



The Understanding of Al-Adabiy Al-Ijtima'iy (A Study of the Verses of Happiness in The Book of Tafsir Al-Azhar Buya Hamka)

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Abstract : The elaboration of the meaning and interpretation of each verse of the Qur'an continues to this day. This fact emphasizes his miracles that will never be matched by anyone. This article is an innovation of the Tafsir methodology, in this case it focuses on the orientation and style of interpretation of the Qur'an in the 20th century AD, the study of the verses of Happiness in the Book of Tafsir Al Azhar Buya. This book of Tafsir is more dominated by the al-adabiy wal Ijtima'iy style, which is a style that takes pictures of various events, social phenomena and the community. In the perspective of the methodology, the approach used is normative-historical by revealing the interpretation of the text and socio-culture of the community to the first and present recipients. This research is a qualitative research with a literature review model (library research). Among his findings are stories about the struggle of the Acehnese people against the Dutch colonialists and their "marsose" namely troops recruited from indigenous Indonesians to kill their own people. Buya Hamka is a Ulama who is consistent in applying the al adabiy al ijtima'iy style because this pattern is the most effective da'wah solution to improve the people.

Keywords: Al-Qur'an, interpretation, al adabiy al-
Ijtima'iy, Buya Hamka

INTRODUCTION

The activity of interpreting the Qur'an has been going on for centuries and continues to this day. The Qur'an remains eternal and is proof that it is the greatest miracle and source of guidance, law and knowledge that will never experience distortion and remain relevant until the end of time. This fact confirmed his miracle that no one will ever match.

The Qur'an contains guidelines and instructions for making people to worship Allah properly and correctly. It also includes a guide for social interaction with creatures and the environment. These three aspects are termed: '*aqidah*,' worship and *mu'amalah*. Meanwhile, there are other aspects that are not popular, namely personality or what is known as *shakhsyiyah*¹.

As we already know, studies that cover aspects of *aqidah*, '*ibadah* and *mu'amalah* are extremely popular and have been widely studied by scholars. From the results of the study of the three popular aspects, theological and *fiqh*-oriented interpretive books were created. Meanwhile, interpretations that are oriented towards the *syahksyiyah* discourse with the style of *nafs* / psychology are still rare at present². In fact, if it is traced more carefully, it will be found in the Qur'an verses about human behavior and attitudes with all the consequences. In matters of a person's personality, happiness is one of the important themes that must be studied more deeply.

The term *sa'adah* or happiness is found in a hadith narrated by *Sa'ad bin Abi Waqqas r.a* that *Rasulullah*, peace be upon him, said³:

¹ Didi Junaedi, Desember 2018, *Tafsir Kebahagiaan*, Jurnal Diyaa al-Afkaar, Vol. 6, No. 2, hlm. 186

² Abd al-Majid Sayyid Ahmad Mansur, Zakariya Ahmad al-Sharbini dan Ismail Muhammad al-Fiqi, *al-Suluk al-Insani bayn al-Tafsir al-Islami wa Asa 'ilm al-nafs al-Mu'asir* (Kairo: Maktabah al-Anjlu al-Misriyyah, 2002), 51.

³ Riwayat Imam Ahmad (1448) Ibnu Hibban (4032) & al-Bukhari (457) dalam kitab *al-Adab al-Mufrad*. Syaikh Syu'aib al-Arnaut mengatakan bahwa sanad hadits ini sahih dan telah memenuhi syarat Imam al-Bukhari

أَرْبَعٌ مِنَ السَّعَادَةِ : الْمَرْأَةُ الصَّالِحَةُ ، وَالْمَسْكَنُ الْوَاسِعُ ، وَالْجَارُ الصَّالِحُ ، وَالْمَرْكَبُ الْهَيِّئُ ،
وَأَرْبَعٌ مِنَ الشَّقَاوَةِ : الْجَارُ السُّوْءُ ، وَالْمَرْأَةُ السُّوْءُ ، وَالْمَسْكَنُ الضَّيِّقُ ، وَالْمَرْكَبُ السُّوْءُ

Meaning: There are four signs of happiness; devout wife, spacious house, good neighbor and decent vehicle transportation. Meanwhile, the four signs of grief are bad neighbors, bad wife temperament, cramped house, and bad vehicle.

In another hadith narrated by *Imam Muslim* from the friend *Nawwas bin Sam'an ra*, that the Prophet Muhammad said:

الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ

Meaning: Kindness is moral glory. And sin is something that troubles your heart. And you do not like it appeared to another human.

A person who is accustomed to doing good deeds will always feel at ease, while someone who is accustomed to committing sins will always be haunted by feelings of fear and guilt in his daily activities. Another hadith narrated by *Ahmad*, the Prophet Muhammad said:

الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ

Meaning: Kindness is something that makes the soul calm. When sin is what makes your soul restless and doubtful in your heart.

Happiness can be obtained through calm and cheerfulness for doing good deeds. The word of Allah in verse 201 of surah al-Baqarah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

According to *Ibn Kathir*⁴, the goodness in the world in verse 201 above is related to all our desires in the world, such as health, a large place to live, a devout wife, blessed sustenance, useful knowledge, pious deeds, healthy vehicles, achievements and rewards and so on. When in the hereafter, this goodness includes heaven, peace of mind, reckoning, surviving the torment of hell, protection from all sins and immorality, and avoiding doing various *syubhat* and haram actions.

⁴ Ibn Kathir, Abi al-Fida' Isma'il bin 'Umar. 2004. *Tafsir al-Quran al-'Azim*. Riyadh: Dar al-Salam, h.397

According to *al-Farabi*, happiness is obtaining the perfection of favors in the hereafter. Happiness is everyone's dream, because it is the greatest goodness compared to all the goodness that exists⁵.

