2. To know the the relevance of the Hamka's concept of happiness in the life of modern society?

²¹ Jujun S. Suria Sumantri, *Filsafāt Ilmu Sebuah Pengantar Populer*, VII Edition, Pustaka Sinar Harapan, Anggota IKAPI, Jakarta, 1993, p. 112.

²² According Suharsimi Arikunto, the purpose of writing (research) is encapsulated in the phrase the statement, in this formulation sentence indicates something that is obtained after the study is completed. He furtherly states, in fact when viewed from the content they want to achieve something that is the purpose of writing, together with the desired answer in writing problematic. See the Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, XII Edition, Revision Edition, PT. Rineka Cipta, Jakarta, 2002, p.51-52

2. The significance of writing this thesis can be found as follows:
 1. For the interest of science, this thesis could provide a clear implementation that the Al-Qur'an is arranged in every aspect, including in unmeasurable mind, Happiness. Qur'an explains the concept of happiness clearly which is separated in some terms and derived in some verses in Qur'an.
 2. For the interest of society, Happiness is the aim of our living and also the top of the feeling. By this research, people of society will be find the true concept and the right way to escape the happiness. Because some people want to reach the happiness but use the false way.

D. Theoretical Framework

Happiness is the aim of all people. From the pregnant until being old, they pray and also do some efforts to become a happy person. But happiness is the feeling which is unmeasurable thing. It is becoming some definitions of happiness raise up.

Every definition has own characteristic. Sometimes, new problem appears causing the miss understanding of happiness. And they use a wrong way to escape it. even happiness is a metaphisic thing, and it is not easy to make it certainly clear based on many definitions, but the moral, esthetic and also the religions make it sure to determine which one is true.

Al-Qur'an as the source of Islamic teaching also describe distinctly about the happiness. It is spread in some terms, are; *Aflaha*, *As-sa'ādah*, *Fauzūn*, *Faraha*, *Hayātan Ṭayyibah*. Each term has its own meaning and characteristic. Hamka as the interpreter also has his own characteristic to interpret the happiness. Some of the

reason of it, because him had ever been staying in the prison when wrote down his book, *tafsīr al-azhār*.

E. Previous Research

There are same previous researches that support this research; the research is inspired from final project of:

1. Thesis of Dina, which en titled "*Konsep Tasawuf Modern Hamka dan Implikasinya Dalam Bimbingan Konseling Islam*".²³ The writer as a tasawuf figure in her opinions, he said that the purpose of tasawuf means a willing to repair the moral and purifi their spiritual, can be done and trid to get happiness, kept of mental and phisycal healtly, also feel completely with something that they get (qona'ah), and tawakal to our God.
2. Thesis of Muhammad Damami, which en titled "*Tasawuf Positif dalam Pemikiran Hamka oleh Muhammad Damami*".²⁴ He explains Hamka opinion's about tasawuf actually is an effort that has purpose to repair thier attitude andT their mental. His opinion to correct tarekat in older tasawuf are believed deviating from islami and returned in Islam that is Qur'an and Hadith.
3. Thesis of Istiatik, which en titled "*Konsep Kebahagiaan menurut al-Ghozali dan Relevansinya terhadap Pendidikan Rohani*".²⁵ the writer explains about al-Ghazali's thinking that this happines is something that bases closeness to creators (God), because according to her happiness is when someone reaches

²³ Dakwah and communication Faculty, Tesis Pasca Sarjana IAIN Sunan Kalijaga Yogyakarta' pos graduate of IAIN Sunan Kalijaga Yogyakarta, 2006.

²⁴ Ushuluddin Faculty, Tesis Pasca Sarjana IAIN Sunan Kalijaga Yogyakarta' pos graduate of IAIN Sunan Kalijaga Yogyakarta, 2000.

²⁵ Tarbiyah and Education Faculty, Semarang, Walisongo State Institute for Islamic Studies Semarang , 2005.

ma'rifatullāh. The writer connected it with education to someone spiritual in life. Taking studies of what already taught by al-Ghāzali, what affecting one will happen after studying and applying happiness concept according to al-Ghazali who corresponds to islam teaching.

4. Thesis of Farida, which en titled “*Studi Komparatif Pendapat Hamka dan Dadang Hawari dalam Memelihara Kesehatan Jiwa Hubungannya dengan Fungsi Teknik Bimbingan dan Konseling Islam*”²⁶ In this case the author explained about the concept of soul health according to Hamka and Dada Hawari, and the similarities and differences in concepts of them, than their concepts of guidance and counseling Islam, because they saw the under of spiritual cleansing in the soul society.

