

CHAPTER III

HAMKA'S THOUGHTS ABOUT HAPPINEES IN TAFSIR AL-AZHĀR

A. Biografy and Works of HAMKA

Haji Abdul Malik Karīm Abdullāh, known as Buya Hamka, was born on 14 Muḥarrām 1326 H or February 1, 1908 M at Nagari Sungai Batang, Kampung Molek edge Maninjau (PSH Editorial Team, 1984: 51). His father, Haji Rasul known as Doctor Shaīkh Haji Abdul Karīm Amrullāh, was a wealthy man, intelligent and respected as a great scholar as well as reformers in Minangkabau¹. Doctor Haji Abdul Kagōim was the leader of the pesantren "Sumatra Thawalib" in Padang Panjang².

Being seven year old child (1915 M) he was inserted in the village school and in the evening, he studied the Qur'an with his own father until finished (ḥatam) al-Quran. In 1916-1923 M, he studied religion at school "Diniyah School" and in his father's boarding school. His teachers were Parabek Shaīkh Musā Ibrahīm, Abdul Ḥamīd and the Tengku Muda and Labbay Zainuddīn. At the time Padang region was crowded with the prosecution Islamic religion studies, under the leadership of his own father³.

Hamka had just entered the village school for three years at religious schools in Padang Panjang and Parabek (near Bukit Tinggi). He began to study of Arabic language and literature. Since a young age Hamka was known as someone who enjoyed wandering. Young Hamka migrated to Java at the age of sixteen years, to study with on HOS.⁴

¹ Tim Penulis IAIN Syarif Hidayatullāh, *Ensiklopedia Islam Indonesia* (Jakarta: Djambatan, 1992), p. 284.1

² Rusydi, Pribadi dan Martabat Buya Prof. Dr. Hamka (Jakarta: Pustaka Panjimas, 1983), p. 1.

³ Tim Penulis IAIN Syarif Hidayatullāh, . op. Cit, p. 25.

⁴ Cokroaminoto, RM. Suryopranoto, Ki Bagus Hadikusumo and H. Fakhruddīn in Yogyakarta. Around 1924 M. He also learned a lot from his brother-in-law, Buya AR. Sutan Mansur, who was then

In 1935 M he returned to Padang Panjang. The time began to appear and grow his talent as a writer. In early 1927, Hamka at nine years old had sailed first pilgrimage. He had held hajj for seven times. He had dared to make a speech and give fatwa at the age of seventeen years, and he had begun to involve Muhammadiyah Congress in Solo, which was exactly in 1928 M at the age of 20 years old. At that age his first essay was published as a book, entitled, which "The Sabaruah" is a romance story.

As he grew adult, Hamka married to Siti Rohmah, with 10 children. From his first wife, nine children were married, but his wife finally died on January 1, 1972 in Jakarta. Then he married again with Hj. Siti Hadiyah, who came from Cirebon (West Java), she was faithful with him until the last moment of his life⁵.

1. Education of Hamka

In the history of his life, Hamka was known as great scholars, writers and leading intellectuals. His essay books were more than 133 book titles. Some of these were well-known: "Di Bawah Lindungan Ka'bah, Tenggelamnya Kapal Van Der Wijek, Ayahku, Tasawuf Modern, Tafsir Al-Azhar 30 juz", and many more⁶.

The course of his life in civil society organizations had repeatedly elected him to the board of Muhammadiyah leaders and in the 1955 elections, he were elected to be DPR, but Hamka had previously said not willing it. Hamka was a successful self-taught character, rich in knowledge and experience. He was famous not only in domestic but also in some Islamic countries.

the voorzitter (chairman) Muhammadiyah branch of Pekalongan. See, Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedia Islam Indonesia.*, p. 26.

⁵ Rusydi, *Pribadi dan Martabat Buya Prof. Dr. Hamka* (Jakarta: Pustaka Panjimas, 1983), p.2.

⁶ Irfan Hamka, *Ayah (Kisah Buya Hamka)*, (Jakarta: Republika, 2013), p. 43.

During his life he received a doctorate twice. The first is respect for his services to Islamic broadcasting, at the beginning of 1959, Al-Azhar University conferred the degree Ustadziyah Fakhriyah (Doctorate Honoris Causa), the second time on Saturday, June 6, 1974, as he obtained a PhD in literature in Malaysia again⁷. On his day, towards the end of his life, Hamka was sick and were treated at RSPP, he had just finished reading the Qur'an⁸ and then blew his last breath at 16:41 pm on Friday July 24, 1981, and it was coincided with the holy month of Ramadan. He dead at the age of 73 years less than seven days.⁹

2. Socio-Political Setting of Hamka

Hamka real politics began when Hamka was in Medan, after Japan entered into the region of East Sumatra, as well as when Japan lifted him as an adviser. Japan later appointed him as Syuo Sangikai and Tjuo Sangiīn to East Sumatra region and Sumatra, which became the advisor of Tyokan (Governor) of East Sumatra, Lieutenant General T. Nakashima.

Political gait that causes political tragedy for Hamka, he got a very painful heart. He was accused of being members of the movement "collaborators" by Japan, someone who was willing to work together or help the enemy. When he withdrew from politics gait during the Japanese occupation in the East Sumatra, it would be a terrible tragedy that coloring a

⁷ Ibid, p. 246.

