

**LOVE TREASURE ACCORDING BUYA HAMKA'S ON TAFSEER AL-
Azhar (An analysis verse At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17,
Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11.)**



FINAL PROJECT

**Submitted to Ushuluddin and Humanities Faculty in Partial Fulfillment of
A Requirement for the Degree of S-1 of Islamic Theology
on Qur'anic Sciences and Tafsir**

Written by:

**MUMTAZ TAQI NAUVAL ABDULLAH
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**SPECIAL PROGRAM
OF USHULUDDIN AND HUMANITIES FACULTY
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
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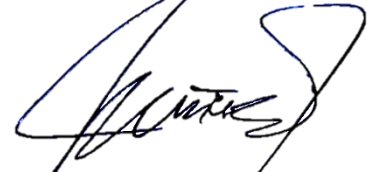
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DECLARATION

As a result, the undersigned declares that this thesis is genuinely my work. I take responsibility for the entire contents of this thesis. Arguments, opinions, and opinions of other authors' findings are cited or quoted by ethical standards.

Semarang, 2 Desember 2022

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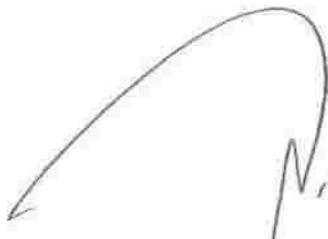


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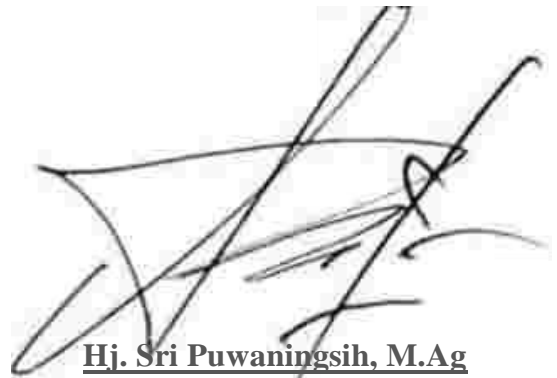
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RATIFICATION

This Final Project with the following identify:

**Title : LOVE TREASURE ACCORDING BUYA HAMKA'S ON TAFSEER
Al-Azhar (An analysis verse At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17, Al-
Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11.)**

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MOTTO

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ
مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

(QS; Al – Imran 14)

It is made to feel beautiful in the human view of love for what is desired, in the form of women, children, treasures piled up in the form of gold and silver, selected horses, livestock, and fields. That is the pleasure of living in this world, and with Allah is an excellent place to return.

DEDICATION

The final project is dedicated to:

My Dear parents: Mr. Safari Abdullah and Mrs. Wiwik Afi'adati love and respect are always for you, thanks for your uncountable prayers, efforts and supports along my life journey, especially in reaching my educational achievements.



My sister: Fathin Tsanya Nabila Abdullah

Tsana Kamila Nadia Abdullah



Dear my lecture especially of my thesis advisor.

H. Sukendar, M. Ag., M. Hum., PhD



Mr. Syaful Mujab, who is always guiding me to repair my English and becoming my supervisor in Fupk



My classmates FUPK 13, love you all, and thank you for our support and unforgettable experients.



The big family of FUPK, it is an honor to be part of you

TRANSLITERATION

English transliteration system International version¹

1. Single Consonant

Arabic	Written	Arabic	Written
ب	B	ط	t
ث	T	ظ	z
ث	s	ع	,
ج	J	غ	g
ح	h	ف	f
خ	Kh	ق	q
د	D	ك	k
ذ	Ẓ	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	و	w

¹ The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang 2020), p.98-103

ش	Sy	هـ	h
ص	ṣ	ع	‘
ض	ḍ	ي	y

2. Double Consonant

Double consonant, including *syahadah* are written double

For example : رَبِّ is written *rabbi*

3. Tā’ Marbūtah (ة) in the End of Word

- Tā’ Marbūtah (ة) in the end of word with sukūn is written as h, except Arabic words that are used as Indonesian words, such as salat, zakat, dakwah etc. For example زَهْرَةٌ is written as zahrah
- Tā’ Marbūtah (ة) followed by ال, but read as *sukun* must be written as *h*. For example : درجة العالية is written as *darajah al - ‘aliyah*.
- Tā’ Marbūtah (ة) followed by آل, but read as unite, must be written as *t*. For example: المدرسة العالية is written as *madrasatul ‘aliyah*.

4. Vowel

- Short vowel

-----َ-----	<i>Fathah</i>	Written	<i>A</i>
-----ِ-----	<i>Kasrah</i>	Written	<i>I</i>
-----ُ-----	<i>Ḍammah</i>	Written	<i>U</i>

فَتَّحَ	<i>Fathah</i>	Written	<i>fataha</i>
كُتِبَ	<i>Kasrah</i>	Written	<i>kutiba</i>
يَعْلَمُ	<i>Ḍammah</i>	Written	<i>Ya’lamu</i>

b) Long vowel

Long vowel (*maddah*) written as huruf and stripe (-) Above it.

نام	<i>Nāma</i>
كريم	<i>Karīm</i>
محمود	<i>Mahmūd</i>

c) Double vowel

<i>Fathah + ya' sukūn</i> = بين	<i>Baina</i>
<i>Fathah =+ wawu sukūn</i> = قول	<i>Qaula</i>

d) Consecutive Short Vowels in One Word separated with the Apostrophe

أنتم	<i>A'antum</i>
------	----------------

5. Article Alif + Lam (ال)

- a. Followed by *huruf Qamariyyah* is written as *al* and separated by a stripe (-)

الفرقان	<i>Al-Furqān</i>
---------	------------------

- b. Followed *huruf Syamsiyyah* is written as a formula separated by a stripe (-)

الذكر	<i>Az- zikr</i>
-------	-----------------

6. Word as Part of pharse sentence

It is written as an actual formula

أهل السنة	<i>Ahl As-Sunah</i>
-----------	---------------------

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah SWT, who has the character of Rahman, who has a substance full of compassion for all creatures so that, including His grace, the author can complete this thesis. Shalawat and greetings we always pour out to the leading prophet of Muslims, the Prophet who gave the ocean of intercession, Prophet Muhammad SAW. Hopefully, on the last day, we will be recognized by the people of Prophet Muhammad and get his intervention.

The thesis, titled " LOVE TREASURE ACCORDING BUYA HAMKA ON TAFSEER AL-AZHAR (An analysis verse At-Takasur 1-8, Al-Humazah 1-4, Al-Humazah 1-4, Al-A'la 16-17, Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11)," was compiled to fulfill the conditions of obtaining a Bachelor Degree (S.1) from Theology and Humanities Faculty of the Walisongo Islamic State University of Semarang.

I would like to give my appreciation to all who have to support me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. Million thanks to:

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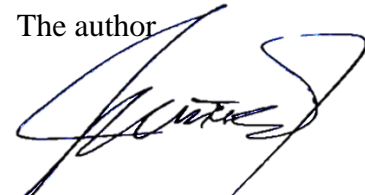
9) FUPK 13 extended family that love and are proud of, who always provide support, encouragement, and inspiration in completing this thesis. They are.

10) To All family KKN DR posko 46 Fadhil, Alfin, Zakia, Dhea, Ratih, Lina, Fahilma, Alfu, who have inspired and encouraged the completion of this thesis. Who are always supporting and inspiring to complete this thesis.

In the end, the writing of this thesis was done by the writer. However, the authors realize that the writing of this thesis is far from perfect. Therefore, the authors request constructive criticism and suggestions as a correction for the writing of scientific papers in the future.

Semarang, Desember 2, 2022

The author



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ABSTRACT

Love Treasure is a lifestyle that boasts of fulfilling the world's pleasures or satisfaction excessively. And no one doesn't want fun. This pleasure cannot be separated from several things, namely wealth, the throne, position, and women. As is the case in surah At-Takasur verse 1, "you have been treated with boasting," according to the hamka in the sura that is, you are negligent and unaware of it all because you have been deceived by the splendor of possessions, so that you are proud of your fellow human beings, even though everything is mere worldliness. Buya Hamka, in his interpretation of Al-Azhar, relates to the social, and he also tries to connect something being studied with social reality and the existing cultural system. The problem raised in this research is How is Hamka's view of the verses of Love Treasure in At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17, Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11? How to overcome Love Treasure according to Buya Hamka in At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17, Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11? The study aimed to discover Hamka's views on Love Treasure verses At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17, Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11 and how to overcome Love treasure according to Hamka in verse At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17, Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11.

This study uses a qualitative research method in the form of library research, namely the primary data source of the Al-Azhar Tafsir book and secondary data sources obtained from books, books, journals, or other research results related to the interpretation of Hedonism. While in analysis, this research uses descriptive analysis. This is because the method and analysis are appropriate for a study whose study contains the characters' thoughts.

Whereas the love treasure verses, according to the author, there are about seven letters in juz 30 in the Qur'an, among which are At-Taka Tsur verses 1-8, Al-Humazah verses 1-4, Al-A'la verses 16 -17, letter Al-Balad verses 4-6, letter Al-'adiyat verses 6-8, letter Al-Lail verses 5-11.

Based on the research that has been done, the researcher can conclude that according to Buya HAMKA, love treasure is that existing property in the world is only temporary, considers wealth as everything, spends wealth for himself, spends wealth and tithes only to be praised. The property is for a spree, and humans will squander it even though the pleasures obtained in this world are only temporary. According to HAMKA, the way to deal with love treasure behavior according to HAMKA is by doing asceticism. Do not do or achieve something excessively that only gets momentary pleasure, but instead of doing activities in terms of goodness and also not wasting money on things that are not important can be replaced by giving alms, charity

Keywords: Love treasure, Hamka, Tafseer Al-Azhar

CHAPTER I

INTRODUCTION

A. Background

The life of the contemporary era is the life which the majority of the people view cultural values directed into the life of today's civilization.² Modern means simultaneously and can also interpret in the present. So, the life of the contemporary era is a life that has changed in the fields of science, technology, and lifestyle. In this modern era, people are often competing each other in upgrading their lifestyle, which this lifestyle competition leads them to be outrageous, extravagant, and having overpride. They consider every material thing should be the object they compete for, while this unnecessary competition could bring them to their disaster. We must be aware of this lifestyle.³

Lifestyle itself, according to the KBBI, is the daily behavior pattern of a group of people in society. Lifestyle shows how people regulate their personal lives, public life, behavior in public, and efforts to distinguish their status from others through social symbols. Lifestyle can also be interpreted as everything that has characteristics, specificities, and procedures in the life of a particular society.⁴ Regarding to the present era, modern lifestyle has been transformed in many fields, such as science and technology. It is necessary to keep our own special prescription for a purposeful life.

The hedonic lifestyle (boasting) is so attractive to them that this lifestyle easily influences them in a short time. This brings the tendency of people to prefer a comfortable, luxurious, and individual life without thinking about the consequences. If a hedonist left unchecked, his hedonistic behavior will become his habitual lifestyle, until this habit will be his character.⁵

Hedonism is a view of life or ideology manifested in a lifestyle where personal enjoyment or happiness is the main goal in living one's life. Etymologically, hedonic is taken from a Greek term "*hedone*," which means splendor and pleasure. In simple terms, hedonic refers to the notion of splendor and pleasure leading to comfort. people who

² Bernard Raho, *Sosiologi*, (Yogyakarta; Ledalero, 2016), hlm. 156

³ Muhaimin, *Nuansa Baru dalam Pendidikan Islam bahayanya hedonisme*, (Jakarta:Rajawali Pres, 2006), 16.

⁴ <https://kbbi.kata.web.id/gaya-hidup>, diakses pada tanggal 27 Februari 2022 pada pukul 10.49 WIB

⁵ Muhaimin, *Nuansa Baru dalam Pendidikan Islam bahayanya hedonisme*, (Jakarta: Rajawali Pres, 2006), hlm. 166

hold this notion think that they can achieve happiness and comfort by doing lots of pleasure things and avoiding pain in the world.⁶

According to Burhanudin (1997), hedonism is considered as a good behavior, according to the pleasure it brings. In other words, something that only brings troubles, suffers, and is unpleasant, is considered not a good thing. Collin Gem (1993) formulated the notion of hedonism as a doctrine state that pleasure is the most important thing in life. In other words, hedonism is an ideology held by people who seek the pleasure of living it self.⁷

Naturally, human always have a desire for life to be more pleasant. Every person wants to be happy all the time. Besides, no one wants to be unhappy. Those identical kinds of pleasure are wealth, throne, power, and women. As a result, they tend to love this world more and see those pleasures as their essential things to gain more comfort and happiness in this world, which is called hedonism. Hedonism could appear in a person for many factors, such as materialistic, environmental, and cultural factors. The materialistic factor of hedonism is indicated by the ideology of money that is the most essential thing to live in this world. As for the environmental factor, it becomes a significant factor of hedonism after money, because this factor is indicated by the trend upgrade in certain things, styles, etc. For the cultural factor, it could be indicated by the certain habit that is regularly applicated in a group or society.⁸ K. Bertens, a philosopher, stated that hedonism is a human standard of personal pleasure that is determined by external factors.

Hedonic behavior is one of the despicable morals that one must avoid. The Qur'an and Sunnah have described the dangers of hedonism and exaggerated attitude. Hedonic behavior can make someone negligent. With the negative impact of this hedonic behavior, the Qur'an and Sunnah ordered to avoid it.⁹

The Qur'an is the holy book of Muslims which has truths and facts that no one could doubt it, and it contains guidance for mankind to live in this world.¹⁰ The Qur'an contains Islamic religious guidelines, such as how to worship God, how to be a good human being in socializing, until how to construct an ideal society in the frame of

⁶ Tim Penyusun Kamus, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002),3 94

⁷ Rano Indradi Sudra dkk, *Etika Profesi dan Hukum Kesehatan dalam Praktik Kebidanan*, (Yayasan Kita Menulis,

⁸ <https://kbbi.kemdikbud.go.id/entri/budaya>

⁹ Suratul Yatimah, "Hedonisme dalam Al-Qur'an Analisis terhadap Pandangan Quraish Shihab Atas Surat At-Takatsur dalam Tafsir Al-Misbah", h. 3

¹⁰ Solehuddin sofyon, *Perspektif Alquran tentang Kesenangan Dunia (Sebuah Kajian Tafsir Tematik)* Skripsi Program Studi Ilmu Al-Qur'an Dan Tafsir Institut Perguruan Tinggi Ilmu Al-Quran (PTIQ) Jakarta 2019 M./1440 H, h.1

diversity. The Qur'an also takes pictures of past events to serve as examples for further generation remembering past civilizations which were destroyed by social upheavals.