Happiness is a discussion segmentation in the discipline of Sufism. The indicators can be seen from the works of scholars such as *Imam Al-Ghazali* (d. 505 H) in his work entitled *Kimiya 'al-sa'adah*. *Ibn Qayyim al-Jauziyah* (d. 751 H) with his work entitled *Miftah Dar al-Sa'adah*. The Qur'an has described in detail the essence of happiness and how to obtain happiness. True happiness in this world and the hereafter, is to improve one's quality to reach "*insan al-kamil*".

In "*Tasawuf Modern*", Hamka explains that the perfection of one's happiness depends on the perfection of one's mind. But the mere effort of reason will not convey us to complete happiness. Therefore, it needs to be followed by *irada* or will. Even though reason has reached perfection, if there is no will achieve happiness, then happiness will not be attained.⁷

*Al-Naraq*i defines that happiness is the manifestation of divine qualities. Happy human beings are built on the foundation of God's knowledge and love. When these two bases are fulfilled, then beauty emanates from them. this is the essence of happiness. The happiness of the afterlife is a life goal that everyone will strive for. No one wants a life of hardships and suffering. Everyone must have longed for true happiness. But in the application of life, sometimes we cannot wait to go through this process of being happy⁸.

In the Qur'an, the term "happiness" is usually placed at the end of the verse. This shows that happiness is a goal and is worth a fortune. The process to get happy even then cannot be instantaneous, so the fact is quantitatively we rarely find humans happy in life and

⁵ Al-Farabi. 1985, *al-Tanbih 'ala Sabil al-Sa'adah* Edited Jaafar al-Yasin. Beirut: dar al-Manahil, h.2

⁶ Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1988), cet. Ke -12, h. 15.

⁷ *Ibid*, 19

⁸ Muhammad Mahdi Ibn Abi Dhar al-Naraq*i*, *Jami' al-Sa'adah*, terj. Ilham Mashuri dan Sintia Nuzuliana, (Jakarta: Lentera, 2003), 23

life. In this simple study, the writer examines the theme of happiness through the approach of the *al adabiy ijtima'iy* tafsir style in the al Azhar Buya Hamka tafsir. The disclosure of the Qur'an about this happiness by using several terms and *lafaz*, namely *al-Falah*, *as-Sa'ida*, and *al-Fauzu*.

In the study of *'Ulumul Qur'an*, there is one sub-chapter of the study, namely *al-Wujuh* and *al-Nazhair*. *Al-Wujuh* is a word that has similarities in *lafaz* and its form in various editors of the verse, but its meaning is different⁹, meanwhile the discussion that reveals many variants of terms, but has one meaning is called *Al-Nazhair*. According to M. Quraish Syihab's opinion, *Al-Nazhair* is a *lafaz* which has a different editorial but has the same meaning¹⁰.

In this paper, what is meant is *an-nazhair*, which is a term that is various but has one meaning. The terms are *al-falah*, *as-sa'ida*, and *al-fauzu* which means happiness.

There are three basic rules that have been required by the scholars in the discussion of *al-Wimpa wa al-Nazhair*: "All these words in the Qur'an mean this", or "all these words in the Qur'an have meaning this, except for this verse ", or " there is no such word in the Qur'an that means this, except in this verse ". However, the third rule is rarely used¹¹.

To produce the correct rules or formulas, one must make careful observations with a perfect inductive method, namely by observing all the verses of the Qur'an that use the word and studying their respective contexts. From the results of the search that has been done, the writer found that there are three *lafaz* in the Qur'an which means happiness. Among them, namely, *lafaz aflaha*, *sa'ida*, and *faza*.

For example, *qad aflahal mu'minun* according to Buya Hamka as a form of victory for the believers. Winning is proof that he has

⁹ Syukraini Ahmad, Juni 2014, *Urgensi Al-Wujuh Wa Al- Nazhair Dalam Al-Qur'an*, Jurnal Madina. Vol. XVIII. No. 1, hlm. 110

¹⁰ Wahyudi, 2019, *Al- Wujuh Wa Al- Nazhair dalam Al-Qur'an Perspektif Historis*, Jurnal al-Quds. Vol. 3. No. 1, hlm. 25

¹¹ Ibid

passed. A person will not reach the level of victory if he has not been able to overcome obstacles and meet on the road. Indeed, there is so much that must be overcome, defeated, and subdued in order to achieve victory. So, in this verse it is given information that the believers must win victory. The word 'qad' which is located at the base of *fi'il madhi (aflaha)* according to the Arabic show certainty. Therefore, "qad" is interpreted as "truly"¹².

Victory is the result of a long process of struggle that leads to happiness. So often we encounter, when explaining the meaning of victory, the commentators associate it with the expected and achieved result, namely happiness. Likewise, the verses that reveal happiness are also found in victory. After getting the victory, happiness will be felt.

In the book *Mufradat fii Ghariibil Qur'an, Al-Raghib al-Asfahani* wrote the term الفلاح which means success and the achievement of desires. Success is divided into two, namely worldly success and hereafter. Worldly success such as gaining peace of life, gaining wealth and glory. While the happiness of the hereafter is the fulfillment of eternal life without knowing death, rich without knowing the needy, noble without knowing despise and knowing without knowing ignorance¹³. Therefore, in a hadith it is stated:

لَا عَيْشُ إِلَّا عَيْشُ الْآخِرَةِ

Meaning: "there is no essential life except in the hereafter"

Happiness in the Term "Aflaha"

The word *al-falah* الفلاح is the root word of ح-ل-ف which basically has two meanings, namely, "shaqq" شق means to split or plow the land, and the second means "fauzun wa baqaun" which means lucky or

¹² Hamka, *Tafsir Al-Azhar*, jilid 6, (Singapura: Pustaka Nasional PT LTD Singapura, 1989), hlm. 4752-4753

¹³ Ar-Raghib Al- Ashfahani, *Al-Mufradat fii gariibil Qur'an*, jilid 3, (Depok: Pustaka Khazanah fawa'id, 2017), hlm. 88

eternal¹⁴. Thus, the word *al-falah* (الصلاح) takes its derivation from the word *aflaha* (الفلح) like the word *anjaha* (انجح). The word *al-falah* also means good results, victory, and happiness. According to *al-Raghib al-Asfahani*, getting what is expected is possible. It is felt in the world and can be in the hereafter. In the world, it makes life comfortable in the form of freedom of life, wealth, and glory. The word *aflaha* and its derivations are mentioned 40 times in the Qur'an¹⁵.

