

BAB IV

ANALYSIS

A. The Concept of Happiness according to Hamka

Happiness is one of the topic which is always becoming a controversial topic in social life. It's including what the happiness exactly, how to achieve it and everything which has relation with it. Some of people say that happiness depends on the wealth, an ideal family, some of luxury us property, etc. So that, based on some tendenc of happiness, they afford hard to achieve it well.¹

In al-Qur'an, the explanation of Happiness, glory, pleasure and luck are discussed more than 100 verses. Generally, most of the verses have massages to become a good faith, good fearing, and *amar ma'rūf nahī mungkar* in human life.² It does not means that al-Qur'an is the deed encyclopedia, because al-Qur'an does not explain the concept of Happiness explicitly, totally.

Hamka divides the concept of Happiness in his *tafsīr* into three parts, there are; religious happiness, righteous happiness, and wealthy happiness.

1. Religious Happiness

The way of life is not usually easy, sometimes it's difficult too. But, our religion has a rule to achieve it. Al-Qur'an and hadist become a boundary of human life in every aspect. According to Hamka, someone will be happy if he completes four requirements: the purity of *I'tikād*, believe, faith, and religion.³

¹ There is also the thought that the happy elements can found in physical perfection, no more happiness lies in dignity, rank, position. There are many other notions of happiness according to what they mean. Lihat, Hamzah Ya'qub, *Tingkat Ketenangan dan Kebahagiaan Mukmin*, (Jakarta: Pustaka Atisa, 1992), p. 81.

² Ṭantawi Jauhari, *Al-Jawahir fī Tafsīr al-Qur'ān*, vol I, (Beirut: Dar al-Fikr, t.th), p.14.

³ Hamka, *Tasawuf Modern*, (Jakarta: Pustaka Panjimas, 1990), p. 55.

a. Appearance the purity of *I'tikād*

The word of *I'tiqād* is the form of *mashdar* derived from 'a-qa-da. It has meaning the boundary, faith, belief, essential principle, etc. The word “someone has a strong *I'tikād*” means someone who has a certain credence. *I'tikād* stays in heart (*qalb*). Generally, someone who has a strong credence begins deep reflection after answering some questions. From this research, he concludes his faith. The strong consciousness will raise a pure *I'tikād*.⁴

In social human life, the purification of *I'tikād* is the nature of senses. According to Hamka, if the human oppose his *I'tikād*, he is on the reins of his desire. For example, someone who opposes the nature of his feels. After setting a defiance of the regulation, actually he will feel guilty. And the soul will be regret for the mistakes, under the suppression, nervousness, stress, and worry.⁵ Allah says in Qur'an:

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ
لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۗ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ⁶

“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!”.⁷ (QS. Yūsuf 12: 23)

⁴ Ibid., p. 36-37.

⁵ Ibid., p. 62.

⁶ QS. Yūsuf 12: 23.

⁷ 'Abdullah Yūsuf 'Ali, *The Holy Qur'an Text and Translation*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 271.

From the verse above, when yusuf was seduced by a woman, while others did not see and did not know, only two of them were in the house. Can we imagine what would if we are in such a condition? Seducing yusuf, she ignored the open parts of her body that could make a lust or a man become aroused. Then, because was still not considered by him, she called yusuf "*Haīta laka*": "Come here you!" But yusuf survive his stance. Finally yusuf said: "I ask God's protection".

So, we can conclude yusuf's word, namely that he sought refuge in Allah, in order that he should not fall for that temptation. Although yusuf was in favorable situation but he was not tempted by all of it, because he was fear of God. If it happiness, it would eventually make regret, because they were sinful as they committed forbidden deeds.

People who do wrong will not get happiness, because they have betrayed God by doing the forbidden action. It will only obtain remorse, sin and anxiety. In another verse also has explained that *Itikād* with change as well as the paragraph below explains as follows:

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ
يَعْلَمُونَ⁸

“And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins-and who can forgive sins except Allah?-and are never obstinate in persisting knowingly in (the wrong) they have done”.⁹(QS. Al-Imran 2: 135)

Thus, *Itikād* goes done, if they already done something wrong. There is the Arabic proverb that states:

⁸ QS. Al-Imran 3: 135.

⁹ 'Abdullah Yūsuf., Op. Cit, p. 57.

احفظ على صون القلوب من الأذى * فصلاحتها بعد التكسر يعسر

“Keep breathtaking beauty of a disease, because it is very difficult to fix that once had been damaged”.¹⁰

Therefore, we are encouraged to keep more hearts than to treat it, because the real treat is more difficult to cope weighed.

b. Belief

Belief is real and bright. Belief is the opposite of the word suspicion and doubt. Meanwhile, suspicion and hesitation will not be lost if there is no argument or reason to subvert it. If the arguments are strongly enough about an issue, then there will be confidence. Therefore, confidence comes after considerable argument or after an investigation. According to Hamka, he says confidence in the Qur'an is interpreted as a certainty, as contained in the sentence:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ¹¹

“And serve your lord until there come unto you the Hour that is certain”.¹² (QS. Al-Hijr 15: 99)

Most mufasir interpret the "Worship your Lord until death comes to you" as believing death. Death is a certainty that will surely come, as well, with 2 + 2 = 4 for sure.