The Qur'an has a unique way in explaining a legal or historical problem. Often the issues raised in the Qur'an are not presented in detail and systematically. Thus, unlike scientific books, the Qur'an only describes the basic concepts of life so that it is methodologically unsystematic.¹¹ Therefore, the basic concepts offered by the Qur'an, especially in responding to problems that arise in society, need to be studied and developed. But this miracle that is rich in knowledge will not be in vain for anyone who believes in it and always tries to explore its contents seriously.

In Indonesia, today, the appearance of influencers or artists on social media who keep showing off their wealth significantly affects the jealousy of the Indonesian people.¹² They are lulled by mere worldly pleasures. They would do everything to achieve the highest happiness they want. This obsession turns into consumptive behavior, and it is the act of fulfilling the desire to get what they want even though they already had enough. They eat at the most expensive restaurant rather than cooking it or buying the cheap one, just to show off that they live in luxury. This behavior has happened and done by ourselves without realizing that it is the act is part of hedonism. Bad things will happen if we keep doing this, especially if we do not have savings for essential needs in the future. They money we have runs out somewhere and dissapers without us knowing it because we are affected with this hedonism disease, like celebrities competing to show their wealth.¹³

Humans are often unable to contain their passions and ultimately cannot distinguish between their needs and wants. This inability infrequently brings them to the attitude of boasting. Meanwhile, anything excessive does not bring positive things but can be detrimental for human. Moreover, Allah SWT dislike people who boast, as He said in at-Takasur : 1-8. According to the interpretation of those verses by Hamka, in his book *Tafsir Al-Azhar*, the example of hedonistic lifestyle is what has been mentioned below:

¹¹ Ahmad Husnul Hakim, Disertasi Doktor: Sunnatullah Dalam Persepektif Alquran: "Suatu Kajian Sosiologis dengan Tafsir Tematik" (Jakarta: UIN Syarif Hidayatullah Jakarta, 2006), Hlm. 2

¹² Maryam Ismail, "Hedonisme dan Pola Hidup Islam", dalam jurnal Universitas Muslim Indonesia, V ol. 16 No. 2 Desember 2019

¹³ <https://kumparan.com/velin99/reality-show-keluarga-selebri-ajarkan-hedonismepada-masyarakat-1w5PSbhvCid/>. Diakses 20 Oktober 2021

"You have been neglected by boasting." (verse 1). You have been careless, and you have turned away from the true purpose of life. You no longer pay attention to the purity of the soul, the intelligence of the mind to think about the future. You have neglected from paying attention to your short life, and you have forgotten your relationship with God, the Creator of the whole universe and your Creator. You are negligent of it all because the splendor of material possessions has deceived you. Until you boast to people, "I am a rich man", I have many treasures" "I have a big family, many children and grand children. " After all, all of that is a mere mortal world.

Ibn Abbas said: "Even the blessings of healthy body, fine hearing and vision will be questioned in the Hereafter. Allah will ask His servants their behavior with all those blessing, even though Allah will know whatever they do with those."

Qadafah said: "Allah will ask His servant how he uses His blessings and how he pays his due."

Therefore, always be careful and keep our gratitude for Allah's blessings, and do not forget those who bestow those blessings, because we are often lulled by those.

According to the author, there are about seven surahs in juz 30 of the Qur'an that talk about Love Treasure, those are Surah At-Takatsur verses 1-8, Surah Al-Humazah verses 1-4, Surah Al-lail verse 8-20, surah Al-Balad verse 5-7, surah Al-'Adiyat verse 6-8, because each of those verses stated that humans are lulled in worldly affairs such as collecting wealth, greed for wealth, accumulating assets. Meanwhile, they will leave all of those material things in this world. Only death could stop them seeing those temporary splendors, and death is absolute. Therefore, the author is interested in researching modern interpretations on the hedonism of those seven verses. The author chose the Tafsir Al-Azhar by Buya Hamka for this research, because Buya Hamka seemed to use al-Adabi al-Ijtima'i Sufi interpretation style, which has a social-related and tries to connect something studied with social reality with the existing culture system.¹⁴

Based on the research background above, the author would like to examine deeper to overcome the problems that often occur in modern society, such as the hedonistic lifestyle. There is no value if enjoyment is the main goal in life, squandering

¹⁴ Yunan Yusuf, corak Pemikiran Kalam Tafsir Al-Azhar, (Jakarta: Pustaka Panjimas, 1990), h.9

wealth just to live in temporal luxury. This is because the hedonistic lifestyle can cause several negative impacts, such as diminishing Islamic values, social inequality, reduced gratitude, and diminishing saving habits. Therefore, the author intends to compile a thesis with the title: **LOVE TREASURE ACCORDING BUYA HAMKA'S ON TAFSEER Al-Azhar (An analysis verse At-TakaTsur 1-8, Al-Humazah 1-4, Al-A'la 16 -17, Al-Balad 4-6, Al-'adiyat 6-8, Al-Lail 5-11.)**

B. Research Problem

Based on the research background above, to focus more on research, the authors formulate two main problems as follows:

1. What is Hamka's view of the verses about Love Treasure on Tafsir Al-Azhar?
2. How to solve Love Treasure according to Buya Hamka on Tafsir Al-Azhar ?

C. Research Purposes and Benefits of research

1. Research Purposes

- a. Understanding Hamka's view of the verses about Love Treasure on Tafsir Al-Azhar
- b. Understanding how to solve Love Treasure on Tafseer Al-Azhar.

2. Benefits of research

- a. Theoretical research

This research is expected to contribute positively to the development of the Science of the Qur'an and Tafsir, as well as to provide academical insight to the Tafsir practitioners regarding the principles of interpreting the Qur'an. It is expected that it would be useful as reference materials, citations, and for other purposes. Particularly at the Usuluddin and Humaiora Faculty, the Department of Al-Qur'an, and the Tafsir Sciences.

b. Pratical Benefits

Practically, it is hoped that it can be a reference material for everyone who wants to know and study the problems regarding Love treasure in the Qur'an. To complete the task and fulfill the requirements to obtain a bachelor's degree in Al-Qur'an and Tafsir Science at the Faculty of Usuluddin and Humanities.

D. Literatur Review

Regarding the studies have been done before, the authors tried to research the works that have examined the methodology and approaches of Qur'an, and as well as the literature on hedonism contained in the Qur'an as follows :

- 1) The thesis was written by Mamluatul Khoiriyah, a student of the Ushuluddin Faculty, Surakarta State Islamic University, with the title "Hadiths About the Prohibition of Exaggeration and Exaggeration." The method used in this thesis research is takhrij al-Hadist. This thesis explains the hadith's understanding of the prohibition of the act and explains the futility of the perpetrator of the act by placing the perpetrator into a disgraceful act. This thesis focuses more on understanding the explanation of the hadith on this matter. This thesis aims to provide an understanding of the prohibition of exaggeration or boasting about something.¹⁵ In contrast to the author discussing hedonism, the author only focuses on chapter 30 in Tafsir Al-Azhar Buya hamka.
- 2) The Concept of Israf according to the Qur'an. Yayan compiled the thesis. Raden Fatah University Palembang, 2016.¹⁶ In this thesis, the author collects the isrâf verses and analyzes the context in which the isrâf verses contain. The similarity points with the author's thesis is in the excessive discussion and several verses that will be studied. But the difference points that distinguish between Yayan's thesis and the author's thesis is

¹⁵ Mamluatul Khoiriyah, Hadist-hadist tentang Larangan Bermegah-megahan dan Berlebihan, Skripsi. (Surakarta: Program Strata Satu UIN Surakarta, 2015), 11

¹⁶ Yayan, "Konsep Israf Menurut Al-Qur'an", Tesis, UIN Raden Fatah Palembang, 2016, 1

that this work only focuses on exaggerated things in the *isrâf* verse. Instead, the author discusses hedonism and its prevention, which only focuses on chapter 30 in Tafsir Al-Azhar Buya Hamka.

- 3) Journal written by Muhyiddin Thahir, under the title: "Greedy and Boastful in The Perspective of Hadith".¹⁷ The method used in this journal research is *fahmul hadith* or understanding the hadith. This journal explains the disgracefulness of boasting and greedy behavior in Islam, and that is why the Qur'an strictly forbids and explains the dangers of such behaviors by what has been stated in the Qur'an surah at-Takaatsur and other surahs. The purpose of this journal is to provide an overview of greedy perpetrators so that they can stay away from those despicable traits. In contrast, the author discusses hedonism and prevention in his thesis, focusing only on chapter 30 of the Qur'an in Tafsir Al-Azhar by Buya Hamka.
- 4) *Israf and the Lifestyle of Modern Society from the Al-Qur'an Perspective (Study of Tafsir Mawdhu'i)*, by Wahyu Utami, student of Al-Qur'an and Tafsir, Faculty of Usuluddin and Philosophy, UIN Sunan Ampel, 2018.¹⁸ This thesis categorizes verses related to israf concept and describes israf as what has been occurred in modern society. As well as the contextualization of those israf verses on the lifestyle of modern society. The similarity of this thesis with the author's thesis is that they both discuss hedonism lifestyle with the study of Mawdhu'i Tafsir. While the difference point between both of them is that this thesis uses the verses interpretation by Quraish Shihab. In contrast, the author discusses the interpretation of hedonism verses by Buya Hamka, and only focuses only on Qur'an chapter 30 in Tafsir Al-Azhar
- 5) *Hedonism in the Qur'an: an analysis of the Quraish Shihab's view of Surah At-Takasur in Tafsir Al-Misbah*, compiled by Suratul Yatimah, student of Al-Quran and Tafsir program, faculty of Ushuluddin and Religious Studies, UIN Sulthan Thaha Saifuddin, 2019.¹⁹ This thesis

¹⁷ Muhyiddin Thahir, "Tamak dan Bermegah-Megahan dalam Perspektif Hadis", Jurnal (Jogjakarta: UIN Sunan Kalijaga, 2013

¹⁸ Wahyu Utami, "Israf dan Gaya Hidup Masyarakat Modern Perspektif Al-Qur'an (Studi Tafsir Mawdhu'i)", Skripsi, UIN Sunan Ampel, 2018

¹⁹ Suratul Yatimah, "Hedonisme dalam Al-Quran analisis terhadap pandangan Quraish shihab atas surat At-takasur dalam tafsir al-misbah," Skripsi, UIN Sulthan Thaha Saifuddin, 2019

discusses the hedonism that occurs in today's life, starting from a person's lifestyle that is identical with exaggeration and splendor in all respects. Therefore, in explaining this, the author tries to explain the interpretation of the verses regarding the meaning of Hedonism/boasting according to Muhammad Quraish Shihab. Boasting is a trait existing in humans who are never satisfied in their life, always wanting more than they already had, until death stop them. In this study, the author uses the type of library research, which the object of research is focused on the Tafseer Al-Misbah as primary data or sources. This thesis uses tafseer science approach, using the Tahlili (analysis) method in descriptive, qualitative, and exploratory techniques and revealing the interpretation of Muhammad Quraish Shihab in explaining the meaning and purpose of hedonism/boasting. In contrast, the author discusses hedonism and its prevention which focuses only on Quran chapter 30 in Tafsir Al-Azhar Buya hamka.

E. Research method

1. Type and approach of research

As the focus of research and test subject is library research, the author obtain the data or materials from the library, like books, encyclopedias, journals, documents, and magazines.

2. Data source

In this research, the author uses information and explanation that can help the researchers obtain data. The data is divided into the primary source of data and secondary source data.

- a) The primary data source is the factual data or data derived from the first source. The primary source is Tafsir Al-Al-Azhar by Buya Hamka.
- b) The second data source in this study are literature related to the interpretation, such as books, journals, and other scientific works that contain materials that supporting the research.

F. The technique of data collection

The author's data collection method in compiling this research is to record, read, and compile the data obtained. While the data collection method is based on these data:

- a) Understanding the interpretation of Love Treasure According Buya Hamka's in Tafseer Al-Azhar .
- b) Collecting a number of data related to Love Treasure in the Book of Tafsir Al-Azhar by Buya Hamka.

G. Data analysis method

Data analysis is a technique of analysing data by grouping, systematically, interpreting, and verifying data to find the academic, social, and scientific values of a phenomenon.²⁰ The analysis method is intended to conceptually check the reality that happened at the time of the research and then clarify the problem to obtain clarity of the fact.²¹

The main object of this research is the Qur'an. To understand the meaning of Qur'an verses, there are four methods of Qur'an verses interpretation, they are; the maudu'i method (thematic), the ijmalī method (global), the muqaran method (comparative), tahlili method (analysis). The method used by the author is the tahlili method, based on the problem that he wants to know the solution for it through the verses of the Qur'an, in order to describe the object of research systematically and comprehensively.²²

H. SYSTEMATIC WRITING

The systematics of writing is essential because it serves to present the context of the chapters, which are sequential and related to one another. This aims to prevent errors in the data presented. The systematic writing is:

Chapter I. will explain some basic frameworks that will be the basis for the following chapters. The details are background, problem formulation, research objectives and benefits, literature review, research methods, and writing systematics

²⁰ Ahmad Tanzeh, *Metodologi Penelitian Praktif* (Yogyakarta: Penerbit Teras, 2011), h. 95-96

²¹ Syarifudin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 1998), h. 91.