Happiness in the term "Sa'ida".

As for *Sa'ida lafaz*, in the Qur'an it is only found in two verses in one surah, namely in the surah Hud (11): 105 and 108¹⁶. In Arabic, the word *sa'ida* is a verb (*fi'il*) from the noun (*isim masdar*) *al-sa'adah*, which means happy, the antonym of the word *al-shaqawah* (*miserable*)¹⁷. In the Qur'an, the word *sa'ida* with its various derivations, as mentioned in the Q.S. Hud: 105 and 108, both mean spiritual happiness.

In the Qur'an, surah Hud (11): 105, the spiritual happiness shown is the happiness of the soul on the day of vengeance. Whereas in the verse 108, hereafter happiness is meant to be true happiness in heaven.

Happiness in terms of "Faza".

Al-Raghib al-Asfahani explained the meaning of *al-fawz* is "victory with goodness accompanied by safety and prosperity"¹⁸. Ibn Manzur interprets the word *al-fawz* as "success and success in achieving goals and goodness"¹⁹. In the Qur'an, the word *faaza* and its derivatives are mentioned 29 times²⁰.

¹⁴ Abu al-Husain Ahmad bin faris bin zakariya, *Mu'jam Muqayis al-Lughah*, juz IV, (T.t: Dar al-Fikr, 1987) M/1417 H, h.2

¹⁵ Muhammad Fu'ad 'Abd al-Baqi, *Al-Mu'jam al-Mufahras li Alfaz al-Qur'an alKarim*, 526.

¹⁶ Ibid., hlm. 350

¹⁷ Ibn Manzuur, *Lisaan al-'Arab* (Bairut: Dar al-Ma'arif, tt.), Jilid III, 2011.

¹⁸ Op. cit., Al-Raghib al-Asfahaanii, jilid 1, hlm. 387

¹⁹ Op. Cit., Ibnu Manzuur, jilid V, hlm. 3484

²⁰ Muhammad Fu'ad 'Abd al-Baaqi, Op. cit. hlm. 527

RESEARCH METHOD

This article uses a normative-historical approach by expressing the text and socio-cultural interpretations of society to the first and current recipients. This research is a qualitative research with a library research model²¹.

In a social semiotic perspective, text cannot be separated from its context. The dialectic of the Qur'an plays a role in three contexts of circumstances: (1), the field of discourse, namely the things that are happening and ongoing, (2), the involvement of discourse, namely the people involved, the nature, position and 3), means of discourse, namely the part that is being played by the language in that situation²². The Qur'an dialectic occurs between the interpreter, the social context and the results of the interpretation. This phenomenon seems to confirm the miracles of the Qur'an as a religious text which is very productive in producing understanding in every context and domain.

RESULT AND DISCUSSION

Understand the *al-adabi al-ijtima'iy style*

The dynamics and development of interpretations in the modern era are getting more advanced, because the *mufasssirs* are very eager to improve the social situation of society based on the guidance of the Qur'an and no longer use thoughts and schools of thought that destroy the principles of the Qur'an. Several interpretive orientations emerged in the modern era, with the presence of several various interpretation books²³. Over time, the characteristics, or patterns of interpreting the Qur'an have experienced significant developments. This happens because interpretation has become an interesting science

²¹ Haikal Fadhil Anam, *Kontektualisasi Konsep Jihad Dalam Al-Qur'an (Q.S Al-Nisa' 95) Sebagai Upaya Preventif Covid 19*, Jurnal Mashdar Vol.2 No 2 2020 h. 109

²² Syamsul Wathani, *Tafsir Al-Qur'an dan Kekuasaan Politik di Indonesia*, Jurnal NUN. Vol. 2, No 1, 2016, h. 177

²³ Salah Abdul Fatah al-Khalidi, *Ta'rif Darisin bi Mnahij al-Mufasssirin*, Darel Qalam, Damakus, 2012 h. 565

and is glimpsed by many groups, both religious leaders and academics.

The birth of various styles in the interpretation of the Qur'an cannot be separated from the background, the scholarly tendencies of the *mufassir* itself. The various styles and interpretations of the Qur'an as an indicator of the richness of scientific knowledge and thoughts of Muslims which are extracted from research in exegetical methodology. *Al-Adabi wa Al-Ijtima'iy* is a style that integrates elements of philology, literature (*tafsir adabi*), and society. This social interpretation style is also called *ijtima'i*. The word *adabi* seen from its form includes *mashdar* (infinitive) from the verb *fi'il (madi) aduba*, which means courtesy, karma, and literature²⁴.

According to Manna 'Khalil Al-Qattan, *Al-Adabi Al-Ijtima'i* is a style of interpretation enriched with the history of the *salaf* and with a description of sunnah that applies in social life, describing the absurd style of the Qur'anic expression by revealing its meaning, with simplicity, as well as trying to explain absurd problems, with the aim of restoring the glory and honor of Islam and treating people's ills through the guidance of the Qur'an²⁵. According to Muhammad Husein Ad-Dzahabi, *al-Adabi al-Ijtima'iy* is to explain the verses of the Qur'an very carefully and the paragraphs that are arranged in a straightforward manner by accommodating various phenomena of social life in society and containing the solutions as well²⁶.