⁸ Hamka was always finishsing reading the Qur'an every 5-7 days and every day during the holy month of Ramadan. At that time end was remained in the position as advisor to the central leadership of Muhammadiyah.

⁹ Hamka, *Studi Islam*, (Jakarta: Pustaka Panjimas, 1982), p. 6-8.

label as "sycophants" and "night run" (return to my hometown in Maninjau). The labeling caused the hurt in his heart¹⁰.

Since, his arriving in aur Tajungkang Hamka (Bukittinggi) on December 14, 1945, Hamka was not directly practicing political networks, but doing tabligh activities away from the center of the revolution, such as Riau, Kuatan, outside the city of Padang and so on. with his expertise in this tabligh, then Hamka was known better by centerpeople than uptown settlers. At that time the country were people thirsty of revolutionary leader to encourage them, Hamka was able to provide relief to the people.

The popularity of capital was quite established well among the country people that started animating soul. When the National Defense Front (FPN) was formally constituted in West Sumatra on August 14, 1947, it was relatively easy to Hamka be elected as a chairman. In a political career, Hamka moved to Jakarta, finally Mashumi appointed a member of its party and in 1955 he was elected to the constituent representative of Mashumi party in elections to the Central Java region. But in the political career, Hamka faced manypolitical enemies¹¹.

As the final phase of his life, then he was submissive in the clerical world, in addition to continuously carry out its activities in writing. On 27 July 1975, Hamka was appointed as the chairman of the Majelis Ulama Indonesia (MUI) and was re-elected in the 2nd period at the end of May 1980. But a year later, on May 18, 1981, Hamka resigned dealing with the problem of disagreements with the Ministry of Religious Affairs of the Republic of

¹⁰ Muhammad Damami, *Tasawuf Positif (dalam pemikiran Hamka)*, (Yogyakarta: Fajar Pustaka Baru, 2000), p. 73.

¹¹ Sahiron Syamsuddin, *Hamka Political As Expressed in His Tafsir Al-Azhar*, (Jakarta: PERMIKA Montreal LPMI, 1997), p. 246.

Indonesia in terms of fatwa regarding to the presence of Muslims in the celebration of Christmas¹².

After passing through the twists and turns, the pounding waves, tides and bitter sweetness of life and living, Hamka position had managed to achieve as a "poet" and "scholars".

3. Works of Hamka

The results of writing that have been achieved by Hamka during his career authorship, has spawned many books that and coloring beautifully the discourse of Islamic reform in Indonesia. Essays were in the form of literature, magazines rubric, religious. Some of the works of Hamka that can author mention as follow:

1. Khatibul ummah, jilid 1-3 yang ditulis dalam huruf Arab.
2. Si Sabariah (1928)
3. Pembela Islam (Tarikh Saidina Abu Bakar Shidiq), tahun 1929
4. Adat Minangkabau dan Agama Islam (1929)
5. Ringkasan Tarikh Umat Islam (1929)
6. Kepentingan melakukan tabligh (1929)
7. Hikmat Isra' dan Mikraj
8. Arkanul Islam (1932) di Makasar
9. Lailal Majnun (1932) Balai Pustaka
10. Majalah "Tentera" (4 nomor) 1932, di Makasar
11. Majalah "Al-Mahdi" (9 nomor) 1932, di Makasar
12. Mati Mengandung Malu (salinan Al-Manfaluthi), 1934.
13. Di Bawah Lindungan Ka'bah (1936) Pedoman Masyarakat, Balai Pustaka.

¹² Ibid, p. 78.

14. Tenggelamnya Kapal Van Der Wijek (1937), Pedoman Masyarakat, Balai Pustaka.
15. Di Dalam Lembah Kehidupan (1939), Pedoman Masyarakat, Balai Pustaka.
16. Merantau ke Deli (1940), Pedoman Masyarakat, Toko Buku Syarkawi.
17. Margaretta Gaithier (terjemahan) 1940.
18. Tuan Direktur (1939).
19. Dijemput Mamaknya (1939).
20. Keadilan Ilahy (1939).
21. Tasawuf Modern (1939).
22. Falsafah Hidup (1939).
23. Lembaga Hidup (1940).
24. Lembaga Budi (1940).
25. Majalah “Semangat Islam” (Zaman Jepun, 1943).
26. Majalah “Menara” (Terbit di Padang Panjang), sesudah revolusi 1946.
27. Negara Islam (1946)
28. Islam dan Demokrasi (1946).
29. Revolusi Pemikiran (1946).
30. Revolusi Agama (1946).
31. Adat Minangkabau Menghadapi Revolusi (1946).
32. Dibantingkan Ombak Masyarakat (1946).
33. Di dalam Lembah Cita-cita (1946).
34. Sesudah Naskah Reville (1947).
35. Pidato Pembelaan Peristiwa Tiga Maret (1947).
36. Menunggu Beduk Berbunyi (1949), di Bukittinggi
37. Ayahku (1950), di Jakarta.
38. Mandi Cahaya di Tanah Suci (1950).