²² Syahrin Harahap, *Metode Studi dan Penelitian Ilmu-ilmu Ushuludin*, (Jakarta: PT. RajaGrafindo Persada, 2000), p.19-20.

Chapter II this chapter explains about an overview of Love Treasure (which includes the definition of Love Treasure , aspects of hedonism, characteristics and forms of Love Treasure, factors that cause Love Treasure). This chapter will also explain the concept of hedonism that is prohibited by the verses of Qur'an, and the cause of the revelation of the verses (Asbabun Nuzul) related to Love Treasure.

Chapter III contains data and information about the biography of Buya Hamka, his works, history and background of writing Tafsir Al-Azhar, its methods, patterns, systematics, and characteristics of Tafsir Al-Azhar.

Chapter IV, this chapters contains the analysis process of the data mentioned in the previous chapter. The author will analyze the interpretation of the Qur'an verses related to and Hamka's view of those verses, especially in the Qur'an chapter 30 in the Tafseer of Al-Azhar and Hamka's solutions in dealing with Love Treasure in today's era.

Chapter V , the last chapter in this thesis. It conveys the conclusion and suggestion for this research. So, this research could give advantages for society in the future.

CHAPTER II

LOVE TREASURE OVERVIEW

A. Overview of Love Treasure

1. Definition of Love Treasure

Love Treasure is a lifestyle which pleasure, enjoyment, or personal happiness is the main goal for someone in his daily life. Etymologically, the word *hedonism* is taken from the Greek term '*hedone*', which means "pleasure." hedonism seeks to explain that what satisfies human desires and what increases the quantity of pleasure is a good thing. Hedonism is a view of life that assumes people will become happy by seeking as much happiness as possible and avoiding painful feelings as much as possible. Hedonism is the teaching or view that pleasure or enjoyment is the goal of human life and action.²³

Nowadays, hedonism is a lifestyle that is increasingly widespread in various circles. To understand the phenomenon of hedonic lifestyle, it is necessary to have a basic understanding of the notion of hedonic. According to Bagus (2002:282), hedonism is a view that pleasure or enjoyment is the goal of life and human action. To achieve this goal, various patterns of behavior are also applied in the daily lives of individuals who adhere to this lifestyle. Levan`s & Linda (2003) stated that hedonic is behavioral pattern known by the activities of an individual, his interest, and his opinion that emphasize his own enjoyment. Based on the various definitions of hedonism that have been stated above, it can be concluded that hedonism is a teaching or view of life that makes pleasure and efforts to avoid painful feelings as the goal of life, so that various activities carried out only focus on fulfilling these goals.²⁴

The definition of hedonism, according to the Dictionary of Indonesian Language, is a view that considers pleasure and material enjoyment as the main goal in life. This definition is almost the same as what has expressed in the

²³Wikipedia the Free Encyclopedia, [Hedonism - Indonesian Wikipedia , the encyclopedia free](#) , downloaded on April 02, 2022 at 15:05 WIB

²⁴Febri Yanti et al, *Dynamics Lifestyle Trends _ Hedonism and Behavior Sex Free On Young Women* , Scientific Journal of Student Guidance and Counseling FKIP Unsyiah vol 1 No. 1 of 2016, p. 23

Collins Gem Dictionary (1993), which defines hedonism as a doctrine stating that pleasure is the most important thing in life.²⁵

According to Burhanudin (1997), hedonism is that something is considered good, according to the pleasure it brings. Something that only brings hardship, suffering, and unpleasantness is considered bad. People who say this consider or make pleasure as the goal of their life. Hedonism is a "culture" that places the dimension of material satisfaction as a primary goal triggering and spurring the utilization of nature and or conducting life activities that are far from the spiritual dimension (morality). Hedonism gives low awareness of ethical values and morality in achieving life goals and brings its perpetrator temporary satisfaction and long-term negative impacts.²⁶

Al-Munawwir dictionary stated that hedonism is an school that says that delicacy and happiness are the main goals in life. The Indonesian Encyclopedia stated that hedonism is an idea that satisfaction is the only reason for morality. According to Frans Magnis Suseno, hedonism is a view of life that assumes that individuals will become or feel happy by seeking as much happiness as possible and avoiding or suppressing painful feelings as much as possible.²⁷

According to Kuswandono, hedonism is an idea of Greek philosophy whose goal is to avoid misery or suffering and to enjoy as much happiness/pleasure as possible in life. At the beginning, hedonism has a positive meaning. A hedonist also undergo some positive activities like fasting, living simply, and even doing asceticism to obtain a true happiness. But as time flies, hedonism has shifted to a neative direction after Roman empire dominated Europe and Africa. The shifted notion of hedonism came with a motto *carpe diem* (get as much enjoyment as you can while you're alive).²⁸ Hedonic lifestyle is a person's daily life in living his life expressing pleasure, excessive happiness in life and avoiding temporary suffering/suffering.²⁹

²⁵Eka Sari Setianingsih, *Outbreak of Hedonism Lifestyle Threatens Children's Morale*, MALIH PEDAS Journal vol. 8 No. 2, 2018, p. 141-142

²⁶Vionnalita Jennyya et al, *Hedonistic Lifestyle Among SAM Ratulangi University Students*, Holistic Journal vol. 14 No. 3, 2021, p. 6

²⁷Maryam Ismail, *Hedonism and Islamic Lifestyle*, Scientific Journal of Islamic Resources FAI-UMI Makassar Vol. 16 No. 2, 2019, p. 194-195

²⁸ Susanto , *Lifestyle Portraits Hedonis* , (Jakarta: Kompas), 2001, p. 131

²⁹ Novita Trimartati , *Influence Negatives Of Lifestyle Hedonis* , Journal , Vol 3. No 1.

2. Aspects of Hedonism

There are three aspects that affect the hedonic lifestyle; *first*, the internal factor that comes from the self of a hedonist; *second* the environmental factor or external factor, and it comes from the area where a hedonist lives; *third*, principal factor, which comes from the belief a hedonist has.³⁰

A hedonist, in his hedonistic lifestyle, makes money as his king in his everyday life. This hedonistic lifestyle causes its perpetrator to waste his time working and collecting as much money as possible just for pleasure, thus forgetting other beneficial activities.³¹

According to Engel, et al (1994), the aspects of style life hedonic are AIO (Activities, Interests and Opinions); *activities* (work, hobbies, shopping, sports, social events), *interests* (food, clothing, family, recreation) and *opinions* (about self, social problem, business and product), which the main aspects is oriented to his sense of enjoyment.³²

According to Peter and Olson, the aspects of hedonistic lifestyle include activities, interests, and opinions. Interest a tendency of heart or desire to something. A hedonist interested in everything related to the enjoyment for his life, such as fashion, food, luxury things, dating, sex, and association free .³³

According to Wells and Tigert, here are the aspects of hedonistic lifestyle³⁴:

1. Interest is something that is interesting from the individual's environment when paying attention to it. Interest can arise in an object, event, or topic that emphasizes the pleasures of life, such as fashion, food, luxury goods, gathering places, and always wanting to be the center of attention.

³⁰Dr. Ichsanudin , MM, *Monograph Analysis of Hedonic Style , Social Status , Variations Product Against Purchase Decision Through Brand Image* , (Bandung City: Media Sains Indonesia Publisher) , 2021, p. 117-118

³¹Peter Garlans Sina , *you want to be healthy in Finance* , (Bogor: GUEPEDIA), 2018, p. 164-165

³² Shinta Kartika Dewi , *The Relationship Between Trust Self with Lifestyle Trends _ Hedonism to Students in Surakarta* , Thesis Faculty Psychology University of Muhammadiyah Surakarta, 2013, p. 6-7

³³Theo Riyanto & Susanto, *Want Happiness*, (Yogyakarta: Pustaka Kansius), 2009, p. 83

³⁴Elsa Irmeiyanti Hersika et al., *Relationship between Self-Control and Adolescent Hedonism Lifestyle in Padang City Cafe*, Universitas Putra Indonesia "YPTK" Padang, *PSYCHE Journal* 165, Vol. 13, No. 1, 2020, p. 4

2. Activities, which is the way individuals perform tangible activities that can be seen. For example, spending more time outside the home, buying unnecessary items, going to shopping centers, and cafes.
3. Opinion, is a person's view given in response to the situation when questions or issues related to the social environment and products related to life arise.

According to Mowen and Minor, the aspects that influence hedonic behavior are the points below:

1. Lifestyle, expressed in activities and interest of someone in spending his money and how to allocate his times. The main factors that shape lifestyle are divided into two, both are:
 - a. Demographically, for example based on education level, age, income level, and gender.
 - b. Psychographics, and its indicator is the consumer characteristics.
2. Social interaction, the general form of social processes, because social interaction is the main condition for the occurrence of social activities. According to Gillin and Soekanto, social interaction is a dynamic social relationship involving the relationship of people between human groups and between individuals and human groups. Social interaction is the key to all life, without social interaction there can be no togetherness in life.
3. Hedonic form, a lifestyle from an appearance, through advertising media, modeling of idolized artists, a lifestyle that only pursues pleasure to an independent lifestyle.
4. Personal conflict, a consequence of a person's response to what he perceives about the situation or from other people (Luthans, 2005).³⁵

³⁵ Ricky Yoko Satya Nur Islamy et al, *Hedonic Behavior in Early Adulthood*, Proceedings of the National Seminar and Call Papers for Students of the Faculty of Psychology, State University of Malang, 2021, p. 181-182

3. Features and forms Hedonism

Characteristics The characteristics of hedonists are those who always consider that the material / worldly is the main goal to get happiness, regardless of how to get it, whether halal or haram. According to Cicerno and Rusel, the characteristics of a hedonist are that he has a view of a fast-paced lifestyle, seeing the acquisition of wealth at the end rather than the process. He also has a high taste of enjoyment and fun. When he has a problem that he considers severe, he thinks that the world hates him, that God is unfair and that his money will run out, that he will have nothing or that he has a premonition of a miserable life.³⁶

Based on The Big Five Personality theory, a maldaptive hedonist had a high neurotic personality and low agreeableness and conscientiousness.

4. Hedonic causative factors

Generally, there are two factors that cause humans to become arrogant/hedonic, they are internal factors that come from within the individual, religious beliefs and family, and external factors that come from the media and social environment.³⁷

The hedonic lifestyle, according to Armstrong (in Nugraheni, 2017), is influenced by internal factors that come from within the individual, and external factors that come from social interactions³⁸

a. Internal factors

Internal factors that influence the hedonic lifestyle variables include:

1. Attitude

A state of soul and mind to give a view of feelings and a tendency to act towards a certain object. The state of the soul is highly influenced by traditions, habits, and social environment.

³⁶ Dauan Diriyansyah Praja , *Protet Lifestyle _ Hedonism* , Journal Sociology , Vol. 1 No. 3, h. 4

³⁷ *Ibid*, Vol 1, No. 3, h. 4

³⁸ Ricky Yoko Satya Nur Islamy et al, *Hedonic Behavior in Early Adulthood, Proceedings of the National Seminar and Call Papers for Students of the Faculty of Psychology, State University of Malang, 2021*, p. 180-18

2. Experience

Obtained from the results of human interaction with the environment and can also be from learning outcomes. Experience can also be obtained from all actions that have existed in the past and can be learned, by learning people will gain experience.

3. Observation

Human could be influenced by his observation towards his environment and experience gained from all his behavior in the past and can be understood through learning.

4. Personality

Configuration of individual characteristics and ways of behaving that determine the behavioral differences of each individual. A person's personality will affect these attitudes and behaviors.

5. Pride

A person's self-esteem is formed when he feels happy, proud of his appearance, intelligence, and anything that appears in himself. A person's self-esteem can turn out to be high and that is a problem because that self-esteem will turn a person into narcissism.

6. Self concept

Someone who has a positive self-concept will not easily be influenced by external factors. On the contrary, if someone has a negative self-concept, he will be easier to be influenced by it. The self-concept of the individual is the most important thing for human personality, because the self-concept will determine a person's behavior in dealing with life's problems.

b. External Factors³⁹

1. Reference groups, and it is groups that have a direct or indirect influence on a person's behavior. Groups that have a direct influence are groups in which the individual is a member of it and interacts with each other in it, while groups that have an indirect influence are groups where the individual is not a member of the group. These influences will lead him to certain behaviors and lifestyles.

³⁹Ricky Yoko Satya Nur Islamy et al, *Hedonic Behavior in Early Adulthood*,..... p. 181-182

2. Social class, a relatively homogeneous and enduring group in a society, which is arranged in a sequence of levels, which every members in that level have the same intentions, interests, and behavior. There are two main elements in the social system of class division in society, they are position and role. Social position means a person's place in the social environment, the prestige of his rights and obligations. The role is a dynamic aspect of the position, if the individual carries out his rights and obligations according to his position then he carries out a role.
3. Social identity, when a person is interacting with other people, he tends to categorize himself in group of those people, because he feels positive about them and has stereotypes about other people based on that group.