Borrowing the term *Islah Gusmian* in his mapping of the perspective of the interpretation of the Qur'an in the arena of contestation of the interpretation of the Qur'an and the practice of the new order government into three models: the perspective of silent interpretation (voiceless interpretation of the irregularities of the new order) , second, the perspective of *tafsir gincu* (voiced interpretation,

²⁴ Kusroni, Agustus 2017, *Menelisk Sejarah dan keberagaman corak Penafsiran Al-Qur'an*, Jurnal el-Furqania, Vol. 05, No. 02, hlm. 143

²⁵ Manna' Khalil A-Qattan, *Studi ilmu-Ilmu Qur'an*, hal 482

²⁶ Abd. Ghafir, Juni 2016, *Sekilas Mengenal At-Tafsir Al- Adabi Al- Ijtima'I*, Jurnal al-Ahkam, Vol. 1. No. 1, hlm. 27

namely the voice of support for the new order), third, the perspective of critical interpretation (interpretations that sounded loud and critical of the Orde Baru²⁷.

Among the many styles of modern interpretation, it appears that what has received a positive response and tends to be safe from the various controversies is the *al-adabi al-ijtima'iy* version. Among the factors that cause it is, because the *al-adabi al-ijtima'iy* style is considered to be more capable of grounding the Qur'an and is considered safer from deviations as often occurs in the philosophy and 'ilmi style²⁸.

In the style of *al-adabi wa al-ijtima'iy*, *Mufasssir* exposes more and looks for solutions in solving problems in people's lives. *Mufasssir* always explores the meaning of the verses of the Qur'an which according to him can be a healer and provide solutions or solutions to problems that often occur and develop in society²⁹.

So it can be said that the interpretation of *al-adabi wa al-ijtima'iy* is an interpretation that is oriented towards cultural and social literature, a style of interpretation that focuses on the explanation of the verses of the Qur'an in terms of editorial accuracy, then compiles the contents of the verses in a beautiful editorial staff with highlighting the main purpose of the revelation of the verse and then linking the meaning of these verses with natural laws that apply in society and the development of the world³⁰. In general, the indicators of the *adabul ijtimai* style include four things, namely: First, focus on problems of social phenomena. Second, *Islah ummatan* based on the guidance of the Qur'an. Third, treat diseases and community problems that are increasingly complete. Fourth, to offer methods and strategies to advance and improve civilization in society³¹.

²⁷ Syamsul Watani, op-cit h. 47

²⁸ Kusroni, 2016, *Mengenal Tafsir Tahlili Ijtihadi orak Adabi Ijtima'I*, Jurnal Hermeneutik : Jurnal Ilmu Al-Qur'an dan Tafsir Vol. 10. No. 1, hlm. 118

²⁹ Ibid., hlm. 125

³⁰ Abdurrahman Rusli Tanjung, 2014, *Analisis Terhadap corak tafsir Al- Adabi Al- Ijtima'I*, Jurnal Analytica Islamia, Vol. 3, No. 1, hlm. 163-164

³¹ Salah Abdul Fatah al-Khalidi, op-cit h. 568

The interpretation of *al-adabi al-ijtima'iy* has the following indicators³²:

1. In view that each verse is a unity, the verses have harmony or *munasabah*.
2. Verses of the Qur'an which are general in nature. The contents of the Qur'an are universal and relevant throughout the ages. The universality of the Qur'an invalidates the false assumption that it is only valid for a certain period and for certain people.
3. The Qur'an is the source of 'creed and law, so everything must go' to the Qur'an and Sunnah
4. Functioning of reason broadly in understanding the Qur'an, because it really respects the mind, and positions it in an honorable position.
5. Reject *taqlid*. One of the indicators is eliminating blind *taqlid* in the culture of Islamic society, because *taqlid* is a trigger for stagnation in the thinking of Muslims.
6. Linking the interpretation of the Qur'an with social life.

The *al-adabi al-ijtima'i* style is an interpretation that focuses its study on depth by paying attention to social and cultural conditions in society. *Mufassir* on this pattern examines the development and diversity of social conditions in society, it includes economic, social, intellectual, faith and political problems in society. After successfully discovering the social "disease" of the community, the *mufassir* will explore guidance or instructions in the Qur'an which aim to fix the existing social conditions in that community. In this case, the interpreter is required to have a capacity in the fields of sociology and history³³.

A brief biography of Buya Hamka

H. Abdul Malik Karim Amrullah, who is better known as Buya Hamka, was born in Tanah Sirah, Sungai Batang village, Agam

³² Abd. Ghafir, op cit hlm, 30-32

³³ Op. Cit., Kusroni, hlm. 124

Regency, West Sumatra, precisely on the edge of Lake Maninjau, February 16, 1908 AD coincides with 14 Muharram 1326 H³⁴. Buya Hamka passed away on 24 July 1981 in Jakarta. Later, he was given the title Buya, which is a typical nickname for ulama in Minangkabau which comes from the word *abi*, *abuya* in Arabic means my father, or someone who is respected³⁵.

His father, Dr. Abdul Karim Amrullah, known as the Prophet's pilgrimage, belongs to the descendants of Abdul Arif with the title Tuanku Pauh Pariaman nan Tuo, one of the priests' heroes known as Haji Abdul Ahmad. Dr. Karim Amrullah is a prominent scholar who belongs to the triad, namely Shaykh Muhammad Jamil Djambek, Dr. H. Abdullah Ahmad, and Dr. H. Abdul Karim Amrullah, who became the pioneer of the "Youth" movement in Minangkabau.