Belief is the nature of science. Among three levels or the nature of science, belief is the third. *The first*, it is *ma'rifāh* means knowing, *the second*, it is *dirāyah* means experiencing, and *the third*, it is convincing. There is also Muslim scholar saying quoted by Hamka that the level of knowledge to share: *Ilmul-yaqīn, Hakk ul-yaqīn and' Ainul-yaqīn*.

¹⁰ Hamka. . Op. Cit, p. 57.

¹¹ QS. Al-Hijr 15: 99.

¹² 'Abdullāh Yūsuf 'Ali, . Op. Cit, p. 308.

According to Hamka, to get to the *'Ilmul-yaqīn*, it must pass through 10 doors of science, which is divided into the five-doors of five senses (*lahīriyah*), and five-doors of psychic (*batīriyah*). Doors of the senses are hearing, seeing, tasting, touching, and smell. While the five-door *batīriyah* are the reasonableness, the mind, the will, delusion and lust. According to him, integration of knowledge acquired through birth doors and inner doors will inspire confidence ('Science *Hakk ul-yaqīn*).

The belief is like a large timber growing in the hearts. Its leaf is charitable (deeds) and its fruits are rewarded (deed result and rewards) Linkages between and faith belief can be seen from the definition of both. The conclusion of faith is born with-a logical deduction, while the conviction comes after the extent of testing or verification (empirical-induction). Thus, according to Hamka, judging from the quality, faith is the first and the confidence level is the level above it (both). So, every belief is faith, but not every faith belief. Therefore, having faith is not enough; it should be coupled with confidence. Faith is really solid to be tested with confidence.

Person's Confidence is one's view of self, others, and situations that a person believe is right. The belief is based on the view of emotions that always is not based on reality, which is the feeling you have about something. For example, if someone believes that he is a healthy person, what you actually say is that someone has a feeling of assurance that he is healthy.

c. Faith

Etymologically, faith means to believe.¹³ Terminological the meaning of the words of faith also means all born deeds and the mind. Faith is living and dynamic. Vibrant and dynamic faith is an attitude of one self- in the heart, not cracked by time and age¹⁴ The word of faith is drawn from the word *amn* which means safety or peace. In language dictionaries the word is often defined as the opposite of worry or

¹³ Faith can be defined globally trust and listen to that Prophet Muhammad is the messenger of Allah and what he brought was from God. Understanding of faith will bring not only to the pillars of faith alone, a faith in God, faith in His angels, His book books of faith, faith to His apostles, the faith and the faith of certainty.

¹⁴ Khairunnas Rajab, *Agama Kebahagiaaan*, (Yogyakarta: Pustaka Pesantren, 2013), p. 48.

fear. From the root is formed, despite many words that have different meanings, in the end, it all comes down in to the meaning not to worry, but safe, and secure.

In terms of the language, faith then is interpreted as a "justification in the heart", the meaning of the later widespread and regarded as the essence of faith is:

*"Justification with the heart, tongue and the speech by the member body experience" to what is conveyed by the Prophet Muhammad.*¹⁵

According to Sarajj (d. 988 M) that self-control is a shy, fearful, cautious pious, adjusting behavior, and refrains from doubtful matters. In Sufism self-control is fear of Allah¹⁶. As the hadith narrated by al-Tabari:

الايمن اعتقاد بالقلب وقول بللسان وعمل بالاركان (رواه الطبراني)

“Faith is belief in the heart, in the words spoken and deeds in members”.¹⁷(HR. Thabari)

Similarly, as the hadith says that faith is a belief journey, speech and attitude. When the last three elements when one of them does not meet, then faith is not perfect. On the other hand, majority Muslim thinkers say that faith is *qawl wa a'māl* (words and deeds). That is the tongue, words and deeds, the hearts and limbs. In a hadith, it is mentioned that the faith has more than 60 branches, the highest is "*ilā ilāha illallāh*", and the lowest is to remove thorns from the middle of the road.¹⁸ From some verses of the Quran, it can be concluded that faith is a belief in the divinity, besides it's also including activity, meaningful words and deeds and devotion to God's purpose.¹⁹ In the Qur'an Allah says :

¹⁵ Ali Nurdin, *Quranic Society*, (Jakarta: Erlangga, 2006), p. 159.

¹⁶ Mohammad Shafii, *Psikoanalisis Sufisme*, (Yogyakarta: Campus Press, 2004), p. 241.

¹⁷ Amin Syukur, MA, *Studi Akhlak*, (Semarang: Walisongo Press, 2010), p.154.