B. Hedonistic lifestyle in the view of Islam

1. Hedonism according to Islam

Hedonism can appear in the life of a Muslim when the purpose of his life is only to follow his desires and his goal is to achieve temporary pleasure in the world. Hedonism is very contrary to the teachings of Islam. Hedonism does not believe in the day of retribution, because pleasure can already be found in this world, there is no need to wait in the next life that is not clear yet. Meanwhile, Islam provides an opportunity for humans to organize the life of the world with material exposure, but the world is not the final destination. In Islam, the world is just a field of charity to find one's future in the hereafter. Heaven or hell is a choice that is determined based on human deeds. This is emphasized in one of His words, "*So let not the life of the world deceive you.*" (**Luqman: 33**). Allah has made it clear that life of the world is a joke and a game. Therefore, humans must be careful with things in the world. For those who are pious, life in the hereafter is better than life in this world. Epicurus addresses three issues that disturb the peace: *first*, the fear of the gods. *Second*, the fear of death. *Third*, fear the future or fate. But, no need to be afraid of the third problem, because gods will not scare humans, death has been fated, and humans only need to live a decent life, good luck and bad luck are already fated, and humans just have to try

to get pleasure and leave sadness and pain. This hedonistic view is very contrary to the teachings of Islam which believe that Allah is the creator and has the right to be worshiped as the determinant of everything towards his creatures. When humans are in trouble, sad, in need, they must try to avoid it through effort and pray and hope to Allah, because only Allah swt is Almighty to release all difficulties in this world. It turns out that hedonism does not justify all ways to achieve enjoyment, Islam still gives humans freedom to be a connoisseur of the world, as long as it does not violate the Shari'a. In the Qur'an, there are many discussions about happiness in human life, also the happiness of the world which is temporary, especially at the end.⁴⁰

Islam forbids moslems from boasting. The Qur'an warns them to always be aware of this boasting disease with the threat of a very painful torment in the barzakh realm and in the afterlife. It is clear that the word of Allah swt "Alhaakumuttakatsur" is kind of *wa'id* or threat to people who are only busy dealing with worldly affairs during their lives, until their deaths, while they do not have time to repent. According to some scholars' opinions, there is no doubt that in the barzakh realm, humans are brought back to life as they live in the world to answer Munkar Nakir's questions and undergo what Allah has prepared, in the form of glory and punishment as a result of actions that have been carried out while living in this world. Huzzli explained that Islam does not forbid to achieve happiness in his life. However, pursuing happiness will make you forget in worshiping Allah swt, that worldly happiness is only temporary. Having enjoyment and boasting is one way for humans to follow their lusts. Qurtuby said that lust could be a destroyer if humans follow it and could harm him too. Meanwhile, Fakhrrazy explained that a dangerous lust is someone who follows the will of his lust and is immersed in his physical happiness. Prioritizing lust in a person would cause him neglectful of worshiping Allah SWT. ⁴¹Ali As-Sabbuny explained that there are two passions that exist in humans, *first* the lust that invites humans to do good deeds, and *secondly* the lust that invites humans to carry out evil deeds or often called syahwah.⁴²

⁴⁰Maryam Ismail, *Hedonism and Islamic Lifestyle*, Permanent Lecturer at the Faculty of Islamic Religion, Muslim University of Indonesia, Scientific Journal of Resource FAI-UMI Makassar, Vol. 16 No. 12, 2019, p. 198-199

⁴¹Fakhrrazy, *Tafsir Kabir*, Beirut: Dar al-Ihya' al-Turas al-'Araby, 1995, p. 387

⁴²Muhammad 'Aly al-Sabuny, *Safwah al-Tafasir*, Cairo: Dar al-Sabuny, p. 471

2. The impact of hedonistic behavior in Islam

In Islam, hedonistic behavior has a negative impact on humans if they do not balance their needs and desires. Here's the impact of his behavior:

a. Live of fun

For someone who likes to have fun, when one is indecisive between two actions or indecisive about something that should be abandoned or done, he should calculate the amount of pleasure and pain for himself and weigh them both⁴³ Someone who makes enjoyment as his daily behavior almost attacks all circles, be it children, old, young and so on, even though the purpose of life in Islam is not only to seek pleasure and enjoyment.

b. Not feeling satisfied

The essence of pride or never feeling satisfied (arrogance) that arises in the mind is by imagining the perfection of knowledge. If he sees it as a trait without paying attention to the value of that arrogance, it is categorized as a trait that is never satisfied because it increases his *ujub* or feeling pride in himself and it is destructive behavior. (Ihya Ulumuddin, 2013: 274).

c. Selfish

Hedonism is the idea that gives a behavior of self-prioritizing without regard to others. A selfish person does not like to pay attention to things related to other people, he always cares about himself. As his statement which says that humans should seek as much pleasure as possible for themselves and must confront all their actions towards producing delicacy.⁴⁴

⁴³Ahmad Amin, *Ethics (Akhlak) Cet. VII*, Jakarta: Star Moon, 1995, p. 91

⁴⁴Ahmad Amin, *Ethics (Akhlak) Cet . VII* ,..... p. 91

d. Weak Faith

The factors that cause the weakening of faith are love of the world and the pleasure of daydreaming which is the impact of hedonistic behavior. If faith is weak, it will cause a lack of enthusiasm in doing and carrying out worship to Allah SWT. This condition and situation would make us away from religion and would be a sign of hypocrisy embedded in humans. Weak faith will bring to the mental diseases such as excessive worry, anxiety, and fear, and mental illness will also arise that makes us uneasy, stressed, always under pressure, always excessive. The scholars agree that faith can increase and decrease, increase in faith due to obedient worship, decrease in faith because it is caused by immorality.⁴⁵

e. Love the world

The behavior of people who love the world is always paying attention to their worldly life and forgetting the eternal afterlife. Someone who adheres to hedonism believes that humans do not live after death, therefore life is a temporary item that is priceless, because life is what can be achieved. After death, all good affairs, pleasure, happiness will disappear.⁴⁶ Too much having fun causes someone to be negligent in remembering death, in worshiping Allah, and spending his time well. Humans should be ashamed of Allah SWT if most of his time is wasted only for his personal enjoyment and pursuing worldly glitters than worshiping Him.

⁴⁵HM Amrin Rauf, *Tips for Overcoming Lazy Worship*, Jogjakarta: Najah, 2012, p. 65

⁴⁶Muhammad Hatta, *The Greek Mind*, Jakarta: Tintamas, 1983, p. 146

3. How to avoid hedonistic behavior in Islam

In Islam, preventing or avoiding hedonic behavior is very necessary, especially for young people who mostly think about their worldly life. Here's how to avoid it ⁴⁷:

a. Strengthen Faith and Self-Control

Human who always follows his lust is difficult to feel satisfied and tends to be unable to distinguish between halal or haram things. The only thing that can control this lust is faith, by strengthening it and controlling himself from bad things caused by his lust.

b. Be grateful

Increasing gratitude to Allah SWT makes us realize that Allah has given us many blessings. Although in limited wealth, we still have to be grateful because there are other non-material pleasures given by Him.

c. Qana'ah

This attitude is willing to accept and always feel enough with what has been given by accepting gracefully in everything that has been fated. Qana'ah is part of being grateful for the blessings given by Allah SWT and being satisfied with what you get.

d. Charity and almsgiving

Charity and almsgiving can be a way for us avoiding hedonistic behavior. With charity, we can minimize wasting money and boasting with it. Because there are still many people who are not as lucky as us in this world, and they need our hand to help them.

e. Be careful in choosing your social circle

⁴⁷ Maryam Ismail, *Hedonism and Islamic Lifestyle*, Permanent Lecturer at the Faculty of Islamic Religion, Muslim University of Indonesia, Scientific Journal of Resources FAI-UMI Makassar, Vol. 16, 2019, p. 2001-202

In the social circle there must be someone who is stuck with a hedonistic lifestyle. To avoid that kind of lifestyle, you must be selective and consider your social environment. Friendship environment can give a good influence if you have good friends and vice versa.

f. Live simple and don't be extravagant

To start a simple life, a person must be able to prioritize the necessities of life, not the desires or demands of mere lust. By instilling a simple lifestyle, we can avoid waste or greedy behavior.

g. Focus on work

By instilling a mindset of working hard and getting an income from hard work you will appreciate work. Therefore form a mindset that making money is not as easy as turning the palm of the hand.

4. Asbabun Nuzul

a. Surah at taksur verses 1-8

Ibn Abi Hatim narrated from Abu Buraidah, he said: This verse was revealed regarding the two tribes of the Ansar; Bani Harithah and Bani Al-Harith. The two tribes boasted to each other with their wealth and descendants. One of the two tribes said, is there anyone among you who are similar to a Fulan and a Fulan? the other tribes also said the same thing, so that they boasted of one another with their positions and wealth. Then one of the two tribes said, "Come with us to the cemetery." Arriving at the cemetery, they boasted their people who had died by saying, "Do you have people who are as great and skilled as Fulan? Then Allah SWT sent down His word which means, " *Boasting has turned you upside down, until you enter the grave.* (At-Takatur 1-2)⁴⁸

In the narration of Ibn Jarir which was sourced from Ali, he stated that at first we doubted about the torment of the grave. So Allah revealed His word, which means, " *Boasting has neglected you, until you enter the grave.*

⁴⁸Imam Jalaluddin Asy-Suyuthi, *Asbab Nuzul Verse of the Qur'an*, Trans. Muhammad Miftahul Huda, Jakarta: PT Insan Kamil, 2016, p. 699

b. Surah al Humazah

In the narration of Ibn Abi Hatim which was sourced from Uthman and Ibn Umar it was stated: Still fresh: Still fresh in our ears that verse which means, "*Woe to every slanderer and detractor, who collects wealth and calculates.*" This verse was revealed regarding Ubay bin Khalaf. According to As-Suddi, this verse was revealed regarding Akhnas bin Syariq.⁴⁹

Ibn Jarir also narrated from one of the residents of Baqqah, he said, the verse was revealed related to Jamil bin Amir al-Jumahi. Meanwhile, in the narration of Ibn Mundhir, which was sourced from Ibn Ishaq, it is stated: every time Umayyah bin Khalaf passed the Messenger of Allah, he always reproached and insulted him, then Allah SWT sent down a verse which means, "*Woe to every slanderer and detractor.*"

⁴⁹Imam Jalaluddin Asy-Suyuthi, *Asbab Nuzul Verse of the Qur'an*, h. 701

CHAPTER III

HAMKA BIOGRAPHY AND TAFSIR AL-AZHAR

A. Biography

Haji Abdul Malik Karim Amrullah, who is often called (Hamka), was born on Sunday, 17 February 1908 in Sungai Batang, Maninjau, West Sumatra. He comes from a pious family. His father's name was Haji Abdul Karim Amrullah, or Haji Rasul bin Sheikh Mohamad Amrullah bin Tenku is often called Abdullah Saleh. Haji Rasul is one of the scholars who studied religion in Makkah, and he is the carrier of Islamic teachings in Minangkabau.⁵⁰

While Hamka's mother's name is Shofiyah, and Shofiyah's father has the traditional title Bagindo Nan Batuah. When he was young, he was famous as a teacher of dance, singing, and martial arts. Little Hamka was always listening to meaningful and deep rhymes from his grandfather. Buya Hamka said in his memory, " My father had hoped for my birth that I would become a pious person like his father, his grandmothers, and his grandfathers before him." When Hamka was born, his father told his grandmother that one day, after he was ten years old, Malik would be sent to Egypt to become an Islamic scholar.⁵¹ From this genealogy, it appears that he came from a devout religious lineage and had links to generations of Islamic reformers in Minangkabau in the late 18th and early 19th centuries.⁵²

As for his academic growth, Hamka received the basics of religious knowledge and read the Quran directly from his father. When he was six years old, precisely in 1914, his father took him from Maninjau to Padang Panjang. And a year later, after reaching the age of seven, Little Abdul Malik Hamka was sent by his father to a village school. In 1916 when Zainuddin Labai El-Yusuni founded an evening early Islamic evening school, at Pasar Usang Padang Long, Hamka's father sent him to this school. In the morning Hamka goes to school at the village school, in the afternoon he goes to study at the Diniyah school, and at night he is at *surau* with his peers. Here it is Hamka 's daily activities at a young

⁵⁰Deliar Noer, *Islamic Modern Movement in Indonesia 1900-1942* (Jakarta: LP3ES IKAPI Member, 1985), Cet-3, h. 46.

⁵¹Mafri Amir, *Indonesian Interpretation Literature*, (Jakarta: Ciputat School, 2013), page 2

⁵² Samsul Nizar, *Discussing Intellectual and Thought Dynamics Hamka on Islamic Education* (Jakarta: Kencana Prenada Media Group, 2008), 15-17

age. Hamka is also classified as a child with a very high level of delinquency. He would often go from the prayer room to the cinema and go around changing plans to watch the film that was being shown. Another thing about his pranks is that he often climbs into the guava tree belonging to residents and looks for fish in other people's ponds. If his friend is reluctant to comply with his wishes, he continued bothering his friend. In short, almost all residents in Padang are familiar with Hamka's delinquent behavior.⁵³ One of the reasons for Hamka's delinquency in childhood was also due to the authoritarian attitude of Haji Abdul Karim Amrullah, Hamka's father, who reduced his playing time and restrained him from continuing to study at the young age, hoping that he will become pious like his former grandfathers. However, this was confirmed by A. R. Sutan Mansur, a person who was very influential in Hamka's personal growth as a well-known Islamic scholar.

Formally, Hamka did not experience higher education. At the age of 8 to 15 years, his father founded and developed Sumatra Thawalib in Padang Panjang. It was there that Hamka studied religion and studied Arabic. Sumatra Thawalib is a school and college that integrate various kinds of knowledge related to Islam that bring good and progress in this world and the hereafter. Originally, Sumatra Thawalib was an organization or association of Islamic students at the *surau* of Padang Panjang Iron Bridge *surau* and the *surau* of Parabek Bukittingi, West Sumatra. In its development, Sumatra Thawalib immediately engaged in the field of education by establishing schools and colleges that turned the *surau* recitation group into classy schools.⁵⁴

Hamka started studying religion at the early Islamic evening school (Diniyyah) and Sumatra Thawalib in Padang Panjang and Parabek. Among his teachers are Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, Sutan Marajo, and Zainuddin Labay el Yunusy. The approach to implementing education in Sumatra Thawalib is not accompanied by learning to write optimally. As a result, many of Hamka's friends are fluent in reading books, but can't write well. Even though Hamka was dissatisfied with such an education

⁵³Badiatul Roziqin, *101 Traces of Indonesian Islamic Figures* (Yogyakarta: e-Nusantara, 2009) Print-2, h. 53.