5. Thesis of Muhamad Rifai Subhi, which en titled “*Studi Analisis Pemikiran Hamka Tentang Tasawuf Modern dan Pendidikan Islam*”²⁷ This thesis discussed about Hamka’s thought of modern Sufism and Islamic education. Because the study was motivated by the similarity of purpose between the concepts of modern with the concept of Islamic education, which means the creation of human’s quality with a balance between physical and spiritual life.

6. Thesis of Mushonnef, which en titled “*Kebahagiaan menurut Ibnu Maskawih*”.²⁸ The writer places Ibnu Maskawih as sufi’s figure that deepens his thinking, his opines is that reality and the effect of happiness are at the meaning as to approcing God, to correct adab to act, ethic kindness and to clear soul, as someone who is near to God, he will get what to do as willingness expectation. Ibnu Maskawih is not far difference from al-Ghazali in declaring

²⁶ Dakwah and communication Faculty, Semarang: Walisongo State Institute for Islamic Studies Semarang, 2007.

²⁷ Arbiyah and Education Faculty, Semarang: Walisongo State Institute for Islamic Studies Semarang, 2012.

²⁸ Teology Faculty, Semarang: Walisongo State Institute for Islamic Studies Semarang, 2004.

this happiness. It's done by serious cleansing of the soul and fight way of *thariqah* and spiritual's approaching.

Based on the researchs above, the writer concludes that the concept of happiness in the world is never done before, because majority they do research about here after aspects. So, this research will be focused on the concept of happiness according to Hamka in *Tafsīr Al-Azhār*.

F. Research Method

1. Kind of Data

As the title implies, this research is qualitative²⁹ which purely based on bibliographical research. In this research, the sources of data are written texts related to the topic.

2. Sources of Data

The sources of data that have relationship with Al-Qur'an so there are 2 (two) kinds of data:

a. Primary data

It is data that directly collected from the primary source. They are Quran related to the verses which implicitly explain the happiness. And also using the book of Hamka, *Tafsīr Al-Azhār*. Besides, the other sources regarded as primary sources are Tasawuf Modern, Filsafat Hidup, Kenangan Hidup, and other else.

²⁹ This research is descriptive, it means the collected data are from word by word and pictures instead of numeral. It stresses on The translation of the topic concerned on human's life. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. See Sudarwan Danim, *Menjadi Peneliti Kualitatif*, (Bandung: Pustaka Setia, 2002), p.51

b. Secondary data

It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about the happiness.

As the secondary data, the researcher uses *Tafsīr al-Maraghī* by Mustafa al-Maraghī, and *Tafsīr al-Misbah* by Muhammad Quraish Syihab of tafseer which are representative to support this reseach. And other books which support this research are *Al-Mu'jam Al-Mufahrās li Al-fadh Al-Qur'ān al Karīm* to find the verses of Al-Qur'an. CD *Maktabah Syāmilah* is also used to facilitate finding the verses and the prophetic traditions easily. To make easier in writing the verses of Al-Qur'an and its English translation is utilizing Al-Qur'an in Word by Muhsin Khan. Besides that, *Al Munawwir*, *lisanul "Arab"*, John Echol's Dictionary and Dictionary of The Holy Al-Qur'an are utilized to know the lexical meaning of words.

3. Collecting Data

Since this research is bibliographical research, the collecting data is supported by books, websites, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and researches done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.³⁰The data which have been collected

³⁰ Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p.125

by the researcher is utilized and synchronized with the topic based on inductive method.³¹

4. Analyzing Data

To analyze the data the researcher uses the method of content analysis. After collecting the data, writer analyzes all data base on the theoretical frame work which has substance of Happiness according to Hamka.

G. Systematical of Writing

In describing this study, the researcher arranges the systematic design of study in order to get easy description; the first Chapter locates background of this study which makes the problem appear, formulation of problems and the significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

The second chapter discusses about the theory of happiness, some definitions of happiness according some scholars, the concept of happiness based on them, and also some characteristics of happiness.

In the third chapter the author will discuss about the bibliography of Hamka and his works, And also about the thinking of Hamka on happiness and its factor which has the relation with happiness.

The fourth chapter will answer the research question by analyzing data in third chapter. It was only in the fifth chapter closed with the conclusions of research in the study's findings and recommendations considered necessary.

³¹ Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 1995),p.42