¹⁸ See, al-Bukhari, *Shahih al-Bukhan, vol 1*, kitab Iman, Bab 2 (Beirut: Dar al-Fikr, 1401/1981 M); Imam Abi Husein Muslim, *Shahih Muslim, vol 1*, Kitab Iman, Bab 57,58 (Beirut: Dar al-Fikr, 1414/1993), etc.

¹⁹ See Qs. Al-Hujurat/49:15; Al-Anfil/8:2-4; An-Nur/24: 62.

الْم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ
 يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
 أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾²⁰

“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”.²¹(QS. Al-Baqarah 2:1-5)

The word "win (happy)" in the verse above is a proof that the struggle has passed or the difficulties have faced the enemy. People will not win, if they have not started and overcome obstacles, they face in the middle of the road. There is truly a lot to overcome, to defeat and to subjugate in moving forward to achieve victory. A nation has a lot of enemies or obstacles in the way to achieve a higher dignity.

Conscience of a man wants the glory a notch higher.²² But his desires are interesting and falling down. If it has "a matter of life has not been exist, it would have lost itself and would not achieved the victory of life and happiness".

Then the information described in this paragraph that victory must be embraced by those who believe. The word "*qad*" located in front of the *fi'il Madhī* (*Aflaha*) under the laws of the Arabic language is the certainty because it shows the *qad* means "true".

²⁰ QS. Al-BAqarah 2: 1-5.

²¹ Abdullah Yūsuf ‘Ali., Op. Cit, p. 2.

²² Shall be followed by evidence and devotion. Then the evidence strengthens faith back anyway. What Between faith and works is the content filling, reinforcing strong. Multiply worship, stronger faith. Faith grew stronger, so did the soul delighted because of worship and charity

Only those who trust God will be the only one who makes free themselves from bondage of lust world and Satan. Through experiences, it's often show, that limited human power is nothing compared to the power *Ilāhy*²³ so at its recommended for human to prove his faith and practice what he commanded.

The showed six mandatory requirements must be done as proof of Faith. If these requirements have been implemented, then surely one would win and feel happy. To win you by overcoming adversity, to win the state, and the continuation of victory all that are heaven paradise *Jannah* ". Because the real victory and the true happiness is the end of it all, which got, namely Heaven.

The terms of personal triumph *Mu'min* are *First*, Doing praying, *Second*, dismissing the things forbidden by Allah, *Third*, Paying Zakat, *Fourth*, Keeping lust, *Fifth*: Keeping mandate, *Sixth*: Keeping all praying at the time.

True faith (faith absolute) include in Islam. Faith, said Hamka, is more general and more encompassing view of Islam. His opinion is based on a hadith that explains the teachings of the Prophet of Islam to the messenger of 'Abd al-Qaiys, the Prophet said:

*"I told you all believe in Allah. Do you know how faith in God? Faith in God is the shahādah, that there is no god but Allah and Muhammad His Messenger, establishing prayer, zakat issued, and set aside one-fifth of the spoils of war to put cash into the country (baīt al-mal)"*²⁴

Another hadith narrated by Umar ibn Khaṭab, explaining that once Gabriel came to equate himself as a man, and then he asked the Prophet:

²³Ilāhy is power but it's not the power that determines human. But confidence in the hearts is still not enough, if not filled with action. Faith encourages inners for not suffice to merely recognition of the tongue.

²⁴ See for example, Muslim, *Shahih Muslim, Jilid 1, Kitab Iman, Bab 6.*

*"What is Islam?" The Prophet replied, "Islam is that you testify that there is no god but Allah and Muhammad is messenger of Allah, establish prayer, issued zakat, fasting Ramadan, Hajj if the power."*²⁵

*"What is Ihsan?" Replied the Prophet / "Ihsān is that you worship Allah as if you see Him. Though you do not see Him, but He still sees you"*²⁶

The hadith above is also an implicit difference meaning of faith and Islam. According to Hamka, faith produces good deeds. A good deed is Islam. Hence Islam is the manifestation of (former) of the faith. Like a tree, the root is faith, the tree of Islam, and fertile nutrition produces *ihsān*²⁷

Reality, faith in one's heart which has grown fluctuations or dinamica, can grow and can be reduced. It is related to the dynamics of belief. If in a certain period he is overwhelmed by doubts, significantly his faith declines. Thus is illustrated by Hamka.²⁸

The heart can only load to say 100 objects; it cannot be exceeded and cannot be reduced anyway. The capacity it is a hundred of faith and doubt. If faith has been existed by 25%, a sign full of doubt is 75%. And if you do not have faith in 50%, doubt occupies also by 50%. If enough faith is 100%, of course, there is not doubt in it anymore.²⁹ Therefore, a growing faith should always be maintained and enhanced.