39. Mengembara di Lembah Nyl (1950).
40. Ditepi Sungai Dajlah (1950).
41. Kenangan-kenangan Hidup (vol. 1-4), autobiografi sejak lahir 1908 sampai tahun 1950.
42. Sejarah Umat Islam, jilid 1-4, ditulis tahun 1938 sampai 1950.
43. Pedoman Mubaligh Islam. cet. 1 (1937), cet. 2 (1950).
44. Pelajaran Agama Islam (1956).
45. Perkembangan Tasawuf dari Abad ke Abad (1952).
46. Empat Bulan di Amerika, jilid 1 & 2 (1953).
47. Pengaruh Ajaran Muhammad Abduh di Indonesia (pidato di Cairo 1958).
48. Soal Jawab (1960), disalin dari karangan majalah Gema Islam
49. Dari Perbendaharaan Lama (19630, dicetak oleh M. Arbie Medan.
50. Lembaga Hikmat (1953), Bulan Bintang Jakarta.
51. Islam dan Kebatinan (1972), Bulan Bintang.
52. Fakta dan Khayal Tuanku Rao (1970).
53. Sayid Jamaludin Al-Afghany (1965), Bulan Bintang.
54. Ekspansi Ideologi Islam (1950)
55. Keadilan Sosial dalam Islam (1950)
56. Cita-cita Kenegaraan dalam Ajaran Islam (kuliah umum di Universiti Keristan, 1970).
57. Studi Islam (1973), Penerbit Panji Masyarakat.
58. Himpunan Khutbah-khutbah.
59. Urat Tunggang Pancasila.
60. Do'a-do'a Rasulullah SAW (1974).
61. Sejarah Islam di Sumatera.
62. Bohong di Dunia.
63. Mahammadiyah di Minangkabau (1975)

64. *Pandangan Hidup Muslim* (1960).
65. *Kedudukan Perempuan dalam Islam* (1973).
66. *Tafsir Al-Azhar Juz 1-30*.

Some works that are still remembered and best-selling until now, and have been printed over and over again are *Tasawuf Modern*, *Falsafah Hidup*, *Lembaga Hidup*, *Lembaga Budi*, *Sejarah Umat Islam*, especially the book "*Tafsir Al-Azhar 30 chapters*"

Having regard to the recurrence of mold above, it indicates that the books are enough to get attention and responses from the public, especially the book "*Tafsir Al-Azhar 30 chapters*" as the subject of the authors's study.

B. The History of Tafsir Al-Azhar

In 1960 it began at the dawn recitation or lecture at Al-Azhar Mosque, Hamka gave lessons Tafsir of Al-Qur'an every time in his lecturing the morning. Tafsir Al-Quran lecture given in the early morning had been published and broadcasted in the *Gema Islam* in 1962, originated from chapters 18, in order to quickly finish load. Interpretations in the fit were named by Tafsir Al-Azhar, which is the name that matches the name of Masjid occupied the Al-Azhar Mosque, where he worked a leader.¹³

Hamka had provided information about the history of Tafsir Al-Azhar, when he gave tafsir lecture after *Fajr* prayer in the mosque of Al-Azhar. The colleges were groups from various regions across Indonesia and, therefore, magazine *Gema Islam* since January 1962 ultimately issued a magazine containing all activities at Al-Azhar mosque.

Based on a proposal from the Administration Magazine, Yusuf Haji Ahmad, every lesson and lecture "Tafsir" at shubuh would be published in the magazine *Gema Islam*. In the magazine he gave the name of that tafsir as

¹³ Nasir Tamara, *Hamka di Mata Hati Umat*, (Jakarta: Sinar Harapan, 1984), p. 242.

Tafsīr Al-Azhār, because this tafsīr was born in the Great Mosque of Al-Azhār, and the name was given by Shaikh Jami 'Al-Azhār himself¹⁴.

In December 1960, Dr. Mahmoud Syaltout and Dr. Muhammad Al-Bahy were visiting Indonesia. When Dr. Syaltout spoke, that he gave the name of the mosque, Hamka with the name Al-Azhār¹⁵ accompanied by a *Tafa'ul* so the mosque became Al-Azhār University in Indonesia.

After functioning mosque of Al-Azhār, the political atmosphere had been described since the first began to emerge. PKI parties in discredited the people who were not in line with their growing wisdom. Al-Azhār mosque had come into their political objectives, and accused of being a nest of Neo Mashumi and Hamkaisme. It made things worse to worse when the publisher used Flag Society in 1960 and ran an article by Muhammad Hatta on "Our Democracy". Hamka himself understood the reason, what would be received by the Flag Society when was loaded article. But it did not make Hamka afraid for him; it was one effort in upholding the mandate championed by Muhammad Hatta.

Unexpectedly, Monday 12 Ramadan 1383 AH coincided with the January 27, 1964, shortly after Hamka gave recitals in front of more than 100 people at the Mosque of al-Azhār, he was arrested by officers later entering the custody. As a political prisoner, Hamka was placed in a vacation home in the area of the peak, ie Bungalow Herlina, Harjuna, Brimob Megamendung bungalows, and Cimacan rooms of police custody. At that moment Hamka had the opportunity and the time to write Tafsīr Al-Azhār¹⁶.

¹⁴ Hamka, *Tafsir Al-Azhar*, Juz 1, (Jakarta: Pustaka Panjimas, 1982), p.48.