As a child, Hamka started his education by learning the Qur'an at his parents' house until he became complete. After that, their family moved to Padang Panjang in 1914. At the age of seven, Hamka was sent to school in the village. In 1916, when Zainuddin Labei el-Yunusi founded the *Diniyyah* (afternoon) school in the obsolete market, Padang Panjang, Hamka was admitted to the school by his father. In 1918, when Hamka was 10 years old, his father sent him to the Thawalib School and quit the village school, with the hope that one day his son would become a scholar like him³⁶.

At the age of 16, Hamka returned to Java. Namely to Yogyakarta and Pekalongan. There, he studied from a well-known Islamic figure, Ki Bagus Hadikusumo. Hamka learned a new method of interpretation from him, namely by prioritizing the meaning of the contents of the verses of the Qur'an, after previously in Padang Panjang Buya Hamka read tafsir with the *nahwu* study approach. Buya Hamka also met and studied with HOS Cokrominoto (leader of an Islamic company), RM, Suryopranoto and H.M Fachruddin (a

³⁴ Badiatul Razikin (dkk, 101 Jejak Tokoh Islam (Yogyakarta: e-Nusantara, 2009), hal 188.

³⁵ Hamka, Tafsir Al-Azhar, juz 1 (Jakarta: Pustaka panjimas, 2004), 1-2

³⁶ Op.cit., Badiatul Razikin dkk., hal. 189

Muhammadiyah figure). From these three figures, Hamka received different life values, Islam, Sociology, and so on.

Hamka's contributions and work in the scientific field have received recognition from various well-known universities in the world. In 1958 he was awarded the title of Doctor Honoris Causa from Al-Azhar University, Cairo, Egypt by delivering his inaugural speech entitled: "The Influence of Muhammad Abduh in Indonesia". He also obtained a similar degree from the National University of Malaysia in 1974³⁷.

Before his death, Hamka resigned from his position as chairman of the MUI after a controversy over the fatwa prohibiting Muslims from participating in celebrating Christmas. The Minister of Religion of the Republic of Indonesia at that time objected to the fatwa of the chairman of the MUI. This fatwa was finally repealed. However, it should be noted that Hamka had said "Fatwa may be repealed, but the truth cannot be denied"³⁸. Buya Hamka passed away on Friday, 24 July 1981, after completing 84 book titles covering the fields of religion, philosophy, and literature. Gus Dur commented: "Buya Hamka is a scholar who is always optimistic, with that asset he always sincerely appreciates others. Because of his belief, that basically all humans are good"³⁹.

Profile of Al-Azhar commentary book

This interpretation is Buya Hamka's biggest contribution in the construction of a civilization of thought and raises the tradition of science that gave birth to an important history in writing tafsir in the archipelago. The most important goal in writing al-Azhar's interpretation is to strengthen and strengthen the arguments of the preachers in supporting the da'wah movement.

³⁷ Hamka, *Kenang-kenangan Hidup* (Jakarta: Bulan Bintang 1979), jilid 2, hal. 16

³⁸ Op. cit., *Tasawuf Modern*, hal. 159

³⁹ Husnul Hidayati, Januari- Juni 2018, *Metodologi Tafsir Kontekstual Al- Azhar Karya Buya Hamka*, Jurnal el-Umdah, Vol. 1, No. 1, hlm. 30

The name of Al-Azhar's interpretation is the same as the name of the mosque in his residence in Kebayoran Baru, South Jakarta. This name was inspired by Shaykh Mahmud Syaltut with the hope that his intellectual influence would grow in Indonesia⁴⁰. At first, Hamka began to introduce his interpretation when he was filling in the dawn study at the Al-Azhar mosque, Kebayoran Baru. Hamka began his study of his interpretation from surah al-Kahf, chapter 15. He conveyed the directions of the verses in this letter solemnly at the al-Azhar mosque. Until finally the notes he had written since 1959 were published in a semi-monthly magazine called "Gema Islam" which was first published on January 15, 1962 as a substitute for the public banner magazine that was banned by the Soekarno regime in 1960.

Hamka was arrested by the authorities of the *Orde Lama* on 12 Rabi'ul Awal 1383/27 January 1964. He was arrested on charges of treason against his homeland and was sentenced to 2 years 7 months in prison. He used this long time to write and complete his 30 chapters interpretation of the Qur'an. In 1967, al-Azhar's commentary was officially published. This interpretation illustrates the background of the interpreter who is very straightforward. He cleansed the character of society and socio-culture that was happening at that time. For 20 years, his writings have been able to record the life and socio-political history of the bitter people. And shows his aspirations to raise the importance of preaching in the archipelago.

This book of interpretation by Buya Hamka is written based on a clear view and framework by referring to the Arabic language principles, *salaf* interpretation, *asbabunnuzul*, *nasikh-mansukh*, hadith science, *fiqh* science and so on⁴¹. He helped cleanse the power and *ijtihad* in comparing and analyzing the thoughts of the schools. As for explaining the meaning of the verse, Hamka tends to use the *adabul ijtima'i* style. This indicator can be seen clearly from his background as

⁴⁰ Hamka, *Tafsir Al- Azhar, Juz 1*, (Singapura: Pustaka nasional PTE LTD Singapura. 1989), hal. 48

⁴¹ Tasnim Abdul Rahman dkk, *Analisis Manhaj dan Kerangka Pemikiran Hamka*, Jurnal Qalam , 2021, Vol. 1, hlm. 41

a scholar as well as a writer by interpreting verses in a language that is easily understood by all levels of society, be it academics, scholars or ordinary people. In addition, he also explained that the content of his interpretation was in accordance with the conditions and conditions of Indonesian society at that time. The dialectical process appears alive because social dynamics and social realities are its content and consideration.

The tafsir al-Azhar is a work of interpretation which carries very progressive social and cultural values with a very dynamic view of life of the Qur'an and its *weltanschauung*. He tries to embrace all the problems and crises that exist in society by delving into the thoughts and pulse of the community's life from the framework of thought and outlook on life of Qur'an in every moral aspect that he investigates. His essay was very influential in providing a thick and impressive renewal idea that "fiercely opposes old age, then understands religion by freezing⁴²."