According to previous scholars of the Companions and *tabi'īn*, in order to continue to increase faith and accept the Lord, then it should be enhanced by three conditions: *tashdīq bi al-qalb* (confirmed by heart),³⁰ *iqrār* bi al-verbal (expressed by oral), and *a'mal bi al-arhān* (prove with action).³¹

²⁵ Ash-Shaikh Muhammad bin Shalih Al-'Utsaimin, *Syarah Al-Arba'in An-Nawawiyah*, (Kartasura: Pustaka Ar-Rayyan, 2009), p. 13.

²⁶ Sheikh Hafizh Ahmad Al-Hakami, *Benar Aqidah Ahlussunnah wal Hamaah*, (Jakarta: Gema Insani Press, 1994), p.244.

²⁷ See, example al-Bukhari, Shahih al-Bukhan, vol 1, Kitab Iman, Bab 37; Muslim, Shahih Muslim, vol 1, Kitab Iman, Bab 57.

²⁸ Hamka,. Op. Cit, p. 64.

²⁹ Ibid., 47- 48.

³⁰ Word of Allah, Verily those who believe and do good, Allah, Most Gracious later embed dab in (heart) them love. (QS. Maryam: 96). That is the feeling of love in the human heart, in the

Hamka comments about it, if there is one of the three conditions absent, it cannot be said that faith is perfect. If one has done good deeds, but his heart has not believed, he should be hypocritical. If tongue admits, but heart and actions do not, he falls down *juhūd* (disbelieve). If he works, and his tongue was admits, but he does not know, so he is *kaīfiat*, it feared that it would fall him to faith mistakes. Therefore, it shall be prosecuted that science can strengthen faith.

The increase and decrease of faith, according to Hamka can be measured with reference to the instructions of al-Quran and Hadith of the Prophet. For example the items contained in the:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
 آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠٦﴾ الَّذِينَ يُقِيمُونَ
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٠٧﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
 دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٠٨﴾

“For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs rehearsed, find their faith strengthened, and put (all) theirs trust in their lord. Who establish regular Prayers and spend (freely) out of the gifts We have given them for sustenance. Such in truth are the Believers: they have grades of dignity with their lord, and forgiveness, and generous sustenance”.³³
 (QS, Al-Anfal 8: 2-4)

In addition, people can feel the level of perfection of faith. According to him, people who feel their faith is not perfect, indicating that there is a motivation in them

opinion of most commentators. See, Musthafa al-‘Adawy, *Fikih Akhlak*, (Jakarta: Qisthi Press, 2006), p. 36.

³¹ Hamka, . Op. Cit, p. 41-42.

³² QS. Al-Anfal 8: 2-4.

³³ ‘Abdullāh Yūsuf ‘Ali, . Op. Cit, p. 199.

to get a perfect faith. But, if they that their faith has been flawless, indicating it has weakened³⁴.

Al-Quran tells about faith always hand in hand with righteous deeds.³⁵ Among them there are synergies of parallel, and similar in the application. Called faith means calling charity. Charity does not stand alone without faith, and vice versa. The believer the one who justifies, set him in full compliance with independence³⁶ The believer is also called as a human being with a choice of faith and courage is an exception to other individuals who live in the loss.³⁷ People who do well works are the ones who fulfilled the obligation, that is leaving prohibited, immoral, and sinful job.³⁸ A good deed is a concrete form of the faith.

After the revival stage, a search made more aware of the desires, thoughts and actions. Awareness is related to moral values, especially social and religious values. In this case it should follow the rules that have been applicable in the Islamic religion for example. Not to lie, not to drink alcohol, slander, adultery, cheating, and the forbidden idolatrous thing in all religions.³⁹

4. Religion (Ad-Din)

The basic meaning al-din is worship, subject, or adore. In the Indonesian language, which is a popular term referring to the term al-din is a religion. According to Hamka, religious belief is the fruit or result embedded in the liver, which is the birth of worship because it has faith, and then an abiding faith. Worship will not be born if there is no *tashdīq* (justification), and compliance (humility) will not show up if *tashdīq* obedience does not exist or faith. That is why religion is called as a result

³⁴ Hamka,. Op. Cit, p. 49.

³⁵ QS. Al-Ashr 3: 103

³⁶ Muhammad Ibnu Jarir Ibnu Yazid Ibnu Khalid ath-Thabariy Abu Ja'far, *Tafsir ath-Thabariy*, Juz 12, p. 685.

³⁷ Ismail Ibnu Umar Ibnu Katsir al-Dimasyqy Abu Fadha', *Tafsir al-Qur'an al-Azhim*, Juz 4, p. 709.