⁵⁴ Hamka, *Memories of Life* (Jakarta: Crescent Star, 1974), vols I, 46

system at that time, he still followed it closely. Among the methods used by his teachers, only the educational method used by Engku Zainuddin Labay El-Yunusy caught his heart. The approach taken by Engku Zainuddin is not only teaching (transfer of knowledge) but also carrying out the process of 'educating' (transformation of values). Through the Padang Panjang Diniyyah School which was founded by his father, he has introduced a form of modern Islamic educational institution by composing a more systematic educational curriculum, introducing a classical education system by providing chairs and benches for students to sit on, using non-standard books, and providing general sciences such as language, mathematics, history, and earth sciences.⁵⁵

Hamka was more preoccupied with busying himself in the library room by studying books history and stories. Diligent reading makes Hamka even less satisfied with the implementation of existing education. Lots of religious knowledge Hamka learned by himself. Besides religious studies, Hamka is also learned various fields of science such as philosophy, literature, history, sociology, and politics, both Islamic and Western. The intellectual anxiety he experienced called his desire to go abroad to broaden his horizons. Because of that, at a very young age, Hamka was already traveling the world. When he was 16 years old, precisely in 1924, he had already left Minangkabau for Java; Yogyakarta. He lived with his father's younger brother, Ja'far Amrullah. Here Hamka studied with Ki Bagus Hadikusumo, R.M. Suryopranoto, H. Fachrudin, HOS. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir, and AR. St. Mansur.⁵⁶

When he was 12 years old, Hamka experienced an event that disturbed him psychologically. His father and mother decided to divorce. The father's divorce from his mother was caused by indigenous demand. This event then formed Hamka's attitude that he saw that some customary practices were not following Islamic teachings. Customary provisions and the permissibility of polygamy in Islam have been assimilated into the Minangkabau traditional mind. This assimilation provides broad possibilities for the Islamic scholars, as respected people in the community, to obtain justification for alternating

⁵⁵Samsul Nizar, *Discussing Intellectual Dynamics and Hamka Thoughts on Islamic Education*, (Jakarta: Kencana Prenada Media Group, 2008)21.

⁵⁶Hamka, *Memories of Life*, (Jakarta Crescent Star, 1990), h. 28

marriages and divorces. And this fact is also what Hamka found happened to his father, Sheikh Abdul Karim Amrullah.⁵⁷

In 1924, at the age of 16, Hamka left for Java. His visit to Java was able to provide him with a "new spirit" in studying Islam. In seeking knowledge in Java, Hamka started from the city of Yogyakarta, which was the city where the Islamic organization Muhammadiyah was founded. By participating in this organization, Hamka's thinking about Islam was greatly influenced by its ideas, as Islam is something alive and dynamic. Hamka begins to see such a clear difference between Islam in Minangkabau, which seems static, and Islam in Yogyakarta, which is dynamic. This is where the dynamics of Hamka's Islamic thought began to develop. His academic journey continued to Pekalongan, where he studied with his brother-in-law, A.R. St. Mansur, a Muhammadiyah figure. Hamka learned a lot about Islam and politics. It was also here that Hamka became acquainted with the reform ideas of Jamaluddin Al-Afghani, Muhammad Abduh, and Rashid Ridha who tried to break the ummah's frozenness. Hamka's academic journey through the island of Java for about a year has sufficiently colored his insights about the dynamics and universality of Islam. With this provision, Hamka returned to Maninjau (in 1935) with a new enthusiasm for Islam.⁵⁸ Through his uncle, Ja'far Amrullah, Hamka had the opportunity to attend courses organized by Muhammadiyah and Syarikat Islam. Also on this occasion, Hamka was able to meet Ki Bagus Hadikusumo, and he received lessons on Tafseer al-Qur'an. Hamka also met with HOS Cokroaminoto and heard his lectures on Islam and Socialism. Apart from that, Hamka had the opportunity to exchange ideas with several other important figures, such as Haji Fachruddin and Syamsul Rijal.⁵⁹

In 1935 Hamka returned to Padang Panjang. It was then that his talent as a writer began to grow. The first book he wrote was called "Khatibul Ummah".⁶⁰ Hamka grew to be a leader in his environment. He started giving speeches and preaching among the Minangkabau people. He also opened a speech course for his friends at the Jembatan Besi Surau. The ability to compose words, both in speech and in writing, has placed Hamka in a special position among his peers.

⁵⁷M. Yunus Yusuf, *Thoughts of the Qur'anic Tafsir Al-Azhar*, h. 42

⁵⁸Hamka, *Modern Sufism* (Jakarta: Panjimas Library, 1987), h. XIX

⁵⁹ Amir, *Indonesian Interpretation Literature*, p.177

⁶⁰Hamka, *Modern Sufism*, (Jakarta: Panjimas Library, 2007), p al.15

He recorded and rearranged the speeches of his friends, then published them in a magazine he led and named *Khatibul Ummah*.

Hamka married Siti Raham bint Endah Sutan on 29 April 1929, at the age of 22.⁶¹ After his marriage to Siti Raham, he was involved in the management of the Padang Panjang branch of the Muhammadiyah organization. In the 19th Muhammadiyah congress which took place in Bukit Tinggi in 1930, Hamka presented a paper entitled *Religion of Islam and Minangkabau Custom*. At the 20th *Muktamar* Muhammadiyah in Yogyakarta in 1931, Hamka again appeared with a paper entitled "*Muhammadiyah in Sumatra*". A year later, he was sent to Makassar to become a preacher in the trust of the Muhammadiyah Central Executive. In 1933, he attended the *Muktamar* Muhammadiyah in Semarang, and in 1934, was appointed a permanent member of the Central Sumatra Muhammadiyah Consul Majlis.

Hamka obtained a special position from the Japanese government. As a Muhammadiyah figure and community leader, he was appointed a member of the *Syu sangi kai*, the People's Representative Council, in 1944. In this position, Hamka was asked for consideration by the Japanese in overcoming problems that arose among Muslims.

In 1945, Hamka left the city of Medan and then was in Padang Panjang. In 1946, he won the trust as chairman of the Muhammadiyah Congress in Padang Panjang. In 1952, the United States government invited Hamka to stay for four months. Apart from visiting the United States, Hamka also made several other foreign visits such as being a member of a cultural mission to Thailand (1953), representing the Department of Religion attending the 2500th anniversary of the death of Buddha in Burma (1954), then in 1955, a general election happened in Indonesia, and Hamka has been involved in practical politics as a constituent member of the Masyumi Party. He also went to Lahore (1958) to attend the Islamic Conference, and attended the invitation of Al-Azhar University in Cairo to give a lecture on "The Influence of Muhammad Abduh in Indonesia". The lecture earned Hamka the title of Doctor Honoris Causa.⁶²

In 1968, Hamka became a representative at the Islamic State Mosque Conference in Rabat, a representative at the Mecca Mosque Conference (1976), a seminar on Jesus and Civilization in Kuala Lumpur, a representative in the

⁶¹M. Yunus Yusuf, *Thoughts of the Qur'anic Tafsir Al-Azhar*, h. 48

⁶² Mafri Amir, *Indonesian Interpretation Literature*, p.175-176

centennial commemoration of Muhammad Iqbal in Lahore, and the Ulama conference in Cairo (1977). Hamka also served as Chairman of the first MUI (Assembly of Indonesian Islamic Scholars) since 1975, and then resigned. This resignation was due to Hamka's disagreement with the joint Christmas celebration between Christians and other religions, including Islam. When Hamka served as general chairman of the Assembly of Indonesian Islamic Scholars, he issued a fatwa that it was unlawful for a Muslim to participate in Christmas celebrations.

Two months after his resignation as chairman of the Assembly of Indonesian Islamic Scholars, Hamka was hospitalized due to a serious heart attack. For about a week, Hamka was treated at the Central Pertamina Hospital in Jakarta. On Friday 24 July 1981/22 Ramadhan 1401 H, surrounded by his wife Khadijah and several close friends, and his son Afif Amrullah, Hamka died at the age of 73 years.

B. Career background

Chronologically, Hamka's career which is implied in his life's journey is as follows ⁶³:

- a. In 1927 Hamka started his career as a Religion teacher at the Medan Plantation and a Religion teacher at Padang Panjang.
- b. Founder of the Tabligh School, which later changed its name to Kulliyatul Muballighin (1934-1935). This institution is aim to prepare Islamic preachers who can carry out da'wah and become preachers, prepare Tsanawiyah secondary school teachers, and form cadres of Muhammadiyah leadership and community leaders in general.
- c. Chairman of the National Defense Front, Indonesia (1947), Constituent Assembly through the Masyumi party and became the main speaker at the General Election (1955).
- d. Correspondent for various magazines, such as Pelita Andalas (Medan), Seruan Islam (Tanjung Pura), Bintang Islam dan Suara Muhammadiyah (Yogyakarta), Pemandangan dan Harian Merdeka (Jakarta).

⁶³Rusydi Hamka, *Hamka in the Eyes of the Hearts of the Ummah* (Jakarta: Sinar Harapan, 1984 h.55

- e. Speaker of the 19th Muhammadiyah congress in Bukittinggi (1930) and the 20th Muhammadiyah congress (1931).
- f. Permanent member of the Muhammadiyah Consul Council in Central Sumatra (1934).
- g. Founder of al-Mahdi Magazine (Makassar, 1934)
- h. Leader of the Community Guidelines magazine (Medan, 1936)
- i. Served as a member of the Syu Sangi Kai or People's Representative Council in the Japanese government (1944).
- j. Chairman of the Muhammadiyah consul in East Sumatra (1949).
- k. The founder of the Panji Masyarakat magazine (1959), this magazine was banned by the government because it sharply criticized the concept of guided democracy and explained the constitutional violations that had been committed by Soekarno. This magazine was republished during the Soeharto government.
- l. He was the one who was invited by the American government (1952), member of the cultural commission in Thailand (1953), attended the 2500th anniversary of the death of Buddha in Burma (1954), was appointed as a teacher at the Islamic University of Jakarta from 1957 to 1958, was appointed rector of the university Islamic College and Professor at Mustapa University, Jakarta. Attended the Islamic conference in Lahore (1958), the conference of Islamic countries in Rabat (1968), Muktamar Masjid in Mecca (1976), seminar on Islam and Civilization in Kuala Lumpur, attended the 100th anniversary of Muhammad Iqbal in Lahore, and the Ulema Conference in Cairo (1977), Agency for cultural considerations of the ministry of PP and K, Professor of Islamic higher education at the Islamic University in Makassar.
- m. Ministry of Religion during the time of KH Abdul Wahid Hasyim, Advisor to the Ministry of Religion, Chairman of the PTIQ Curator Board.
- n. Imam of the Great Mosque of Kebayoran Baru Jakarta, whose name was later changed by the Chancellor of al-Azhar University of Egypt, Shaykh Mahmud Syaltut, to become the Great Mosque of al-Azhar. In its development, al-Azhar was a pioneer of the modern Islamic education system which had branches in various cities and regions and became an inspiration for modern Islamic-based schools. Through his pulpit at al-

Azhar, Hamka launched his criticisms of guided democracy which was being promoted by Soekarno after the 1959 Presidential Decree. Because he was considered dangerous, Hamka was imprisoned by Soekarno in 1964. He was released only after Sukarno collapsed and a new order was born, in 1967. But during his imprisonment, Hamka managed to complete a monumental work, *Tafsir Al-Azhar* 30 chapters.

- o. The chairman of the Assembly of Indonesian Islamic Scholars, or MUI (1975-1981). Buya Hamka was elected by acclamation and no other candidate was put forward to serve as general chairman of the MUI leadership council. He was elected in a deliberation, both by the clergy and officials. However, amid his duties, he resigned from his post because it contradicted the principles of the existing government.

Hamka's political activities began in 1925 when he became a member of the Islamic Trade Political Party. In 1945, he helped fight attempts by the Dutch to return to Indonesia through campaigning and speeches and participated in a guerrilla war in the jungle. In 1947, Hamka was elected as the leader of the Indonesian National Armed Forces. The Masyumi constituent became the main speaker in the 1955 General Election. Then Indonesian government banned the Masyumi Party in 1960. There was a misunderstanding between Hamka and Indonesian President Sukarno about which side Hamka was on, in the pro-contra Malaysia controversy. From 1964 to 1966, Hamka was imprisoned in the house prison by President Sukarno. Hamka feels grateful for his time in prison. He always said that if he wasn't in jail, he wouldn't have had time to finish writing *Tafsir Al-Azhar* (translation and teachings of the Qur'an). Hamka began writing and completing *Tafsir*, which later became his most significant scientific work. After leaving prison, Hamka was elected as a member of the Indonesian National Committee, a member of the Indonesian Hajj Travel Committee, and a member of the Indonesian National Cultural Association.⁶⁴

Besides his activities in the fields of religion and politics, Hamka was also a journalist, author, and publisher. Since the 1920s, Hamka has worked

⁶⁴Saiful Amin Ghofur, *Profiles of Al-Qur'an Mufasir*, h. 209-211

as a journalist for several newspapers such as Pelita Andalas, Seruan Islam, Bintang Islam, and Seruan Muhammadiyah. In 1928, he became editor-in-chief of the magazine 'Kemajuan Masyarakat'. In 1932, he became editor of the magazine 'Al-Mahdi' in Makassar. Hamka has also been the editor of the Community Guidelines magazine, Panji Masyarakat, and Gema Islam.

Hamka also wrote a number of Islamic scientific works, novels, and short stories. His greatest scientific work, Tafsir Al-Azhar (5 volumes) and his many novels attracted public attention and became standard textbooks all the way to Singapore and Malaysia. Among these works are the novels Tenggelamnya Kapal Van Der Wijk, Under the Protection of the Kaaba and Migrating to Deli.

Hamka was awarded several degrees, both nationally and internationally, such as the title 'Doctor Honoris Causa' from *Al-Azhar University*, Cairo, Egypt, 1958, National University of Malaysia, 1974, and the titles Datuk Indono and Prince Wiroguno from the Indonesian government.