The Implementation of the Pattern *al- adabiy al-ijtima'iy*, evaluates verses of happiness

To find the *al-adabiy al-ijtima'iy* style, the writer chose thematic verses of happiness, because the theme of happiness is a theme that will open space for interpreters to dialect and transform directly into people's lives. The verses that are representative are: Surah Ali Imran (3) verse 185, Surah Al Anfal (8) verse 45, Surah Hud (11) verse 105, and Surat An Nur verse 31.

1. Surah Al-Anfal (8) verse 45 (term Al-Falah)⁴³

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Means: O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

⁴² Ibid., hlm. 40

⁴³ Hamka, *Tafsir al-Azhar, jilid. 4* (Singapura: Pustaka Nasional PT LTD Singapura, 1989), Hlm. 2775

2. Analysis and indicators of al-adabiy al-ijtima'iy style

The interpretation of verse 45 of surah al-Anfal has fulfilled the following indicators of al-Adabi al-Ijtima'i style.

1) **Guiding people with the Qur'an and Sunnah.**

interpretation :

In the first paragraph of the interpretation, the strategy of warfare is explained, namely that when meeting an enemy, you must be "persistent", namely being steadfast, brave, do not hesitate to be ambivalent, do not retreat and do not run from the line. Because the consequences and risks arising from that battle are twofold: victory (this is what it is aiming for) and the second is death, both aim and desire. The next war strategy is to remember Allah as much as possible, because our dependence on Allah has a great influence on the awakening of the fighting spirit and resistance, even though we have witnessed the corpses lying on our left, right, face and in front of us, but it does not bring the slightest fear in facing death. Because for us servants of Allah who believe that we come from Allah, live to fight for the words of tauhid and if we die, we will definitely return to Allah in a happy state.

2) **Expression of social phenomena that occur in society**

Interpretation :

Buya Hamka recounts the testimony of a former Dutch soldier who retired in 1937, whose house was close to Buya Hamka. The Dutch soldiers said that they were so "kecut" (sourced from the Minang language, namely **kacuik**). Kecut is a feeling of fear, horror and trembling due to the screams of takbir sentences from the Acehnese mujahidin. Buya Hamka wrote the term marsose. Marsose is a mercenary policeman who was recruited by the Dutch from native Indonesians to kill his brothers. Marsose was founded by the Dutch on April 2, 1890 which was passed by the Queen of the Netherlands at that time. The formation of the Marsose corps is also divided into several

parts; some are stationed in Aceh, West Java and East Java. For members of the Marsose Koprs unit, being placed in Aceh was an honor. Because Aceh is a region where war is very fierce, and is filled with tough challenges. Koprs Marsose is the mainstay of the Dutch elite troops in the Aceh war. Marsose's fame ended in 1930. Since then, all the legends about the most violent cold-blooded troops in this country have ended⁴⁴. The Japanese soldiers, who had also colonized Indonesia, recognized how to sound loudly from the navel to create enthusiasm (hejan comes from the Minang language, which is ajan, which means to press). Japan is a developed country, but has not neglected their tradition of "loud voice" when fighting. Buya Hamka said that the Bugis tribe from Makassar also spoke out loudly as an encouragement, known as "mang-kauk"

3. Surah Hud (11) verse 105⁴⁵ (term sa'iidun)

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

Means: On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.

4. Analysis and indicators of al-Adabiy al-ijtima'iy style

In explaining the interpretation of verse 105 of Surah Hud, Buya Hamka's interpretation fulfills the following indicators of al-Adabi al-Ijtima'i style

1) Expression of social phenomena in society and solutions for the benefit of the people

Interpretation :

Buya Hamka quotes the poet Chairil Awar (1922-1949). "Life is just postponing defeat." This verse of the verse has a moral message so that we are aware that human life must end

⁴⁴ Yanah Wulandari, Oktober 2013, *Satuan Korps Marechausse di Aceh Tahun 1890-1930*, jurnal Avatara, Vol. 1, No. 3, h. 401

⁴⁵ Hamka, *Tafsir Al- Azhar*, jilid 6 Singapura: Pustaka Nasional PT LTD Singapura, 1989), hlm. 3548

in death. Death is a form of human defeat and helplessness. Humans cannot escape because death is a certainty and a condition that must be received from the Almighty, namely Allah SWT. Buya Hamka praised the prowess of God's court and the fragility and unfairness of human justice in the world. In the world court alone, humans are afraid and cannot open their mouths when confronted with world judges, how will it be in the afterlife? The big trial in the Hereafter, Allah Himself will open and pass the verdict. Not only humans, but also angels cannot move without Allah's permission. Buya Hamka described how restless she was in waiting in the world. However, this is not comparable to the anxiety of waiting in the hereafter which leads to the decision to enter heaven or hell.

5. Surah Ali Imran (3) verse 185⁴⁶ (term Faza)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُؤَفَّفُونَ ۖ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا ۗ إِلَّا مَتَاعُ الْعُورِ

Means: Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

6. Analysis and indicators of al-ijtima'iy style

In explaining the interpretation of verse 185 of surah ali Imran, Buya Hamka has met the following indicators of al-adabi al-ijtima'i style

- 1) **Illustrate the manhaj and da'wah strategies to make the people happy.**

Interpretation :

⁴⁶ Hamka, *Tafsir al-Azhar, jilid. 7* (Singapura: Pustaka Nasional PT LTD Singapura, 1989), Hlm. 4923

Buya Hamka conveyed his advice: "Our chance to live in this world is only once; we are given reason as a means of weighing good and bad in life. All sensible people want work that is worthwhile and dislikes work which is harmful. There are people who are taking the right path and some are taking the wrong path. How many ways of good are we filled and how many are empty? In this world has not been able to explain the detailed calculation of this matter. In the afterlife, on the other side of death our reply will be perfected. This life always deceives and seduces us, so that we often forget that the real life is across there. On the other side, there is only one or two, namely hell or heaven. These life tricks often deceive people, so that their hearts are hooked and bound here. The more a man forgets about it, the heavier his heart will be to leave this mortal world, so that he understands death and it will be dark for him the future. This is what causes people to become kufr. According to Buya Hamka, a happy life is eternal life, that is, away from hell and going to heaven, so that it is safe, so from this life we determine the goal of going to san, so that our present life, in this world or near has meaning.