³⁸ Ibn Jarir,. Op. Cit, p. 688

³⁹ Ibid., p. 241.

or culmination of the faith, and faith *tashdiq*. If faith grows stronger, the religion grows firm, and if confidence increases sturdy, then the worship grows clean.⁴⁰

The nature and purpose of religion from Adam to Muhammad SAW are ones fully surrendered to God (*aslama, yuslimu, Islamization*). The Important point of religion is “worship of God and not to consider others”.⁴¹

The purpose of religion, according to Hamka is as mentioned in al-Quran surah al-Shura (42) verse 13, namely:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا
 وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ
 كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي
 إِلَيْهِ مَنْ يُنِيبُ ﴿٤٢﴾

“The same religion has He established for you as that which He enjoined on Noah-that which we have sent by inspiration to you-and that which We enjoined on Abraham, Moses, and Jesus: namely, that you should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which you call them. Allah chooses to himself those whom He pleases, and guides to Himself those who turn (to Him)”.⁴³ (QS. Al-Shara. 42:13)

⁴⁰ Ibid., p. 53.

⁴¹ Ibid., p. 69.

⁴² QS. As-Syara. 42:13.

⁴³ ‘Abdullāh Yūsuf ‘Alī, Op. Cit, p. 597.

Mentioned in other sections:

Say: “O people of the book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah”. If then they turn back, say you; “Bear witness that we (at least) are Muslims (bowing to Allah’s Will)”.⁴⁴ (QS. Al-Imrān 3: 64)

Religion tells them to use reason and thought, to debate and to eliminate conflicts caused by different opinion about monotheism. For this purpose, God sent His apostles from Noah to Muhammad. According to Hamka, if the debates and conflicts can be eliminated, and the human heart gets guidance, as well as the investigation of the problems appearing to have been up by the roots, then the divine *nur* will come by itself,⁴⁵ so that people will feel the peace and beauty of life⁴⁶

2. Righteous Happiness

Perfectness of worship is depending on the goodness of attitude. To achieve this kind of happiness there two factors which are influential, the brain excellence and the moral excellence. The good attitude can be reflected by Rasullullāh as honorable, some characteristic of *muttaqīn* and by the result of the eternal struggle. In contrary, bad attitude becomes the poison which is far away from Allah *Ta’āla*. the bad attitude caused driven out from the right way of life and nearer to the hell.⁴⁷

⁴⁴ Ibid, p. 63.

⁴⁵ Hamka,. Op. Cit, p. 70.

⁴⁶ Beauty, that's a word searched, discovered and chased by a lot of people. There are not a few who spend money with recreation path to and fro. There is a satisfactory time for on-site gambling. There are satisfying themselves on the streets of sex. There are various camam include food and drink to the mouth. There is finished his time on the streets of meditation, there are in places of mountains, rivers, valleys, and the like. There are believed to be studied at a teacher could guide him find beauty. see, Gede Prama, *Jejak-Jejak Makna Memasuki kembali Rumah Kebahagiaan*, (Jakarta: PT Gramedia Pustaka Utama, 2006), p. 107.

⁴⁷ Hamka, *Akhlaqul Karimah*, (Jakarta: Pustaka Panjimas, 1992), p. 2.

The bad attitude is the psychological disease. This disease is more dangerous than physical disease. Someone who suffers a psychological disease will lose the meaning of his life. In Al-Qur'an says,

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ⁴⁸

“Truly he succeeds that purifies it”.⁴⁹ (QS. Al-Shams 91: 9)

And the opposite of the verse above is someone who wastes his soul, which is explained,

وَقَدْ خَابَ مَنْ دَسَّاهَا

“And he fails that corrupts it!”.⁵⁰ (QS. Al-Shams 91: 10)

From the explanation of the heart disease, in order to give the good understanding of it and to have has capability to attack; some of the useful are steps:

a. The intellectual excellence

With his brain, someone can different the impression from compatibility. Believe with the rightness and hold into it. And know the weakness and afford to far away from it. All of them are accepted by the brain excellence and are not because of *taklid* (follower). The brain of human life has a strong willing which can distinct between goodness and weakness.⁵¹ For this term, human life called discernment.⁵²

⁴⁸ QS. Al-Shams 91: 9.

⁴⁹ 'Abdullah Yūsuf 'Ali.,. Op. Cit, p. 789.

⁵⁰ Ibid., p. 789

⁵¹ Kahar Masyhur, *Meninjau Berbagai Ajaran Budi Pekerti Etika Dengan Ajaran Islam*, (Jakarta: Kalam Mulia, 1986), p.260.