Hamka died on July 24, 1981, but his work and influence still exist today, especially in the growth and modernization of Islam. Not only as a scholar and writer in his country, but he is also highly regarded in Malaysia and Singapore.⁶⁵

1. Buya Hamka's works

Hamka is a prolific writer. His works are more than 115 works in the fields of literature, history, Sufism, religion and others. The following are some of his works, among others :

- a) *Khatibul Ummah* which is written in Arabic
- b) *Si Sabariah* (1928)
- c) *Pembela Islam (Tarikh Saidina Abu Bakar Shidiq)* (1929)
- d) *Adat Minangkabau dan Agama Islam* (1929)
- e) *Ringkasan Tarikh Umat Islam* (1929)
- f) *Kepentingan melakukan Tabligh* (1929)
- g) *Himat Isra' and Miraj*
- h) *Arkanul Islam (1932) in Makassar*

⁶⁵<http://en.wikipedia.org/wiki/Hamka>

- i) *Laila Majnun (1932) Balai Pustaka*
- j) *Tentera Magazine (4 numbers, 1932) in Makassar*
- k) *Al Mahdi Magazine(9 number,1932)in Makassar*
- l) *Mati Mengandung Malu (copies of Al-manfaluthi) at 1934*
- m) *Di bawah Lindungan Ka'bah (Community Guidelines*
- n) *Balai Pustaka, 1936)*
- o) *Tenggelamnya Kapal Van Der Wijk (Pedoman Masyarakat, Balai Pustaka, 1937)*
- p) *Di dalam Lembah Kehidupan (Pedoman Masyarakat, Balai Pustaka 1939)*
- q) *Merantau ke Deli (Pedoman Masyarakat, Toko Buku Syarkawi, 1940)*
- r) *Tuan Direktur (1939)*
- s) *Di jemput Mamaknya (1939)*
- t) *Keadilan Ilahy (1939)*
- u) *Tasawuf Modern (1939)*
- v) *Falsafah Hidup (1939)*
- w) *Lembaga Budi (1939)*
- x) *Semangat Islam Magazine (Zaman Jepun1940)*
- y) *Menara Magazine (published padang panjang after the revolution 1946)*
- z) *Negara Islam (1946)*
- aa) *Islam dan Demokrasi (1946)*
- bb) *Revolusi Pemikiran (1946)*
- cc) *Revolusi Agama (1946)*
- dd) *Adat Minangkabau Meghadapi Revolusi (1946)*
- ee) *Di bantingkan Ombak Masyarakat (1946)*
- ff) *Di dalam Lembah Cita-Cita (1946) Sesudah Naskah Revile (1947)*
- gg) *Pidato Pembelaan Peristiwa Tiga Maret (1947)*
- hh) *Menunggu Beduk Berbunyi (Bukittinggi,) (1949)*
- ii) *Ayahku (1950)*
- jj) *Mandi Cahaya di Tanah Suci (1950)*
- kk) *Di tepi Sungai Dailah (1950)*

- ll) *On the banks of the Dajlah River* (1950)
- Memories of Life* (vol. 1-4, autobiography 1908-1950)
- mm) *History of Muslims* (vol. 1-4, written at 1938-1950)
- nn) *Guidelines for Islamic Preachers* (1937) Development of Sufism from Century to Century (1952), Four Months in America (vol. 1-2 at 1953)
- oo) The Influence of Muhammad Abduh's Teachings in Indonesia (speech in Cairo at 1958)
- pp) Questions and Answers (1960)
- qq) From the Old Treasury (1963)
- rr) Wisdom Institute (Blossom Star Jakarta, 1953)
- ss) Islam and Mysticism (Blood Star, 1972)
- tt) Facts and Delusions of Tuanku Rao (1970)
- uu) Sayyid Jamaluddin Al Afghany (Star Moon, 1965)
- vv) Expansion of Islamic Ideology (1950)
- ww) Social Justice in Islam (1950)
- xx) The Ideals of State in Islamic Teachings (Public Lecturer at the University of Kristan, 1970)
- yy) Islamic Studies (Panji Masyarakat, 1973)
- zz) Collection of Khutab-Khutbah, Pancasila Ride, Prayers of Rasulullah SAW (1974)
- aaa) History of Islam in Sumatra, Lies in the world, Muhammadiyah in Minangkabau (1975)
- bbb) Muslim View of Life (1960)
- ccc) The Position of Women in Islam (1973), and Interpretation of Al Azhar Juz 1-30.⁶⁶

⁶⁶ Masrur moh, *MODEL OF WRITING AL-QURAN'S TEXTURE IN ARCHIPELAGO* (Semarang: CV by Abadi Jaya) 2015, pp. 85-88

C. Tafseer Al-Azhar

1. History and background of the writing of Tafsir Al-azhar

The The book used as the object of discussion in this research is the book of Tafsir by Haji Abdul Malik Karim Amrullah, commonly known as Buya Hamka, and known as Tafsir al-Azhar. It was printed by PT. Pustaka Panjimas Jakarta in 1982. This book has 15 volumes. In each volume, there are 2 chapters/juz using Indonesian.⁶⁷

In 1959, the writing process of tafsir began through a dawn lecture delivered by Hamka at the Al-Azhar mosque and published in the magazine "Panji Masyarakat." During his visit to Indonesia in December 1960, Sheikh Mahmud Shaltut as Chancellor of Al-Azhar University gave the name 'al-Azhar' to the mosque, hoping this mosque becomes an al-Azhar campus in Jakarta. The naming of Hamka's work 'Tafsir al-Azhar' is closely related to the name of the mosque, Al-Azhar Great Mosque. The dawn lecture continued until there was political turmoil in which the mosque was accused of being a den of "Neo Masjumi and Hamkaism." As a result of these accusations, controlling Panji Masyarakat was banned. Meanwhile, Hamka along with KH Fakhri Usman and HM Ahmad Yusuf was grateful for Tafseer Al-Azhar after the magazine's banner appeared in the community. After the Al-Azhar Mosque functioned, the political atmosphere was in buzz, and the more ferocious attacked the PKI which was not in line with their policies. Finally, the Al-Azhar Mosque was accused of being a place of Neo-Masyumi and Hamkaism, the situation became uncomfortable when the welfare of the people was changed by the article of Mohammad Hatta which upholds democracy, so this led to the appearance of banners revoking permits in society, while the communists insulted and slandered Hamka and this happened at the mosque of Al Azhar. However, with the help of General Soedirman and Colonel Muchlas Rawi, Hamka was still able to civilize Islam to the era of magazine publishing. Hamka was still active in his da'wah, and spoke in public exploring the interpretation of the Qur'an regularly, which was also published in the magazine in January 1964. Furthermore, on Monday 12 Ramadhan 1383, precisely on January 27, 1964, when Hamka gave a recitation in front of approximately 100 women at the Al-Azhar Mosque, he was arrested by

⁶⁷Hamka, *Tafsir al-Azhar*, juz I. (Jakarta: Panjimas, 1982), p. 5

the old order authorities and thrown into prison as a political prisoner. Hamka was placed in several rest houses in the Puncak area, they are Bungalow Herlina, Harjuna, Bungalow Brimib Megamendung, and the Cimacan Police Detention Room. In detention, Hamka had sufficient opportunities to write his tafsir work 'Al-Azhar', and after being released (1996), Hamka continued to complete his work.⁶⁸

Because Buya Hamka's health began to decline, he was transferred to Friendship Hospital, Rawamangun Jakarta. During treatment at the hospital, Hamka continued to write his tafsir. Finally, after the fall of the Old Order and then the New Order rose under Soeharto's leadership after the power of the PKI was crushed, Hamka was released from accusations. On January 21, 1996, Hamka again found freedom after languishing in prison for approximately 2 years, with 2 months of house arrest and 2 months of city detention. This opportunity was used by Hamka to improve and complete the Tafsir of Al Azhar which had been written in several prisons before.⁶⁹

Several factors prompted Hamka to write his Tafsir work. One of those factors is his awareness to instill the spirit and belief in Islam in the souls of young Indonesians who are very interested in understanding the Qur'an but are hindered because of their inability of Arabic. His tendency to write Tafseer is also aimed at facilitating the understanding of missionaries and preachers and enhancing the impression of delivering speeches from Arabic sources.⁷⁰

The first publication of Tafsir Al Azhar was carried out by the publisher Pembina Masa, led by Haji Mahmud. It was published first by Pembimbing Masa, from the first to the fourth chapters. Then chapters 30 and chapters 15 to chapter 29 were also published by Pustaka Islam Surabaya. And finally chapters 5 to 14 were published by the Jakarta Nurul Islam Foundation.⁷¹

The history of writing Tafsir al-Azhar is indeed very interesting. As claimed by Hamka himself in the introduction to this interpretation as divine

⁶⁸ Hamka, *Tafsir al-Azhar*, (Jakarta: Pustaka Panjimas, 1982), Volume I, p.59

⁶⁹M. Yunan Yusuf, *Thought Styles of Kalam Interpretation of Al Azhar*, (Jakarta: Penamadani, 1990) h. 56-57

⁷⁰Masrur moh, *MODEL OF WRITING THE TEXT OF THE QURAN IN THE ARCHIPELAGO* (Semarang: CV by Abadi Jaya) 2015, page 89

⁷¹M. Yunan Yusuf, *Thoughts of Kalam Tafsir Al Azhar*,, p. 57

wisdom . At first he wrote this interpretation in the magazine Gema Islam from January 1962 to January 1964 .⁷²

Tafsir Al-Azhar has been recognized by many as Hamka's monumental work. He tries to link modern Islamic history with the study of the Qur`an and tries to renew the understanding of traditional interpretations without losing their essence. He emphasized the teachings of the Qur`an according to the context of his time.⁷³

2. Method , Style & Systematics of Writing

The method used in *Tafsir Al-Azhar*, in general, is not much different from other Tafsir works which use the *tahlili method* by applying the systematics of *mushafi tartib*. However, because it emphasizes more on the operationalization of the Qur'an's instructions in the real life of Muslims, Tafsir al-Azhar can be said to be different from previous Tafsir works. Specifically in linking interpretation with giving a larger portion to history and contemporary events.⁷⁴

Tafsir Quran is used to understand the message in the Qur`an as a whole and comprehensive. With Tafsir al-Azhar, he intended to help the process of socializing the message of the Qur'an to the public. The emergence of the book of tafsir with various patterns, schools, and different methods, is evidence of the efforts of scholars to spread various knowledge of Qur'anic interpretation from classical times to the present.

Tafsir Qur`an 'Al-Azhar' was written in Indonesian which is easy to understand, simple and understandable for readers. He focuses more on the style of interpretation that is directly related to the life of society and efforts to overcome problems in it. He often displays concrete examples of problems that occur in layers of society ranging from kings, commoners, and middle class to individuals. This kind of interpretation is commonly called the civic culture literary style (*Adabi Ijtima'i*). It is a pattern that tries to show the interpretation of the Qur'an comprehensively and holistically. According to the author, the

⁷² Hamka, *Tafsir al-Azhar ; volume 1 is enriched with historical, sociological, Sufism, kalam, literature, and psychological approaches* (Depok: Insani Gema) 2015, page 66

⁷³ Avif Al-Fiviyah, *Buya Hamka's Interpretation Method in Al-Azhar Interpretation* in the Ushuluddin Science Journal, Vol 15, No 1, (STAIN Sunan Drajat Lamongan, 2016) p., 28

⁷⁴ Howard M Federspiel, *Al-Qur'an Studies in Indonesia*, (Bandung: Mizan. 1996), 142

reason behind this interpretation pattern (*al-adab al-ijtima'i*)⁷⁵ because it can be seen from Hamka's literary background, with the birth of his novels, so that he tries to interpret verses in a language that is understood by all groups, besides that he provides explanations based on ongoing social conditions (the reign of the old order) and the political situation at that time.

While the systematic interpretation can be seen as follows:

a. Presenting the first verse before discussing it.

In interpreting verses, he first presents one to five verses on the same topic.

b. Translating of verses

To make the interpretation easier, Hamka first translated the verse into Indonesian, so that it would be easy for readers to understand the verses first.

c. Not use word by word interpretation

Hamka does not provide the meaning of the word in his interpretation. In the author's opinion, this was because the meaning has been included in the translation.

d. Give detailed description

After translating the verse globally, Hamka begins his interpretation of the verse broadly and sometimes it is related to current events, so that readers can make the Al-Qur'an a guide for all time.

In writing, Hamka used the method of *tahlili* with these thoughts. **First:** Hamka used the *tahlili* method, but he does not limit himself to one method. He combines several methods to provide a complete and comprehensive understanding, the *maudhui* method, hadith, and Quran interpretation with the opinions of companions and *tabi'in*. He also takes some Tafsir references such as *Tafsir al-Manar* by Sayyid Muhammad 'Abduh and his student Rasyid Rida, *Fi Zhilalil Quran* by Sayyid Qutub, by Mafatih Alghaib

⁷⁵ Al- adaby al-ljtima'i is an interpretation method that is oriented toward cultural and social literature, or it can be called a socio-cultural interpretation. Meanwhile, according to M. Quraish Shihab: The style of interpretation of al - Adaby al-ljtima'i is a style that explains the instructions of the verses of the Al-Qur'an that are directly related to society, as well as efforts to overcome society's ills or their problems based on the guidance of the verses, by presenting these instructions in a language that is easy to understand but beautiful to hear. See Supiana M. Karman, *Ulumul Qur'an* (Bandung: Pustaka Islamika, 2002), p. 316 and see also M. Quraish Shihab, *Grounding the Qur'an* (Bandung: PT. Mizan Pustaka, 2007), ctk. I,h. 108

Alarazi and others. This shows that he is not bound to a single reference to ensure the accuracy and appropriateness of the interpretation. Besides, he sometimes uses poetry in his interpretation. Lastly, he adds his opinion (*Ra'yu*) to his interpretation. He provides a scientific explanation (*ra'yu*), especially regarding the issue of Kauniyah verses.⁷⁶ But even so, he also continued to use the interpretation *bi al ma'tsur*⁷⁷ as he explained in the introduction to his interpretation that the Qur`an is divided into three major sections (fiqh, aqidah, and stories) which are mandatory (even obligatory in terms of fiqh and aqidah) to be highlighted by sunnah of each verse that is interpreted. He is also of the view that a verse that is clear, bright, and real is an exception when the sunnah contradicts it.⁷⁸

To strengthen his ideas, he often uses a scientific approach, philosophical, literary, legal, historical, cultural, social, mysticism, and all knowledge that he masters. Through this interpretation, Hamka demonstrates knowledge in almost all Islamic and non-religious disciplines. To carry out this interpretation, Hamka often conveys the opinions of the previous interpreter/mufassir. While presenting the opposite idea, he tries to compromise various views of what is called the middle way in the interpretation of the Qur`an in modern times. **Second;** Hamka tried to avoid *ta'ashub* or fanaticism on a particular ideological school/madhab and describe the purpose of paragraphs by giving people the opportunity to analyze and think. The tendency in *ra'yi* was seen in Hamka's approach, he embodied philosophy in various writings. **Third;** Yunan Yusuf believes that Hamka deserves to be classified as a rational Islamic thinker, moreover, he tends to have Mu'tazilah school. Hamka's predicate as an Islamic thinker makes him more rational because of the spirit of hard work and never giving up.