2) The antidote for the heart and the motivation to continue the struggle for happiness

Interpretation :

Verse: "that every life must taste death", is a continuation of the antidote to the Prophet's heart in the busy struggle that sometimes faced ups and downs and sometimes ups and downs. And he too becomes an antidote for all those who uphold the Faith. It often appears that those who are hostile to the truth still live with luxury and arrogance; not also falling (taken from the Minang language, namely ndak juo jatuhah-jatuah). Meanwhile, people who struggle to uphold the truth are always hit by the road (taken from the Minang language, namely road tatumbu). So this verse comes as an

antidote to the heart. Even though the enemy's splendor appears, but the end of his life's journey is to die. We too are. We must continue to work, the truth must win. And sometimes the truth will not appear triumphant in our lifetime. Because we will die too! But our children will continue the struggle. Why does the arrogant man still seem victorious when he is standing on the wrong side? Why should those who stand on truth lose, even though he has fought sincerely? The continuation of the verse has made it clear that the reward will be paid in full is not here. It is on the Day of Resurrection that all these promises will be fulfilled. The evil will be rewarded with evil and the good will be rewarded with good. The most important thing is a clear goal, not a vague one. Don't dazzle your eyes at the arrogance of your opponent; don't be discouraged because the struggle has not been successful. Because determining of the course of life, is on the firmness of the soul, the firmness of the nafs. Whoever has been eliminated from the fires of hell since from this world and has his place determined in heaven, is the one who wins. Hold fast yourselves to your stand, bad is still bad, and the good will shine even more in your souls of goodness, *even though from the left and right it is surrounded by bad. "Even though the seven years are immersed in the lunau, the diamonds will still shine too."* Then remember, that the life of this world is nothing but a hoax. Living in the world is eating and drinking, house and residence, rank and greatness, throne and palace, or just getting a bite of the morning, a bite of the evening. Because such things are deceived, there arises a sense of dissatisfaction with what already exists. We are tricked by him to keep adding and going up again, in order to arrive at something. In fact, because of the deception, we often forget the real purpose of life. That the life of this world must end in death. it is true, that Allah in some of his verses expressly

opens up opportunities for us so that during this life we walk on earth and seek sustenance. It is true that Allah has provided everything for mankind. It is true that the sun and the moon, the flowing rivers, the stretching oceans, the ships in the ocean and so on have already been prepared for us. But don't forget, that all that is provided is to pave the way into the happiness of the hereafter. It is not reserved only for splendor in the life of this narrow world, and of limited duration. We often forget that this is the world. Do not let us be deceived, but make him like a mere bridge, a place then temporarily, in the direction of his true intentions, living in a happy afterlife. Because if you forget about it, you will be miserable⁴⁷.

7. Surah Nur (24) verse 31⁴⁸

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولَى الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الْوَالِدِينَ الَّذِينَ لَمْ يَطْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigor, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

⁴⁷ Hamka Ibid

⁴⁸ Hamka, Jilid 7. Hlm. 4925

8. Analysis and indicators of al-adabiy al-ijtima'iy style

1) Da'wah messages for the betterment of the people

The advice and commands of Allah to women to maintain their eyes, Buya Hamka brought the cursed rhyme of advice to Muslim women:

Rama-rama flies in the hamlet,
The child playing glass;
Not a poisoned dead servant,
Stabbed to death in the corner of the eye

So the commandment in this verse is addressed to believers, both men and women, who believe in Allah and respect the values of human principles. The eyes of women are more dangerous than the eyes of men with a ratio of 10: 1. So that Buya Hamka stated in a poem:

To the week to Payakumbuh,
Buy mackerel fish:
If there is no real sign,
Be afraid of men approaching.

The next warning to women is to maintain genitals, do not show jewelry, except what is visible. Buya Hamka explained what appeared to be rings on the fingers, face and palms because the three objects were simple, inconspicuous and not tantalizing. The scarf / or scarf that covers the head is also closed to the chest. Carrying out this order is certainly hard for women who have fallen into promiscuity, which is mixed between men and women. This is the root cause of a disease that will never heal for long, so that the personality is destroyed, self-control is lost and we become dirty people. Muslim women's clothing is far from religious guidance and is getting closer to styles, fashion trends and under the clutches of the world famous fashion designer in 1945 from France named Christian Dior. Buya Hamka is also worried about showing off and showing off her genitals in public baths, women and men showing their genitals. Likewise, films on television also

show clothes that make her flutter all over the body, these clothes are called buya Hamka with "you can see" (you can see) with a mini skirt that shows the groin of a woman which causes lust. Buya Hamka interprets "Juyub" with an open hole so that it reveals the chest so that it shows the base of the milk (upper chest). Because breasts are a great part of causing lust.

2) The social phenomenon of the people in Indonesia and other countries.