Intelligent is usually as called brain or mind (*al-'aql*). Actually, it has a certain meaning higher and metaphysically as using in terminology of Islamic philosophy. Its mean has the same meaning as the word *Nous* in the philosophy of Platonism and Neo-Platonism. Intelligence is the potential in the soul of human being. For this part, Rhenis Meister Eckhart says, "In the soul of human being, there is the thing which cannot be formed, namely intelligence."⁵³

Hamka also explain that intellectual also work in its capability. Based on its reason, the perspicacity of human being becomes the measurement to evaluate the daily activity.⁵⁴

The importance of the intellectual is to differ between the goodness and the weakness. Because the human life uses the sense to explore his environment, so it will be accommodated by the soul. The concept of Hamka is influenced by Abduh's argument. He says that the intellectual of human being becomes the differences between human and other creature.⁵⁵ The intellectual capability becomes the base of the good attitude as the sources of the happiness.

b. Moral excellence

Moral excellence means losing the bad attitude, wrong tradition which has been explained by the religion. If someone stops the forbidden thing and also does all of the asking in a pinch, its mean he does not the increase of the moral excellence. Therefore, we have to against ourselves to achieve the top of the life aim.⁵⁶

⁵² According Islamisis Japan, Toshihiko Izutsu is a rational person who has the skills to solve the problem, every time he is confronted with the problem and can then escape from the danger he faces.

⁵³ Yūnan Yūsuf, *Corak Pemikiran Tafsir Al-Azhar Sebuah Telaah Tentang Pemikiran Hamka Dalam Teologi Islam*, (Jakarta: Pustaka Panjimas, 1990), p. 101.

⁵⁴ Hamka, *Pelajran Agama Islam*, (Jakarta: Bulan Bintang, 1992), p. 184.

⁵⁵ Harun Nasution, *Muhammad Abduh dan Teologi Rasional Mu'tazilah*, (Jakarta: UI Press, 1987), p. 44.

⁵⁶ Hamka, *Filsafat Hidup* (Jakarta: Pustaka Panjimas, 1984), p. 70.

In al-Quran said that:

الْم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

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”.⁵⁷(QS. Al-Baqarah 2:1-5)

It verses attention to the best means of acquiring happiness of the soul here and hereafter, the improper practice of advising people to do good while not following the same advice, prioritizing good and rejecting evil, no compulsion in religion, and religion being based on ease. Allah does not burden a soul with what it cannot bear, no one is punished for the misdeed of another, virtues and ordinances to lead Muslims toward the path of liberty, equality, fraternity, justice, man's duty toward himself and toward others and his obligations to his Creator.

The Surah indicated clearly that religion is based on three primary provisions: unconditioned recognition of Allah and faithful belief in Him, acknowledgement of

⁵⁷Abdullah Yūsuf ‘Ali,. Op. Cit, p. 2.

the truth of Resurrection and Judgment, and that deeds must be crowned with wisdom and piety and that all must go together.⁵⁸

3. The Wealthy Happiness

The wealthy happiness becomes the hope of everyone. The happiness of wealth becomes the measure of the success for job seeker. According to Hamka, the rich man is the less needed man.⁵⁹ Now days, people live in the crisis era. Both of poor man and rich man have the ambiguity. The modern life style causes the discrepancy of income. Discrepancy of culture considers causes of depression. The willingness of people is increasing without any boundary. Becoming wealthy as the idol causes the mind of modern people suffers from some psychological illness.⁶⁰

Naming the real wealthy is afforded to fulfill the things and sincere. The entire thing we accept. And the name of appearance of wealthy is just collecting the property or the material thing.⁶¹ For this case, usually someone will forget the thing which is ought to be loved. In this problem someone has placed on the dangerous condition.⁶² Most of people make the measure of the happiness is just from the wealth. But, al-Qur'an says:

⁵⁸ Ibid., p. 118-119

⁵⁹ Hamka., Op. Cit, p. 98.

⁶⁰ Mudhofir Abdullah, *Mukjizat Tafakkur*, (Yogyakarta: Teras, 2012), p.168-169.

⁶¹ Which causes blindness from consideration, so that the lost love of others, nation, homeland, religion and even God does not believe anymore

⁶² Hamka, *Lemba Hidup*, (Jakarta: Pustaka Panjimas, 1996), p. 200.


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

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“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”.⁶⁴ (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.

The Arrogance is appearance, even wrongly.⁶⁵ Actually the reward on it is not on this world. The real reward is on the judgment day. All of the promise will be paid. It will revenge according to what they have done. In al-Maidah verse, explain:

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا
اللَّهَ يَتَأُولَىٰ آلَآئِبٍ لَّعَلَّكُمْ تَقْلِحُونَ 

⁶³ QS. Al-Nahl 16: 97.

⁶⁴ Abdullah Yūsuf ‘Ali,. Op. Cit, p. 322.

⁶⁵ Happiness to those who labor for God's sincere, honest words and actions to God, and God is well-intentioned. Thus, his deeds go against him and defend him. See, Imam Al-Qurthubi, *Rahasia Kematian, Alam Akhirat, dan Kiamat*, (Jakarta: Akbar, 2009), p. 152-153.