⁷⁶ Hamka, *Tafsir al -Azhar* , (Jakarta : Pustaka Panjimas , 1982), volume I, h. 27-28

⁷⁷Tafsir bi al ma'tsur is an interpretation that adheres to authentic narrations, namely interpreting the Koran with the Koran, or with the sunnah because it functions to explain the book of Allah, or with the words of the Companions because they are the ones who know the book of Allah best or with what the figures say great tabi'in because in general they receive from the Companions. Look. Manna' Khalil al-Qat t̄t̄ ṭ̄an, *Mabāhis fi 'Ulumil Qur'an*, Trans. Mudzakir As, *Study of the Sciences of the Qur'an* (Jakarta: PT. Pustaka Litera Antar Nusa, 2007), h. 482

⁷⁸ Hamka, *Tafsir al-Azhar* ., h. 26

3. Al-Azhar Tafsir reference source

In writing Tafsir Al-Azhar, Hamka takes many references. There are about 52 books: Tafsir Al-Manar, Tafsir At-Tabari, Tafsir Ibnu Katsir, Tafsir Jalalain, Tafsir Al-Qur'anul Karim, Tafsir Al-Maraghi, the Qur'an and Its Translations, Sunan at-Tirmidhi, Sunan Abu Dawud, Al-Muwaththa', Riyadhus Shalihin, Ihya' Ulumuddin, and the books written by modern Islamic scholars.⁷⁹

a. The advantages and disadvantages of Tafsir Al-Azhar

The advantages of this Tafsir Al Azhar include:

- 1) This tafsir is written in Indonesian, so that Indonesian people can easily understand this interpretation.
- 2) The selected hadiths for interpreting the verse are clean from the element of israiliyat. Even if he writes stories about Israel, it's usually just to point out the mistakes of Israel itself. He will even reject stories from friends if he thinks they are not relatable with the values of the Al-Qur'an & Hadith.

Weaknesses of Al-Azhar's interpretation include:

- a. Less stringent selection tradition.
- b. In the mention of the hadith, the source is sometimes not mentioned

⁷⁹Hamka, Tafsir *al -Azhar juz 1* , (Jakarta : Masa Tutor) page IX

CHAPTER IV

BUYA HAMKA INTERPRETATION OF LOVE TREASURE

A. The concept of Interpreting Love Treasure according to Buya Hamka

Surah At-takasur verses 1-8 (glory)

أَلْهَيْكُمْ التَّكَاثُرُ (1) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ
تَعْلَمُونَ (4) كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (5) لَتَرَوُنَّ الْجَحِيمَ (6) ثُمَّ لَتَرَوُنَّهَا عَيْنَ
الْيَقِينِ (7) ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (8)

(1) You have been neglected by boasting. (2) Until you visit the graves. (3) By no means. Even you will know later. (4) Then, in no case. Even you will know later. (5) Never! If only you knew with certainty. (6) Surely you will see the hell. (7) Then it was; verily you will see him with confident vision. (8) Then; Verily, you will be questioned on that day about favors.

Abundance of wealth turns you away from your true purpose in life. That after life in the world, all humans will die and will be responsible for what Allah SWT has given in the future.⁸⁰

In the Qur'an, a sentence that has the same meaning as hedonic is *at-takatsur*. In the translation of the version of the Ministry of Religion of the Republic of Indonesia, it is translated as *boasting*. It could be boasting about children, wealth, title or position, followers, glory.⁸¹

Without realizing it, there is no chance to return to the world after death. So waste your life that has been spent accumulating wealth, seeking rank, influence and position. Graveside pilgrimage means that we will meet the time we die. Some linguists give an idiomatic name for the grave, which is the porch of the hereafter.

⁸⁰ Hamka, *Tafsir al-Azhar* ; volume 9 enriched with historical approaches, sociology, Sufism, kalam, literature, and psychology (Depok: Gema Insani) 2015, page 651,

⁸¹ Abdul Manan, *Threats of the Qur'an Against Hedonistic Attitudes*, Article (South Sumatra: Icmi Orwil Media Team of South Sumatra, 2012), 2

"Kallaa!; Absolutely not!" means that your life, that has been negligent due to accumulating wealth, wealth, splendor is "never" a commendable deed . *In fact, you will find out later.*" You will know and find out that such of life brings you nothing at all. Your wealth will not help you. Nor your children or grandchildren, they will not defend you.

" Never is your attitude right; in fact, you will find out later." That all your boasting in the treasures of this world is useless. In the hereafter, those treasures will not help you.

Said half of the tafsir scholars, that verse 3 expressed a notification that you will find out for yourself later when you have entered the atmosphere of the grave; where are your clothes, your power and the greatness that you boast in this world; isn't it just a shroud that covers you? And in verse 4 contains warning that you will know for yourself later, that after the grave atmosphere, your deeds will be proceed to the Barzakh Realm, then that is the call for the Day of Judgment. At that time, you will see for yourself that the wealth of the world that you have boasted about is nothing at all.; which means only your deeds in the world to be taken in the afterlife.

"Never!" (start of paragraph 5). It is repeated that it is useless to boast about such insignificant possessions; *"If only you knew with certainty knowledge."* (end of paragraph 5). This means that if you study the secrets of this life carefully, you will become sure about your life and you will listen well to the instructions given by Rasulallah; *"Surely you will see the hell."* (verse 6). This means that in this life you learn Rasulallah's teachings carefully, with faith and belief, surely you will see hell as a true reward for those who deny. Even though you haven't seen it with your own eyes, your healthy and clear mind will definitely see and believe it.

One of the companions of Rasulallah saw., Abdullah bin Umar once said that he had seen heaven and hell! And he felt he had entered into it. Then people ask him what does he mean by saying that, meanwhile heaven and hell could not be witnessed directly in the world. Then he replied, that because Rasulallah had said that he had seen it, he also became convinced of heaven and hell. Because the words of Rasulallah are TRUE! Rasulallah SAW's eyes really see and I really believe in him. Therefore if he has seen, it means I have seen too.

"Then that." (start of paragraph 7). After you are sure from knowledge that you received from Rasulullah that never lies of his words; "Surely you will see him with sure sight." (end of verse). After being convinced by the knowledge that has been obtained, as well as hudan (guidance) and taufiq from Allah, there will certainly come a time when this belief will rise again to a higher level, and it is the belief because of *mu'aayanah*; a belief that something that does not exist in this world feels real and can be seen by the eye, can be experienced by oneself in eternal life, in a life that is *khulud*. That is the Day of Hereafter.

"Then that." (start of paragraph 8). After you finish understanding it all, then also know that; "Surely you will be questioned on that day later from the matter of favors." (end of verse 8).

This verse is closing of the surah and a key to the warning at the first verse. The first verse says that you have been neglected by your preoccupation with boasting about wealth, title and position, children and descendants. Boasting with a luxurious life, with a household like a palace, new and modern vehicles, gold and silver and rice fields. All of these are indeed blessings from God. Ibn Abbas said: "Even blessings due to the healthy body, hearing and sight, will also be questioned. Allah will ask the steps of the behavior of His servants with all these blessings, even though Allah knows what they did with him." Ibn Jarir ath-Tabari said: "All the blessings given by God will be accounted for, will be questioned, no matter what the blessings are." Mujahid said: "all worldly satisfactions are blessings, and those all will be asked." Qadadah said: "Allah will ask His servant how he uses His blessings and how he pays his dues." Therefore we should be careful of ourselves and be grateful for all the blessings of Allah and do not forget to those who bestow those blessings, because sometimes we are enchanted by them.⁸²

In the surah at-Takatsur, Hamka explains that boasting about wealth, title, position, children, lineage, and boasting about luxuries, such as new vehicles, gold, silver and rice fields, all will only make us neglect life because the life of the world is only temporary, its pleasures are also temporary. All the blessings that exist in the world will later be questioned and accounted for in the hereafter, therefore we should be careful with worldly things and always be grateful for all

⁸² Hamka, *Tafsir al-Azhar ; volume 9 enriched with historical approaches, sociology, Sufism, kalam, literature, and psychology* (Depok: Gema Insani) 2015, pp. 652-653.

the pleasures that Allah SWT has given and don't forget those who bestow favors.

Surah Al-humazah 1-4 (love of wealth)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (1) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (2) يَحْسَبُ أَنَّ
مَالَهُ أَخْلَدَهُ (3) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (4)

(1) A grave accident to every scorner, detractor. (2) Who collects wealth and counts it. (3.) He thought that his wealth would take care of him. (4) Never! In fact, he will be offered to Huthama

"Wailun! A great accident for every slanderer" (verse 1). Swearers are people who like to criticize and feel the best among those who are reproached so forget to see the reproaches in themselves.

"Who amasses wealth and counts it." (Verse 2). What causes the swearer to criticize and insult others also make anyone worse is because what he does in this world is just amasses his wealth only for himself. So that people don't come close to his amassed wealth, he fenced himself in by degrading and insulting people. Because for him there is no glory, no honor and there will be no value for him if his purse are not full. Every time the contents of his stomach soared and bubbled, his voice also rose to the sky. He hates development for the common good. As long as someone comes near him, he thinks he will just ask for his wealth. Not or rarely does he think that his actions of cursing and criticizing and degrading other people are a big mistake in the community of believing humans, which will cause trouble for himself in the future.

Because; "He thought that his wealth would take care of him." (verse 3). With his possessions he thought he would be protected from sickness, from isolated dangers and from God's wrath. Because his soul has been captivated by his possessions, it has caused him to forget that life will die, health will be sick, strong will be weak. He became stingy, miserly and locked the treasure chest tightly with hatred.

"By no means!" (start of verse 4). This means that his work to amass his wealth, which he thinks will be able to protect himself from illness, from old age, from death or from the torments of hell, is not a good deed; in fact, 'Surely he will be put in Huthamah.' (end of verse 4). Because he is not someone who deserves respect. He amassed and counted treasures, yet he reproached and insulted and vilified others, cursed and gossiped. He has no use to his life. Hell will be his place, and it is Huthamah.⁸³

Here it explains that the value of possessions would be everything, so humans will look for it in every way, regardless of whether it is illegal or prohibited by religion. Indeed, accumulating wealth and counting it, criticizing, insulting, swearing and backbiting people is very useless. If they do so, they will be placed in the hell of Huthamah.

Surah Al-lail verses 8-20 (fascinated by the treasure itself)

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (8) وَكَذَّبَ بِالْحُسْنَىٰ (9) فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ
 (10) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ (11) إِنَّ عَلَيْنَا لَلْهُدَىٰ (12) وَإِنَّ لَنَا
 لَلْآخِرَةَ وَالْأُولَىٰ (13) فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ (14) لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ (15)
 الَّذِي كَذَّبَ وَتَوَلَّىٰ (16) وَسَيُجَنَّبُهَا الْأَتْقَىٰ (17) الَّذِي يُؤْتِي مَالَهُ
 يَتَزَكَّىٰ (18) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ (19) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ
 الْأَعْلَىٰ (20)

⁸³ Hamka, *Tafsir al-Azhar* ; volume 9 enriched with historical, sociological, Sufism, kalam, literature, and psychological approaches (Depok: Gema Insani) 2015, pp. 659-660.

It means

(8) And as for whoever is stingy personly and feels that everything is sufficient (9) And denies the existence of goodness. (10) Then We will make it easy for him to go on a difficult path. (11) And not his wealth will be able to help him, if he falls.. (12) Indeed, it is at Our expense to show the way. (13) And indeed to Us is the hereafter and the world (14) So I threaten you with blazing fire. (15) Who will not be baked on it, except the most wretched person. (16) The one who denies and turns back. (17) And it will be kept away from the most pious of people. (18) Those who give away their wealth because they want to clean up (19) Even though he has no one's kindness to repay (20) But only because he hopes for the face of his God, the Most High .

“And as for whoever is stingy personly and feels that everything is” sufficient (verse 8). “And denies the existence of goodness.” (verse 9). Here too there are three things that will lead to misfortune; *first* Bakhil; act of refusing to spend the wealth to help people who deserve to be helped, or to have a good deeds. Because his life has been amazed by the wealth itself. The stingy person collects wealth to be controlled by the treasure itself, so that his heart becomes closed, does not know love, does not know shilatur-rahmi. *Second*, feeling that everything is sufficient, from the term *istaghna*. People who feel that would shut themselves up for fear of being hit! Sometimes he is not happy to receive help from people, because he is afraid that later he will be forced to return the favor by helping too. The continuation of the collapse of the soul with the two diseases is the arrival of disease. *Third*, Denying the existence of goodness. He does not believe that life in this world has some good values too. It is hoped that the good relations between humans and the good relations with Allah, and the goodness found in this world will hopefully be found in the hereafter. In verses 6 and 9 we find the word *al-Husnaa*, which means *goodness*. According to al-Qasyani, the value of doing *al-Husnaa* or goodness is "to do it in reality what has been felt in the heart." This means that everyone really feels in their hearts that doing good is indeed purely for good. But not everyone is able to do it. Even though the stingy person himself admits in his heart that doing good is a noble deed, he does not want to make it real, because it has become a "sickness" in his soul. Therefore,

he always deny every good things. "*Then it will be plunged into a difficult path.*" (verse 10) That means, every time a stingy person tries to take a step, he meets mental difficulties." (verse 10)' That means, every time one tries to take a step, only difficulties meet, namely the difficulty of soul elevation'.