¹⁵ Irfan Hamka., Op. Cit, p. 247.

¹⁶ Abdullah Hadziq. MA. *Dekkripsi tentang Tafsīr Al-Qur'an Abad XX, Jurnal Teologi*, Edisi Desember No. 16, (Semarang: Fakultas Usuluddin IAIN Walisongo, 1992), p. 23-24.

Various Lessons in getting long custody, especially regarding to the writing of Tafsīr Al-Azhār, Hamka said: "But Besides their hearts have been satisfied, the Lord God has completed, what in spoken in letter-*Taghābun* At paragraph 11, namely that all the calamities that befall man is with Allah alone. If the man promises to be faithful to Allah, Allah will give him guidance.

But God wills other. He was separated for 2 years from his wife and children, but during the two years he had been utilized as possible to finish writing the Tafsīr Al-Azhār. With the instructions and guidance of Allah before he was moved to jail, the interpretation of the Qur'an Juz 30 had been completed¹⁷.

The recognition and the review above show that the presence of him in custody turned out to have a huge benefit in completing the work on this tafsīr. It has now been given the name of Tafsīr Al-Azhār.

C. Term on Happiness Verses in Tafsīr Al-Azhār

In the Qur'an, the verses that explain quite a lot and spread happiness in a variety of letters, these verses are explained in accordance with the phenomena that occur in life in today's society. The following authors will be quoting the verses that describe happiness , but in this thesis will not show the entire paragraph , but some verses are considered to represent the other verses

, There are some words in the Qur'an as : *فاز , حياة الطيب السعادة , أفلح* :

فرح , مسرورا. So I'm going to take the verses of every term that has been

¹⁷ Irfan Hamka, . Op. Cit, p. 53.

mentioned, namely: السعادة (QS. Hūd . Verses 105 and 108), أفلح (QS. Tā Hā verse 64 , Sura . Mu'minun 8 .QS. Al – A'la He was 14, QS . Al- Shamsh , QS . Al - Baqarah189) and other verses that support, فاز (QS. al-Baqarah 185 , QS. Al–Aḥzāb 71, of the words that have had different meanings, there is a meaning : victory , triumph , joy , happiness , good luck and others.¹⁸

1. *As-Sa'ādah* (السعادة)

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۗ فَمِنْهُمْ شَقِيٌّ

وَسَعِيدٌ¹⁹

“The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed”.²⁰(QS. Hūd 11: 105)

The verse above is explains the occurrence which can be do in the end of life. We can imagine what the terrifying day that will be come. The day is impossible to delay. The day is promised hence the time has decided. Therefore, there is no people who can open their mouth because of it's the day. Allah who will be judges every people. There is no mouth which is open and talk. Gabriel and the other angels stand up for a line, but there is no angel who brave to talk. For this

¹⁸ Muḥammad Fuād ‘Abdul Baqī, *Mu’jam Al-Fahras li Al-Fād Al-Qur’ān Al-Karīm*, (Darul Fikr, 1981),

¹⁹ QS. Hūd 11: 105.

²⁰ Abdullah Yūsuf ‘Ali, *The Holy Qur’an Text and Translation*, (Kuala Lumpur: Islamic Book Trust, 2005)., p. 264.

judge will be finds the final decision; becomes a lucky man or unlucky man.

We cannot imagine to waiting for the big decision. For that time is the accounting the destiny. The amount of the deed in the world is it will be gets the forgiveness or no, which one the heavier and where is will be placed. The verses above is explain that someone will be placed accordance his deed. And the other verse is the explanation of its verse.

وَأَمَّا الَّذِينَ سَعِدُوا فَيُفَىٰ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ^طعَطَاءً غَيْرَ مَجْذُوزٍ

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“And those who are blessed shall be in the Garden: they will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without break”.²² (QS. Hūd. 11:108)

In this verse, Hamka explains that all of things is based on commendable, deed, and faith which are construct in the human living and also credence to Allah. Hence, the luxury of Allah to human being is uncountable things. And the other verses also explain about some of the eternal luxury.

²¹ QS. Hūd 11: 108

²² Abdullah Yūsuf ‘Ali., Op. Cit. p. 264

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
 أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ
 لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ²³

“The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases and Allah cares for all and He knows all things”.²⁴ (QS. Al- Baqarah 2: 261)

“The example of those who spend of their wealth in divine service is similar to sown individual grains of corn growing seven auricles, each auricle carrying a hundred grains. And Allah thankfully reimburses multi-fold to whom He will, and Allah is Wasi‘un, His grace abounds in the universe, and He is Alimun.”

Can be conclude from these verses that all of things in the depending of Allah. The happiness can be reach by the effort of people based on his deed and faith..

²³ QS. Al-Baqarah 2: 261

²⁴ Abdullah Yūsuf ‘Ali,. Op. Cit, p. 56.