“Say to them O Muhammad: «It is quite evident that bad and good do not together accord, nor can you compare an object with evil savour with an object emblematic of goodness, albeit the abundance of the former may excite your admiration. Therefore, entertain the profound reverence dutiful to Allah you people who reflect; you may hopefully prosper”.⁶⁷(QS. Al-Maidah 5: 100)

Hold on your decision. In order to become better on our life. And remember that this life is just on the tricky. Allah has been asking to hold on seek the goodness in the world. Allah has served all of things needed by human life.⁶⁸ It shows that even permitted to look for the wealth but it does not forget the beyond of life. The sense of human being becomes the step to achieve the happiness. Allah says:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ⁶⁹

“It is He Who made the earth for you tractable and can be easily managed, and so walk along its tracks and travel through its tracts and resort to the purposes of trade, keeping Allah in mind to help you attain a facile and ready course. And support your life from the sustenance He provided, then back to Him is the return on the Day of Resurrection”.⁷⁰ (QS. al-Mulk: 15)

⁶⁶ Salim Bahreisy, Said Bahreisy, *Terjemah Singkat Tafsir Ibnu Katsier vol III*, (Surabaya: Bina Ilmu, 1986), p. 182.

⁶⁷ ‘Abdullah Yūsuf, . Op. Cit, p. 1773.

⁶⁸ Treasures abound when, wife, children, and grandchildren, treasure folds of gold and park, horse pets, farm animals and gardens, glory or wealth that is abundant.

⁶⁹ Depag RI. *Al-Qur’an dan Terjemahnya*. (Jakarta: Panitia Penyelenggara Penterjemah/Pentafsir Al-Qur’an, 1989), p, 956. (QS. Al-Mulk 67: 5)

⁷⁰ ‘Abdullah Yūsuf, . Op. Cit, p. 2503.

Thus, the wealthy happiness according to Hamka is having a wealth which can increase the faith to Allah, in order to be safe from the dangerous of wealth and to use it appropriately.⁷¹

B. Happiness on Modern Society

Happiness on many terms in this world means luck, good opportunity, and good event. In Chinese word, it is called *xing fu*. Happiness is derived from *xing* and *fu*. And the based topic on Greek philosophy is about happiness. When some people are discussing, the interesting topic is also about happiness, because it becomes the top aim of human life.⁷²

In *kamus besar bahasa Indonesia* word “modern” means the latest attitude or think in the accordance with the development of the era. This word implicitly does as to achieve the progression and innovation. And the result of it is the easy way to escape something. World is like a small village. Probably to every people knows each other.

According to Leo Tolstoy, man of letters from Russian divides happiness into two kinds, temporary happiness and genuine happiness.⁷³ The concept to achieve the genuine of happiness in western is impossible thing. Happy is derived from Skandia from word *happy* means luck. Luck can come every time and everywhere, unpredictable.⁷⁴ The terminology of modern arises since the weakness of Islamic civilization and the growing up of western one. Modern term appears from the spirit of renaissance. They start to inspect some of knowledge, in 16 century.

⁷¹ Hamka,. Op. Cit, p. 207.

⁷² Ibid., p. 98.

⁷³ Happy delusions are sought for its own sake. True happy is to love fellow human beings as you love yourself, especially if your friends sesam life has felt love for her as his love for them.

⁷⁴ Dalai Lama, Howard C. Cutler, M.D. *The Art of Happiness Seni Hidup Bahagia*, (Jakarta: PT Gramedia Pustaka Utama, 2001), p. 4-5.

Now days, in 21 century, it's called by millennium era or postmodernism. In this era some people show their consciousness to look for the eternal happiness. Much credence appears as the expectation of their inquietude. Since the renaissance some people consider that science is solving of problem for humanity. But the reality proof cannot resolve the problem. The higher science of someone makes farther away from the happiness. So that, modern inhabitant looks for the other solution which is appear the happiness. Finally, religion is considered as the solution.

Albert Einstein said that, "science is success becoming people easier in human life, and making lose the distance between some places. Technology alleviates human activities but science also guts them. For example the gutted human right is the bombing of Hiroshima and Nagasaki city." It revealed this problem after the bombing of Hiroshima and Nagasaki.⁷⁵

The influence of that advancement indirectly makes some people far away from the religion. The evidence is when some scientists become mad in the end of their life. And the research proves that most of them the make the science and technology as their idol and leave the religion. Therefore, some scientists who feel nothing with their life, they go to the religion. In contrary, in his book *One Dimensional Man*, Herbert Marcuse explains that now days there is a conspiracy in advertisement, military, and technology that all of them based on capitalism. It has done by *brain washing* in order to doctriate a consumer people. One of the characteristics of consumer people is tendentious in material thing.

The strong desirability⁷⁶ is to achieve wealthy and throne, and to lay aside the theology and religion full tilt the drabness of life. Because it cannot make people get the eternal of happiness. In the top of it, they will look for some alternatives to

⁷⁵ Supaat I. Lathief, *Psikologi Fenomenologi Eksistensialisme*, (Lamongan: Pustaka Ilalang, 2008), p. 99.