Interpretation :

Buya Hamka also mentioned the habits that occur in Indonesian society, as he explained: "People who bathe in the Ciliwung River which are still primitive, or Balinese women who open their breasts, do not intend to tempt people who are in traffic. But the mode of clothing that is closed is to be more open, at first glance it seems that when making and wearing it there is already a "certain" purpose. Namely to attract male eyes

3) Da'wah messages and moral improvement of the people

Interpretation:

Open back, open chest, open thighs, what does that mean? The man is told to be polite, but he is "ordered" to look. Men also become naughty. All attitude, walk away (lenggang lenggok), seem to ask for a response from the opposite sex and as if asking to be held. Various etiquettes are held so that men are polite to the reality that is in front of their eyes. People who cannot control themselves will fall into mental illness. Freud stated about mental illness from the cause of "sex", even though after following his theory, sex disease has increased more than before. Indeed, by nature, men and women want to meet because they both have a duty, namely to give birth to humans to continue their offspring. Humans must not become extinct and annihilated, because humans are the caliph of Allah on this Earth.

The tendency of men to women and vice versa cannot be killed. Because of this sacred duty, it is not permissible for him to be released from his restraint, but to be cared for and regulated. If the rules are not there, it is difficult (difficult) to control and curb the mental torment that never stops, which has been proven in this modern association of life. Really, the loud laughter (laughing out loud) of women causes lust, their swaying movements lead to lust, the gaze in their eyes stabbing lust, is it inappropriate to restrict it? So that the inclination of lust can be channeled according to a natural way? Then it was also explained to whom women could only show their jewelry. With this verse it is clear that making up is not prohibited for women. If she's a woman, she must want to be decorated. Religion does not inhibit "instincts" or instincts. Every woman is beautiful, and looks beautiful. Jewelry was not the same as it was now, but the basis for wanting to decorate was no different than from now. Sometimes the jewelery spins around like decorating a sarong (measuring the sarong). After being dug up by Pharaoh's grave in Egypt, they found jewelry that was worn 4,000 years ago, then imitated and made into fashion, he just came back. Islam does not prevent it, only regulates it. Who is the jewelery for? Address one person, namely your husband, your spouse. Keep on decorating to tie his heart, don't spread (move) to other people. Even though it has been decades of association between husband and wife in their household, every day there will be a new atmosphere, as long as the two are decorated for their partners. Don't just get to the house with a dirty mess (Buya Hamka brings a non-standard language in the Minang language, namely basikumuah-kumuah sajo which later in Indonesia becomes dirty, meaning not decorated or not packed), but when you are about to leave the house, you will

look (is the Minang language which means style, dress up,) decorate to your heart's content. To attract whose eye?

4) **The social phenomenon of the people of Indonesia and the coal state**

Interpretation:

Buya Hamka criticized Western clothing models that were not in accordance with our religion, but he considered that not all Western clothes were rejected by Islam, for example in western fashion there was a scarf, or also called a scarf, a piece of clothing that is worn around the neck, head or shoulders with the aim of fashion or religious reasons. How sweet it would be if the Italian way of "Babosca" wrapped around the head tied around the neck as a pair of dresses? Why imitate Western clothes half-heartedly, and choose only according to one's own taste, even though our religion is admonished, the desire of Islam is peace in relationships, freedom that is limited by the rules of syara ', noble guardianship of every person, both men. And women. Bringing humanity to the top of humanity. Not taking him down and becoming an animal, after receiving a choanalysis from the master Professor Freud.

Buya Hamka also said that not all clothes in our country can be accepted, for example the Javanese style kebaya with part of the chest is open and not protected by a scarf, in Islamic view it includes "you can see" as well, then the Minang shirt with the scissors narrowed deliberately so that all body shapes are clear. Like a snake wrapped around it (meaning like a snake wrapped around it is showing the beauty of the curves of the body due to the narrow and tight clothes) was rejected by Islam. Narrowed down tells about the people who bathe in the Celiwung river which are still primitive, or Balinese women whose breasts are open.

Buya Hamka tends to have a wasathiyah attitude in responding to the phenomenon of women's social freedom outside the home, wasathiyah between two phenomena in the West and in the East. If in the East in some Islamic countries women are confined in a house (purdah) and told to cover their entire body, so that only what suits their own taste is not an Islamic rule. This arises after the men cover (cover) all power and close the woman hard so that she does not open her mouth. Because the man wants to rule on his own. She is a wall with all kinds of walls, so that after a long time the woman herself does not believe in herself anymore. All doors to the relationship outside the house are tightly closed, so that even faith itself cannot enter the house. Because of that, what other women talk about is not only gossiping, preening, superstitions peeking out from behind the veil, wanting to be free to run outside. Free to see all men and traffic, and haram to be seen by others. While in the West women are free to escape at will with no control, so in old Islamic countries women are locked up by men. Both of them lost their way of life. So the good way is to return to the middle path that was passed down by the Prophet s.a.w. Women were not locked up and oppressed, nor allowed to confuse society with the wink of their eyes. But he cultivates a sense of responsibility for himself, with the guidance of men, in order to build a society of faith.

CONCLUSION

The al-Ijtima'iy style is a style of interpretation which explains the verses of the Al-Qur'an based on the accuracy of the expressions which are arranged in straightforward language, emphasizing the main purpose of the Al-Qur'an revelation, then applying it by considering the phenomena of social life. Such as solving the problem of Muslims and the nation in general, in line with the development of community life. To make it easier to see the implementation of the al

adabiy ijtima'iy style, several letters with the theme "happiness" were chosen in four letters, namely Ali Imran verse 185, al-Anfal verse 45, Hud 105 and Surah An Nur verse 31, Happiness according to Buya Hamka can be summed up in three things:

1. When we become people who are not deceived by the world, and make like a mere bridge, a temporary place to go, towards the real purpose, to live in a happy afterlife. Because if we forget it, we will be miserable.
2. Happiness is when we have a moderate view of life or wasathiyah in responding to all phenomena that occur, wasathiyah between the two phenomena in the West and in the East.
3. The purpose of our life in this world is to reach the pleasure of Allah, the furthest from hell and entry to heaven, that is a peaceful life.

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