2. *Aflaha* (أفلح)

Term *أفلح* in the Koran, as many as 44²⁵ verses (Surah Mu'minūn: 8, 17, 102, QS. Al-A'la: 14, QS. Tā Hā: 64 and 69, QS. Al-Shamsh: 9, QS. Al-Kahf: 20, QS. Al-Baqarah: 5, 189, QS. Al-Imrān: 104, 130, 157 and 200, QS. Al-Māidah: 35, 90, and 100, QS. Al-A'raf: 7, QS. Al-Anfāl: 8 QS. Al-Ḥajj: 22, QS. Al-Nūr: 24, 51, QS. Al-Jumu'ah: 62, QS. Al-An'am : 21 and 135, QS. Yūnus: 17, 77 and 69, QS. Yūsuf: 23, QS. Al-Qaṣaṣ: 37, 67 and 82, QS. Al-Naḥl: 116, QS. Al-Tawbah: 88, QS. Al-Rūm: 38, QS. Luqman: 5, QS. Al-Mujādalah: 22, QS. Al-Ḥashr: 9, QS. Taghābun: 16). However, the authors do not write all the above paragraph, I'll just take some of the few verses.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ
خَشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ
حَافِظُونَ ﴿٥﴾²⁶

“The believers must (eventually) win through. Those who humble themselves in their prayers;. Who avoid vain talk;. Who are active in deeds of charity;. Who abstain from sex”.²⁷ (QS. Al-Mu'minūn 23: 1-5)

²⁵ Muḥammad Fuād 'Abdul Baqī, *Mu'jam Al-Fahras li Al-Fād Al-Qur'an Al-Karīm*, (Darul Fikr, 1981)

²⁶ QS. Al-Mu'minūn 23: 1-5.

²⁷ Abdullah Yūsuf 'Ali., Op. Cit. p. 407.

The term successful in this term as the proof that the struggle to face the enemy or to face some obstacles. Someone who called by success is people who has the struggle to achieve the final destiny. Some of the problems are have to handle well to be winner. Someone has some enemies, so that one of the sign to escape the higher prestige.

Some of obstacles is divided into two person; the private which is on the own soul. The heart of people wants to success, magnificence, and has a high position. But the desire is invite him to down. As if there is no the hand grip, he will be give up for the successfulness

Therefore, this verse is explained the commentary that the success is gotten by the faith person. Word “*qad*” which is placed in front of *fi’il madhi (Aflaha)*, grammatically its show the certain reason, then *Qad* is means “actually”. Believe from the God as the certain way to absolve from the desire. Some of the experiences which are we have done it shows there is a divine dominance. The divine dominance is decided. The belief is just in the heart is not enough without action. The faith is makes someone do something not only just in talking. It’s better to follow as the proof and homage. Some of the proofs is strengthened the faith. Between faith and deed is consolidates each other. Increase the deed will increase the faith. Increase the faith will increase the infatuated the soul.

Therefore, its shows the sixth of the obligation which is has to be done as the proof of faith. If all of the condition is done, he will win. Become the winner to manage the own emotional. And the successful person will be placed in *jannah al-Firdaus*. Some of the

condition on the own successful are, first, praying. Second, reject all of forbidden things; third, give the tax, Forth, keeps on his desire. Fifth, keep on the praying time.

The word أفْلَحَ also explained in al-Shams:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٢٨﴾

“Truly he succeeds that purifies it“.²⁸(QS. Al-Shamsh 91: 9)

The meaning of the verse, Successful indeed will be endowed with the attribute of self- reproach and himself, it is purring the soul both of from inside and outside. It’s mean, purring outside from *najis*, both of big and small *hadas*. And his soul is also purring from several heart diseases. The worst disease is considered as an ally of Allah.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٠﴾

“O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination-of Satan’s handwork; eschew such

²⁸ QS. Al-Shamsh 91: 9

²⁹ Abdullah Yūsuf ‘Ali,. Op. Cit, p. 789.

³⁰ QS. Al-Ma’idah 5: 90.

(abomination), that you may prosper”.³¹ (QS. Al-Ma'idah 5: 90)

The verse above means:

1. Intoxicants is forbidden. It's because makes intoxicated and losing the mind. It's also because of the intoxicants is has more the dangerous thing than the functions.

2. gambling is forbidden. For all of the gambling this is letting slide the time and gets bet. By the gambling its causes the fight one and each other and forgotten the God, including to prayer.

3. Azlam is the cup or a cut of wood which using by jahiliyah civilization. Azlam is including into fasik.

4. The stone altars or columns on which oil is poured for consecration or on which meat is sacrificed for idols, because the giving to the idol is musyrik. All of deeds is farer from the God.

The other verse by term of أفلح is:

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأُولَى الْأَلْبَابِ لَعَلَّكُمْ تَفْلِحُونَ

32 

“Say; “Not equal are things that are bad and things that are good, even though the abundance of the bad may

³¹ Abdullah Yūsuf ‘Ali., Op. Cit. p. 134.

³² QS. Al-Ma'idah, 5:100.

dazzle you: so fear Allah, O you that understand; that (so) you may prosper”³³. (QS. Al-Mā'idah, 5:100)

The explanation of the verses above is the obligation to good fearing for every Muslim who has the good mind. By the good mind, people can differentiate between the bad and good things. By the mind also, people can strengthen the heart from the harassment of evil. The intellectual person will get the high level. The reason of it is they use their mind to increase their faith. On the contrary, if the smart person but does not have faith; he will fare from the God. All of things is back into the pure willing to becomes better.

.....وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

34 

.....”And that they should not strike their feet in order to draw attention to their hidden ornaments. And O you believers! Turn you all together towards Allah, that you may attain Bliss”³⁵ (QS. Al-Nūr 24: 31.)