⁷⁶ Desire is all the additional functions that otherwise there really is not going to interfere with your life, but you expect to be able to get the additional functionality. Desire is often a manifestation of a person's social status to assert and prove to others that he was able to have it.

achieve the happiness. Religion becomes the answer effectively to achieve it. For that reason some of religious sociology says that some of the advance countries become the conversion of religion.

In England, there is a church that is left away and it is bought by Muslim as the mosque. For this case, the government gives the principle that the worship place can change the function but not change the building. More of the countries in the world appear the some indication.⁷⁷

Most of people are looking for the religion as the way of happiness. And Islam gives the complete way to escape the happiness by its sources, Al-Qur'an and Hadith. Religion gives the portion not only for the heart, but also for the logic to think. Moreover, Islam gives the good command to people who use his intelligence to think.

In the modern context, the concept of happiness according to Hamka is balancing of the psychological person aspects or the public. Itikad, faith, and belief are factors to achieve the happiness. To knowing further about religion, the psychological human is cleaning and quieting, thus it is reducing the negative prejudices against of happiness other people. And the importance of mind's health and righteous virtue strengthen intelligence community primarily determines one's attitude in social life. With using a mind, capable of deliberation about the community factors that hinder happiness, then changing it becomes to happiness together (global happiness). The material factor also is determining one's happiness, because the material fulfillment, happiness physical aspects of society can be fulfilled. Because the nature modern society is dominated the happiness. That is

⁷⁷ Anwar Sanusi, *Jalan Kebahagiaan*, (Jakarta: Gema Insani, 2006), p. 16-19.

presumably the three aspects of happiness according to Hamka, who becomes important as a balancing to the happiness of society in the modern era.

C. The superiority and the weakness of Hamka Interpretation for the concept of happiness in Tafsīr Al-Azhar

Tafsīr Al-Azhar is one of phenomenal work which still used until now. This tafsir is worked by Indonesia interpreter which is expert in Al-Qur'an interpretation; that is Hamka. But it is not part away from a valuation; there is superiority and also a weakness in this tafsīr.

In interpreting Al-Qur'an verses, hamka in his tafsīr uses *tahlily* method. There are many methods in interpreting al-Qur'an, but hamka prefer to choose using *tahlily* method. Therefore, there are some superiorities and weakness in interpreting the verses of the concept of happiness in al-Qur'an as below:

a. The superiority of hamka interpretation for the concept of happiness in tafsīr al-Azhar:

1. In interpreting the verses, hamka uses simple words to be understood by common people. His interpretation is comprehensive, so that many lessons can be taken. Also, he uses many reasons when he interprets the verses such as another al-Qur'an verses or hadith which still relevance with the interpreted verses. Moreover, he uses some opinions of other interpreters so that it can support and strengthen his interpretation.
2. Such what happened in this modern life, many people interpret the meaning of happiness, but they do not care with what way they get it, without any care with their own self and other people. So, hamka as a great scholar and a newer, he tries to explain the true understanding of happiness.

3. Happiness is a dream and final goal of human life which relevance with a faith and psychology. It is based on individual perspective. So, in accordance with the research of other researchers, hamka in his interpretation prefer to social and faith (theology).

4. In interpreting the verses of the concept of happiness, hamka explains comprehensively and in accordance with the reality in this modern social life, exactly in life of Indonesia society. When hamka interprets the verses of happiness, he makes it proper with social society and based on his own happiness.

b. The weakness of hamka interpretation for the concept of happiness in tafsīr al-Azhar

1. The weakness is in linguistic aspect. Based on prior research, the interpreters in tafsīr al-Azhar, they use *tahlily* method such as al-Farmawi. He is an expert in interpretation. He defines *tahlily* method as an interpretation method which explains the content of al-Qur'an verses from all aspects. Further, he says that an interpreter should follow the order of verses like what written in mushaf. To begin the interpretation, it should be begun with explaining the meaning of word, then giving the explanation which relates to global meaning of the verses.

2. In interpreting happiness verses, hamka does not begin with the meaning of happiness word based on linguistic aspect. Beside of that, hamka has decreased the requirement of *tahlily* method. To researcher, he is weakness in interpreting the happiness verses, because he does not give the linguistic meaning of happiness word which has been determined by most interpreters.

Because hamka does not explain it based on linguistic aspect, it causes the readers have not chance to know more and easily understand the content of al-

Qur'an exactly for the concept of happiness which proper with al-Qur'an and hadith.

4. As a newer scholar who has a principle of disagreement opinion, hamka does not give limitation in his interpretation to using the different opinion of other interpreters. Here, in his interpretation, hamka is weakness in using different opinion of other scholars which make readers dissatisfied. So, to researcher, better for hamka to use more different opinion of other scholars, so that it will not look like he leans to one scholar opinion.

This is the superiority and the weakness of hamka interpretation for the concept of happiness in tafsīr al-Azhār. But there is still some superiority and weakness which researcher does not know and does not explain.