Shaykh Muhammad Abduh wrote that the meaning of *difficult path* is that each of our steps does not bring us up, but brings us down, will closed from us the path of humanity, and we will fall to the low level of animality, until it wallows in sins; "*And not his wealth will be able to help him, if he falls.*" (verse 12). That wealth cannot make up for the price you have fallen because of stinginess, so think first before regret comes. This verse is a reinforcement of what has been explained previously. It means that it is not appropriate for a human being to walk towards difficulties. Those difficulties come from our stinginess and feeling of self-sufficient then shutting ourselves up and our denial to every calls for good deeds. Because God has given His guidance. God has sent His Messengers and sent down His holy book (Qur`an). There is no shortage anymore. And Allah has created mind in ourselves as our tools for thinking and considering everything in this world.

"*And indeed to Us belongs the hereafter and the world.*" (verse 13). God explains this so that people do not forget that they do not have the power to do as they please in this mortal world. They must obey and be pious, because the hereafter and the world belong only to the God Almighty. Better to be submissive than stubborn.

"*Then I threaten you with blazing fire.*" (verse 14). "*Which will not be baked on him, except the most wretched people.*" (verse 15). Then it is explained in the next verse who is the most wretched person, and he is; "*The one who denies and turns back.*" (v. 16).

This verse mentions the two traits that cause people the most harm. (1) denial, (2) giving backwards. The meaning of denial is that he does not want to accept the truth of everythings he clearly sees. For the denial person, nothing makes sense to him. Then he turned his back because of his pride. He only despised Rasulullah who conveyed God's instructions. This is expressed in a Malay proverb; "Shrink in the eyes, king in the heart." It was as if he felt himself

higher and Rasulullah were despicable. And God's words are nonsense, and they are self-righteous! Therefore, it is befitting for them to be in the blazing fire of hell.

"And will keep him away." (verse 17). It means that the burning hell fire will be away from him; *"From the most pious of people."* (end of verse 17). The fire will not be brought closer, but it will be kept away from those who are pious, and always devoted to Allah. Those who do not cut off and always maintain his relationship with God. Because his life has been prepared to take the right path.

"The one who gave away his wealth because he wanted to clean up." (Verse 18). The main proof of devotion is that he sincerely loves to donate and give away his wealth. He is not being stingy or coward and miserly. He will be cleansed from those mental disease. And his wealth itself will also be cleaned by his charity to the poor and destitute. Even though in Makkah there has not been regulated clearly about zakat, since that time in Mecca, the spirit of charity has been practiced.

"Even though he has no one's kindness to repay." (verse 19) This means that his act of spending part of his wealth to help other people, really arises from his pure heart. It's not that he wants to spend money because in the past the person he's giving now has once served him. And if not for repaying merits, he will not spend his wealth. We should not give part of our wealth with hope that our giving will be returned, but we should do it merely for Allah's blessing. If we do so, we will become the pious servant of Him.

"But only because it expects the face of the Most High God." (verse 20). The person who spends wealth to purify the heart, not expecting human reward, only hoping for the pleasure of Allah, that is the person who will be kept away from the blazing fire of hell.⁸⁴

Surah al-Lail explained that humans are easily fascinated by his wealth and it could makes them miserly, They collect and seek wealth only to indulge themselves, because they think their own pleasure is more important. Meanwhile, it is definitely not a goo deed. Wealth can only be useful if we spend it to help others without expecting anything in return from that person and only hoping for

⁸⁴ Hamka, *Tafsir al-Azhar ; volume 9 enriched with historical approaches, sociology, Sufism, kalam, literature, and psychology* (Depok: Gema Insani) 2015, pp. 600-602

Allah's blessing. The one who do that is the one who will be kept away from the burning fires of hell.

Surah Al-Balad verses 5-7 (spending wealth to useless things)

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ (5) يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (6) أَيَحْسَبُ
أَنْ لَمْ يَرَهُ أَحَدٌ (7)

It means :

(5) Does he think that no one has power over him? (6) He said: "I have spent the accumulated wealth." (7) Did he think that no one saw him?

(Interpretation)

Humans also struggle to spend their lives only for things that are not useful for them. Even the polytheists of Quraysh were struggling to spend their energy and wealth to hinder and block all the calls of the Prophet Muhammad. Then came the next verse; *"Does he think that no one has power over him?"* (verse 5). Did they think that God did not see and pay attention to them? Did he think that God would just let them do as they pleased?

"He says: "I have used up accumulated treasures." (verse 6). This verse states how people who have struggled to spend their energy and wealth on things that are not useful, boast to others about the amount of money they have spent. As the gambler is proud of the thousand he won or the thousand he lost. As proud of the people who waste their wealth just to show their richness. They value themselves from amount of money they spent on spree. Or proud of people who love to give alms just to advertise himself. As mentioned in a Hadith narrated by Abu Hurairah, that on the Day of Judgment everyone will be asked: *"What did you do with your great wealth?"* That person replied: *"I spend for good and I give alms!"* Then came the greeting; *"You're lying! Even though you took out the treasure solely so that people would praise you and say that you are generous."* Then the person was thrown into hell.

"Did he think that no one saw him?" (verse 7) Do they think that what they are doing, wasting their wealth on something that is not useful, or spending

their wealth to help others, is simply to be praised, that no one knows about all of this? Does he not realize that his actions are not free from the supervision of Allah Ta'ala?⁸⁵

Spending wealth on things that are not useful is the same as wasting health and wealth. It would be better to spend wealth on things that are useful, such as giving to people who need it more. But don't spend your wealth and give zakat just to be praised later, you will be thrown into hell. The best people use their wealth only hoping to please Allah, then that person will be safe from the fires of hell.

Surah Al-Adiyat 6-8 (love of wealth)

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (7) وَإِنَّهُ لِحُبِّ الْخَيْرِ
لَشَدِيدٌ (8)

It means :

6) Verily man is ungrateful to his Lord. (7) And verily he is above that, is a witness himself (8 And verily he, because of his love for wealth, is too.

(Interpretation)

(Verse 6) The meaning of *kanud* is ungratefulness, forgetting merit. No matter how many blessings God has given him, he is not satisfied with what he already has, and even asks for more. His lust is never enough and full, he is not grateful for what is there, he even grumbles and is never satisfied for what he already had, and forgets what came first. Abu Amamah said: "Whatever he got, he ate himself and he didn't give it to anyone else. He beat his slaves and ignored those who wanted to." There are many humans who behave like that.

(Verse 7) That the behavior and attitude of a person who is ungrateful to God is easily known by other people, because such a person cannot hide his bad temper;

⁸⁵ Hamka, *Tafsir al-Azhar* ; volume 9 enriched with historical approaches, sociology, Sufism, kalam, literature, and psychology (Depok: Gema Insani) 2015, page 584

"And verily he, because of his love for wealth, is too." (verse 8). What is meant by *too* here is very stingy person. He will not give out what he already got. This verse explains that people's behavior can be seen and be known immediately. Afraid of being approached by people because they are afraid of roots coming and asking their wealth, to the point that sometimes he talks sweetly to people, to the way he behaves badly so that people don't know that he is rich, all of that shows the characteristics of a stingy person. Sometimes the spills that should be replaced once a year have not been replaced for five years and only patched up. He is very selfish and his relationships with his God and human beings are terrible.⁸⁶

Love for wealth will cause a person to forget to thank the one who gives pleasure. This love is to the point that the person is afraid of being approached by people because they will come asking, closing themselves that they are a person that they are rich, all of which show the characteristics of a stingy person.

It was concluded that hedonic according to Buya HAMKA is that the property in the world is only temporary. Considering that wealth is everything, spending wealth for himself, spending wealth only to be praised, using and squandering this wealth for spree, all of those are bad deeds and will bring the perpetrator to the vanity, because life in the world is temporary. According to HAMKA, humans should not be negligent about the wealth that exists in the life of the world, and spend their wealth to give to others, don't expect to be praised, hope to be pleased by Allah SWT, then you will surely be safe from the fires of hell.

B. Overcome Love Treasure according to HAMKA

Hamka has explained the hedonism based on the Qur'an verses, that exaggeration in enjoying the pleasures of life in the world will only harm yourself, because desires are influenced by internal factors and external factors. This act of exaggeration will make us forget our main needs and spend wealth massively for something that is out of our main prioritize. After that, humans will feel sorry for

⁸⁶ Hamka, *Tafsir al-Azhar ; volume 9 enriched with historical approaches, sociology, Sufism, kalam, literature, and psychology* (Depok: Gema Insani) 2015, page 646,

their exaggerating act. Therefore, a proper solution is necessary to solve this problem.

The solution to overcoming hedonism according to HAMKA is *first* with the concept of asceticism (zuhud). In the concept of zuhud by HAMKA, there is a principle of being all-out in worshiping Allah Ta'ala in this world and for the hereafter. HAMKA explained that in terms of the worldly life that must be left behind is the act of boasting or exaggerating in achieving self-enjoyment of objects or other activities. By applying this principle, it is hoped that it can reduce the hedonic levels contained in humans. *The second* is to put forward the spirit of Islam, by means of a fighting spirit, sacrifice, and work, not being lazy. The existence of property has priority, namely as a place for humans to do good deeds. In the words of Ali bin Abi Talib ra said that zuhud is not happy when one day he receives profits and is not worried about a loss that is ready to strike in humans. These words are used as a standard for HAMKA in practicing asceticism in the modern era.⁸⁷ So that with this intention humans do not squander property which in the end only gets a momentary pleasure, as much as possible to take advantage of the results of their work by using them in terms of goodness such as charity, zakat, charity and others.

The concept of zuhud according to Hamka is a practice aimed at seeking happiness in the afterlife rather than worldly happiness. The point is that in this world we are allowed to seek pleasure, as long as we do not forget that our goal is to seek eternal pleasure in the hereafter. For this reason, humans are encouraged not to leave religion. Especially the teachings of Sufism, in which there are teachings that encourage us to become ascetic in the world. When associated with this modern life, humans have lived hedonism and are more selfish. For this reason, zuhud is urgently needed to prevent humans from hedonism and dependence on technology.⁸⁸

HAMKA instructs humans to practice Sufism in life in the world which basically has many problems in the modern era or after, including⁸⁹:

⁸⁷Hamka, *Modern Sufism*, Jakarta: Republika, 2015, h. 228

⁸⁸ Ahmad Wafi Nur Safaa, *ZUHUD IN A HAMKA PERSPECTIVE Maudhu'i's study of Tafsir Al Azhar*, Al-Quran study program thesis and post-graduate Interpretation of IAIN Tulungagung, 2016 h. II

⁸⁹Muhammad Damami, *Positive Sufism in HAMKA Thought*, Yogyakarta: Fajar Pustaka Baru, 2000, p. 178

1. Be as simple as possible in all forms of activity by not prioritizing the desire to enjoy luxury.
2. Take as an example the life of zuhud who understands that behind the obligations of humans must carry out the worship of Allah SWT accompanied by the right faith.
3. Even if you behave ascetic, don't abandon your social life. This is because by nature humans cannot live alone without the help of others.

It was concluded that according to HAMKA, the way to deal with hedonic behavior is by abstinence (zuhud). Do not do or achieve something excessively that only gets momentary pleasure, but instead of doing activities in terms of goodness and also not wasting money on things that are not important can be replaced by giving alms, charity. In addition, worship always remembers Allah SWT with sincerity and the right intention becomes a reference in zuhud. Therefore living in the world will feel good and not feel lacking, because anything is based on Allah SWT.

That the interpretation of al Azhar, Hamka does not only explain hedonism, but also explains the hedonic impacts and solutions of the hedonists themselves. As an example in surah al-lail 8-20 and al-balad.

BAB V

CLOSING

A. Conclusion

1. The concept of Interpreting Love Treasure according to Buya Hamka

Based on the results of the explanation and analysis, the author can conclude that the verses of Love Treasure in the Qur'an are in several surahs, including At-Takatsur 1-8 (boasting behavior), Surah Al-Humazah 1-4 (love for wealth), Surah Al-Lail 8-20 (fascinated by wealth), Surah Al-balad 5-7 (spent wealth on useless things), Surah Al-adiyat 6-8 (love of wealth). According to HAMKA, Love Treasure means that property in the world is only temporary. Considering that wealth to be everything, spends wealth for one self, spends wealth and gives zakat to gain praises, squandering wealth only for momentary pleasure, all of those behavior will bring the perpetrator to a vanity and destruction. According to HAMKA, humans should not be negligent about the wealth that exists in the world and spend their wealth in useful things, do not expect to be praised, hope to be pleased by Allah SWT, then you will surely be safe from the fires of hell.

2. Overcome Love Treasure according to HAMKA

The way to deal with Love Treasure behaviour, according to HAMKA, is by doing Zuhud. Do not do or achieve something excessively that only brings us to momentary pleasure, but instead of doing activities in terms of goodness and also not wasting money on things that are not important, such as giving alms or charity. In addition, always worship and remember Allah SWT with sincerity, and the right and pure intention of worshipness is a main base in zuhud. Therefore, living in the world will feel good and not less because anything is based on intention to Allah SWT. The interpretation of HAMKA in Tafsir Al Azhar explains both hedonism and the effects of hedonism and how to deal with hedonism.

B. Critics and Suggestion

The author realizes that this research still has many shortcomings in both material and understanding, so it gives rise to different understandings. The author hopes the reader can further investigate what has been described above. The author also hopes this research can benefit readers and increase knowledge about the subject matter of this research.

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