The happiness above is gotten from the woman who can keep her faith well. The obligation of the woman is close all the genitals except into her makhrom. The genitals of woman is including into some of the jewelry which is used. As the explain in the asbab an Nuzul for this verse. Ibnu Abi Hatim said from Muqatil that they gets

³³ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 136.

³⁴ QS. Al-Nūr 24: 31.

³⁵ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 423-424.

the news from Jabir bin Abdillah says that Asma' binti Martsad when she in her date palm garden. Suddenly, some of bare girls enter to the garden by using some jewelry. So that looks of their jewelry on their foot, chest, and also their hair. Then Asma' said, "Say to some girls who has faith, to keep their seeing, and do not visible their genitals.""

Ibnu Jarir said from the person who lived in Hadharat that the girls who take some of jewelry from the silver, the kumala stone, then she trough the groups of some people and she actuate her foot and product the sound, then Allah reveal the verses; "When the prayer is concluded then disperse and spread about and make it your aim to seek the bounty of Providence,.....

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ
فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ³⁶

"And when the prayer is finished then my you disperse headlong, to it, and leave you sending. Say: "the (blessing)from the presenceof Allah is better than any amusement or bargain! And Allah is the best to provide (for all needs)".³⁷(QS. Al-Jum'ah 62: 10)

The explanation of the verse above is when someone hears the asking of praying then he has to leave his job and allow coming back after the praying has done. Allah gives the luckiness to His slave to follow His asking. Some of the scholar said that "who want to trade after done the Friday praying, he will gets the luckiness 70 times from the God." In the verse above Allah gives the example to the trade, but

³⁶ QS. Al-Jum'ah 62: 10.

³⁷ Abdullah Yūsuf 'Ali,. Op. Cit. p. 706.

the point is not only for the trade activity but also all of the activity of business to leave when the asking of praying comes. It means that the obligatory of the slave is to always remain his God. After do the obligatory to the God has done, he also has to do the obligatory to the human being, his family.

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ ۖ وَعَلَقَتِ الْأَبْوَابَ
 وَقَالَتْ هَيْت لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۗ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٨﴾

But she in whose house he was, sought to seduce him from his (true) self; she fastened the doors, and said: “now come, you (dear one)!” He said: “Allah forbid! Truly (your husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do writing!”³⁸ (QS. Yūsuf 12: 23)

So we can conclude, yusuf means, namely that he looked for refuge in Allah, in order that he should not fall for this temptation. Although yusuf was in so favorable circumstances, but he was not tempted by all of it, because of the fear of God.

³⁸ QS. Yūsuf 12: 23.

³⁹ Abdullah Yūsuf ‘Ali, *Op. Cit.* p. 271.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

40 

Say: "Those who invent a lie against Allah will never prosper".⁴¹(QS. Yūnus 10: 69.)

The point is that all their actions fetching will not work to achieve victory afterlife. It is not charity that they will be accepted by God. Especially whatever and whosoever says it is communion with God or what they say is the Son of God will be able to help them and rescue them from the torment of the Fire.

فَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ
لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ^ط

"So give what is due to kindred, the needy and the wayfarer. That is best for those who seek the countenance, of Allah, and it is they who will prosper".⁴³(QS. Al-Rūm 30: 38).

This verse explains, who people are generous because of Allah, are a lucky men. They are not going to be hated for good, not griping. For people who are given the help they will pray for him, "I hope people who give will be rewarded by Allah with much luck". While the rich man, but he's griping, during the life of the rich will be made in the talk for others.

⁴⁰ QS. Yunus 10: 69.

⁴¹ Abdullah Yūsuf 'Ali., Op. Cit, p. 244.

⁴² QS. Al-Rūm 30:38.

⁴³ Abdullah Yūsuf 'Ali., Op. Cit, p. 495.

3. *Fāza* (فاز)

Fāza in the Quran there are 29⁴⁴ verses (Surah Al-Imrān: 185 and 188, QS.

Al-Aḥzāb: 71, QS. Al-Nisā': 13, 73, QS. Al-Mā'idah: 119 , QS. Al-An'ām: 16, QS. Al-Tawbah: 20, 73, 89, 100, 111, QS. Yūnus: 64, QS. Al-Ṣaffāt: 60, QS. Ghāfir: 9, QS. Al-Dukhān : 57, QS. Al-Jathīyah: 30, QS. Al-Ḥadīd: 12, QS. Al-Ṣaff: 12, QS. Al-Taghābun: 9, QS. Al-Burūj: 11, QS. Al-Fatḥ: 5 , QS. Al-Mu'minūn: 111, QS. Al-Nūr: 52, QS. Al-Ḥasr: 20, QS. Al-Naba ': 31, QS. Al-Zumar: 61). But I'll just take a few verses that are associated with this problem.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ⁴⁵

“Those who believe, and suffer exile and strive with might and main, in Allah’s cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation)”⁴⁶(QS. Al-Tawbah 9: 20)

The glory of this verse finds from three things, there are; the virtue of the faith and the willingness the prophet even though, he was pass away. The *first* is faith, *second*, the willingness to move to defend the faith, *third*, capable to jihad struggle in the way of Allah. Always ready to do all the asking of Allah even by the wealth and his soul. The glory is mean success in

⁴⁴ Muḥammad Fuād ‘Abdul Baqī, *Mu’jam Al-Fahras li Al-Fād Al-Qur’an Al-Karīm*, (Darul Fikr, 1981)

⁴⁵ QS. Al-Tawbah 9: 20

⁴⁶ Abdullah Yūsuf ‘Ali, Op. Cit. p. 214.

the world by get the high level or the good position and also till here after by get the good position beside Allah..

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ⁴⁷

“For them are Glad Tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity”.⁴⁸(QS. Yūnus 10: 64.)

Glory is called victory and happiness. If we are ever seeing or entering into the realm of philosophy, then Science Ethics discuss at length those who aim to achieve a happy life. According to Socrates, the peaking of happy is when we reach *Ma'rifat*.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي
رَحْمَتِهِ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ⁴⁹

“Then as to those who believed and did righteous deeds, their Lord will admit them to His Mercy: that will be the Achievement for all to see”.⁵⁰(QS. Al-Jathīyah 45: 30)

The glory and the victory verse above are based on two things; his faith and deed with the wisdom and piety. It can be done by helping who needing,

⁴⁷ QS. Yūnus 10: 64.

⁴⁸ Abdullah Yūsus ‘Ali,. Op. Cit. p. 243.

⁴⁹ QS. Al-Jathīyah 45: 30

⁵⁰ Abdullah Yūsus ‘Ali,. Op. Cit. p. 622.

giving the tax to the destitute and poor, he can be praying as well as, fasting etc. hence; it will be entering by Allah in a good place and heaven. Two things between faith and deed with the wisdom and piety are not separated. If the goodness from someone who does not faith, it will not purpose. It's also explain in other verses to make it strength of it.

يَوْمَ تَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّعَابِ وَمَنْ يُؤْمِنُ بِاللَّهِ
وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ⁵¹

“The day that He assembles you (all) for a day of assembly-that will be a day of mutual loss and gain (among you), and those who believe in Allah and work righteousness-He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein forever: that will be the Supreme Achievement”.⁵²(QS. At-Taghābun 64: 9)

The harmonies between faith and deed with the wisdom and piety will get the real revenge in the heaven. It is the huge victory and the genuine of the purpose of the faith person. The promise of Allah is the real to them whom good fearing. Allah will not disapprove His promise.

⁵¹ QS. At-Taghābun 64: 9

⁵² Abdullah Yūsuf ‘Ali, Op. Cit. p. 710.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَتُحِبُّونَ أَنْ تُحَمِّدُوا بِمَا لَمْ
يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

53 

“Think not that those who exult in what they have brought about, and love to be praised for what they have not done—think not that they can escape the penalty. For them is a Penalty grievous indeed”.⁵⁴ (QS. Al-Imran 3:188)

This verse states two very low human temperaments, or a humble mind and soul dwarf shows, the temperament of a hypocrite and a coward, no dare to be responsible. *First:* is the person who has been happy with their doing. *Second:* is the person who commits a cowardly, and praised the attitude cowardly, or stupid people who take pride in folly. *Third:* people who love to be praised for things he never did himself.

Because the fall of this paragraph, the history of which was conveyed by Bukhāri and Muslim that they received from Abu Saïd al-Khūdry, that some of the hypocrites had been evasive and hiding away when the Messenger of Allah delivered a call to go to war, *jihād fi sabilillāh*. They felt good, because they had separated themselves from the jihad, but after the Prophet returned from the war with great results, they also came to the Messenger of Allah, apologized and suggested several reasons why they did not participate and did not mind taking oath as well. And when people had talked about the victory achieved, with no shame, they also contributed to speak. Although they did not go, they too were "secretly" in the rear.

⁵³ QS. Al-Imran 3:188

⁵⁴ Abdullah Yūsuf ‘Ali., Op. Cit. p. 82.

4. Fariha (فرح)

The word فرح in al-Qura'an there were 22⁵⁵ verses: (Surat At-Tawbah: 9 and 50, QS. Al-Shūra: 48, QS. Al-An'am: 44, QS. Yūnus: 22 and 58 , QS. Al-Ra'd: 26 and 36, QS. Al-Rūm: 4, 32 and 36, QS. Ghāfir: 75 and 83, QS. Al-Qaṣaṣ: 76, QS. Al-Ḥadīd: 23, QS . Al-Naml: 36, QS. Al-Imrān: 3, 120 and 188, QS. Hūd: 10, QS. Al-Mu'minūn: 53, QS. Al-Qaṣaṣ: 76). But I'll just take a few verses.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ
وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ⁵⁶

“If then they turn away, We have not sent you as a guard over them. Your duty is but to convey (the message). And truly, when we give man a taste of a Mercy from Ourselves, he does exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!”⁵⁷(QS. Al-shūra 42: 48)

Sometimes we forget the real life, when we get a hardship or difficulty we always pray, and always remember to ask God, whereas when we get what we want or we're happy and having fun we forget him

⁵⁵ Muḥammad Fuad ‘Abdul Baqī, Op. Cit,

⁵⁶ QS. Al-shūra 42: 48.

⁵⁷ Abdullah Yūsuf ‘Ali, Op. Cit. p. 603.

وَلِإِن أَدَقَّنَهُ نِعْمَاءَ بَعْدَ ضِرَّاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي
 إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿٥٨﴾

“But if we give him a taste of (Our) favours after adversity has touched him, he is sure to say, “All evil has departed from me.” Behold! He falls into exultation and pride”.⁵⁹(QS. Hūd 11: 10)

The verse above explains that people who is beef about his given up till forget to say thank, it will suffer the difficulty, they are some people who has empty soul for the faith. Most of them is beef when gets it’s difficulty, and forget when luckiness. According to them, the wealth and their success are from their struggle. And it will consider to Allah who gives the difficulty when he is suffer unlucky. They are the group who cannot grateful. The happiness characteristic in this verse is temporary only. The happiness just on his world, they do not think the eternal happiness in here after.

Explain in other verse in the term of فرح.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا
 الْحَيَاةُ الدُّنْيَا فِي الآخِرَةِ إِلَّا مَتَعٌ ﴿٦٠﴾

“Allah does enlarge or grant by (strict) measure, the Sustenance (which He gives) to whom so He pleases. (The worldly) rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter”.⁶¹ (QS. Al-Ra’d 13: 26)

⁵⁸ QS. Hūd 11: 10

⁵⁹ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 251.

⁶⁰ QS. Al-Ra’d 13: 26

⁶¹ Abdullah Yūsuf ‘Ali,. Op. Cit, p. 289.

From that verse, it shows clearly of the parable in worldly happiness. This verse is the commemoration of people who get much wealthy in the world. Temporary of happiness has forgotten the eternal happiness. Most of them is not realize the worldly happiness, it is just supplies the eternal happiness. The worldly happiness as Mata', it means supply to the next living. If Allah gives the much wealthy, it just takes the some to prepared the next living to reached the eternal happiness. The verse shows that both of the happiness are needed.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا
 62  تَجْمَعُونَ

“Say: “in the bounty of Allah. And in His Mercy-in that let them rejoice”: that is better than the (wealth) they hoard”.⁶³(QS. Yūnus 10: 58)

When Allah gives His guidance to you, it will make happy. This gift is just for faith people. When the people do not faith save mush of wealthy, they feel happy, so that as the faith people save the faith, deed the wisdom, gift and the God’s mercy. The wealthy become the bridge to reach the eternal happiness. The eternal happiness is the continuing the God’s mercy in the world.

⁶² QS. Yūnus 10: 58

⁶³ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 242.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ⁶⁴

“Those who split up their religius, and become (mere) sects-each party rejoicing in that which is with itself”.⁶⁵(QS. Al-Rūm 30: 32)

The verse above states that, the religion of Islam itself also arise group classes. Each group is devided also to various groups. For few years they feel difficult to unite all, which is right between them, because they feel right. Our safety is achieved when we get back to the order of God to the Prophet.

According to the history of Ibn Jarir, on one day Umar bin Khatab was walking, he Met Mu'az bin Jabal, then he asked "Is this *ummah* amplifier milestone?", Mu'az replied: "It is a three way for the release of danger . *Firstly*, Al-Ikhlās, the nature that Allah is fitroh and hegive it for the people, *secondly*, Prayer as the pillar of religion, *thirdly*, Obey and firm grip ". Then Umar welcomed: "You're right!".

⁶⁴ QS. Al-Rūm 30: 32.

⁶⁵ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 495.

5. *Hayata Al-Tayyibah* (حياة الطيبة)

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٧﴾⁶⁶

“Whoever works righteousness, man or woman, and has Faith, Verily, to him will we give a new Life, a life that is good and pure and we will bestow on such their reward according to the best of their actions”.⁶⁷ (QS. Al-Nahl 16: 97).

The verse above is the confirmation for the previous verse. The happiness will be reach after save the faith and deed with the wisdom. The deed with wisdom will become people do the activity without retain. And also give the spirit of held the bag and deed as good as they can. Words *حَيٰوةً طَيِّبَةً* in this verse it does not mean the living that full in the wealthy and much of prosperity. The good living for this verse means the living which it fills of honesty, patient to face the probationary from God, and be honest for the gift of God. Therefore, someone will not feel the really sad or down, and feel the scary. He realizes that all of happen is the good choosing from the God.

⁶⁶ QS. Al-Nahl 16: 97.

⁶⁷ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 322.

6. Masrūrān (مسرورا)

68  وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

“And he will turn to his record behind his back”.⁶⁹ (QS. Al-Ing̃syiqāq 84: 9)

The greatly delighted, it means the heavenly people. Hence of the people who has good destiny, it will get the willing of God and entering to the heaven as family

70  إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

“Truly, did he go about among his people, rejoicing!”⁷¹
(QS. Al-Ing̃syiqāq 84: 13)

The meaning of this verse is the wasted way of the people. He spent his time with no purpose. He does not think about the eternal happiness. In the world just make it fun and be extravagant with his wealthy.

⁶⁸ QS. Al-Ing̃syiqāq 84: 9.

⁶⁹ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 774.

⁷⁰ QS. Al-Ing̃syiqāq 84: 13.

⁷¹ Abdullah Yūsuf ‘Ali,. Op. Cit. p. 774.